

# THE SABBATH RECORDER.

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## WATCH AND PRAY.

BY MARGARET E. SANGSTER.

**W**ATCH! 'tis the word of the Master,  
He has bidden me watch and pray.  
Oh! swift is my soul with its answer,  
"Lord, I would hear and obey!"

But the work of the house is waiting,  
And the children are wanting their food,  
There are errands to do, the long day through,  
And I cannot watch as I would."

"Pray! 'tis the voice of the Master,  
I am fain to enter and be  
In the secret hush of his presence,  
Alone, just my Lord and me!  
But people are crowding closely,  
And many a face meets mine;  
Traces of tears, and furrows of fears,  
Are on them, Lord divine."

"And I cannot pray, for seeking  
To loose their burdens of care,  
And I cannot watch for striving  
To make dark places fair.  
Oh! what shall I do, dear Master?  
I am fain to dwell with thee,  
But the needs that throng—it were surely wrong  
If I cast them far from me!"

Clear from the heart of the glory  
Ringeth a word of the Lord:  
"Thou art watching and praying, beloved one!  
My grace is upon thee poured;  
For best is the praying and watching  
That ceaseth not early and late  
To bless the lost and the tempest-tossed,  
And to cheer their low estate."

—S. S. Times.

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## Sabbath Recorder.

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For the sake of facilitating the work of making out the annual reports, the Tract Board voted, at the last meeting, that the fiscal year close the last day of June. This is one month earlier than hitherto, and of course will leave only eleven months to be accounted for this year, but will become regular after the next year's reports.

THOMAS JEFFERSON, third president of the United States, the statesman, scholar, author and gentleman, once said: "I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands." How much better is such testimony than all the foolish prating about the "mistakes of Moses!"

SILENCE never shows itself to so great advantage as when one suffers from calumny. Time in this life is worth too much to be frittered away in trying to overtake and overcome a falsehood. "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake." See to it that whatever defamation is spoken, is "falsely," and there let it rest.

WE believe there is such a thing as retributive justice; that is, justice which renders to every one exactly that which is his due. It is expressed variously in Scripture language and illustrated by many examples. "With what measure ye mete it shall be measured to you again." "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty." "The liberal soul shall be made fat." In giving for the Lord's cause, there should be due regard to our ability, for our blessings may be proportioned to our alms.

IN the department of History and Biography this week will be found the beginning of an interesting discussion of the much mooted but little understood silver question. The masses of the people will no doubt be glad to read in the RECORDER, and from the able pen of President Whitford, a clear, historic and practical setting forth of this question which still continues to occupy so much time and thought among our legislators and politicians. One or two other articles will appear in subsequent issues of the RECORDER, from the same writer. All who will read these articles carefully will no longer say "that the whole matter is in such a muddle that they cannot tell what any one does think about it."

WE call the special attention of all who are interested in temperance education in New York State, to the open letter addressed to Governor Morton in this issue. Since Superintendent Skinner has taken it upon him to enter into an open warfare against the Ainsworth

Temperance Education Bill and to make what are deemed misrepresentations of its aim and scope, as well as to malign its authors, the letter has been written and is being widely published, by the New York State Central Committee for Scientific Temperance Instruction in public schools. The gentlemen whose names are signed to the open letter represent a very large constituency of Presbyterians, Congregationalists, Baptists and Methodists of the State. All who desire to know the truth in this controversy should read the letter by these eminent and representative men, Drs. Hall, Thompson and Newton.

It is a matter of surprise that nearly all of the leading and the wealthiest missionary organizations are so deeply in debt. In the *Golden Rule* of June 6th appears a sort of symposium on the debts of the mission boards and what ought to be done about it. The following summary is given: Debt of Presbyterian Board of Foreign Missions, \$174,883; the same for Home Missions, \$258,000; the same Board for Missions among the Freedmen, \$22,000. The American Board, Congregational, \$116,000; the Baptist Missionary Union debt is \$189,956, and the Home Mission Society, \$108,000. In most of these instances there has been a marked falling off in contributions within the past two or three years, and at the same time increasing opportunities and demands for the spread of the gospel. If the tithing system were adopted, these deficiencies would be promptly relieved.

Nor infrequently the remark is made that he who tells the last story has the best chance; or he who builds last can have the oddest house. Perhaps the general principle embodied is that experience is a valuable instructor. Just now this law seems to hold good in the formation of new States. The constitution submitted to the voters of Utah, and likely to be accepted, has several provisions quite unlike those of other States. It provides for a reform of the jury system. In civil cases it makes the decision of three-fourths of the jury binding, and thus sweeps away the injustice of the general ruling that enables one man to thwart the ends of justice and set the culprit free. It provides for the establishment of public schools free from all ecclesiastical control, prohibits polygamy, establishes universal suffrage and legal rights to both sexes to hold office and perform every public duty except service in the militia.

SOMETIMES we meet good, conscientious Christian people who are filled with many doubts and fears concerning the reality, the genuineness of their conversion and acceptance with God. This abnormal state of mind is often brought on by contrasting their own quiet, undemonstrative religious experience with others who are differently constituted, and whose experience is of the more exultant and demonstrative type. To all such timid souls the language of Jesus to his disciples should be reassuring and comforting. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." God is not simply a critic, seeking to find something in us to condemn. God is love. He is more anxious to save us than we are to be saved. If our motives, our purposes are right we certainly can trust him to pilot us safely into the harbor. Throw aside your doubts. Be

honest, conscientious. Love the Saviour; trust him; be happy. Paul had one type of nature and experience; Thomas had another and very different; Peter still another, and James unlike either of these. Does not Jesus love them all? No one is asked to be the duplicate of another person. Be your own natural self under the divine love and guidance, and cast aside all fear. "Perfect love casteth out fear." "He knoweth our frame; he remembereth that we are dust."

WE need not go to Russia, or Turkey for examples of intolerance and bitter persecution for conscience sake. Among Catholics the spirit of persecution is as natural as the air they breathe. Some time ago, in New York City, the husband of a devoted Catholic died and was positively refused a decent burial by two Catholic priests. The grieved wife decided that she could no longer be a Roman Catholic and, breaking away, in time, was baptized into the faith of a Protestant Church. Since that time she has been persistently and maliciously persecuted. Almost daily she receives vulgar and threatening letters and cards from unknown sources. A man hurled a brick through a side door into the room where she sat writing, inflicting a severe wound upon her head. Another person called to make an inquiry, and when near enough drew a sharp knife across her hand inflicting a serious wound. The woman is Hungarian and cannot speak English; and it is difficult to secure any sort of justice for her. Recently a Protestant Hungarian minister from Cleveland, Ohio, visited the Hungarians of New York and administered the Lord's Supper in the Chapel, and since then the persecutions have broken out with greater violence. The matter has been put into the hands of the police and they have promised the woman, Mrs. Erdelyi, proper protection. She has also received promises that the persecutions will cease if she will return to the Catholics, which proposition she firmly refuses to accept.

THERE are many devout Christian people who so far doubt God's willingness to hear their petitions for all the affairs of life, small and great, that they seldom if ever ask for temporal blessings. We well remember an old man who seemed to be a model of devotion. His words of Christian experience, and views of the Scriptures were always instructive. But he did not believe it was right to ask God for temporal things. His idea was that God gave only spiritual insight and comfort. He often said that he never asked God for temporal blessings. This man was in abject poverty. He was an object of charity. He had all he asked for. God took him at his word, and according to his faith. The Scripture instructions do not limit God's children to asking for spiritual blessings alone, but, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. "If ye shall ask anything in my name, I will do it." John 14:14. Thank God there are many Christians who know, through the most joyful experiences, the truth of these passages. They have attained a more intimate, nearly, if not quite, a complete fellowship with Christ. To be filled with Christ is the disciple's high privilege. Then he can say with Paul, "I can do all things, through Christ which strengtheneth me." But the conditions are that you must believe. That is, you must be true dis-



ciples; not filled with self and blindly asking for things to gratify selfishness. That will come under another head. "Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures." James 4:3, (R. V.) God's promises are not given to mock us. When we are in a condition to receive them they will all be fulfilled. There are no contradictions in his Word. All contradictions are in us.

## NEWS AND COMMENTS.

THE Hawaiian government has appointed William R. Castle as successor of Mr. Thurston as minister at Washington. He intends to locate at the capitol in August.

THE oldest graduate of Harvard now living, and perhaps the oldest clergyman, is the Rev. W. H. Furness, of Philadelphia. He was born in 1802, and is still hale and hearty.

STRICT orders have been issued by the authorities at Washington to collectors of customs and others to watch closely and guard against any violation of the neutrality laws by filibustering expeditions to aid the Cuban insurgents.

THE veterans of the war of 1812, at the beginning of this year, are said to have numbered only forty-five. It will not be many years before the same number will indicate all that remain of the veterans of the War of the Rebellion.

Two students of the freshman class of Princeton College, N. J., were shot and dangerously wounded by a negro, June 8th. The negro is in jail but it has been hard work to keep the cowardly rascal from the hands of the incensed students and citizens.

THE summer school at Northfield, Mass., from June 12th to August 15th will be a spiritual feast. It will be addressed by Mr. D. L. Moody, Dr. T. L. Cuyler, Bishop Hall, President Patton, President Stryker, President Gates, Dr. A. T. Pierson and others.

NEW MEXICO may be called the banner State on tobacco. Its legislature has enacted a law prohibiting the sale of tobacco in any form to minors. Now if the provisions of the law are faithfully executed, there will be hope for the rising generation and consequently for the State.

EMINENT medical authorities are of the opinion that malarious diseases which have generally been supposed to be induced by breathing impure air, are probably brought on by drinking water. The malarial germs are thought to exist in the water, which should be *boiled* to kill the germs.

THE Cumberland Presbyterian Church in its General Assembly, held May 23d, decided to revoke the ordination of its only woman preacher, Mrs. Woolsey, who was ordained about six years ago. There has never been agreement in that body as to the propriety of encouraging women to become preachers, hence this final step to undo what had been done.

THE conviction and imprisonment of Police Inspector William W. McLaughlin of New York, for financial crookedness in his official relations, is regarded as a great triumph of justice, and an event that will have a whole-

some influence in holding other officials in check. His counsel will try hard to secure another trial. He was placed in a cell with a culprit charged with murder.

MT. HOLYOKE COLLEGE has received a gift of \$50,000 by Dr. D. K. Pearsons of Chicago, conditioned upon the raising of \$150,000 additional by the friends of the school. It is thought that within eighteen months the entire amount will be raised. This is only a fraction of what Mr. Pearsons has done, and perhaps will yet do. His gifts to eight western institutions already aggregate \$2,000,000.

THE three powers, Great Britain, France and Russia have united in their demands for such a reform in the dominions of the Turks as will prevent further atrocities toward the Armenians. Queen Victoria is said to be greatly stirred over the inhumanities that have come to light. The situation is very grave, and the Turks must yield to these reasonable demands or take the consequences.

THE appointment of Attorney General Olney to fill the vacancy occasioned by the death of Secretary of State Gresham, and the unexpected appointment of one of the ablest and most popular jurists of Ohio, Judson Harmon, to the office of Attorney General, are regarded by both parties as judicious selections. Both are men of distinction and special qualifications for their respective and responsible positions.

BELGIUM is spoken of as suffering more from the ravages of intemperance than any other country in the world. In spite of all efforts to regulate or suppress the sale of alcoholic liquors, the traffic has alarmingly increased. Chemists state that the poisonous nature of the liquors sold there renders them seven times more deadly in their effect than pure spirits. But our own country is making rapid strides in the race, and may yet outstrip even Belgium!

IN New York City alone there are said to be more than 6,000 members of the thirteen Cuban revolutionary clubs. At a recent meeting it was agreed that each member should pay one day's earnings per month to the cause of Cuban freedom. That will probably amount to \$25,000 per month. As most of these laborers are cigar-makers and they receive on the average \$4 per day. There are many people in the United States who sympathize with and aid the Cuban revolutionists.

SILENT EVANGELISM is the name of one of the most convenient and attractive devices for sowing gospel seed that we have yet seen. Rev. Richard R. Wightman, a pastor in Michigan, has devised the plan by which all Christian people can carry in a neat little black seal leather case in the vest pocket or elsewhere beautiful cards in colors, addressing different classes of people with a brief, pointed, personal appeal to lead a virtuous Christian life, or words of comfort and encouragement. These cards are for the young, the old, workingman, mother, poor, profane, the drunkard, or in general for everybody. There are ten in number from which the right one can be selected to hand to the one to whom it is appropriate. For fifty cents the Silent Evangelism Association, Battle Creek, Mich., will send the case and fifty assorted cards. For seventy-five cents the case and 100 cards. Afterwards

new supplies of cards, at the rate of fifty cents per hundred. This Association is not sectarian. It is inter-denominational and is composed of several evangelical denominations, and is most heartily endorsed by the leading evangelists and denominations of Christian workers.

