

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 51. No. 26.

JUNE 27, 1895.

WHOLE No. 2627.

CONTENTS.

EDITORIALS.

| | |
|--------------------|-----|
| Paragraphs..... | 402 |
| Salem College..... | 402 |

NEWS AND COMMENTS.

| | |
|-----------------|----------|
| Paragraphs..... | 402, 403 |
|-----------------|----------|

CONTRIBUTED EDITORIALS.

| | |
|-------------------------|----------|
| Paragraphs..... | 403, 404 |
| Letter From London..... | 404 |

HOME NEWS.

| | |
|--------------------------|-----|
| Wisconsin, Colorado..... | 405 |
| "Helping Somewhere"..... | 405 |

MISSIONS.

| | |
|--------------------------------|----------|
| North-Western Association..... | 406, 407 |
| Seventh-day Baptists..... | 407 |

WOMAN'S WORK.

| | |
|--|-----|
| The Source of Victory—Poetry..... | 408 |
| Loyalty to Our Sisters on the Foreign Field..... | 408 |
| Our Duty..... | 408 |
| In Memoriam..... | 408 |
| The Trained Nurse..... | 409 |
| Listening to the Scriptures..... | 409 |

YOUNG PEOPLE'S WORK.

| | |
|-----------------------------|----------|
| President's Letter..... | 410 |
| Evolution and Religion..... | 410 |
| Our Mirror—Paragraphs..... | 410, 411 |
| The "Coming Church"..... | 411 |

CHILDREN'S PAGE.

| | |
|---------------------------------------|----------|
| "Hiding the Handkerchief"—Poetry..... | 411 |
| The Broken Law..... | 411 |
| Some "Don'ts For Swimmers"..... | 411, 412 |

HISTORY AND BIOGRAPHY.

| | |
|---|----------|
| Should Our Government Restore Free Coin- age of Silver?..... | 412, 413 |
| The Decision in the Deb's Case..... | 413 |

POPULAR SCIENCE.

| | |
|------------------------|-----|
| Paragraphs..... | 414 |
| Correspondence..... | 414 |
| SPECIAL NOTICES..... | 414 |
| Fortunes in Smoke..... | 415 |
| He Gained Little..... | 415 |
| Sincerity..... | 415 |
| Look and Live..... | 415 |
| Willing to Work..... | 415 |

MARRIAGES AND DEATHS.....

LITERARY NOTES.....

LOCAL AGENTS.....

BUSINESS DIRECTORY.....

LIST OF PUBLICATIONS.....

RIFTED CLOUDS.

W. S. WHITACRE.



H, sometimes I feel that my pathway is rough,
And the goal is so far, far away;
That life is a season with shadows enough
To conceal the blest light of the day.

And sometimes I seem to be treading a way
That is desolate, lonely and drear;
While others around me are blithesome and gay—
Truly, mine is a life without cheer.

Yet often I feel when the sunshine is bright,
That its blessings are sweeter to me
By far, than to those unto whom all the light
Ever shines, unclouded and free.
Blest moments are those when my soul doth commune
With the Father of Love upon high,
When the Spirit of Life doth my spirit attune
To the music that floats from the sky.

Oh, sweet is the peace that comes into my soul,
As I draw myself near to his feet;
Like rivers of water that placidly roll
To the ocean, and lovingly meet
The tide, unresisting, in fondest embrace;
So that peace in my soul doth arise—
It may flow through the desert where thorns interlace,
But it meets with the tide in the skies.

O clouds that o'ershadow my pathway to-day,
Ye are rifted by light from above.
And the sunshine of heaven will drive you away
Ere I reach the fair palace of Love.
Beyond the dull circle of vision below,
There's a life that is pure and complete;
'Tis a life unclouded, with love all aglow—
Blessed life, e'en by faith thou art sweet.

—*Christian Standard.*

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N. J.

Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.

REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.

CORRESPONDING EDITORS.

REV. O. U. WHITFORD, D. D., Westerly, R. I., Missions.

REV. W. C. WHITFORD, D. D., Milton, Wis., Historical.

Young People's Work.

MRS. R. T. ROGERS, Waterville, Maine, Woman's Work.

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

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

THE difference between the man of faith and he who lacks faith, is this: faith measures every difficulty to be overcome by the power of God, while he who lacks faith, measures by the power of man. If, therefore, the overcoming is to be "according to your faith," there is no wonder that some can remove mountains, while others stagger under the mole hill. The beautiful doctrine of faith is more of a theory with the masses of Christians than a living, practical reality.

THE Tract Board, aided by the Woman's Board, are making earnest and commendable efforts to materially increase the subscription list of the SABBATH RECORDER. It is gratifying to the Board, and will be to the many friends and supporters of our denominational publications, to know that while the list suffered a slight falling off, in consequence of its removal to Plainfield, the gain in subscribers, even from the immediate vicinity of its present location, has been more than three times the number of those who dropped the paper on account of removal. Congratulatory letters have been received from all parts of the denomination, and expressions of loyalty and confidence in the wisdom, spirit, and broad-minded policy evinced by the Board, in the management of the affairs committed to their care. For all such expressions of appreciation the members of the Board are grateful. It can truly be said, that with the increasing loyalty and co-operation of our people, the future of our denomination and cause has never appeared brighter than now.

IN the affairs of this world the value of a commodity is usually estimated by its cost. Clothing, furniture, implements, manufactured articles in general, if offered at a very low price, at once awaken suspicion as to their real value. The material or the workmanship is judged to be defective. Men will often reject things that are cheap when they would promptly accept the same article if a higher price were asked. Hence the saying is common, "We value most that which costs us most." But while all this is true to a limited extent, neither the fact, nor the resultant aphorism, should be accepted as applicable to all things. Indeed, the most valuable things for our own comfort and happiness cost men the least; and, because of this mistaken way of estimating values, are often prized the least. God's richest gifts to men are so freely offered that they are little appreciated. Pure air, wholesome water, cheerful sunshine, refreshing rain, beautiful and fragrant flowers, green foliage, delicious fruit, good health, true friends, how freely given, and by many how little prized.

And, above all else, the choicest, the costliest, the most precious gift of God to man,

his own Son, Jesus the Christ! Here is a gift, without money and without price; despised and rejected of men, because they fail to realize the real value of this wonderful offer. The Bible, which contains a full and truthful account of this Gift, which shows how to obtain eternal life, an enduring and princely inheritance, the greatest joy and peace here and forever, is brushed aside as of no value! Money is freely paid to listen to the rantings of some deluded mortal who prates about the "Mistakes of Moses," while the philanthropist, the missionary, the messenger who publishes the glad news of "peace on earth and goodwill to men," still continues to be despised and his message rejected. Well, Christian men and women, be not discouraged. Such was the experience of your Master before you. Such was the promised inheritance of the most godly in this life. But your reward is sure and glorious. David preferred to "be a door-keeper in the house of God rather than to dwell in the tents of wickedness." "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

IN the *Independent* of June 13th is a letter from Frances E. Willard from London, containing a graphic description of "London's demonstration on behalf of the Armenians." This meeting, large and enthusiastic, attended by dukes, bishops, earls, archbishops, deans, members of parliament, and many other officials and private people, was very significant of the determination of Great Britain to insist upon, and even enforce, a change of Turkish policy toward the suffering Armenians. Some of the persecuted refugees were present.

The most impressive incident of the evening was in the address of Lady Henry Somerset, which deeply moved the audience, and hundreds were in tears. After mentioning two figures that stood out prominently among the outrages perpetrated by the Turkish soldiers, she said:

"The third is a young wife and mother but eighteen years of age, who, hunted like a partridge on the hillside, ran with her little three-months-old boy in her arms until she was overtaken by the Turkish troops and her boy slain before her eyes, his little form being tossed on their bayonets from one soldier to another; and as she turned to fly they began to despoil her of her clothing, when, to their surprise, they found on her a belt filled with gold coins, and during their quarrel over the distribution of this booty, she slipped away and concealed herself among the fastnesses of the rocks, where she was afterward joined by her husband, and the two escaped and are with us here to-night."

At the signal from Lady Somerset, this young Armenian woman and her husband, who could not understand English, arose and were greeted with great demonstrations of sympathy by the audience.