## CONTRIBUTED EDITORIALS.

Two Chicago policemen went to church not long ago. They had never been to such a place before, and only went now on a special order to arrest a man. In their frequent visits to theatres and shows they were wont to be admitted by showing their stars. A church, however, they supposed, was a free institution and with considerable dignity they marched down the aisle to a front seat.

When the deacons started to take up the collection, the policemen held a whispered consultation. By the time the basket reached them, they had settled upon their course of action. They simply looked straight ahead, at the same time throwing back their coat lappels showing their stars.

Evidently that is the way some people expect to get to heaven. They have engraved on their stars: "I am a Seventh-day Baptist," and by keeping that in sight they expect to avoid paying their way. But names and forms are worthless alone. Their flashy glitter may command some attention among men, but they will not avail to open the pearly gates. The Lord knows his own and only those will be admitted who are "partakers of the divine nature."

THE Bible in the public school is still a burning question. Many a conscientious school mistress has pondered it, believing with all her soul on the one hand in the separation of Church and State, and deeply feeling on the other the great need of *some* spiritual training for the souls under her charge. The deluge of replies which the *Inter Ocean* recently received in answer to its request for expressions of opinion on the subject, is indicative of the popular interest. A classification of these replies indicates that "a preponderance of Christian, even of Protestant sentiment is averse to further agitation of the question of restoration of the Bible to the schools." Very significantly however, a far greater majority than that which expresses itself unfavorable to the use of the Bible as a text book, or even as a book of ethics, for use in the public schools, expresses itself as dissatisfied with the lack of moral training imparted by the teachers of the schools. One of the suggestions is especially worthy of careful consideration: "We greatly need a standard text-book on morals, made up chiefly, or altogether, of selections from the Bible. I believe such a book might be provided by the appointment, by the proper authorities, of a committee of three, one Protestant, one Catholic, and one Jew, who should be authorized to compile and publish such a book. These would be men of the highest character and broadest intelligence. Such as Dr. Barrows or Rabbi Hirsch and a Catholic of the same grade. Archbishop Ireland would fill the bill if he were of Chicago. The men could be found."

This plan has been proposed before and it seems to be growing in favor with thoughtful men. While it might not be best to combine such selections into a text book, they might be very wisely employed for daily readings.



Neither need it be necessary to entirely exclude excerpts from the noble literature outside the Bible. But give the Bible a chance. And give these expanding minds a chance to be touched by the moral facts and ideals without which no man can be truly great.

We must not generalize too hastily, yet it seems to us that there is a healthy current in our schools of higher learning toward a more unselfish programme of life. Time was when, in commencement addresses, to the student class the stress was laid upon scholarship—culture for culture's sake. The charges were rung on "climbing to the top," forgetting that the fellow at the top implied a fellow at the bottom, forgetting how brutal men often are in climbing rough-shod upon the shoulders of their neighbors.

One has but to glance over recent baccalaureate sermons preached at such universities as Chicago and Lake Forest to note a broader tone. While scholarship is no less strongly urged and personal ambition is given proper recognition, the great object presented is—the improvement of the race. Not further scholasticism, but the elevation of mankind is the ideal set before the student as he stands at the threshold of his *Alma Mater* facing the great world. All too few will be true to the call. Personal ambition was never fiercer than it is now in many of the seething currents of the world. Yet it is a hopeful sign that the education of the schools is not only taking a more practical turn, but is leading out toward a broader humanity. God speed the day when it shall no longer be popular to ask the captious question "And who is my neighbor?"

#### GIVING.

BY D. D. ROGERS.

In reading the articles in the RECORDER of May 30th asking, "Where is the law to be found?" on giving, the thought occurred to me that the more important question for those desiring to advance Christ's kingdom on earth is, *what* can I give that will advance this cause most? Not so much *how* we will give temporal things for this purpose, because the untold wealth of the universe belongs to him who made all things. He only has to touch the heart of a man of wealth and he will give him millions into the treasury of the Lord. But not so with lives to be fitted for his service.

He does not control the souls of mankind as he does the wealth of the universe. We, being free moral agents, give little or much of our time, talents and life as our hearts go to him in gratitude for what he has done for us. We say we have given our hearts to him. This simply means that we accepted Christ as our Saviour; that is right and proper so far as it goes; but if we would be of more service in advancing his kingdom on earth we should make an unconditional surrender of self and all that we have, or ever hope to have, into his hands and keeping, "to will and to do his good pleasure." Then we can pray, "Thy kingdom come and thy will be done;" and feel as though we were doing what we could to bring this about, but as long as we hold ourselves aloof from God by not making a complete surrender to him we are not doing his will, we are not placing ourselves in a way that is within our power, so that God can advance his kingdom through us. His Word tells us that this is the only means he

has for advancing the cause which Christ came on earth to establish. Let us then reason within ourselves and see if our gratitude to him who gave his only begotten Son to redeem us, and our gratitude to him who gave himself a ransom for us, is not great enough to enable us to make this unconditional surrender in order that his holy spirit may come into these living temples, which he has said we are, and help us to cleanse and purify ourselves of all filthiness of the flesh and spirit, that we may be vessels unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Christ tells us that the Comforter, which is the Holy Ghost, shall teach us *all things* and bring *all things* to our remembrance, whatsoever he has said unto us through his Word.

His teachings show that it is for our spiritual good, in common with his cause, that he requires us to make the gift of *self* and *all*; and that we are not fully in his service until we do so. "Whosoever he be of you that forsaketh not *all* that he hath, he cannot be my disciple." Luke 14: 33. And in Luke 18: 29, 30 he tells what the *all* is, at the same time gives us the promise of an everlasting blessing. "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present, and in the world to come life everlasting."

It will be noted that Christ does not say he will take from us those things that are near and dear to us, that which we consecrate to him and his service, but there must be nothing to come between Christ and us.

Many of us have been holding our treasures so near to us as to shut out the broad sunlight of God's love. Our treasures were held so near as to almost obscure him. God's dealings with Abraham should be a lesson to us, and Abraham's ability to obey stands a monument of faith, obedience and consecration. It will be noted that the Lord left Isaac in Abraham's hands the same as before the consecration was made. It is probable that God could not have found a more competent and worthy one to leave Isaac with, and so God makes us stewards of these things that we so recently claimed the ownership of when we consecrate *all* to him. Our relationship with him has changed, we are no longer a paid servant, but enter into a service of love. The servant is brought to the door-post and his ear-band is bored through with an awl.

To become a new man the "old man" must die on the cross. The marks of the nail are brought to view to the world, his manner of speech betrays that he has been with Jesus. He who dies on the cross must suffer alone, without the gate, and willing to bear the reproach, and willing to be misunderstood and misrepresented by friends as well as by the world. The nails are driven in the tender places, but what does a dying man care for all these, his thoughts are fixed on other things. He has said good-bye to reputation, fame, talent, this world's goods, family and self; he says, take them *all*, but *give me Jesus* in the beauty of *his holiness*. "I am crucified with Christ, nevertheless I live: yet not I but Christ liveth in me."

When we are dead to the world then the Lord can and will take us up. The house in which we have lived must be emptied (of self)

then the Holy Spirit can come in and keep us to cleanse it, but the keys must all be turned over to him, and as it's house cleaning time now each apartment must be swept and cleaned. The nests built by the insects, and the spider webs torn down, and the insects killed, perhaps it is the first of our knowledge of their presence, so with many of our transgressions or infirmities, and so we go through each room. When the housewife has finished cleaning house, what a feeling of satisfaction comes to her that it is finished and well done. How the feeling of rest takes the place of that tired, care-worn look that worry and over-work brings.

More truly can it be said of a consecrated heart that has been deceased as we have described. Such a heart finds not only rest, but peace and the true joy of salvation. In years gone by we have looked back to the day when we were first brought to the Saviour as being the happiest day of our lives, and we are not alone in this experience, but I praise the Lord that the time has come when each day reveals more of that beautiful character of his, and new and greater joy through the teachings of the Holy Spirit. Christ cannot come into a heart and *abide* that cannot bear the approach of the world; in other words, is ashamed to acknowledge him before men under all circumstances, but he may pay occasional visits. Open wide the door and let the Saviour in. Joshua bade the children of Israel to sanctify themselves before entering Caanan where God would acknowledge them as his holy people.

God tells the followers of Christ of to-day, through his Word, to perfect themselves in holiness and come up into the spiritual promised land; although there are walled cities and giants in the land, he will help us to overcome them. The spies have been up and viewed the land, and tasted of the fruits, the milk and honey, and they are a witness to all Christians who have not taken possession of the land and tasted of the fruits, and their testimonies are the fruits that they have brought back as a proof of such a land. Let all of Christ's followers "go up and possess it" that they may lead lives of greater usefulness, ever looking to him for strength who is all strength, giving him all the honor, praise and glory.

OCALA, Fla., June 5, 1895.

#### THE CENTRAL ASSOCIATION.

It was a great privilege to attend the late session of the Central Association, at Verona. The weather was fair, attendance good, social privilege excellent, and the devotional meetings warm and hearty. It is a real joy to be a Seventh-day Baptist and to know so many of the people and through the delegates, hear from all parts of our denomination.

It was an inspiration to learn of the success of the evangelistic work and the additions to the churches. God bless the Missionary Board for concentrating the ablest evangelists on the Central Association and for their plan to complete the work in the rest of the churches next autumn.

Let us as Seventh-day Baptists take courage and give continual praise to our Heavenly Father.

L. R. S.

ONE of the grandest things in having rights is that, being your rights, you may give them up.—George MacDonald.



# History and Biography.

## SHOULD OUR GOVERNMENT RESTORE FREE COINAGE OF SILVER?\*

### NO EFFECT ON SILVER AS A MEDIUM OF EXCHANGE.

Of course, this question does not imply that silver coins need to be re-introduced in our country as a medium of exchange. To raise the inquiry is to answer it. For all are aware that silver, in common with gold, copper, and nickel, still possesses everywhere among our people this well-known function of money. Our daily transactions in buying and selling take place through the use of silver coins of the various denominations. Our government has never denied or prevented their circulation, whenever there has been a demand for them in the exchange of commodities, especially of the lesser values. On the contrary, it has passed stringent and repeated laws to protect and even increase their use, which has been found so convenient and necessary. The silver in the currency of the United States is reported by the Director of the Mint to have been, last year, only slightly less than gold, which amounted to nearly two-thirds of a billion of dollars. This occurred, it should be noticed, although we have suspended the free coinage of silver during the past twenty-two years.

Yet ours is not an exceptional case. Other countries present the same fact in regard to the employment of this medium, whether they have abolished this free coinage, or whether they retain it. Take the European nations. In none of them is silver coined in unlimited quantities for private parties or even for themselves; and still in all of them it circulates, more or less, concurrently with gold. The ratio of it to gold in amount, reckoned in dollars, ranges from one to nine in Russia, to four and a half to one in Spain. In these countries the extremes are reached. In Great Britain, this ratio is one to five and a half; in Germany, it is one to three; in the Scandinavian countries, it is one to two and a half; in France, it is one to one and three fourths; in Austria-Hungary, it is nearly one to one; and in the Netherlands, it is two to one. The other governments show similar ratios. Take the free silver nations of the world. For examples, in Mexico, this ratio is ten to one; in the Central American States, it is sixteen to one; in the South American Republics, it is one to one and a third; and in Japan, it is one and an eighth to one. China has an exclusively free-silver basis. While it coins neither silver nor gold, it circulates pieces of silver, whether coined or uncoined, as mere ingots, which its traders accept according to the weight and the market value of the metal in them. British India had amassed, two years since, silver currency in amount to nearly a billion of dollars; and then it suddenly closed its mints against silver, so as to make room for the acquisition of a sufficient stock of gold to enable it finally to be on equality with the European nations in its commercial transactions.

### NO INCREASE IN THE LEGAL TENDER OF SILVER.

Neither does this subject of free coinage refer, in our country, to the use of silver coins as legal tender in the purchase of articles or in the payment of debts. Except when other-

\* Prepared expressly for the *Milton Junction (Wis.) News* by Pres. W. C. Whitford, Milton College.

wise stipulated in the contract, our silver dollars, like the gold ones, can now be presented as this tender in any amount however great; and they must be accepted by the seller or the creditor in all cases, public or private, or he forfeits his claim to the money which was due him. From the first, our government has never changed the legal-tender quality of these silver dollars. For a brief time they were limited tender in a sum not exceeding five dollars. Only in the amount of ten dollars can the silver coins that are fractions of a dollar be legally exchanged for goods in any one transaction or for the liquidation of any indebtedness. No other restriction do we now place upon this use of silver. We have issued almost five hundred and fifty millions of silver dollars, all of which, as just stated, are full tender, and seventy-five and a half millions of dollars in fractional coins of silver, which are limited tender.

Our nation is not singular in using this tender of the two kinds. Of the nineteen governments of Europe that have, for years, refused free coinage to silver, thirteen still continue the unlimited tender of it, and eighteen the limited tender. As will be seen, both tenders prevail in a large majority of them, the same as in our country. In all of them taken together, the legal-tender silver is about one-half the gold, as is particularly the case in France. The other gold nations of the globe usually adopt only the limited tender of silver, because comparatively only small amounts of currency are required to meet the necessities of their trade. In the whole world, there are, at present, nearly three and a half billion dollars of full legal-tender silver; and in all the gold countries, including the United States, there are in circulation over two-thirds of this silver. A gold country is one which has a gold unit as its only measure of commercial values.

### AS TO THE PURCHASING POWER OF SILVER COINS.

Neither is the restoration of this free coinage needed in our country to confer on silver the same purchasing or debt-paying power which gold possesses. In this respect, the two metals are at complete parity with us. Unless differently specified in the bargain, you can buy anywhere in our land the same commodities, or pay the same obligations, with the required number of silver dollars as can be bought or paid with the same number of gold dollars. This is true, also, of the fractional silver coins in any sum up to ten dollars. This equivalence of the two metals is preserved, not on account of the present intrinsic or market value of the silver contained in the different coins made from it, but on account of the redemption of these coins in gold by our government, dollar for dollar, upon the demand of the party holding the silver. All this has been effected in spite of the growing and now large depreciation in the intrinsic value of silver. Let us illustrate our point. While the silver in our dollar is worth at present in the markets of the civilized nations only fifty-one cents as measured by gold, it can be exchanged for only that number of cents in trade with the other great commercial countries. With us the silver dollar has the legal-tender value of one hundred cents. The reason that these other nations accept the dollar only on the intrinsic worth of its silver, is that there are no international provisions, and that they

have no arrangements of their own, for redeeming, as our government has, this dollar in certain grains of gold, whose intrinsic value is equivalent to the face or nominal value of the silver dollar. With them the denomination stamped upon this coin is no criterion by which they shall determine its worth as compared with gold. The only tests are the purity and weight of its silver, and what this silver will bring in market. But with us, from the uniform practice of our government in the redemption of our silver coins, our fifty-one-cent silver dollar has now the full purchasing power of our hundred-cent gold dollar, and is accepted in trade by us at its face or nominal value, and not at its market value.

Let us illustrate this point further, by citing a familiar but anomalous example. The currency of Mexico is based entirely on silver. Like all monetary systems of that character, it has no provisions for maintaining the equivalence between silver and gold in their purchasing power. That is, five of its silver dollars cannot buy, at home or elsewhere, the same products that our five dollar gold piece will buy. In that country the unit of the measure of value is its silver dollar. While this dollar contains slightly more grains of pure silver than our American dollar, still the business people of that sister Republic will readily exchange two of their dollars for one of our silver dollars; for they understand that our dollar can be returned to the United States, and there be redeemed in gold worth a hundred cents in all countries. So our silver dollar in Mexico itself has, for this reason, the purchasing power of two of its dollars.

(To be continued.)

### A TRUE STORY ABOUT A BIBLE.

There was a little boy who wanted a Bible very much indeed—wanted it more than anything else he could think of. But he was a poor boy, and could not afford to buy one; for he lived a good many years ago, when Bibles cost more than they do now.

One day two strange gentlemen came to his house and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate, they saw that the little boy looked sad. They asked him what he wanted, and he told them a Bible.

His mother said: "Never mind. Don't fret about that. I'll take you to see General Washington next week."

"But I'd rather have a Bible than go to see General Washington," the boy said.

One of the gentlemen seemed much pleased with this, and told him he hoped he would always be as fond of the Bible.

The next day the little boy received a beautiful Bible, and on the fly-leaf was written, "From George Washington."

The little boy did not know it, but he had been talking to General Washington himself the day before.—*Our Little People.*

THERE are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*Frederick W. Faber.*

THE angels ministered to Jesus in the wilderness. In the dark hours we are not left alone; in trial we are not unsupported. Angels are about us to minister to us.

THE best sign that a man believes anything is not his repetition of its formula, but his impregnation with its spirit.—*Phillips Brooks.*



## Missions.

### THE WESTERN ASSOCIATION.

The Sixtieth Annual Session of the Western Association convened with the First Alfred Church. The extreme warm wave was followed by a cold one, and people came with overcoats and wraps. The attendance was good from the beginning. After a service of prayer and praise, the introductory sermon was preached by Madison Harry, pastor of the Independence Church, from Luke 17: 5. Theme: "Increase of Faith."

1. Need of an increase of faith. Not all have faith in God, but all have faith in something. It is natural for man to have faith in something, and the degree of faith is the degree of man's efficiency. We all need more faith in God; we cannot tell how much we need it. It should be the sincere desire and effort of our lives to increase in faith in God and his Son. What is the degree of our faith in the gospel, in the success of God's kingdom, and his truth as we hold it? Is our faith up to the measure of God's promises?

2. How Jesus increases the faith of his followers. 1. By requiring great things at their hands. Cary said, "Undertake great things for God, and expect great things of God." Christ requires us to love not only our friends but *our enemies*. He magnifies small things. If we have faith even as a grain of mustard seed, it will accomplish great things.

Little faith does great things, greater faith greater things. We must realize our need of faith, humbly seek it, and the measure of our success will be as the measure of our faith in God and his promises.

2. Increase by experience. That takes time. As we experience God's love, help and power we increase in faith and confidence.

3. By a special gift of God through transformation of life. One of the great causes of lack of faith is that we are not conformed to the will of God. Why do the churches, with so much method and machinery for work, accomplish so little? It is because we do not conform to the will and truth of God. In view of our work as a people, and to accomplish that work successfully, we should seek a great increase of faith, for the measure of our efficiency and success will be as the degree of our faith.

The letters from the churches were very encouraging, showing a good degree of spiritual life and growth among them, good fruitage during the year in faithful pastoral work, and a large interest in all lines of denominational work. After a hearty welcome given by Pastor B. C. Davis, and by W. C. Whitford as Chairman of the Committee on Entertainment, the morning session closed.

### AFTERNOON SESSION.

After a praise service, communications were received from sister Associations, and standing committees were appointed. The letters read from the different Associations, and the remarks of their delegates, M. E. Martin, G. J. Crandall, O. S. Mills, and D. K. Davis, showed a wonderful work of grace in many of our churches throughout our denomination, and a growing interest and helpfulness in all departments of our work on the part of the people. The Missionary Hour was conducted as an open parliament. The conductor presented the different lines of mission work done under the direction of the Missionary Board. G. J. Crandall spoke of evangelistic work,

how it was bringing business men into the work of saving men, how it was building up our churches, also its source of growth to our people. He also spoke upon how it was preparing the soil for Sabbath truth, and that in every place where our evangelists have labored, persons have come to the Sabbath.

A. P. Ashurst said that the South was a grand open field for evangelistic work, a great harvest-field for Seventh-day Baptists in the work of evangelization and Sabbath reform. The only way that work can be done with success is through the gospel tent. He said that the "Land-mark" Baptists were open to Sabbath truth, they do not believe in tradition, nor flee to the Fathers, but what saith the Lord. He made an earnest appeal that our people enter with greater force this grand harvest-field.

L. A. Platts spoke of several instances of persons seeking with intense spirit and purpose not only the salvation of their souls but Sabbath truth.

O. S. Mills and A. Lawrence outlined the needy work among the small churches, how blessed the work was, and how these churches appreciated the help which the large and strong churches were giving through the Missionary Board, how necessary it was to hold these forts and make them outposts for aggressive work in saving souls and in propagating truth.

The conductor said these small churches, many of them strong in spiritual life and power, were paying back the help they were receiving, by giving us our ministers, for nearly all of our ministers are coming from them, and not from our large, strong churches.

A. E. Main spoke upon the grand work being done in our China mission. We must not allow the needs near by to dull our vision of the great things to be done far away, nor forget the great commission and duty to preach the gospel to all nations. He showed the work of the Boys' School in Shanghai in the evangelization of the Chinese by furnishing native workers, in making the Christian home, and made an earnest appeal for a proper provision and support of the school. The remainder of the afternoon was occupied in miscellaneous business.

### SIXTH-DAY SESSION.

After a soul-inspiring devotional service and the transaction of the daily order of business, the Tract Hour was conducted by G. J. Crandall. The conductor spoke of the agitation of the Sabbath question throughout our land. The public is coming more and more to feel that the authority for Sunday-observance is not in the Bible, hence the opening door for Sabbath truth. The Bible Sabbath is Christian, because Christ observed it, and it should be so emphasized. Loose, or no-Sabbath observance, shows a low religious life, or no spiritual life at all. The Sabbath and its observance should be earnestly taught and impressed upon the hearts and consciences of men.

Madison Harry called attention to the work and influence of the SABBATH RECORDER upon our people. Christian people who can take their denominational paper, but do not, invariably lack in denominational spirit and interest in religious work. Others spoke upon the excuses generally used for not taking the RECORDER, and showed them not to be well taken. A. P. Ashurst spoke upon our other publications, saying that he would not be here

to-day if it had not been for a Sabbath tract that came into his hands. He would be now no doubt in Georgia, unknown to our people. He showed the great responsibility upon us as a people to spread in the South, and in all our land, Sabbath and religious tracts. O. U. Whitford responded to the subject of the persecution of Sabbath-keepers. There is a tendency in this land, founded on the principles of religious liberty, to religious intolerance and persecution. There is a clamor for civil law to maintain and enforce Sunday-observance. Hence Sunday laws. Sabbath-keepers are punished for not observing those laws and working on Sunday. They are being persecuted largely through spite and prejudice. He gave several instances. The result of all this will be the raising up of friends for the persecuted, and the truth for which they suffer, the advancement of the Sabbath cause, and greater faithfulness and loyalty of Sabbath-keepers to the Sabbath.

This was followed by a sermon by O. S. Mills, delegate from the Central Association. Text, Matt. 11: 28. Theme: "Perfect rest in Jesus Christ." Man is ever restless; seeks rest and satisfaction in sinful life and pleasures, in wealth, and what it brings, in various avocations, in travel and amusements, but they all do not give rest and peace to the soul. In Christ himself and in his service, in the work of saving men, and in the riches of divine grace, were the highest rest and soul satisfaction. Christ will bear our burdens, if we submit to him, and will help us to successfully wear the yoke of service.

The Rev. J. Lee Gamble was introduced by Pastor B. C. Davis to the congregation, who happily responded. He was happy to be in this gathering and to meet our people. He was brought to us through the *Outlook*, and that copy he was preserving. He was identified with us in sympathy, purpose and practice, and in our work. He was thankful for three things in particular: 1. For the truth of God, which saves and makes men free. 2. For faithful witnesses of the truth, through whom men learn of the truth. 3. For the love of the truth, which gives great joy to the soul, and delightful service in teaching it and advancing it in the earth. He was a true Sabbath-keeper, but now had found a home among us. We were doing, as a people, a grand work, and he was with us with all his soul.

### SIXTH-DAY AFTERNOON SESSION.

A service of song and prayer was followed by a partial report of the Committee on Resolutions. A resolution upon the publishing of catechisms on religious doctrine, and especially upon the Sabbath, for the use of our Junior Societies of Christian Endeavor, was discussed by G. J. Crandall, B. C. Davis, when further remarks were waived for the special order, when Prof. L. C. Rogers gave an able essay upon "The Late Revision of the Sacred Scriptures." Remarks were offered upon this essay by J. P. Hunting and others. The time having come for the sermon, M. E. Martin, of West Virginia, preached an earnest and inspiring sermon from 1 Chron. 19: 5, showing in what ways we can build up Christ's kingdom in the world. A duet was finely rendered by W. W. Coon and H. W. Prentice. The rest of the afternoon was devoted to reports of standing committees. Interesting and profitable remarks were made on the report of the Committee on Education, especially in the



line of Christian education, and loyalty to our institutions of learning. Remarks were further made on the resolution on catechetical training by A. Lawrence, D. K. Davis, and Madison Harry. Warm and enthusiastic remarks were made by O. U. Whitford, L. A. Platts, and H. P. Burdick on the resolution upon evangelism.

Sabbath evening, prayer and Conference meeting was led by A. P. Ashurst. The topic of the meeting was "Love to Christ." There was a large attendance, and it was a meeting that all, old and young, greatly enjoyed. Many prayers were offered for more love to Christ, and many impressive testimonies were given of love to God and his dear Son. All said it was a good meeting, a feast of good things.

SABBATH-DAY.

Services were opened by singing, invocation by Pastor Davis, followed by the Lord's Prayer by the congregation, and the reading of Psalm 111th, responsively. After singing again, Rev. S. S. Powell read Eph. 4, and Rev. M. G. Stillman offered prayer, which was followed by singing.