A great revolution in the affairs of the Turkish government is undoubtedly near at hand. The whole civilized world is aroused, and all nations will be glad to know that the conscienceless Sultan and his merciless hordes can no longer practice their gross inhumanities upon innocent and defenceless men, women, and children. There is no treaty of peace, no inter-national agreement or sentiment of neutrality that can justify non-interference.

SALEM COLLEGE.

Commencement week at Salem, W. Va., began with the baccalaureate sermon by President Gardiner on Sunday evening, June 9th. His theme was, "The Teacher sent from God." The sermon set forth the sacred and important character of the teacher's work, and the special value of the Christian college in preparing men and women for teaching or for the various duties of life. The sessions of the Lyceums and the concert by the pupils in the music department followed during Monday and Tuesday.

An unusually fine programme was presented on Commencement day, Wednesday, the 12th. It was strong in thought and excellent in manner of presentation. Two gentlemen received diplomas as "Bachelor of Pedagogy." The Commencement Lecture, on Wednesday evening, was by Dr. A. H. Lewis, of Plainfield, N. J. Subject: "Odds and Ends of European Travel, and Lessons Therefrom."

Salem College has made definite, and, in some respects, marked advancement, during the year. The library and apparatus have been much enlarged, and the evidences that these appliances are well and enthusiastically used, appear in many ways. The registration, by terms, for the year were—fall, 70; winter, 57; spring, 114; with an attendance of 136 for the year. In point of immediate and wide-spread results, and in promise for future good, Salem College is already well at the front. West Virginia appreciates what it offers; and, with such outside aid as it is justly entitled to, it will continue to be an increasing power for good. The religious atmosphere of the school is excellent.

NEWS AND COMMENTS.

BETTER business conditions seem to be prevailing through the country. Thousands of employees, east and west, are rejoicing over increased wages.

AT Lambertville, N. J., tramps who apply for relief within the city limits hereafter are to be sent to the jail for five days, and to be furnished a good wholesome diet of bread and water.

REPORTS are more favorable in the case of Miss Mary Abigail Dodge (Gail Hamilton). Her disease is now said not to be paralysis, but rather a case of nervous prostration, resulting in profound and prolonged sleep. There is hope of her recovery.

SPEEDY justice was meted out in the military circles in Spain. The Captain-General of Madrid was shot by an infantry officer June 3d. His assailant, Captain Chavigo, was sentenced to death, by court-martial, June 4th, and shot June 5th.

THE Illinois Legislature has passed a bill taxing inheritances, gifts and legacies on all amounts equalling \$20,000 or more. The rate will be one per cent where of first relationship to the testator, and the rate increases as the relationship becomes more remote.

THE New Jersey Legislature adjourned on the 13th inst. It has been a lively session and much work has been accomplished. Thirty-five laws, previously enacted, were wiped off the statute books, and nearly \$200,000 saved by new methods of retrenchment.

THE State of Illinois has enacted a law pro-

viding that public-school teachers can be retired after having taught twenty-five years. They will be pensioned, and the fund will come from a one-per-cent deduction from the salaries of all public-school teachers employed in the State.

THE National Christian League for the Promotion of Social Purity has opened an industrial home, 5 East Twelfth street, New York City, for the benefit of self-supporting girls and women, to be managed on the co-operative plan. The League calls for contributions of furniture, bedding, dishes, etc.

WHAT valid reason can be given why the United States Government should not carry our telegrams as well as our letters? We pay two cents to have a letter carried to California. Would a private firm or corporation carry it as cheaply and as well? The same rule would hold in the matter of telegrams.

A CONVENTION of telephone manufacturers was recently held in Chicago, representing a capital of \$30,000,000. They propose to reduce the present high rates for telephonic service. They have formed the Telephone Protective Association, and propose war upon the Bell Telephone Company until lower rates can be agreed upon.

THE law respecting civil service was so completely ignored by Mr. Aldrich, Superintendent of Public Works in New York State, that fifty-one appointments were made without regard to civil service rules. The Civil Service Commission has declared the appointments illegal, and Governor Morton has indorsed the action of the Commission.

A FEW years ago there was a blue-glass craze throughout the country, on account of its supposed hygienic properties in the sunlight bath. Just now there is in France an equal craze for porous window-glass, which are said to be just as good as any for light, and, at the same time, give a healthy, pure ventilation, without a draught.

PRESIDENT PATTON, in his recent address before the Presbyterian General Assembly, said that he did not believe it necessary to burden the consciences of men with the question of inerrancy of the Scriptures. He also expressed the opinion that the outcome of all this biblical discussion would be "the triumph of plenary inspiration and a stronger faith than before."

THE platform adopted by the Republican State Convention in Kentucky has the following plank on the silver question: "We are opposed to the free and unlimited coinage of silver, believing that it will involve the country in financial ruin. We believe in a sound currency, and in the use of both gold and silver for coinage, provided always that a dollar in one is made precisely as valuable as a dollar in the other."

THE *Standard* (Baptist) of Chicago, speaking of the recent Baptist anniversaries at Saratoga, quotes from one who was present, as follows: "On the whole, the meetings were of the highest order. It was only when some one attempted to say something new, or at least to say something which they thought had never been said before, that, as a rule, the tone was lowered." New thoughts are very scarce in these days. Many years

ago Solomon thought there was nothing new under the sun. Thoughts supposed to be new should be proclaimed with some modesty, to say the least.

CONTRIBUTED EDITORIALS.

WHEN the hour arrived for President Debs of the American Railway Union to leave Chicago with his companions for their terms in jail, he was not to be found. The day afterward he appeared at a late hour leaning on the arm of a friend, complaining of sickness caused by eating cucumbers. The morning papers, however, seemed inclined to render another version, as the following from the *Record*:

"Mr. Debs was evidently seriously indisposed; his voice showed it. Not only that, but both Mr. Debs and Mr. Hubbard had contracted a severe attack of the hiccough, to alleviate which they had partaken liberally of cloves, and this probably caused the indigestion of which they both complained."

Whether or not the plain implication of having been drunk will lie against this man who has been so much in the public eye for a year, we are not prepared to say. After an observation of the newspapers during the strike last summer, we should want something more than their testimony to prove it; yet the grounds for contradiction are slender. There is nothing in Mr. Debs's social habits or published sentiments inconsistent with the charge. The heaviest cloud which rests upon the labor movement to-day comes from intemperance. The writer attended a packed mass meeting during the Pullman boycott—held in a saloon hall and seemingly entirely at home in its surroundings. If the grog-shop could be wiped out to-morrow, the labor question would not be solved, but it would be robbed of its most hopeless and discouraging feature. If the masses who toil were industrious, intelligent and God-fearing, there would be vastly more hope that problems would adjust themselves in good time, and that the greed which sits in high places would have to slink from sight.

AS THE Sabbath question comes more and more to the front, the friends of Sunday grow more willing to keep us in the background. If there were some way to bottle us up, they would label the bottle: "To be kept in a dark place—not on any account to be shaken." We have noted head professor Burton's bland way of calming down the discussion in the Baptist divinity school. The Chicago Y. M. C. A., has now put itself in evidence. The Seventh-day Baptist Church applied for the use of one of its halls for Sabbath services, offering to pay the price. The committee sat on the proposition and sent back an unqualified refusal. The brother who represented the church had been negotiating for railroad permits too long to be bashful. He determined to either get the hall or put the Y. M. C. A. on record. He explained fully the evangelical nature of the preaching, the spirit of true liberality in the church and the fraternal feeling toward other denominations. The fact remained that we were Seventh-day Baptists. On that ground and that alone the application was refused.

Time was when the Y. M. C. A. was glad to rent to Sabbatharians. When there was only a handful of a Bible class with no organization or prospects, their latch-string was out

(for a consideration). Now that there is an enthusiastic growing church with extending influence, they close the door, as they have a right to do. We make our comments, as we have a right to do.

The Sabbath was never coming before the world so rapidly as now. The floods are washing the sand from beneath a Protestant Sunday of pagan Catholic origin, and its friends are desperately, but mistakenly, endeavoring to beat back the tide. The panic which led the Christian Association to make a decision so totally opposed to its broad Christian charter is a sign of the times. Though not without its sad aspects, it is a bugle blast to Seventh-day Baptists to enter the widening fields and go forward.