A heart-searching sermon was delivered by Rev. G. J. Crandall, delegate from the Eastern Association. Theme: "The Christian Ideal. What Will You Do With It?" Text, Eph. 4: 13.

1. Perfection is the ideal. Christ said, "Be ye perfect." High ideals are essential to high attainments. Some have ventured to lower this standard. God forbid that we should ever dare to do it.

2. What is God's way to secure this ideal in man?

(a) Regeneration. John 1: 12, 13; 3: 5-8.  
(b) Growth. There must be activity, development. Paul illustrates this by one running a race. No discipline, no training should be considered too severe.

Let us strive to attain to this perfection which is in Christ Jesus.

A collection for the Missionary and Tract Societies was brought forward, and an offertory prayer made by Rev. G. J. Crandall. The congregation was then dismissed by singing and the benediction by Rev. S. S. Powell.

A session of the Sabbath-school followed, conducted by Supt. E. P. Saunders. After singing, prayer by Rev. M. Harry, reading the lesson, and singing again, the lesson was treated as follows:

1. The Sad Story, by Rev. M. G. Stillman. He said they were sad, because they understood not.

2. Prophecy Fulfilled, Rev. S. S. Powell. "Ought not Christ to have suffered," etc. Ought means necessity. All animal sacrifices pointed to this necessity. The suffering of Christ is extensively portrayed in the Psalms.

3. Christ Revealed, Rev. A. Lawrence. Christ was first invited, and afterward came to be recognized.

4. Application, Rev. J. Lee Gamble. The sadness was caused by ignorance, so it is often with us. Yet Jesus was near to instruct. Remember Jesus will come in only when invited. There is great need that our eyes be opened. The school was dismissed by singing "What a Wonderful Saviour."

The Young People's prayer meeting Sabbath afternoon was led by Prof. W. C. Whitford after a praise service. The subject for prayer and remarks was: "How Shall we Study the Bible?" Many excellent thoughts and sugges-

tions were brought out in the meeting upon the Bible as a book, as the Word of God, its doctrines, its promises, its revelation; how to profitably study it, how it was neglected, and what great comfort and encouragement one gets in reading and studying the Bible in times of doubt, trials, and perplexities of life.

The evening after the Sabbath was occupied by the Young People's Hour, conducted by Miss Eola Hamilton. There was a soul-inspiring praise service, led by Geo. B. Shaw. Prayer was offered by S. S. Powell. A paper was presented by Miss Lucy Davidson, of Nile, N. Y., on "Practical Endeavor Work." This was followed by an interesting discussion upon Endeavors and Citizenship. W. C. Whitford and B. C. Davis spoke upon the formation of Committees on Good Citizenship in Endeavor Societies, and the work they were doing in securing and enforcing good laws. Corliss F. Randolph gave a very interesting account of the Good Government Clubs organized in New York and Brooklyn, and what they had accomplished in the late municipal elections and in the political purification, to some degree, in these cities.

A. C. Prentice gave a good talk upon the organization of Junior Societies, methods of work in them, and the results.

Miss Myra Clark read a paper, prepared by Miss Anna Langworthy, upon "Why Conventions?"

1. To obtain light.
2. For unity in work.
3. To meet the demands of the times.
4. To bring fruitage to Christ and the Church.

A solo was finely rendered by Miss Iva Palmer, of Hornellsville, N. Y. The Associational Secretary, Miss Eola Hamilton, presented an excellent report of the Societies in the Association. There are 10 Senior Societies, an addition of two since last year, with 286 active members, and 109 associate. The Hebron Society reports a gain in membership, the rest a loss of from 5 to 14, owing largely to the revision of the roll of each society. There are also three Junior Societies. The aggregate amount of money raised for Tract, Missionary, and other benevolent purposes, \$194 69. All the societies are in good working order, and are alive to all our denominational interests.

FIRST-DAY SESSION.

After a prayer service, reports of standing committees were received. In the report of the Committee on Obituaries, an interesting sketch was given of the life and work of Rev. D. E. Maxson, D. D. The report on the State of Religion gave as the gain in the Association the past year, 25 by baptism and letter; loss 26, net loss 1. This was attributed to the revision of several church rolls. The churches were increasing in spiritual power and in interest in denominational work. Several churches have now settled pastors that last year had none. After a lively discussion upon the resolution on Education, the hour arrived for the sermon, by D. K. Davis, delegate from the North Western Association. Scripture was read by L. C. Rogers, and prayer offered by Jared Kenyon. Text of sermon, Psa. 19: 7. Theme: "The Origin and Perpetuity of the Moral Law." He showed, with clearness and power the close relation of the law and the gospel, and how the plan of salvation was revealed in the old Testament as well as in the New Testament, and

and that saving faith and loving obedience constitute a Christian life.

The remainder of the morning session was taken up by a warm discussion of the resolution on Temperance, which was pending when adjournment was made for dinner.

FIRST-DAY AFTERNOON.

A thoughtful paper was presented by E. B. Davis, upon "Proposed Bureau of Employment and Information." The points taken in the paper were spoken upon by B. C. Davis, O. S. Mills, and others, and by vote the Association recommended the paper to General Conference for consideration, and requested it for publication in the RECORDER.

Education Hour having arrived, it was conducted by L. A. Platts, who gave an historical account of the interest and work of our people in education, both in England and in our own country.

President A. E. Main gave a masterly address upon "Liberal Education for our People," bringing out the following points:

1. What do we mean by a liberal education? A college education, which involves physical, intellectual, and spiritual training and development.

2. What do we want a liberal education for? For every occupation, for society, for the state, the church, for soul development and satisfaction, and for the man.

3. How are we to obtain it? By hard work and persistent effort, and continue therein all the time.

Prof. Corliss F. Randolph gave a convincing and clear address upon "The Value of Our Schools to Our own People."

The rest of the afternoon was occupied in the discussion upon resolutions on temperance, the publication of a series of Bible readings, our Boys' School in China, and upon the pernicious use of tobacco, in which H. P. Burdick, J. P. Hunting, L. A. Platts, D. K. Davis, O. U. Whitford, M. B. Kelly, Jr., M. G. Stillman, Madison Harry, H. C. Coon and others took part.

FIRST-DAY EVENING.

The evening was occupied with the Woman's Hour, conducted by Mrs. M. G. Stillman, Associational Secretary. Reading of Scripture and prayer by Mrs. M. B. Kelly. Singing by a male quartette.

A paper was presented by Miss Flora Cartwright, of Richburg, on "Home life of the Chinese women and our duty to them."

Mrs. C. M. Lewis presented a paper, "Some reasons why we should provide for and support the Boy's School in China."

Mrs. L. A. Platts gave a very interesting account of the organization of the Woman's Board and what it had accomplished since.

O. U. Whitford gave a talk upon, "What is and should be the relation of the women of our denomination to the Woman's Board."

Miss Mary Bowler spoke upon "Uniform organization of Women's Societies and apportionment of moneys to be raised by the different Ladies' Societies."

There was an open parliament upon the "Different papers and topics presented," in which President A. E. Main, Secretary Whitford, Mrs. L. A. Platts, Mrs. M. B. Kelly and others took part.

The Associational Secretary, Mrs. M. G. Stillman, closed the hour with a fine report full of facts, good thoughts, and earnest exhortation.

After finishing up the business of the Asso-







unbelieving husband and he is content to dwell with her let her not leave her husband.

Yet if the unbelieving depart, let him depart. The brother or sister is not under bondage in such cases, but God hath called us in peace. For how knowest thou, O wife, whether thou shalt not save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?"

In a word. The teaching of this passage seems to be that the Christian is first united to Christ and committed without reserve to His service, and that no association or fellowship should be entered into with those out of Christ or unbelievers in him. That there cannot be any real harmony between elements so adverse; and that in case any professed follower of Jesus, or any who contemplate becoming his disciples, should already be thus conjoined; they are required to dissolve such relationships except in such instances as are described in 1 Cor. 7:10-16, as before stated.

TRACT SOCIETY.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, June 9, 1895, at 2.15 P. M. President Charles Potter in the chair.

Members present: C. Potter, I. D. Titsworth, D. E. Titsworth, J. F. Hubbard, F. E. Peterson, L. E. Livermore, J. D. Spicer, C. C. Chipman, J. M. Titsworth, J. A. Hubbard, E. R. Pope, Stephen Babcock, A. L. Titsworth.

Visitors: T. B. Titsworth, J. P. Mosher.

Prayer was offered by the Rev. F. E. Peterson.

Minutes of last meeting were read.

The Supervisory Committee reported, recommending that action be deferred for the fiscal year in regard to room in the Babcock building for a tract depository. On motion, the recommendation was adopted.

Committee on new subscribers to the RECORDER reported progress.

On motion, the work of the committee on new subscribers to the RECORDER was referred to the Committee on Distribution of Literature, and the former committee discharged.

Correspondence was received from the Secretary of the Woman's Board.

The Treasurer reported the gift to the Society by the President, Charles Potter, of the new printing press and other material now in the Publishing House, amounting in value to \$3,600 00, and on motion the thanks of the Board for the gift and manifestation of interest in the Society were unanimously expressed by a rising vote.

Treasurer also reported bills due. On motion the action of the Treasurer in forwarding \$15 00, for placing seats in the tent on the Louisville field, was ratified.

On motion the report of the Committee on Atlanta Exposition was received as a report of progress.

It was voted that the fiscal year of the Society end hereafter on June 30th.

Time was given to the reading of an outline of the annual report of the Corresponding Secretary.

The following preamble and resolution were presented, and on motion adopted:

WHEREAS, Our aged brother, Isaac D. Titsworth, who has so long been a member and officer of this Board, has been called upon to part with his loving wife, with whom he has spent so many happy and useful years; therefore, Resolved, That we extend to Bro. Titsworth, and place upon our records, an expression of our heartfelt sympathy with him in his affliction, with the hope and prayer that the tender, loving Father may vouchsafe to him his divine presence in gracious outpouring during his remaining days.

Minutes read and approved.

Adjourned.

AUTHOR: L. TITSWORTH, Rec. Sec.

Popular Science.

MACHINERY has simplified the doing of a great many things, and in doing them accurately. For instance, there are machines for calculating interest on money with a rapidity far beyond the reach of human calculations. Machines for setting and distributing type faster than four men, and will make fewer mistakes. The reaping machine will reap the grain, bunch, and bind the bunches in bundles faster than ten or a dozen men can do the same work. Near by is made a printing press, or machine that will print, fold, paste, bind, count and deliver in packages at an astonishing rate.

All this is very well, but it does seem very singular in a civilized and Christianized country like this, that we should have to invent scientific machinery of a high order to protect each one of us against fraud, and the destruction of the sacred right, viz., the right to say who shall be our rulers.

Now comes the voting machine, and none too soon. This machine steps in to turn the rascals out, and allow a man to cast his vote, have it numbered, registered, counted and declared, without the slightest chance of any fraud being practiced by the heelers of any party, and that with a rapidity that opens the way for the fullest number to vote.

It is to be regretted that any such machine has to be invented to protect the elective franchise against scoundrels, but so it is, and ever will be, while politicians can enrich themselves at the public expense. We say let the office or the people seek the man to fill the office, and not the man seek the office, obliging the people to employ machinery to protect themselves against dishonesty.

HARDLY would any one suppose that the bright and beautiful red color called carmine or crimson was the blood of a dark colored little bug not larger than a small bean, and apparently as destitute of a head, tail or legs.

The name of this little bug is "cochineal," and they are cultivated in several places within tropical countries, especially on the Island Teneriffe, being introduced there in 1825. There is now an annual production from different countries of over 600,000 tons.

The larvae is hatched and feeds upon the cactus, or what is more generally known as the prickly pear. When the bugs are fully grown they are swept or shaken off and gathered to be prepared for market, but only the females produce the carmine.

There are three modes of killing them, and the quality and richness of the color is varied by the method chosen. The first is to put them on heated plates, these are darker and give the richest color; the second is to place them in ovens, these are of an ashen color and are less valuable; the third is to put them in boiling water and dry them in the sun, these are of less value still.

These bugs are gathered twice a year, after they have laid sufficient eggs for a new brood, then after passing through the heat their shriveled bodies are packed in bags and are ready for market. By the use of acids the brightest scarlet dyes are made, and of alkalis the various other colors and shades. The finest comes from Honduras, and sells at about \$25 an hundred pounds.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

THIRD QUARTER.

July 6.	THE TEN COMMANDMENTS.....	Ex. 20: 1-17.
July 13.	The Golden Calf.....	Ex. 32: 1-8, 30-35.
July 20.	Nadab and Abihu.....	Lev. 10: 1-11.
July 27.	Journeying to Canaan.....	Num. 10: 29-36.
Aug. 3.	The Report of the Spies.....	Num. 13: 17-20, 23-33.
Aug. 10.	The Brazen Serpent.....	Num. 21: 4-9.
Aug. 17.	The New Home in Canaan.....	Deut. 6: 3-15.
Aug. 24.	Crossing the Jordan.....	Joshua 3: 5-17.
Aug. 31.	The Fall of Jericho.....	Joshua 6: 8-20.
Sept. 7.	Caleb's Reward.....	Joshua 14: 5-14.
Sept. 14.	The Cities of Refuge.....	Joshua 20: 1-9.
Sept. 21.	Joshua Renewing the Covenant.....	Joshua 24: 14-25.
Sept. 28.	Review.	

LESSON I.—THE TEN COMMANDMENTS.

For Sabbath-day, July 6, 1895.

LESSON TEXT.—Ex. 20: 1-17.

GOLDEN TEXT.—And he answering said, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10: 27.

INTRODUCTORY.

The Ten Commandments were spoken by Jehovah on Mt. Sinai. They were written on two tables of stone by the finger of God. The first tables were broken by Moses. Two other tables were hewn out by Moses and the original Ten Commandments were inscribed thereon. These commandments are divided by some commentators into two parts or tables—the first including the first five commandments, and the second table the last five. But the most natural division as indicated by the outline, is that the first four were written on one table, and the last six were written on another table.

EXPLANATORY.

"I am Jehovah thy God." To Jehovah is added, "thy God," to express Israel's relation and obligation to him. The Commandments are addressed, in the singular number, to each person, because every one is concerned in them on his own account, and each prohibition implies a positive duty.—Scott.

What God forbids is at no time to be done. What he commands is always our duty. Men are prohibited to worship even the true God by the use of images.

The first commandment requires a disposition and conduct suited to the relation in which we stand to Jehovah as our God.

By the second commandment it is enjoined upon men to render to the Lord our God a worship and service, suited to his perfections, and honorable to his name.

The third commandment forbids the use of the name of God irreverently or profanely, or in fraud, dissimulation, or hypocrisy.

The fourth commandment, "Remember," etc., implies that the Sabbath had been given and had been known to the patriarchs and their descendants, though they may have been prone to forget the Sabbath. "Take this day from the calendar of the Christian, and all that remains will be cloudy and cheerless. Religion will instantly decay. Ignorance, error, and vice will immediately triumph; the sense of duty vanish; morals fade away; the acknowledgement and even the remembrance of God be far removed from mankind; the glad tidings of salvation cease to sound; and the communication between heaven and earth be cut off forever."—Dwight. And yet even such men as Dwight are trying to take away the Sabbath of the Lord. "Tell it not in Gath; publish it not in the streets of Askelon."

The fifth commandment concerns the duties which one owes to his relations; that of children to their parents is the only duty specified. This includes a respect for their persons, an inward esteem of them, outwardly expressed on all occasions in one's conduct toward them. Fear, reverence, honor, love, and obey them.

The sixth commandment requires one to love his neighbor as himself, in respect to his person and life.

The seventh commandment regulates one's love to his neighbor in respect to purity and domestic comfort.

The eighth commandment is the law of love in respect to property.

The ninth commandment is the law of love as respects the reputation of one's neighbor.

The tenth commandment forbids one to covet anything that belongs to his neighbor.

PRACTICAL TEACHINGS.

Men are sinful who "offend in one point," and therefore, guilty of all. James 2: 10. What then of First-day keeping, which God never commanded? One might as well break any one of the other nine commandments and be blameless as to violate the fourth commandment. That which God did not command can never take the place of that which he expressly commanded. One is just as guilty of breaking the fourth commandment by observing another day as to break any one of the other nine commandments, in form, letter, or spirit.

The Israelites feared exceedingly at the giving of the law on Mt. Sinai, but we have as great reason to fear as they, lest we all fall under the condemnation of God's holy Law.



## Young People's Work

A YEAR WITH THE JUNIORS.\*

BY MRS. HENRY M. MAXSON.

The American mind seems naturally to estimate anything according to its commercial value. Now the Christian Endeavor movement cannot be measured by feet and inches or dollars and cents, and still I hear the question, "How much good will it do and what will it amount to?" I will tell you what my Juniors did during the first year of their existence, and you can draw your own conclusions as to what they will amount to, and how much good they will do.

The history of the first year's work of any organ is that of experiment, of varied failures and successes, of seed-sowing rather than fruit-gathering. When the question arose in our Senior Society of starting a Junior Society, the objection was raised that we had not children enough to make such a society a success. It was finally thought best to try it if we could get five children to join. I made a thorough canvass of the congregation and visited all the parents of children under 14 years of age, so from the first the sympathy and co-operation of the parents were secured.

You are perhaps familiar with the pledge that each child takes when he comes to the society: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do what he would like to have me do; and that, just so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the society when I can, and will take some part in every meeting;" and also the one that the parents take: "I am willing that my child should sign this pledge, and will do all I can to help him keep it." So no child goes into this blindly or without the consent of his parents. There are the regular officers of any society, president, vice-president, secretary and treasurer, who are appointed every six months by the Superintendent and who are taught to perform the duties usually devolving upon them. Then we have a Missionary Committee, a Scrap-book Committee, a Birthday Committee, with two or three members on each. The Book Committee has one member who serves for a month and then another for a month and so on, who distributes and cares for the singing books. The Order Committee for preserving good order in the society comprises every member, the Sunshine Committee for promoting happiness wherever they are placed also takes in the whole membership, and the same is true of the Music Committee.

The work of the Missionary Committee is to collect literature for schools and hospitals as well as clothing for needy families, while they also have in charge the "Envelope Library." Manilla envelopes are given to the children, into each of which they put six stories which they have been interested in reading or hearing read, write the titles on the outside of the envelopes and tie the whole with a narrow ribbon, or if they cannot get that, a fancy cord which comes around so many of our parcels nowadays, while some use bright pieces of worsted. When one of our members is ill, an envelope is sent to him; while the others are used in hospital or mission work. All of the Juniors assist in collecting pictures for the

Scrapbook Committee, while three of the older ones do the pasting. The books I make of strong manilla paper and we use pretty pictures from papers, magazines or elsewhere. The committee meets for work once or twice a month, as occasion requires, on Sunday mornings at my house, and do the work under my supervision. The books when finished are used in hospitals or other mission work.

The Birthday Committee has charge of the Birthday Box, into which each child on his birthday puts as many pennies as he is years old. Its members also keep a record of the birthdays and report to the Superintendent, so that special prayer may be offered for each child at the meeting nearest his birthday. These committees are changed every six months, the same as the officers.

The regular meetings of the Society are held on Sunday afternoon at 3 o'clock in the Sabbath-school room, and last half an hour. At these, as at all other meetings, connected with the church, all persons interested are welcome. It is purely a religious meeting though we try to make it a very practical religion. We try to teach these little ones that the duties of a Christian are not completed when he has attended church and Sabbath-school, but that it means a great deal more; it means performing every duty in life whether at home, at school, or at church, according to their pledge, "I will strive to do whatever he would like to have me do."

A favorite exercise in the meetings is the telling of Bible stories. They study the text in the Bible and then tell the story in their own words. We have had Bible women, Children, Friends and Queens, the Miracles of the Bible, the Commands, Songs and Gifts of the Bible, and others. Then we have had meetings on the Junior at home, in School and Sabbath-school, and have them think of ways they can help in each place and have them illustrate the teaching by a Bible verse.

Again, verses containing some particular word, like love, remember, or blessed, or verses beginning with one letter of the alphabet, the stringing of Bible pearls as we call it, are used. Exercises suitable to the day have been held at Easter, Christian Endeavor Day and at other times.

Missionary and temperance meetings were held alternately on the first Sunday in the month. We have studied our mission in China quite thoroughly. At one meeting they brought Chinese curiosities and explained their use; selections regarding the natural features of the country and the people; their habits and customs were read. At another meeting the work of the missionaries was studied, in some cases sketches of their lives were given, and after the last Conference extracts from the reports of the various missionaries were read, giving the latest account of the condition of the work. The younger members at these meetings had Bible verses on the general subject of missions. We are taking up the home field in the same general way, hoping that they may in time come to know about the entire mission work of our denomination.

We attempt as far as is practicable to explain the texts given. Of course this is not always done neither would it be always best, but we want them to feel that their verses have some meaning and for each one some lesson. The Consecration meeting occurs on the last Sunday in the month, when frequently

the pledge is recited and its value and importance urged by the Superintendent. The business meetings are held the first Sunday in the month, when the Secretary and Treasurer render reports of the work of the month past.

Forty-three meetings were held during the year, no meetings being held during the summer, as so many of our Juniors were away. This idea of taking a vacation was a new one, but the boys and girls took up the work on their return with so much interest that we felt the plan to be a success. We have sent two large boxes of literature to the Mizpah Mission, have made twenty-one scrap-books, thirteen of which were sent to Mrs. Hill's school in Attalla, and the others distributed through the agency of the Mariner's Temple in New York to some little girls in their school. About thirty envelopes were sent to the same place, while others had already been sent to the sick of our own society.

We have encouraged the Juniors to earn the money which they bring for their weekly contributions, and some have done it by selling papers, doing errands, helping mother, and in other ways. We received from these contributions and the Birthday Box, something over \$8, and of this we sent \$2 to Dr. Swinney to purchase kindergarten materials for the use of the convalescent children in the Shanghai hospital, \$2 to Dr. Palmborg, \$2 to the church in Boulder, Col., and the balance for missionary supplies. We believe in sending small sums to do a little good somewhere, rather than wait for the money to accumulate. There is also an advantage in this in creating various points of interest for the boys and girls.

Starting in December, 1893, with a membership of seventeen, at the end of the year we had thirty-one members enrolled and nearly all the families in our church represented by either children or grand-children. The attendance is always good. Our pastor assures us that no department of the church can equal us for regularity of attendance. We have an honor roll read at the business meeting each month, and one month I remember we had seventeen names on the list of those who had been present at every meeting during the month. Many of these names appear month after month. Two members were present at every meeting for a year and two more were absent only once, and now that we are well along in the second year in some cases the record is still unbroken.

The most satisfactory report of all is that eight of our members have found Christ and joined the church within the year.

Believing that the religious instruction of children cannot be begun too early, we receive them as soon as the parents will promise that they will do the work of the younger members of the society, that is, that they shall be present at every meeting of the society when they can, and take some part in every meeting, which means reciting a verse, and that some form of prayer shall be used every day. We keep them till they are fifteen years old, when they go into the Senior Society. We believe that the Junior Society should be a training school for the Senior Society and the church, and we are trying to make of our Juniors good workers in either place.

I might go on into the second year and tell you of the flowers sent to cheer the little children of New York. Twenty-five story envelopes sent to Texas for distribution, whence

\*Read at the Young Peoples' Hour at Marlboro, N. J., May 25, 1895, and requested for publication in the SABBATH RECORDER.

*Palmborg  
J.C.C.*



there has come a call for good reading matter, of money sent to Nebraska to aid the suffering there, and other acts of kindness and helpfulness. I have watched the spiritual development of my Juniors very closely and am gratified to be able to say that it has been very satisfactory. I must tell you how my heart was cheered at one of our meetings recently. The previous week I had said, "I wish you would pray for our society this week." On the day in question I said, not thinking of asking for any expression, "I wonder how many remembered to pray for our society during the week." At once a dozen or more hands went up around me and I felt that God's blessing was on those prayers. I could tell you more of my boys and girls had I time, for there is much that I am sure would interest you.

But what is true of my Juniors may be told of others also. The society at Shiloh reports that meetings are well attended, and that five of its members have joined the church within a year. The Juniors at Dunellen, though few in number, show strong life. They gathered papers and evergreens for the Mizpah Mission at Christmas, and have also devoted some money to missionary purposes. I am, of course, not as familiar with these societies as my own, so cannot tell you as much about them.

If regular training in the right direction has accomplished so much in so short a time, will you still say that it is of no use? Do you still think that our boys and girls in ten years from now would do just as good work for Christ and the Church without this training as with it? Would any farmer feel that he had done his duty when he had planted his corn and then trusted the result to a kind providence? There must be a great deal of trust, but there must be much care too. The corn must be properly fertilized. Even before the white man came to this country the Indian realized this when he put a fish into every hill of corn. The weeds must be kept down. In short there must be constant care from seed time to harvest. Will you bestow more thought and care on your corn field than for your children? Would you think of letting your corn take care of itself till it was nearly ripe? Begin just as early with your children and give them just as watchful care.

Your children are not too young to be affected by bad influences, then put around them a hedge of good, so much of good that it will leave little room for the bad to enter. Start Junior Societies of Christian Endeavor in all your churches, and don't feel that your work is done when they are started. Simply foster them, help them, pray for them.