Not only was the statement of the *Christian Statesman* incorrect when it charged the Supreme Court with holding a session on Sunday, but now it appears that President Cleveland did not go fishing on Sunday. (So says Private Secretary Thurber.) All of which goes to show that some one has been outrageously careless to say the least in the handling of facts. We sincerely wish that such periodicals as the *Christian Statesman* might be a little more careful of their words for the sake of the company they are in. They cannot discredit themselves before the public without affecting the interests of the great cause in whose behalf they are supposed to be working.

THE Whisky Trust, or, more technically speaking, the Distilling and Cattle Feeding Company, has received its death blow. The Illinois State Supreme Court declares it to be an illegal corporation, and has given it two years in which to wind up its affairs.

Between 1890 and 1892 the Standard Oil Trust, the Sugar Trust, the Diamond Match Trust, and the Distillers and Cattle Feeders' Trust all organized as corporations to escape the courts. In the case of the latter the Illinois Supreme Court now holds that the company is simply continuing the trusts' illegal methods, and that the same interests control the new organization. The disguise does not change the character of the business.

This decision is wide and sweeping. If it is sound law, as it is generally conceded to be, it means the death of the other reorganized trusts as well. What the further developments may be, time alone can tell. In the meanwhile it is refreshing to read the words of Justice Bailey: "There is no magic in a corporate organization which can purge the trust scheme of its illegality, and it remains as essentially opposed to the principles of public policy as when the trust was in existence."

THE North-Western Association of 1895 was the best the writer ever attended because of its spiritual power. The early morning meetings were of great tenderness, and three of the evening sessions took a distinctly evangelistic turn. Several expressed the desire to become Christians or to come back to God.

I want our young men to know that, after a somewhat wide acquaintance for the past five years with theological students and ministers outside of our denomination, I do not know another body of men who can match in genuine manliness and consecration the little company of gospel preachers who gathered round the platform at Jackson

Centre. God bless them in their work for the coming year.

The religious interest at Jackson Centre is such that gospel meetings are being continued here this week with great promise of blessing. Brother Saunders remains, and Brother S. H. Babcock will also help. Pray for us. *

LETTER FROM LONDON.

3 UPPER BEDFORD PLACE, Russel Square,
London, W. C., May 31, 1895.

To the Editor of the SABBATH RECORDER.

Dear Brother:—Thinking that a few words about London, as London, might be of interest to your readers, I send you the following notes I have made.

London is divided by the Thames, which flows fairly eastward. The greater part is north of the river. The central part north of the Thames is known as the "City," and it is, roughly, the same as the original walled town of early times. The streets which run through the old gates bear names suggestive of the fact—as Ludgate, Aldgate, Moorgate, Bishopgate, (divided into Bishopgate street without and Bishopgate street within, *i. e.*, without or within the old wall,) and many others. A portion of the wall is still standing. One gate still stands, St. John's Gate, beneath which I passed. One other, Temple Bar, was pulled down not long ago. The rest of London outside the "City" is known as the "Metropolis." There are suburbs not included in the Metropolis. The population of the "City" by night is 38,000 nearly; by day over 1,000,000. The population of the Metropolis is over 5,000,000. In 1891 it was 5,595,638. It must be nearly six millions now.

The "City" is about one mile square, and is a county by itself, returning two members to Parliament. It is governed by the Lord Mayor and Corporation. The Mansion House, the residence of the Lord Mayor while in office, was built by the fines imposed on non-conformists by Charles II. Many buildings were built in some such way. St. Paul's Cathedral was built by a tax on coal brought to London. Some say that is what makes it so dirty and black. The corporation has many guilds and crafts, which are very rich and give great dinners, drinking a lot, and giving large sums for charities.

The "Metropolis" contains 683 square miles, and was governed by the Metropolitan Board of Works, (a sort of mild Tammany,) until 1887, since which time the whole of London has been made an administrative county. The "London County Council" now governs the Metropolis, and in part the City. In this council are two members from each parliamentary division, and I think fifteen aldermen, making 117 members. The London County Council has made great improvements. It has control of all the drainage of London, and whereas the Thames used to be only a sewer, now fish come up as far as Woolwich. The sewerage is precipitated chemically, and transported to the North Sea. The Council also controls all parks and open spaces, and has done much for the poor by improving them. Victoria Park has a large place full of sea-sand, put there for children, with a matron in charge. Swings and games are provided in many of the parks. The Council employs regularly 100 bandmen, with three leaders and a chief, Mr. Warwick Williams. These are divided into four bands, and all are playing every afternoon and evening somewhere in the various parks. The music

is free, of a high order, and programmes cost one penny and seats a half-penny each. The council has charge of all pauper lunatics, caring for them in five asylums, with 2,000 inmates in each. It has a very efficient and improved fire brigade. In 1887 there were 8,000 hydrants; now there are 18,000. They also have put fire escapes on all large buildings. The council also controls weights and measures, and lately has stopped much of the cheating of the poor by false weights, as in the case of coal. It also controls all bridges. It has cleared away many insanitary areas in London, and provided lodging houses for the poor, affording lodging for 5d. and 6d. a night, with locker and use of fire, saucepan, etc., and bath included in the charge.

London (like all England) is divided into "parishes." Some of these are very small, as St. Bartholomew's hospital, which is a parish in itself, with a church within it. Others are large, as Islington, the largest, with a population of 280,000 people. In each parish, unless small, there is a parish church and various district churches. The rector is the occupant of the parish church; those in the others are vicars. The rector is *ex-officio* chairman of the vestry. Vestrymen are elected by householders, no matter who they are. The vestry have charge of the lighting of the streets, paving, the sanitary condition of houses, the removal of dust, rubbish, etc., from the streets; and in each parish there are guardians of the poor, elected like the vestrymen. To the American this seems a queer mixing of religion and things temporal. The different parishes have different systems of lighting. Some have electric light and make money by it. The police and other things I have not mentioned are under the Home Secretary, and are managed by the Imperial government.

I ought not to forget the London School Board, which is over all London, and furnishes, since 1891, free elementary education. Before 1891 scholars were charged 2d. or 6d. a week.

This Board is elected from the old parliamentary divisions to the number of twenty. At the last election the church party elected three more candidates than the dissenters, but the non-conformist polled 160,000 more votes. In the country, national schools are supported by the church. Non-conformists are exempt from the catechism. If there are sufficient non-conformists in any one place, board schools are formed, as in London. There are a few charity schools, open to competition. These are much sought after, by rich as well as by poor. The Christ Hospital school, called the "Blue-coat School," is one of these. The boys wear a coarse blue coat and yellow stockings, and never wear a hat. They are very healthy. The costume dates from Edward the Sixth. The grammar schools, as Eton, Harrow, Rugby, Winchester, and Westminster, are not free, but there are free scholarships. By scholarships a bright student can go from the London Board School, free, clear through the universities. But he must be smart to do it. The dullard cannot get a free education in England, except in the rudiments of learning. The "Science and Art department" schools are under the Imperial government. These are held in the evening, for the working and middle classes. Teachers have a grant for pupils who "pass," £1 for elementary work and £3 for those who take scholarships. Technical education in handicrafts is given on the same plan. The govern-

ment gives scholarships in higher schools to pupils in these instead of prizes.

One word about the "church" and the dissenters. Every foot of land in the kingdom under cultivation pays tithes, formerly part to the rector, part to the poor, part for church repairs, and part to the bishop. Now all goes to the rector, who represents the "church." Henry VIII. "robbed" the church of some of these tithes, and gave them to certain favorites. So in some parishes the tithes go to laymen, called "lay-in-proprietors." The trustees of the property left in trust for the Mill Yard Seventh-day Baptist Church are "lay-in-proprietors" of an estate in Essex. They receive the tithes, and have in their hands the gift of the living there. They can say whether the vicar shall be a high churchman or a low churchman, etc.! But this is an exceptional case.

Non-conformists cannot take Divinity degrees in the universities, and are restricted in the universities to certain colleges. If non-conformists are married, unless by the church clergymen, they must be married in a "registered" chapel, with an attendance of twenty families, and the parish registrar must be present. If there are fewer than twenty families in a place, the couple must be married by the church clergyman or at the parish registrar's office. Until 1880 dissenters could not be buried in a church yard without the church service. Now they can, but there is often a bit of a fight. The rector occasionally locks a cemetery against non-conformists. All public cemeteries are divided into consecrated and unconsecrated ground. Abney Park, where the Rev. Wm. M. Jones lies buried, is a dissenter's cemetery. It was the private garden of Sir Thomas Abney, to whom Isaac Watts was tutor. Dr. Jones is buried within ten paces of a tree under which Watts used to sit and write hymns.