There is one way in which you pastors can be of great assistance to us. We, for I am sure I speak for other Junior workers, would be glad to give our boys and girls some systematic training on the Sabbath question. It seems to me that this can be best reached by means of a catechism, setting forth in the form of questions and answers the Sabbath doctrine. There is no one so well able to do this as you who have been trained in, and studied the pros and cons of the question. I should be very glad to put this into use in my society, and wish that measures might be taken at an early day toward the furtherance of this plan.

Rear up in all your churches a band of young people whose influence for good will be felt, who will make stronger men and women, stronger and better Christians, because of this systematic training in the Junior Society of Christian Endeavor.

## Children's Page.

### A FRIEND OF THE KING.

This is a story for boys, and because it is a true story, and we are apt to think that all the wonderful things happen to people in books and not real live folks whom we may know, and talk to, I am going to let you hear about a young man whose story came to me yesterday, a young man who to-day is the trusted friend and counselor of the king of Siam and whose influence helped to keep the Siamese exhibit at the World's Fair closed on Sunday.

He was once a little American boy, just like you boys, and Siam and its king seemed just as unlikely to come into his life when he studied his geography lessons as they do to you when you study yours.

But one thing *did* come into his life and his thoughts, and that was a determination to belong to, and loyally serve, a greater King than Siam's; and when one does really belong to *that* King, there is no telling on what errands one will be sent, or what honors King Jesus will confer on him.

This boy's name was T. Hayward Hayes, and after getting through his school-days in Savannah, Ga., he came North, and went into a drug store, afterwards studying medicine in the Maryland University, in Baltimore.

There is an old proverb spoken by a wise man which says, "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean (or obscure) men." And that word diligent includes the idea of skillful—it means the careful attention by which one learns to do a thing well. And this is what Dr. Hayes tried to do while he was studying—diligent—and now he is seeing the promise fulfilled. Money was not plenty with him in those days, he had to look out for himself, just as most of you boys will; but his friend, King Jesus, was with him just as he will be with you, and a boy or a young man who is true to *that* King needn't worry if times are a little hard and money scarce; everything is *sure* to come out all right for him, sometime, somewhere.

And so, one day, the King put it into Dr. Hayes' mind and heart to give his name to the Foreign Mission Board of the Presbyterian Church, and they sent him away over land and sea to Siam, and when he got to Bangkok, he began to help the poor sick bodies of the people as well as their sin-sick hearts. He opened a drug store; and the first year he was there he performed a great many surgical operations.

His King Jesus, for love of whom he went to Siam, used to go about healing sick folks when he lived on this earth, and so he blessed the young doctor's efforts, and so many people were cured that the Siamese thought he was a miracle-worker, and by and by the king of Siam sent to ask Dr. Hayes to come and serve him.

"No," said the doctor; "I am a missionary," and he shook his head at the king's tempting offers. "But," said he, "if the king will build a missionary hospital I will look after it." And the king, finding that he could not buy this young man away from serving his own King, built the hospital.

A year later, he tried again, this time telling Dr. Hayes that if he would be the surgeon-general of the army, and build hospitals, medical institutions, and a government medical school, he would give him \$7,000 a year, and he might preach about his King and do all the missionary work he chose.

So the doctor took the position, gives the greater part of the money to the mission cause, and has done very much for Siam, her king and her people, and, from being an unknown drug clerk in Baltimore, has become one of the greatest men in that far-away kingdom and won great honor for his native land and the college where he studied, besides gaining great honors for the King whom he so faithfully served. Doesn't it sound like a fairy book? But it isn't you see, and that is one of the best things about it. Our book

heroes never get out from between the pages, and so we can never see them, but "some glad day," all those who love and serve the King Jesus will meet each other in his palace. All the grand good men and women who have ever lived will be there, and all the boys and girls who have loved the King will live with them, and with him, forever and ever. Are you going to be there too?—L. W. R., in *Children's Missionary*.

### THE BOY GRANT.

If you would know Grant, the man, the civil ruler, the representative American, the illustrious captain, study the boy Grant. The man was simply the boy projected upon a broader field. The great traits of character, which gave him renown in his own, and other lands, were either birth-marks, or early growths. Notice a few of them. Grant's nature was of oak, not of willow. He was resolute of purpose, always said, "I can," never "I can't." In his make-up there was no paddling, no limp. He dared to stand for the right and the truth. Like all true boys he knew how to say, "No," and stick to it. Grant possessed great physical and moral courage. When two years old, he fired a gun, unmoved, and said with much elation, "Fick it again, fick it again." "That boy," said a by-stander, "will make a soldier, for he never winked at the discharge of the gun. A furious horse he held with a firm and steady hand. When a lad, he drove a team through a swollen stream, which frightened the friends in the carriage, but he said, "Don't be afraid, I will take you safely over." And he did.

Grant had great self-control. Greater than the conquest of cities or the ruling the Republic was the rule over his own spirit. The great passions which flamed through his soul were bitted and bridled. The appetites, so strong in him as in most great captains, were reduced to obedience, even after they had seized the bit. He detested profanity, which is always the sign of a weak, as well as a perverted, nature.

Grant was a truth-teller. As a boy he hated fibs, and learned to be exact in his statements. His father once sent him to buy a horse, authorizing him to offer \$50, and if that should be refused, \$60. He told the owner what his father had said. Of course the owner expected to get \$60 for his horse, but the boy refused to give more than \$50, and obtained the horse for that sum.

In his temperament, tastes, training and convictions, Grant was a religious man. He revered the Bible. To all youth, his advice was, "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts and practice them in your lives." Grant honored the Lord's-day. Innocent pastimes and pleasure drives were not indulged during its sacred hours. From a child he was a constant and reverent attendant upon religious services. As a boy he delighted to care for the horses of the preachers who came to his father's house; and as he grew up to manhood he learned to love the men who held forth the Word of life.

Grant tenderly cherished the associations of home. His father and mother he never ceased to reverence and love. When President, he valued their regard and approval. At his suggestion the father was appointed postmaster of the village where he resided. As children came along he took them to his heart. His sons were his companions and his daughter the idol of the house. For the wife of his youth and manhood he cherished a pure, tender, and undying affection. When he was in Pompeii, the guide offered to admit him to a building without the ladies. "I am much obliged to you," he said, "but I must respectfully inform you that I never go where I cannot take my wife."

Such was America's most honored citizen and greatest soldier, who, on the banks of the historic Hudson, awaits the hour when, with loving hands, this cherished wife shall be laid by his side in the great sleep of death.—Rev. David Sherman, D. D., in *Zion's Herald*.



## LETTER FROM LONDON.

To the Editor of the SABBATH RECORDER.

Now that I have been on England's shores long enough to know where I stand, I have concluded to gird up my loins like a man and write you a letter.

The last day of my voyage was a very pleasant one. The sun deigned to shine upon us, and the view of the Cornish coast as we passed was delightful. We passed the Scilly Isles in the morning, and reached the Isle of Wight at just about sunset. We reached Southampton too late to have our luggage examined, so I did not come up to London till the next morning. The journey by rail from Southampton to London is a pleasant one. The season is a little in advance of that in New England. All along we saw lilacs, laburnum, and hawthorn in bloom. The thatched and tiled roofs of the quaint cottages make a picturesque difference from American landscapes. This is a lovely season of the year to see England.

Well, I am established here in the center of the great European metropolis. I will write you a few words in my next about the city itself. There have been some great improvements here of late, and there are many things about London that Americans do not know and that guide-books do not tell. But your readers will wish to know, first of all, about our little church, and then, I suppose, about the sights I have seen.

My mornings I have spent largely in studying up the history of our church here, and my afternoons and evenings in visiting the members who live in London. In between I have found an opportunity to see some sights. The two Sabbaths past I worshiped with our people in the Welsh Baptist Chapel, in Eldon street. On the 18th I preached to them on "Caleb's Choice," Joshua 14: 12. There were eleven present and all seemed interested. Last Sabbath, Mr. T. W. Richardson, who has been acting as pastor, preached on the subject of the Sabbath. His discourse was a clear presentation of our views. There were exactly eleven present then. Next Sabbath and the following Sabbath, God willing, I am to preach in the church. Leaflets have been printed announcing the services, one of which I enclose. I find the members of the church loyal and quite united in the purpose to maintain "the commandments of God and the faith of Jesus." I have visited all families in London, and have had a free conversation with all about the condition and prospects of the church. A more detailed statement of these I shall reserve for my report to the Board of Managers of the Missionary Society. But I can say that I think the church here is too lively a corpse to bury just yet. The Sabbath-keepers here ought to be helped. They will be willing to help themselves, I feel sure, as soon as they know just where they stand with respect to their financial *status*. A young, active, consecrated and devoted minister, if possessed of tact, can, with God's blessing, build up a thrifty church here out of the remnant of Israel in this place.

Next week I purpose to visit some members in the County of Kent, and while there may go to Canterbury to see the cathedral and the shrine of Thomas a' Becket. The following week I intend to visit Deacon Molyneux, in Pembrokeshire, away in the west. On the way I hope to stop in Oxford to see my Hebrew teacher, Prof. Francis Brown, of Union Theological Seminary, who is at Oxford, in

Mansfield College, for a time. On the same trip I purpose visiting Natton, near Tewkesbury, Gloucestershire, to see the little meeting house of the now virtually extinct Seventh-day Baptist church there. I shall, of course, come back to London for the Sabbaths.

To-day I went to Little Maplestead, Essex county, to see the estate there left by Joseph Davis for the benefit of the Seventh-day Baptists of London. Little Maplestead is about three miles from Halstead, which is not far from Colchester, on a branch of the Great Eastern Railway. During the last century there was a Seventh-day Baptist church at Colchester, of nearly 200 members. What has become of it no one knoweth. The estate is quite large. The manor house, "Maplestead Hall," as it is called in the neighborhood, is a large, old-fashioned dwelling, and is occupied by C. E. Brewster, Esq., the tenant, whose father lived there before him. Opposite the Hall, on the other side of the road, is the Church of St. John the Baptist, which is on the estate. It is an old "round church," one of the four or six (I think only four) now remaining in the Kingdom. It was given to the Knights Hospitallers, in 1185 A. D. It is said that there was a commandery or preceptory also there in those days. Henry the Eighth took the church from the priory at St. John's Gate in London, to which it belonged, and gave it and its tithes to one of his favorites. It passed through various hands, till about 1700 it was purchased by Joseph Davis who left it, so that it came to the trustees of the Mill Yard Church. So it comes that these trustees not only receive the tithes of the parish of Maplestead, but are the patrons of the living. That is, when the present vicar dies, the trustees appoint his successor. So our Baptist and Seventh-day Baptist trustees can say who the incumbent of this English Church shall be, and what his churchmanship shall be, etc. There is no "rector" of the parish, for the tithes having been taken away by Henry the Eighth, there is none to receive them. It is said at Little Maplestead that the late Rev. William Henry Black, F. S. A., pastor of the Mill Yard Church, once went to the vicarage and left a card inscribed with his name as "Rector of Little Maplestead." If this story be not true, it is well invented, for as the trustees of the Mill Yard Church received the tithes of the parish, and their pastor stood much in the place of rector. Many English rectors live anywhere but on their livings. They hire curates to do their work, while they scoop in the tithes.

The present vicar of Little Maplestead, the Rev. Mr. Harwood, an aged man, shewed me the church and all about. I spent a pleasant and profitable hour with him. The church has been restored to as nearly as possible its original form. It was long disused. The font, which is old, of the Norman period, was outside, broken, in a heap of rubbish. It is now in its place. The farmers used to turn their sheep into the church to count them, but now it is nicely fitted, with seats in the round part and an organ at the side. The choir and chancel are in the square part at the side opposite the porch. I thought it might interest your readers to know of this historic memento of the days of the Knights of St. John, and to observe that it exists on our estate,—for we may well call it ours yet, or until we are absolutely certain that it

belongs to our kinsmen, the Baptists! Seventh-day Baptists, who are Knights Templar, ought to make a note of this church.

Mr. Brewster was not at home to-day, so I did not see as much of the farm estate as I might have done, but there are nearly 400 acres of fine farm land, and the Hall itself is in good condition. I rode from Halstead to Little Maplestead and back on a bicycle over the smoothest road I ever traveled, and in the midst of as pretty a farm country as I ever saw. Mrs. Brewster showed me every courtesy and introduced me to the vicar. The afternoon spent at Little Maplestead is one of the pleasantest and most profitable of my visit thus far.

I cannot describe at length the grandness of St. Paul's, the awesome glory of Westminster Abbey and its suggestive tombs, the partly ruined magnificence of Hampton Court, once Cardinal Woolsey's palace, and the residence of William and Mary, but now a sort of royal almshouse for broken down court ladies. These and many other places of interest I can but mention. The Tower of London, with its Crown Jewels and the Armouries, and the room whence so many unfortunates went to their death, made me feel a little gloomy. I ascended the Monument and could have seen London, had it not been for the haze. The places that impressed me the most were "Playhouse Square," where the playhouse stood where Shakespeare acted his plays, and the spot at Smithfield where John Rogers and others met death by fire for Christ's sake. Of course I spent some time in the British Museum wandering amid monuments of Egypt and Assyria, reading a word or two of the tablets from Nineveh, and wishing I had months instead of hours. I have not yet been in the Jerusalem Chamber at the Abbey, where the Bible was translated. They would not let me in the day I was there. I shall try to go again. I also hope to go to see Windsor Castle. The Queen has just gone from Windsor to Balmoral.

I have heard Dean Farrar and Dr. Joseph Parker, but have not been to Spurgeon's Metropolitan Tabernacle. I doubt if I shall, for I heard the younger Spurgeon in Brooklyn, and I need the time elsewhere.

I have seen many more things, but this letter is too long already. Your readers will weary of my self-exploitation. These things I hold subordinate to my mission, which is, in some respects, a delicate one. Of all I cannot write, and must wait for my return to tell many things that you all would like to hear. Remember me, I beg you, in your prayers, and ask the God of peace to send his peace to our dear little church in the midst of this great modern Babylon.

Yours in Christ,

WILLIAM C. DALAND.

LONDON, May 29, 1895.

Do you think, my friends, you who stand outside the Church and blame her for her inconsistencies and tell of her shortcomings, do you really believe that there is an earnest man in the Church that does not know the Church's weaknesses and faults as well as you do? But all the more I will drink the strength that she can give to me and make what humble contribution to her I can bring of earnestness and faithfulness of my life.—Phillips Brooks.

THE perishing grass of the field, and the flower thereof, Peter contrasts with the Word of the Lord, which endureth forever.



## Woman's Work.

Our Corresponding Secretary wishes us to say to the children that the fund for the Kindergarten is sufficiently large for the present. Would it not be a wise plan for this interest among the children to be transferred to the Boy's School in China? It has been a long time since we have said anything to the children, and we will devote a part of "our page" this week to the children—do you realize that all the good men and women we read about in the Bible, and all who have done noble work for God since those early days were *boys* and *girls* once like you?

How do you suppose you can become true servants of the blessed Jesus of whom you learn in the Sabbath-school and in your homes? How do you go to work to learn arithmetic, geography, music, and all the different branches taught in our day schools? You couldn't do much with arithmetic without learning to add, subtract and multiply, could you? You need a good instructor to teach you music if you want to learn to sing and to play correctly, don't you? And you cannot learn of Jesus and of what you can do for him without studying God's Holy Book, the Bible, and without listening to the words of your teacher in the Sabbath-school, and without obeying your parents at home, and learning about Jesus there. I wish we could tell you the many things we have heard and read about what children can do, and have done, for Jesus at home, and far away in heathen lands. I know many people think and say, "Why the children can do so little, it doesn't pay to have them try to give anything to help convert the world to Christ." Don't you listen to such words. Remember it was a *little boy* who had the "five barley loaves and two small fishes." Open your Bibles and read John 6: 9-31 and see how Jesus blessed that *little* amount of food in feeding five thousand people. Your mites can and will be used by God to feed many hungry souls with the living bread. If with your gifts, however small, you give your prayers God will bless them a hundred fold.

Did you ever think what Jesus meant when he said to his disciple who wanted to drive the children away when their mothers brought them for Jesus to bless, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven?" Has he not a work for you to do for him?

There is a good story told about a collection taken in a little mountain village in Virginia. A lady living there formed a missionary society and put mite-boxes in all the families for the use of the children. At the end of the year they had an "opening." Almost every box was found to contain fifty-two cents. Now and then one had a dollar. The company were both surprised and delighted to find on adding up that they had forty-seven dollars for missions, and all through giving *one cent a day*. The writer adds, "Some of us remembered when the minister's wife tried to raise some money for missions. She went all round and worked hard and got just ten dollars, and the minister gave five of that."

Do you suppose those boys and girls were sorry they had given so much to the Lord? How many of our little readers are already interested in the Boy's and Girl's Schools in China? How many of you are willing to do

without some of your little comforts every day to help raise the money Brother Davis has asked for that the boys in China may learn about Jesus and his love?

When we think how easily a dollar can slip away in toys, candy, ice cream, soda and other nice things, isn't it a blessed use of a dollar to help such a school?

Remember, dear children, your gifts must come from your hearts, and must be accompanied by your prayers for God's blessing in the salvation of souls. Learn to love God, and love to obey him. And may the words, "Thou God seest me," ever remind you of God's loving and watchful care over you.

I trust the time is not far distant when every church in our denomination will have a "children's band." Following this is a story to show you how eager one little girl was to know about the great God.

### THE FACE IN THE LOOKING-GLASS.

A missionary sat one hot summer afternoon beneath the veranda of the mission-house reading, when, suddenly looking up, she was startled to find herself being intently regarded by a pair of eager eyes belonging, it seemed to her at first, to some sort of monkey or other animal. But it was no monkey, for the owner of those eager eyes began in an equally eager voice, and in broken English, "Lady, tell poor black girl about the good God you've come over the great sea to teach about;" and the face was upturned to the missionary with a wistful, yearning look.

The lady looked curiously at the strange figure before her. Well might she have taken the girl to be an animal rather than a human being. Imagine, if you can, a little squat figure, with filthy rags of clothing hanging to it, face and hands encrusted with dirt, and the unkempt, matted hair hanging down all around so thickly as to really give one the idea of a wild creature of the woods.

And yet within the dark heart of this heathen child was a deep longing, so real and earnest that she had overcome timidity, and had come to know more of the Lord and Saviour of whom she had heard rumors from those who had been taught by the missionaries.

"Do tell poor heathen about the great God," she said again; for the missionary had sat thinking how and what she should answer.

At length she said, "Come to me to-morrow at this time, and you shall know what you wish." The child looked her thanks, and then, like a veritable thing of the woods, bounded away, and was quickly out of sight. The missionary sat there lost in thought, and soon from her heart came the cry, "O God give me the soul of this poor heathen; teach me what I shall say to her; help me that I may reach her understanding."

Next day the missionary awaited within the house the coming of the heathen child. At length she saw the little form timidly approaching, and could see that the child was surprised and disappointed at not seeing her beneath the veranda. She sent the native servant forth to meet the child, who told her that her mistress was within and awaited her there. As she entered, the missionary called the child to join her in an upper room, and she quickly ascended the stairs to the place whence the voice proceeded.

On her way she had to pass through a room in which hung a large mirror. The lady suddenly heard a piercing scream, and the girl breathless into her presence, gasping, "Why didn't you tell me?" as she pointed to the stairs up which she had just come. Then slowly she explained, when the missionary had soothed away her fear, how she had seen in the room below, as she passed through, a terrible-looking wild beast, which approached her and seemed ready to spring upon her. "But there's no wild beast there," said the lady; "you surely are mistaken." "No, no," pleaded the girl, "don't go," as the missionary descended the stairs to ascertain the cause of the child's terror; but finding she still went down, the child, for very fear of being left alone, followed her.

"Where?" said the missionary, on reaching the room and looking around. "Where is that which so affrighted you?" "There, there," said the girl pointing to the mirror, wherein were reflected her face and form. "But that's yourself there," said she, "and not a wild animal at all." "Me!" was the surprised answer. "Yes, that's your own face there."

The child wonderingly drew near, and gazed at her form in the glass, and, when the truth dawned upon her, said slowly, "Dirty, horrible, ugly!" and then turning to the missionary, "I'd like to be clean, lady."

When soon afterward, trim and clean, with the long and unkempt hair nicely braided up, and in place of the rags of clothing a pretty dress that the mission people had given her, the girl again stood before the mirror, she drew herself up, and with a pleased, beaming face, kept repeating, "Clean now, pretty now, neat now." "Yes," said the lady, who was an amused spectator of it all, "but only *outside*." Then, drawing the child gently toward her, she told her, with love in her tones, of the spiritual deformity and defilement; to all of which the child listened with earnest attention. When the missionary had ceased speaking, the girl, with tears in her eyes, said the old words, "I'd like to be clean, lady."

A few weeks had passed, and the girl had had many long and happy talks with the missionary, when one afternoon she cautiously, almost with awe in her face, stood in front of the glass which had before been such a source of terror. The missionary, with joy and thankfulness to God in her heart for the wondrous way in which he had brought this little one to himself, watched. Looking at her face and figure, now so bright and clean, she repeated, "Clean, pretty, neat;" and then, while heaven itself seemed to be reflected in the sweet face, "and cleansed inside too."—*Gospel in all lands.*

### RESOLUTIONS.

WHEREAS, Our beloved sister and co-worker, Mrs. Elizabeth Randolph Brown, for many years a member and an officer of the Woman's Benevolent Society of Leonardsville, N. Y., has been taken from us by death; therefore,

*Resolved*, That we bear loving testimony to her ability and efficiency as an earnest worker in the cause represented by our society.

*Resolved*, That we hereby express our most cordial appreciation of her personal worth and the principles which governed her life, while we bow to the will of "One who taketh from us life's dearest things because it seemeth good." We tender to her sorrowing family our sympathy, praying that the mantle of her virtues may fall upon those who have cherished her as mother, friend and co-laborer.

*Resolved*, As we record the death of this sister, we can but rejoice that she has gained an entrance through the gates into the city, for so "He giveth his beloved sleep." While we recall with gratitude the abundant services she has rendered our society, may we continue the good work, remembering that "the earth is the Lord's and the fullness thereof," and that we are but the stewards of his bounty, and when our work is done may we find at last the rest for which she longed.

"Some humble door among the many mansions,  
Some sheltering shade where sin and sorrow cease,  
And flows forever through Heaven's green expansions,  
The river of Thy peace."



**THE AINSWORTH TEMPERANCE EDUCATION BILL.**

An open letter to his Excellency, Governor Levi P. Morton.

*Dear Sir:*—Our attention is called to the fact that in a special letter from Albany, Mr. Chas. R. Skinner has published through the newspapers a few more letters against the Ainsworth Temperance Education Bill. These like other letters of the same import are confessedly in response to the misleading circular against the bill with which Mr. Skinner has been trying to rouse the only opposition that has appeared against it.

We cannot believe that the authors of these letters, just published, are informed as to the origin of this bill, or in Christian courtesy they would not have characterized it as "born of fanaticism," inspired by "cranks," "faddists" and "would-be reformers."

This bill had its inception in the recommendations, State and National, of four great religious denominations, viz: The General Association of Congregationalists of New York, the Presbyterians in General Assembly and State Synod, and the Baptists and Methodists. These with representatives of other churches and allied organizations, are the sponsors for this bill. We submit that this great body of people whom we have the honor to represent in this matter are not to be discounted as "cranks," "fanatics," "faddists" or "would-be reformers." They represent as much intelligence on the subject and are as trustworthy of public confidence as are these critics who merely reiterate the misrepresentations which Mr. Skinner has issued.

To these we reply briefly:

This bill does not, as claimed by one of these letter writers, require more time for the study it demands, "than is given to physiology and pathology in medical colleges." While it provides for this branch being taught each year for the benefit of those who have not mastered so much of it as is required for that time, it compels no pupil to continue it in either the primary, intermediate, or high school stage of study, after he has passed the tests for whichever of those stages he may be in.

The 60 per cent of public school children who are estimated to leave school at the end of the primaries will have this study only in that grade. Allowing 20 minutes to a lesson, the time usually given in other States, this 60 per cent of the children according to the minimum requirement of this bill, (4 lessons per week for 10 weeks) would, to meet reasonable tests, give after they are able to read only 13½ hours to this all-important study of "the laws of health including those relating to the use of alcoholic drinks and other narcotics." The 40 per cent who pass on to intermediate studies would give only 26½ hours, and the high school pupil only 40 hours during his entire public school course to this subject, which includes as it progresses, the whole subject of physiology as taught in public schools. This is a more conservative requirement than a strict construction of the present law demands, which says without any reservation, "that all pupils in all schools" shall study this branch, but having no penalty this law has been largely evaded.

The making of the "tests" and the selection of texts books for this branch are left by the Ainsworth Bill to the same school authorities who make the tests and select the books for other branches; they decide when pupils can read well enough to use a text book. It

provides only, as do similar laws of other states, that there shall be enough matter on the subject of alcoholic drinks and other narcotics in the text books to cover those topics.

Wide experience has shown that text books adapted to grade, needed for this as for any other branch, are no more a bar to modern methods of teaching than in the case of any subject. Without text books this teaching is apt to be desultory and inaccurate.

It is a distortion of the language of the bill to allege, as some of the critics are doing, that it "prohibits oral instruction to children who can read," and "practically substitutes the text book for the teacher." Anyone familiar with the bill would never honestly make such misleading statements; by its requirements only one-fifth of this instruction is devoted to the effects of alcoholic drinks and narcotics, and four-fifths to physiology and hygiene.