WILLIAM C. DALAND.

CHILDREN may earn a few pennies by keeping one or more fowls, rooting and caring for cuttings of choice plants, running on errands for older members of the family, or for friends, doing without something, walking instead of riding, buying less expensive books, toys, etc., keeping a penny savings bank, etc., etc.

One little girl helped an older sister to baste patch-work for the Industrial School. Another, who was too small for this, sorted out the squares and pulled out the basting threads which careless children left in.

Another helped to cut the pieces or sorted them for cutting. Another saved up all the old newspapers for several months and sold them to a paper dealer.

Another picked up every stray pin or nail that might scratch creeping baby-brother and sold them at so much a dozen to mamma.

HARD times are a test of relative value, or rather a test of what we set most value upon. A lady and her son recently concluded that they could not give their customary five cents per week for missions, but soon after she purchased a fine piano, and her son a bicycle. Another young man also thought he was too poor to contribute to missions, or take a religious paper, but could afford to take dancing lessons. The missionary societies and religious periodicals are feeling the pressure of the hard times as they have not in years, but the field of sports seem likely to have a season of unparalleled prosperity.—*Evangel and Sabbath Outlook.*

SOME very good looking people are deformed on the inside.—*Ram's Horn.*

Home News.

Wisconsin.

BERLIN (Wis.) FIELD.—The week previous to the convening of the semi-annual meeting of the churches of this part of the State with the Church at Coloma, the missionary pastor and wife visited some of the isolated Sabbath-keepers in Adams County. Near Adams Centre are several families possessing Seventh-day Baptist sentiments, they once having been members of a Seventh-day Baptist Church of that place, which was organized by Eld. James Bailey many years ago. I was told that after the organization of the church they did not see another one of our ministers for ten years. The interest in the church nearly died out. Seventh-day Adventists came in, and from the Seventh-day Baptists that were left, and a few others an Adventist Church was organized. That church has had a hard struggle to maintain its existence. This summer they are trying to keep up a Sabbath-school where strong efforts are made to teach the meaning of the "ten-horned beast," and other like important (?) subjects. The visiting minister was invited by the people to conduct gospel services in the school-house, the only place of worship there. He accepted the invitation, conducting five services. The people were hungering for the Gospel, as was evidenced by their attendance and interest. Five persons publically manifested their desire to live for Christ. Others in personal conversation indicated real interest in the Gospel. One woman and her daughter walked four miles and back the last night in order to attend the meeting. The work at Coloma would not permit us to remain longer at Adams Centre. May God bless the people there in all their better desires and nobler impulses.

The report of the semi-annual meeting will be given by the clerk of the meeting. Suffice it to say here that the sessions were good. People from Davis Corners, Adams Centre, Deerfield, Fish Lake and Berlin, this State, and from Dodge Centre, Minn., were in attendance.

The night after the semi-annual meeting closed we had an appointment for preaching at Fish Lake, our regular station, ten miles from Coloma Station. A hard rain prevented our reaching there till nearly 9 P. M. We found people waiting for us, though some had come and gone. Thirty people attended this meeting. We were very glad to preach for them, even at so late an hour.

Upon our return to Berlin, after an absence of nearly three weeks, we were happily surprised to find that the good people here had placed a good fence about the parsonage lot. They did not take precaution to lock the gates, and so we walked right in and feel quite at home.

Will all who happen to read these stray notes pray earnestly for a fresh outpouring of God's Spirit upon the Berlin field? We need your prayers. D. BURDETT COON.

COLOMA—By invitation of the Coloma and Berlin Churches, I attended the sessions of their Semi-annual Meeting held at Coloma.

The opening meeting was held Sabbath evening, May 31st. It was my privilege to preach to a fairly good audience. Some of the First-day people came in to enjoy the

meeting with us. The covenant and communion service, after the Sabbath-school in the morning, was not only interesting, but very helpful, to all. There were forty-three present, and some of these dear people have but very few such privileges. They are seldom gathered in such numbers. As I sat among them and listened to their warm, earnest words of love for the Master, and thankfulness for the blessings they enjoy, I was led to wonder how many of us who have greater opportunities and the help of frequent meetings, and the association of the many would endure these privations with so much of vigor as these people evinced. Quite a number were over from Berlin, a distance of forty miles. Among the number was Aunt Tacy Lewis, the mother of Bro. A. H. Lewis. She is in her 82d year. It does a soul good to meet this strong, Christ-loving, faith-inspiring sister, who, though so ripened with age, is in warm sympathy with the young disciple of the Lord.

The meetings, six in number, were all well attended. Bro. Coon had an appointment at Fish Lake, Sunday night, which I was to attend with him. A heavy rain just at night made it impracticable for me to go. Bro. Coon is a live, earnest worker, and with the help of his devoted wife is doing much to strengthen the scattered interests on this field.

As I return to my home and work, I am sure that this visit has been of much good to me. Shall we not, dear brethren, remember with greater interest the scattered ones of our Zion? It is my prayer that the ties of holy love shall bind us more closely to the struggling ones.

E. A. WITTER.

* ALBION, Wis., June 5, 1895.
Colorado.

BOULDER.—Because of the trouble last year with water, the spring rains were looked forward to with some anxiety by many of the citizens. Well, the rains did come. It seemed as though last year was repeating itself on the very same days of May and June. But the channel had been improved and the bridges made higher and longer. The water rushed down with great force, with damage to nobody, until it got away down below the city on to the flats. There it spread out, and made the farmers some trouble. The water commissioner of the city remarked the other day, "Your church is *dead safe* now." In all human probability the water will never damage our lot again. The channel is fixed, and the bridge built more than a hundred feet farther from us, and on lower ground, so that the constant tendency of the water is to work farther from us instead of coming toward us.

The first Boulder-grown strawberries went to market May 20th. Now the fine crop is being harvested. The price began at 25 cents per box. Now it is two boxes for 25 cents. Single box 15 cents. The raspberry and blackberry bushes are loaded heavily with sets and blooms. The frosts of last month, which did so much damage in some places, did not injure us.

The Commencement exercises of the State University, up on the hill, were interesting and profitable. The baccalaureate address, by President Baker—"The Conditions of Success"—was well presented. A "Healthy Body," "Courage," "Intelligent Ideals," "Justice," and the "Recognition of the Supreme Being," were the five divisions. "Love not pleasure, love God." These words, quoted

from an ancient master, were spoken with telling effect. The address before the alumni association was given by Chas. Caverno, D. D., pastor of the Congregational Church in the city. Rev. Caverno tells me he gave an address during Commencement week at Milton College in 1878. He speaks of that occasion with much interest. At this time he dwelt largely on the reminiscences of his own college life. All this was very satisfactory, and some portions very tender and touching. He urged the alumni to use every means to keep up ardent feelings of love to their *alma mater*, and to one another. Query: Is it possible for the alumni of a State school to have the same ardent feelings and love for their school as do the alumni of a denominational college? A certain County Superintendent of Public Instruction, a college man, once suggested that chickens do not rally around an incubator as they do around the living mother hen. However this may be, we all admit that our public schools, all along from the country district school to the best equipped State university, are of untold value. To dispense with any of them would be to turn backward the wheels of civilization. Like other such institutions, Colorado's State University furnishes grand opportunities to the youth, and many of the alumni become of great worth to the world.

At Commencement all the classes sat quietly in their seats and listened to an address by a graduate of Yale College, A. W. McIntire, the present Governor of Colorado. The worthy Governor does not try to be an orator. The address was read. It was listened to with marked attention, because of its plain common sense instruction. "Whatever is right, is best," was the closing sentence, uttered with special emphasis. It did one good to hear that grand truth thus given to the youth. It should be remembered as long as life lasts. The graduates do not give orations, and they go upon the stage only when called on to receive their diplomas. These exercises were in the Methodist church down in the city. Then came the Commencement dinner in the University auditorium. There sat at the tables about 150, including the faculty, alumni, and invited guests. The dinner and the eleven toasts kept us in our chairs about three hours. But it was a very enjoyable time. At night the President's reception at his own house gave another pleasant time, and, considering the continuous rain, was well attended. Boulder is fortunate in having Colorado's university. It will become of more worth to the city as the years go by, and it increases in numbers and influence. S. R. WHEELER.

BOULDER, Col., June 12, 1895.

"HELPING SOMEWHERE."

"Is your father at home?" I asked a small child on our village doctor's doorstep.

"No," he said, "he's away."

"Where do you think I could find him?"

"Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, of lifting somebody's burden, and lo! straightway one like unto the Son of man will be found at your side.

Are you "helping somewhere?" If so, you will often find that

"The great Physician now is near,
The sympathizing Jesus."

—Selected.

Missinos.

NORTH-WESTERN ASSOCIATION.

The Forty-ninth session of the North-Western Association convened with the Seventh-day Baptist Church of Jackson Centre, Ohio, June 13, 1895, 10 A. M. The day was beautiful, and the session began with a right spirit and purpose. There was a rich feast of devotion led by E. A. Witter, and the desire was voiced by all for a baptism of the Holy Spirit upon all the people and the meetings of the Association. Pastor W. D. Burdick gave words of warm welcome to all of the delegates and visiting brethren and sisters, and expressed an earnest desire that their coming would prove a great spiritual blessing to the church and the people of Jackson Centre.

Moderator G. W. Burdick responded that they were all glad to be present, and that they had not come on a pleasure trip but had come with the spirit and purpose of giving and receiving help, encouragement and spiritual blessings through the presence and power of the Holy Spirit, and hoped that there might be a Pentecostal season before the meetings closed. After the presentation and adoption of the report of the Executive Committee, the introductory sermon was preached by T. J. Van Horn, from Matt. 14: 16. "Give ye them to eat."

The story and the occasion is known to you all. There are three strong sentences in it to which I call your attention:

1. Give ye them to eat.
2. How many loaves are there?
3. Bring ye them to me.

I. The obligation and responsibility of Christians to give the bread of life to a perishing world. The greatest need of the world is this bread of life. The pitiable condition of the world that does not know and feel this need should stimulate to active effort to give them this bread. But few people to-day are hungering and thirsting for righteousness, but there is the need of it. We must lead the people to feel and know the need and awaken in them a relish for the bread of life. We must give them something more than dry bones of theology, argument and instruction; must clothe them all with the warm flesh of the gospel and give to it the blood of life.

II. How many loaves have ye? What have we to give to the needy world? What have we to *personally* bring? What have the thirty-six churches of this Association to bring to feed a needy and perishing world? What of gifts, what of prayers, what of personal effort, what of consecration, what of devotion, what of means?

III. How can we best use what we can bring? "Bring ye them to me." Bring them to Jesus. He will give them life and power. He will use us and them. He will give the multiplying touch, the increase, and fill their hungry souls. What we need is to bring ourselves and our all to the altar of God and he will use us to the glory of his name and the salvation of men.

The afternoon session was given in part to the reading of the letters from the churches and to communications from corresponding bodies. All the Sister Associations were represented by letters, and all by delegates excepting one, the South-Western. After devotional services led by J. M. Todd, the Sabbath-school Hour was conducted by Deacon Wm. B. West.

E. H. Socwell spoke upon: The object of the Sabbath-school. (1.) To save souls; to bring the children to Christ. (2.) To teach the Word to that end. (3.) To keep the scholars in that way for a whole life time. The Sabbath-school never graduates its scholars.

The Relation of the Church and Sabbath-school was presented by E. A. Witter. (1.) That of parent to child. (2.) As children to parents. The church should provide every means to make the school a success; teachers, suitable rooms and appliances. The school should bring to the church power, efficiency, increase and perpetuity.

G. J. Crandall said upon the Relation of the Sabbath-school to the Christian Endeavor Societies, that it was the relation of the trainer and the trained. The C. E. Societies are to give to the Church and Sabbath-school trained workers.

M. G. Stillman said that the Essentials to Sabbath-school work were: (1.) Faith in God's Word. (2.) Love of souls. (3.) Direction, training and faithful work.

E. B. Saunders upon Needed Workers for Successful work, said: (1.) The best persons for teachers and officers selected on merit, not on social lines or cliques, those whom the scholars love. (2.) Their qualifications should be. (a.) Love of souls. (b.) Faith in God's Word to save. (c.) Knowledge of the Word and full of the spirit of the Word. One must understand the Bible to teach it. Intellectual culture is good, but Bible knowledge and Holy Ghost culture are better for that work and its success.

Fifth-day evening was filled up with a praise service led by L. A. Platts, which was soul refreshing, and a sermon by M. E. Martin, delegate from South-Eastern Association. Text, Rom. 5: 20, "But where sin abounded grace did much more abound."

1. Gave a vivid picture of how sin abounded in our hearts and lives, in society, in the business world and in our nation. It abounds everywhere.

2. How grace much more abounds with power to overcome sin, cleanse the human heart, purify lives, master appetite, lust and pride to make and mold Christian character and fit men for heaven.

SIXTH-DAY MORNING.

After prayer by M. G. Stillman, the first hour was occupied in reading the remainder of the letters from the churches, annual reports and reports from delegates to Sister Associations. The Committee on Obituaries presented short sketches of Deacons Henry Ernst and Truman Saunders, and of A. B. Spaulding, who was once a prominent official member of the Tract Society. The Sabbath School Board presented an interesting report. Out of thirty-six schools only twenty-one reported. In the schools reporting there were 1,739 members. A gain during the year of 155. Of the number 1,041 were church members; sixty-nine had been added by baptism. Only five schools had teachers' meetings. There had been held in the Association several Sabbath School Institutes during the year. All the schools use our own helps and ten use both ours and others. Of the twenty-one schools fourteen report the amount of money raised in the year, total \$489.95 by 1,438 members—an average of nearly thirty-five cents per capita.

A devotional service was led by E. M. Dunn on the topic: "How to promote spiritual

growth among our people." It was a Holy Spirit service and many were melted to tears.

The Tract Hour was led by G. J. Crandall, who spoke upon the place the Sabbath has in the Christian religion. It belongs to Christ. It was made by him and observed by him while on earth. As people neglect the Sabbath they decline in spiritual life and power. There is a great lament in the Christian world over Sunday-desecration. It depletes attendance to church and destroys interest in Christ and the church. Hence the effort to overcome it and the underlying cause of the Sabbath agitation. This makes the open door for the spread of Sabbath truth, the teaching of the Sabbath of Jehovah. Now is our opportunity both by precept and example to advance the Sabbath on the earth.

E. M. Dunn spoke upon the value of THE SABBATH RECORDER to our people. It helps us to be posted on the Sabbath question, keeps us in touch with all the work and spirit of our people, and aids in being loyal to all our interests.

S. Burdick showed the origin and worth of our other publications, and what the *Evangel and Outlook*, Sabbath and evangelistic tracts were accomplishing in the salvation of men and in the work of Sabbath Reform.

O. U. Whitford spoke of the growing spirit of intolerance and persecution in our own land where religious liberty was one of the fundamental principles of national government; that there was a clamor and effort to uphold Sunday-observance by Sunday laws, to make Sunday the Sabbath by civil law; that Sabbath-keepers were being persecuted, imprisoned put to work in chain gangs, and may be called upon to give up their lives for the Sabbath. How many Seventh-day Baptists are there, if needs be, who are willing to die for the Sabbath truth? This persecution will raise up friends for the persecuted, for the truth for which they are persecuted, awaken and enlarge the spirit of religious liberty and make open doors for the promulgation of the Sabbath of the Bible. Our duty is to stand firmly, loyally, humbly and willingly suffer for the truth's sake.

In the afternoon reports of committees were presented. Two new churches were received into the Association—the Louisville, Ky., Church by the right-hand of fellowship and welcome extended by the Moderator to T. J. Van Horn, its representative; and the First Church of South Oregon, at Talent, Oregon, by the same extended to Secretary Whitford, who was chosen to represent that church.

The Woman's Hour was conducted by Mrs. W. D. Burdick.

Prayer was offered by Mrs. M. G. Stillman. A male quartette sang, "Arise, Arise, for the Light has Come."

A paper by Mrs. N. Wardner, "Workers together with God," was read by Miss Abbie Babcock of Walworth, Wis.

A paper by Mrs. Burdette Coon, of Berlin, Wis., was read by Miss Bertha Babcock, of Welton, Ia. Subject, "What can we do for our Aid Societies?"