The insinuation that booksellers are in any way responsible for it is too self-contradictory to deserve a reply.

As nothing in this bill proposes "pseudo-chemistry and inaccurate physiology" for "innocent minds," the comments of one of these letter writers on that subject are without any force. If they are designed as a fling at the text books now in use in the schools, we reply, whenever that famous committee of 50 for investigating the alcohol question, or any one else shall announce a new truth and prove it, on any topic taught in these books, or shall be able to prove inaccurate the findings of other eminent, original investigators, and point out the page and paragraph in these books where such inaccuracies occur, we will urge immediate revision; but until they do that, good morals demand that we stand by the truth as far as ascertained and vouched for by good authorities. These text books in use in the schools in this country are forming the standard for similar school literature for the world. They have already been translated into the languages of 6 foreign countries, where they are in school use. The provisions of the proposed law in requiring text books are identical with those enacted by Congress for all schools under Federal control and signed by President Grover Cleveland in 1886, who signed the present Temperance Education law when he was Governor of this State in 1884.

As a committee we are unable to understand why Mr. Skinner, who is employed by the people to superintend the enforcement of their school laws, should attempt to thwart the popular will expressed by the unanimous passage of this Ainsworth Bill, which is petitioned for by hundreds of thousands of the most intelligent people in this State, who from actual knowledge of what their children are studying in school, know that the proposed stronger law is needed.

We earnestly urge your Excellency to heed this voice of the people, the law-making power in this State, rather than that of their servants, the Superintendent of Public Instruction and the small educational following which he has been able to arouse, and others who, influenced by him, have echoed his unjust criticisms.

We appeal to you to sign this bill because we believe it will help to avert the evils of intemperance which are blighting many lives and homes in our midst.

In behalf of the New York State Central

Committee, for Scientific Temperance Instruction in Public Schools, which represents the above named denominations and organizations.

J. HALL, *Chairman.*

(Pastor of the Fifth Avenue Presbyterian Church, New York.)

CHAS. L. THOMPSON, *Vice Chairman.*

(Pastor of the Madison Avenue Presbyterian Church, Brooklyn.)

ALBERT F. NEWTON, *Secretary.*

(Pastor of the Rochester Avenue Congregational Church, Brooklyn.)

WE must not think we need only to be supported under our affliction. Those who are pressing forward to the better country will not rest unless they are also sanctified by it—unless each successive wave that passes over them sweeps from their souls some of the dross of earth and leaves some gift of heaven in its room.—*Christian Secretary.*

**Special Notices.****ANNIVERSARIES.**

COMMENCEMENT, Alfred University, June 15-20.

COMMENCEMENT, Milton College, June 20-26.

GENERAL CONFERENCE, Plainfield, N. J., August 21-26.

SOUTH-WESTERN ASSOCIATION, Fouke, Arkansas, Oct. 31, to Nov. 4, 1895.

PERSONS west of Chicago who wish to attend the General Conference at Plainfield, N. J., will do well to confer by letter with Ira J. Ordway, 205 West Madison St., Chicago.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

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

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

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

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

THE Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

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HE PROVED IT.

Recently the evangelist, E. L. Hyde, was conducting a revival meeting at B— in New Jersey, and in the course of his remarks said, "he could prove to the satisfaction of any infidel within ten minutes, that he was a fool," little thinking that he should have occasion or opportunity of doing so. The next morning while walking, a gentleman accosted him very abruptly by saying, "Aren't you the evangelist preaching up here at the church?"

"Yes, sir."  
 "Well, I supposed you were a gentleman."  
 "I claim to be one."  
 "Well, I don't think you are one. Didn't you say last night that you could prove to the satisfaction of any one within ten minutes that all infidels were fools? If you don't prove it to my satisfaction I will publish you in all the city papers as the most consummate liar that ever struck the city."

Seeing there was no possibility of reasoning with the man, Mr. Hyde said,

"Where is your infidel?"  
 "I claim to be one," was the reply, "and I want you to know I am no fool either."

"You don't mean to say there is no reality in Christianity?"

"I do sir. I have studied all phases of the subject and have traveled and delivered lectures against Christianity for *more than twelve years*; and I am prepared to say there is *nothing in it*."

"You are certain there is nothing in it?"

"Yes, sir, there is nothing in it."  
 "Will you please tell me," said Mr. Hyde, "if a man who will *lecture twelve years against nothing* is not a fool, what in your judgment would constitute a fool?"

He turned away in a rage. Mr. Hyde, drawing out his watch, insisted he still had six minutes, but the infidel would not hear him, nor was Mr. Hyde published in the city papers.—*Selected.*

HEINE'S LAST DAYS.

The brilliant poet and satirist, Henri Heine, suffered terribly in his last illness. Writing of him, one of his friends quotes a letter which he wrote to the novelist, Alexander Dumas.

"When I am enduring the greatest tortures," he said, "my wife reads your romances to me. It is the only thing that can make me forget my suffering. I exclaim, 'What an ingenious poet that great child called Alexander Dumas is!' My wife says, 'Yes, that is true.' And the parrot says, 'Yes, yes, yes.' You see, my dear friend; all my household admires you."

Heine was very fond of the parrot, and he and it seemed in their long conversations to understand each other perfectly. Sometimes, however, he lost his temper and loaded the impertinent bird with bitter sarcasms and reproaches. Heine outlived his lively companion.

One night in one of his paroxysms of pain, his wife became

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frightened. She sobbed bitterly as she held his hands. The tenderest affection existed between them, and they were both aware that the last inevitable parting was at hand. Between her sobs, Heine heard her say:

"No, no, Henri, do not do that! Do not die! You must have pity! I have already lost my parrot to-day. If you die too, I shall be too wretched."

"That settles it," said Heine. "I shall obey you, I shall go on living. You see how it is, my friend, when you give me such a good reason as that."

It was characteristic of the incorrigible humorist that while he was infinitely touched at his wife's grief, he was much amused at the comic form which it took. He delighted to enact the scene to his wife, imitating her distressed tone and putting great emphasis on the word parrot.

But though he survived that crisis, the end had to come. He felt that he was dying, and asked to be left alone with Doctor Gruby.

"Doctor," said he, "you are my friend. I ask a last service. Tell me the truth. It is finished; is it not?"

The doctor was silent.

"Thank you," said Heine.

"Have you a request, my friend?" asked the doctor, with tears in his eyes.

"Yes," replied the poet, "my dear wife is sleeping. Do not wake her, but bring me from the table those flowers which she gave me this morning. I love flowers. That is right. Put them on my breast. Thank you."

He inhaled the perfume for a moment. Then he murmured, "Flowers! flowers! How beautiful nature is!" They were his last words.—*Companion.*

"LET US QUARREL TO-MORROW."

My wife is one of the sweetest little women in the whole world, and I am not considered peculiarly cranky, but sometimes differences would arise, beginning with the most trivial things, which, however, duly nursed, became of monumental proportions, and often threatened the peace of the family. Of course, I was commonly the one to blame; in fact, as I look back on it now, I am sure I was always to blame, for I should have had the wisdom to give way on the non-essentials, and by a little restraint and gentle talk win my little wife over to my way of thinking. But instead of that, I feared I should sacrifice my dignity as head of the family, by yielding. So sometimes I went to business without my good-by kiss, and two people were miserable all day.

But my little wife had an inspiration—most women have when things come to the breaking point—and the next time our ar-

gument was drifting near the danger line, she turned aside the collision by this womanly suggestion, "Howard, dear, *let's quarrel to-morrow!*" This was a proposal for an armistice. What husband could refuse? "All right," I said, we will put it off till to-morrow," and we laughed and talked of other things. But to-morrow did not come. Indeed to-morrow never comes; it's always a day ahead; and if we can only keep our quarrels till then, there will be no more heart-broken little wives at home and fewer "blue" husbands at the store or office. "Let's quarrel to-morrow!"—*N. H. Junior, in Evangelist.*

MARRIAGES.

AYRES—HALL.—At Shiloh, N. J., May 23, 1895, by Rev. I. L. Cottrell, William S. Ayres and Miss Hattie M. Hall, both of Shiloh.

BOWEN—LATHÉ.—At the residence of the bride's mother, 5,823 Drexel Ave., Chicago, May 29, 1895, by the Rev. L. C. Randolph, Mr. Rudolph R. Bowen and Miss Alice L. Lathé, all of Chicago.

MCLEOD—FORD.—At the future home of the contracting parties, 7,540 Adams Ave., Chicago, June 5, 1895, by the Rev. L. C. Randolph, Mr. George D. McLeod and Miss Rachel L. Ford, all of Chicago.

MCCARTHY—BLIVEN.—At the home of the bride's parents, Mr. and Mrs. Milo Bliven, in the town of Edgerton, Wis., May 15th, by Rev. E. A. Witter, Mr. William A. McCarthy and Miss Jennie B. Bliven.

CRANDALL—KELLEY.—At the residence of the bride's father, Mr. Israel Kelley, in Milton Junction, Wis., on the evening of June 6, 1895, by Rev. Geo. W. Burdick, Mr. Sherman L. Crandall, of Mazomania, Wis., and Miss Ida M. Kelley.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BARBER.—In Rockville, R. I., June 9, 1895, Mrs. Clarinda Burdick Barber, aged 61 years, 5 months and 13 days.

Mrs. Barber was a woman of sterling worth and rare social qualities. She was a friend of all, and loved by everybody. In the fall of 1846, in her 13th year, she gave her heart to Christ and with several others was baptized by Eld. A. B. Burdick, and united with the Seventh-day Baptist Church in Rockville, which relation she lovingly held till her death. In the fall of 1853 she was united in marriage to John N. Barber. Five children blessed this union, four of whom are still living. She was a model wife and mother as well as a constant, consistent Christian. On Sabbath, June 8th, she was in her usual place in the house of God, and at 10 o'clock the following night she was with her Lord and Saviour. Taken at 6 P. M., with a shock of apoplexy, she lived only a few hours. She leaves a husband, four children and a large circle of friends to mourn their loss. A large void is made in our hearts and in the community by her departure; but her memory is precious.

A. MCL.

SMALLEY.—At his late home near New Market, N. J., May 31, 1895, John Smalley, in the 89th year of his age.

Mr. Smalley, the son of Samuel and Mary Smalley, was born in Lind, Morris Co., N. J., Feb. 20, 1807. He was married Oct. 10, 1829, to Phoebe Wooden. To them were born nine children, four of whom survive; the wife and mother was called home about twelve years ago. Bro. Smalley was baptized and joined the Seventh-day Baptist Church of New Market in 1855, and has remained a member ever since. He has felt the infirmity of age for several years and of late often expressed the wish to be taken home. The funeral took place at the house, Monday, June 3d, at 2 P. M., conducted by the pastor, who spoke from Acts 26: 8, "Why should it be thought a thing incredible with you, that God should raise the dead?" The interment was at the Plainfield Seventh-day Baptist cemetery beside the remains of his wife.

F. E. F.

BURDICK.—Mrs. Caroline Beebe Burdick, relict of the late Jeremiah H. Burdick, was born in Brookfield, Madison Co., N. Y., 1816, and died in Elm Valley, N. Y., May 30, 1895.

Her illness was long and painful. Though ready and anxious to go, she was willing to wait the dear good Father's own time. Nearly her last words were, "I am getting ready." "Grandmother" was kindly cared for by children and grandchildren in her home where she had lived forty years. In 1838 she came to this country and was married to J. H. Burdick. She was a worthy member of the Hartsville Seventh-day Baptist Church seventy-five years. Four sons, two daughters, a number of grandchildren and a large circle of relatives mourn their loss. Six grandsons served as pall bearers. The older granddaughters prepared beautiful floral wreaths for her coffin and the little ones strewed flowers in her grave. Services conducted by Eld. H. P. Burdick. Text, Isaiah 25: 8. Burial in Alfred cemetery.

ROGERS.—In Andover, N. Y., June 1, 1895, of gastric fever, A. J. Rogers, aged 68 years, lacking 22 days.

Mr. Rogers was a very quiet, home-loving man. He has left a wife, one son, five daughters, one daughter-in-law, nine grandchildren and a large number of other relatives. His funeral was largely attended at his late residence.

J. K.

DATES.—At Albion, Wis., May 3, 1895, aged 5 years and 9 days, Malcolm Dates, youngest son of James M. and Josephine Dates. Mrs. Dates preceded her child by about three years.

E. A. W.

HILL.—Welcome Hill was born in the town of Alfred, Allegany Co., N. Y., March 3, 1821.

At the age of sixteen he united with the Second Alfred Church from which it is not known he ever took a letter. He was among the first settlers in Albion, Wis., where he remained till death. He served in the war of the recent Rebellion. Mr. Hill was always a very quiet man, a good neighbor, having the love and respect of many who knew him.

E. A. W.

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