Mrs. M. G. Stillman read a paper by Mrs. Mattie Davis, of Farina, Ill., upon "Our Opportunities as contrasted with those of our Mothers."

Secretary Whitford was called upon to present the work and needs of the Boy's School in China. A collection was taken amounting to over \$7 for the Woman's Board.

This was followed by a sermon by J. M. Todd in place of the delegate from the South-Western Association, who was not in attendance. Text, Acts 2: 42. In this text are the elements of a Christian church, stability in doctrine, in church work, stability in the ordinances, church appointments, earnestness and faithfulness in the work of saving; with apt illustrations were the thoughts brought out in the sermon.

Sabbath evening the prayer and conference meeting was led by L. C. Randolph and T. J. Van Horn. It was a spiritual feast, and a revival spirit began in it which grew throughout the rest of the meetings.

SABBATH-DAY.

The services of the day began with an early prayer meeting between 6 and 7 o'clock in the morning. The burden of that prayer meeting, which was largely attended and led by E. A. Witter, was for an outpouring of the Holy Spirit with reviving and saving power upon Jackson Centre Church and the whole community. Souls were melted down and it was a Holy Ghost meeting.

The sermon in the morning was preached by O. S. Mills, delegate from the Central Association. Text, Heb. 12: 1, 2. Theme—the Christian race. 1. The exhortation and examples given in the previous chapter for encouragement. 2. The cloud of witnesses beholding the race. 3. The preparation and training for the race. Must cast off all weights, drop all sins, evil habits, questionable business pursuits and methods, bad companions, worldliness, amusements, pleasures, difficulties, lust, pride, compromise with error, and continually look to Jesus.

The Sabbath-school service which followed, led by the Superintendent of the Jackson Centre School, Mrs. I. E. Stout, was very interesting.

The lesson was taught by three teachers:

1. E. B. Saunders spoke upon the disciples fishing and how they caught so many fish. He gave some excellent thoughts upon how we may be successful fishers of men for Jesus.

2. L. A. Platts brought out how John was the first to recognize Jesus, because he was looking for him, so with every one who wants to find and know Jesus.

3. E. M. Dunn brought out by apt and forceful illustration the relations of Love and Obedience. Horse and master, husband and wife, shepherd and sheep.

In the afternoon the Junior Society of Christian Endeavor of the Jackson Centre Church held a service under the direction of its Superintendent, Mrs. W. D. Burdick. After a praise and responsive reading service, the topic: "What can we do to help others?" was brought out by T. J. Van Horn upon "what children can do to help others with their hands;" Albert Davis, "how they can help others with their eyes," and L. C. Randolph, "how they can do it with their lips." Reports were read from the Farina, Milton, Walworth, Milton Junction and Dodge Centre Junior Societies as to their numbers, interest and methods of conducting them.

This service was followed by a sermon by Mission Secretary, O. U. Whitford, upon "the work and need of evangelization." Text, 1 Cor. 3: 9.

- I. It is God's work.
- II. The field, its great needs.
- III. God's way of accomplishing the work; by divine and human forces; by his fellow workers.

IV. Qualifications for the work; how God qualifies his workers.

V. The glorious results.

The evening after the Sabbath was first occupied with a soul-warming praise service led by S. H. Babcock, which was followed by a sermon from M. G. Stillman, delegate of the Western Association. Text, John 3: 5. Theme—Baptism of water and the Holy Spirit. It was full of good thoughts and imbued with a warm evangelistic spirit. Indeed, the speaker was baptized by the Holy Spirit before he began his sermon, and the Holy Ghost fire with which he preached the sermon gave the right fire to the after meeting led by E. B. Saunders. There were many warm, contrite, broken-in-heart testimonies, a coming back of wanderers, and a goodly number rose for prayers, and upon the call of the leader nearly thirty Christians came forward and on their knees besought God in their behalf and earnestly prayed for an outpouring of the Holy Spirit in saving and reclaiming power upon all the people in Jackson Centre. It was a glorious meeting.

FIRST-DAY SESSION.

The final business of the Association was done with dispatch. The report on State of Religion showed a growth of spiritual life and power in all the churches, and a net increase in membership of over seventy.

The day and evening were taken up with preaching and the Missionary and Y. P. S. C. E. Hours. In the Missionary Hour different phases of the evangelistic work were presented by L. C. Randolph, E. B. Saunders and L. A. Platts; the Southern field by T. J. Van Horn; the raising of funds for missions by G. J. Crandall, and the needs upon the various fields by the conductor. In the Y. P. S. C. E. Hour, led by Pastor W. D. Burdick, reports from 13 out of 21 societies were given, showing 630 active members. An interesting letter from Secretary E. B. Shaw was read. E. B. Saunders spoke upon the necessity of members being more loyal to their pledge, and C. B. Hull gave an excellent address upon "Be ye strong," and E. M. Dunn also upon the "Duty of Y. P. S. C. E. members to church appointments." Excellent sermons were preached full of evangelistic fire, by G. J. Crandall in the morning, from John 1: 29, "Behold the Lamb of God which taketh away the sin of the world;" in the afternoon by L. A. Platts, from Matt. 5: 8, "Blessed are the pure in heart for they shall see God;" and in the evening by E. M. Dunn, from the Prayer of Solomon, upon "The Plague of the Heart and its Cure." The house could not hold the congregation of the evening. The after-meeting was conducted by L. C. Randolph. There was a warm revival spirit manifest. Many testimonies were given, and nearly a dozen rose for prayers. Meetings are to be carried right on by L. C. Randolph, and E. B. Saunders will stay a few days and assist. This 49th session of the North-Western Association was, as many expressed it, the best one ever held in the North-west. It began with an evangelistic spirit and purpose which increased in every meeting, and we confidently expect a glorious revival in Jackson Centre. The attendance was good from all parts of the Association where the churches are so distant from each other. The weather was pleasant, though warm and dry, and the roads very dusty, yet the people made it a business to attend and enjoy the meetings and receive the

blessing. The Association has proved that such a gathering in associational capacity can, and should be, made a time of refreshing from the Lord, and a starter of a revival in the church where it is held. SEC.

SEVENTH-DAY BAPTISTS.

The State from which we last had news of the arrest of a Seventh-day Baptist for laboring on Sunday was Tennessee. This member of the Seventh-day Baptist communion believes with his fellow members that the seventh day of the week is the Scriptural day of rest, and he is commanded by his conscience to keep it holy, while free to disregard Sunday. The denomination is a small one, numbering not more than 10,000 communicants in the United States; but they differ from the general body of Baptists only in respect to the Sabbath, regarding which they claim freedom of judgment under the Federal Constitution. They have occasionally got into trouble by reason of Sunday provisions in the laws of several of the States.

There is no doubt that their claim is justifiable. They have the same right to keep the seventh as other Christians have to keep the first day of the week, or as Paul the Apostle had to write the words which appear in Rom. 14: 5.

It is a gratifying fact that the Baptists who keep Sunday have taken up the defence of those who keep Saturday. At the meeting of the Board of Managers of the American Baptist Publication Society at Saratoga last week, a solemn protest was entered against the violation of the right of religious liberty in the case of the Seventh-day Baptist brethren. The terms of the protest were as strong as could be desired.

We have no doubt that, if the case of any Seventh-day Baptists arrested for laboring on Sunday shall be carried up to the Supreme Court of the United States, any State law under which the arrest may have been made will be declared void by reason of its unconstitutionality.—*New York Sun.*

JOSEPHUS, the learned Jewish historian, was born sixteen years after the crucifixion of Jesus. His first work was published seventy years after Christ's death. He has a famous passage concerning Jesus, which is pronounced authentic by Renan, who, though a skeptic, is unquestionably one of the most competent Semitic scholars in the world. This passage is as follows: "Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truths with pleasure. He drew over to him many of the Jews, and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared unto them alive again the third day, as the divine prophets had foretold these, and ten thousand other wonderful things concerning him; and the tribe of Christians as named from him are not extinct at this day."—*Antiq. Lib.*

A SOLDIER'S ANSWER.—Emperor Napoleon, after one of his great battles, gathered the remnant of his forces around him, and proceeded to compliment them in his characteristic manner, so endearing to the hearts of his soldiers. Finally Company D. of the Guards, who had been in the thick of the fight were ordered to present themselves, and to the astonishment of the Emperor a single soldier appeared. He was bound up in bandages and could hardly walk.

"Where is the rest of your company?" asked the Emperor.

A tear welled in the old soldier's eye as he answered, "Your Majesty, they lie on the field dead," and then sorrowfully added, "they fought better than I."

Woman's Work.

THE SOURCE OF VICTORY.

BY M. B. CLARKE.

Before the learned Dominicans
The "Maid of Orleans" stood,
Who questioned sternly of her ways
And if her heart was good.
The "voices" which had stirred her soul,
Were they from heaven or hell?
And did they counsel her for good
Or evil, who could tell?

"Thou sayest Jeanne, that God desires
To set thy country free,"
Said one, "What need of armed men?
Omnipotent is He!"
With simple faith the girl replied,
"This word" has come to me.
"The men-at-arms shall fight, and God
Will give the victory."

Down-dropping through the centuries,
No words more clearly bear
The impress of that living *faith*
Which *works* must ever share;
A faith which brings humanity
The high behest, to be
Co-workers, with the mighty God
Who giveth victory.

Still year by year the summons comes
For soldiers of our King,
To swell the armies of the Lord
And willing service bring.
The hosts of sin are fully armed,
And ready for the fight,
Unceasing warfare will they wage
Against the true, the right.

The fields of conquest broader grow,
More urgent is the hour,
And those who battle for the right,
Must gird themselves with power.
Clad in the Christian armor bright,
They, strong in faith, must be,
Remembering that God alone,
Can give the victory.

This week we fill our department with productions which were presented at the recent Eastern Association. They are full of good thoughts, and evidence the spirit of work for our common cause.

LOYALTY TO OUR SISTERS ON THE FOREIGN FIELD.

The command, "Go ye into all the world, and preach the gospel to every creature," given by our dear Lord to the eleven just before his ascension, comes with the same force to his followers to-day that it did eighteen hundred years ago. To make all nations the disciples of Christ should be the great object of all who profess to follow him. Some should labor in one way and some in another, as the Lord shall direct. All are not called to go to the foreign field, but that there are earnest men and women to whom the Spirit speaks with power, whose hearts are imbued with the love of souls, we cannot doubt. These are truly God's consecrated ones, and such we believe are our dear sisters who are now on the foreign field.

They are all gifted women, who have made their mark in the home land. Can we then *doubt* that they have practiced self-denial and self-sacrifice in taking up this work? Are not their homes and their loved ones as dear to them as are our homes and loved ones to us?

But they believe the Lord has called them to this work, and they go with joy to obey the command to carry the gospel to perishing men and women who, but for them, might never have heard the glad tidings of salvation.

Have we who remain at home *responsibility* in this work? Most *decidedly* we have. The call comes as forcibly to us as to our sisters, but in another form.

We must maintain the work they have undertaken by our means and by our prayers. We are responsible under God for the success of their work.

First, let every woman in the home land conscientiously set aside, as the Lord has blessed her, a portion of her means for the support of the work in the foreign field. If her means are small, she can give but little; if large, she should give correspondingly, but let every gift be consecrated by prayer.

Second, follow the gift with daily prayers; ask great things of God, expecting great things. When we remember the gross spiritual darkness of the people to whom our sisters have gone, of the utter degradation of the women, that their condition is hopeless, except as the gospel of Christ brings to them a Christian civilization, then let us women of Christian America, women who are said to be favored more highly than any other women in the world, withhold nothing that can be helpful to our sisters in their work. Let us keep in close touch with them by learning all we can about their work, and an occasional letter full of cheerful sympathy and love, even though we may not be personally acquainted with them, would, no doubt, be very helpful.

In order that the missionary efforts of our women may be most effectual, we must also be loyal to our Woman's Board. Every society of women, and every woman should recognize this duty and cheerfully co-operate with this Board.

Good and earnest men and women of our denomination, after wise and prayerful deliberation, recommended the establishment of the Woman's Board, believing that through it the women could concentrate their efforts, and thus accomplish vastly more with the same means, than by individually giving here and there without system, but simply as a cause might at the time appeal to their hearts.

The Board was created; consecrated women have from time to time been selected to do the work. They give time, thought and prayer to it. They study the fields; both the home and the foreign; they know what is being done, and they know the needs, and as this or that necessity arises they are prepared to recommend to the Woman's Auxiliary Societies all over the land the very wisest and best use to be made of the money they have to give.

Therefore, my sisters, let us be loyal to our Woman's Board, and to every interest it represents, and thus can each one feel that she is helping to carry out the command, "Go ye into all the world, and preach the gospel to every creature."

H. A. V. BABCOCK.

344 WEST 33D STREET, New York City.

OUR DUTY.

Dear Sisters of the Eastern Association, your secretary invited the writer to occupy five minutes of the Woman's hour; feeling that our success as an organization depends much upon the willingness of the members of the different societies to respond to all calls from the officers of the Board, this brief article is offered.

When God planned the tabernacle, he called every one who was willing to bring an offering for the building; we are told that both men and women brought their offerings; again, "that all the women that were wise-hearted did spin with their hands and brought that which they spun," giving their offerings and their service. The same call comes to us to-day.

The question is often asked, "how can we render service to the Church?" The plea is made that the cares of the home and family fill the time, and other work cannot be done. Dear sisters, whose work is more for the Lord than the faithful mother's? The immortal souls that the Father has trusted to you are to be trained for Christ and the Church, planting in the hearts of the little ones a love for purity, because it is pure, for righteousness, because it is right, and a hatred for that which is sinful.

Dr. Parkhurst says, "the unit of society is the home." Ask your pastor what he counts as the strength of the Church, and he will soon answer, the home.

Jesus taught us to say "our Father," and the sweetest thought of the Bible is the unity of God's people in one family: Christ, the Elder Brother, and the beautiful home that he is preparing for those that have accepted him. But, sisters, while we strive to build such homes as can add to the glory of the Master, we must not forget to reach the helping hand to others and give to those less favored some of the treasure that he has trusted to us.

Our hearts turn to the faithful band of workers in China, to the little band of truth lovers in Holland, the faithful workers in Java, the home missions, and the work so near our doors, the seamen's mission; truly our borders widen. The writer does not need a new Bible, the old one is filled with God's plan of service; as "man's helper," the field is indeed broad. Plainly the Book teaches that we are to fill the openings made for us; if a Deborah is needed, be a Deborah; if a sweet singer, be a Meriam; if you are in a place of honor and position, use it for the good of God's children, be an Esther. There are Marthas and Marys with their hospitable homes, the loving women at the cross and the grave. We read of the home of the Mary where many gathered together praying; of Dorcas and her kindness to the poor, of the woman that Paul remembered by name for this help in the work. Wide indeed is our sphere of usefulness if we are but faithful in doing.

To us, the women of the Eastern Association, there is a special call. We stand as the representatives of the pioneer churches of our denomination, and this hour is an answer to the prayers of the earnest women who have gone before; let us prove ourselves loyal daughters of the King, stand firm for the Sabbath of Jehovah, temperance, and purity; unitedly rendering our service in whatever way the call may come, for the honor and glory of the King.

ANNA C. RANDOLPH.

IN MEMORIAM.

WHEREAS, Mrs. Lue Swinney, an esteemed member of the Walworth Sabbath-school, has recently been called to the higher life, we desire to record our appreciation of her worth and our sorrow at her departure.

Prizing the Sabbath-school highly, she was faithful in attendance, an earnest, thoughtful Bible student, and an inspiration to those associated with her in class relations.

Such an one we can but miss from our ranks, but with the eye of faith we behold her among the blessed in the heavenly mansions in the presence of the Master, who said, "I am the resurrection and the life. He that believeth on me though he were dead, yet liveth."

We grieve with those who loved her most, yet rejoice in her triumph and encourage the stricken ones to look beyond the cloud that overshadows them, to the glad day when they may enjoy the reunions of an endless life.

Com.

THE TRAINED NURSE.*

BY LEWIS S. PILCHER, M. D.

The nurse may find in her calling the same kind of possibilities of applying knowledge to the relief of suffering which commanded the devotion of a Clark, and I invoke in you the same spirit of chivalrous devotion to the highest ideals of your work.

You, I am sure, have not forgotten the record of that noble woman who died in Bellevue Hospital a little more than a year ago, and to whose memory much honor has been done—how that, when on many ships cholera was being brought to our shores, and at the quarantine station in the lower bay of New York Harbor many cases of that disease, and many more suspects, were confined, and the whole country was panic-struck by the danger which threatened it, this woman volunteered for duty at the cholera station. It is further related of her that by her energy, thoroughness, and efficiency she became the most powerful agent in controlling the threatening epidemic, confining the disease to those already stricken, and thus averting the danger that threatened the land.

In charge of the Hospital for Contagious Diseases in New York City is a trained nurse who has been repeatedly called upon to leave her other work and to take charge of typhus fever patients isolated on one of the islands of the East River. When these calls come she as unhesitatingly proceeds to her post as a soldier to his field of duty. Knowing the perils of this service, she always has had administered to her the rites of the church first, and then goes to her work, knowing that she takes her life in her hands.

From among the former pupils of this our own training school, some time ago, we had occasion to send a nurse into the family of one of the multi-millionaire magnates of the land. After some weeks she returned to her duty at the hospital with the exclamation, "I am so glad to get back to my dirty Italians again." To lift up the degraded she felt to be a more grateful task than to serve in the luxurious homes of the rich.

Such characters as these I have mentioned constitute the chivalry of the nursing profession. To emulate them is the privilege of everyone of you; the awakening and fostering of this spirit is the most important of all the results of your training.

On the other hand, there are four spirits against which I wish to warn you, namely: The spirit of dilettanteism, the spirit of procrusteanism, the spirit of commercialism, and the spirit of professionalism. The time allotted to me does not permit me to elaborate upon these themes. A sentence or two upon each must suffice.

Tennyson, in "Maud," speaks of "the snowy-banded, dilettante, delicate-handed priest." Some succeeding poet laureate may find occasion to speak in the same terms of "the snowy-capped, dilettante, delicate-handed nurse," who is ever on dress parade; who confers a great favor upon her patients by consenting to watch over them; who expects to be waited upon by the whole household; who ruthlessly disarranges the entire domestic economy of the households in which she may be; who is willing to assume charge only of certain selected classes of cases; who is more solicitous of her relief and her hours off

than of the welfare of the patient; who in the intervals between the necessary attention to her patient thinks of herself, amuses herself, works for herself.

There is a phase of the trained nurses system which tends to the fostering of such a spirit; true, the antidote is also at hand, but still to some natures the bane is more natural than the corrective, and hence I may be pardoned at least for the mention of this spirit of dilettanteism against which I would warn you.

As to the spirit of procrusteanism, institution work is necessarily somewhat procrustean in character. In a hospital methods and rules are constructed for the average patient, and personal peculiarities count for but little. Each person is one of many, and only by the observance of quite a rigid routine can the efficient and timely discharge of the duties of a wardful of patients be secured. What more natural than that the nurse who has been trained in such an atmosphere should carry it with her to a considerable degree when she enters upon her work in private homes! This spirit I think to be one of the most prominent causes of the objections to trained nurses that are often made. The standards and methods of a hospital will always have to be modified and adapted to the conditions, even also to the prejudices, of the home. The nurse may bear herself too loftily and dictatorially to accomplish the best results from the care she desires to give to her patient. Let me warn you against this spirit. Do not carry into the homes you enter the methods and spirit of the hospital as an inflexible standard up to which the conditions of such homes must be made to measure, but cultivate in yourselves the spirit of adaptability of manner, the true Pauline spirit of "being all things to all men;" study the tone of the household, as well as the peculiar mental and spiritual states of the patient, and you will find in such flexibility of bearing a great source of advantage and power.

The spirit of commercialism is a difficult one to exercise. This is the age of money and money getting. Money is the prevailing standard by which everything is gauged, and to say that she, who in following the calling of a nurse, has regard chiefly for the money which there is in it, follows it from a low and unworthy motive, seems to be doing violence to the general principle of the age. But reflect for a moment. The work of a nurse is always personal service. Personal service done for pay is menial service. However high her motives and elevated her character, the nurse will at times find herself laboring for those who are money-blind, and who see in her services only something that their money is paying for. By the conduct of such people toward her she will then be made to feel the bitter truth of this statement I have made, that personal service done for pay is menial service, and will need all her strength of character and sense of high devotion to duty as duty to sustain her in her work. The money side of the nurse's work must be an incident and not a chief end. Her work in this respect is closely related to that of the clergyman and the physician. The same ethical principles govern it.

The spirit of professionalism is less open to reproach than the three I have just mentioned, but it is still one to be carefully avoided. Said a patient to me once who had been skillfully nursed through the difficulties that attended a series of surgical operations: "Doc-

tor, how soon can I dispense with a trained nurse?" When asked if the nurse had not been attentive and satisfactory, she exclaimed: "It is not that, the nurse is beyond reproach, but I want to be 'mothered' a little." Tender sympathy and interest in our individual welfare is what we hunger for when we are ill, and that nurse loses half her power who does not get beyond the purely professional aspects of her "case," and fails to infuse an element of tender personal sympathy into all her cares. How well I remember an experience of my own, when as a young man I was isolated in the farthest corner room of a naval hospital to struggle in the grip of yellow fever. I had been parboiled in a hot bath, had my abdomen covered with mustard plasters, and had been laid away in my bed with an honest jack tar to watch over me. Every once in a while Jack would say to me with the utmost solicitude: "Doctor, are you warm?" Warm! Of course I was warm. Was I not burning with fever? But the kindly solicitude which characterized the inquiry each time all the same did me a deal of good.

And now, finally, let me leave with you this outline of an ideal nurse, namely: One who to thorough technical training and the experience of long service adds a high sense of the nobility of her calling and a conscientious devotion to duty; who to scrupulous personal tidiness adds quietness, gentleness, and tenderness of manner; and who to earnestness and thoroughness in all her work adds the sympathy of a heart burning with love to her fellows.—*Christian Advocate*.

LISTENING TO THE SCRIPTURES.

Even good and conscientious people are sometimes surprised to find that they have been hearing the Scriptures read without really taking in a word. Among the children it is perhaps the exception to find attentive listeners to any sort of religious exercises.

The shrewd principal of a large school once inquired at the close of the morning devotional services if any pupil present could tell what chapter had just been read, or anything which it contained. Not one responded, though the most perfect quiet and order had been maintained throughout all the exercises. On the following morning three or four could remember, having been warned by the experience of the previous day. In the course of a few weeks, the inquiries having been judiciously repeated from time to time, nearly every one of the pupils could tell something of what had been read, and a proper habit was gradually substituted for the irreverent and mentally dangerous one of inattention which had prevailed before.

It will be found a good plan for parents to make a practice of asking their children, after church, something of the Scripture that has been read, the sermon and the hymns which have been sung. A general conversation upon the subject, not critical nor flippant, forms the best occasion for instituting these inquiries, which need not be, indeed would much better not be, direct. It is an unpleasant thought that we ever listen, or that our children can listen, to the sacred words of the Book which we prize most on earth, without comprehending their meaning, or even remembering what they were. There must be something wrong if this state of things is allowed to continue.—*The Congregationalist*.

*The third and concluding part of an address delivered at the Commencement exercises at the Methodist Episcopal Hospital Training School for Nurses, Brooklyn, N. Y., May 2.

Young People's Work

PRESIDENT'S LETTER.

For more than five weeks the Lord has been blessing the revival work at Brookfield. While the closing meeting was held last Sunday night, June 9th, the work will go on under the direction of the pastors of the churches and the hands of the people. At the closing meeting a large number of men pledged themselves to support a man's meeting, under the direction of a committee appointed to make arrangements for permanent and organized work, following the revival. I think this is one of the most hopeful signs of our gospel work, the willingness to organize and continue the effort, not only to keep what has been gathered in, but to still reach others. If those gathered in continue to work to save others, there will be no trouble about drifting away themselves.

"Who lives for self lives in vain,
Who lives for Christ shall live again."

Sabbath morning at ten o'clock a large gathering of people witnessed one of the most impressive baptismal services I ever saw, Eld. C. A. Burdick, pastor of Brookfield Church, officiating. Eighteen were baptized, then all repaired to the church where they, with others, were received and given a cordial welcome, by not only the pastor but the entire congregation. Pastor Burdick wants his church to *know one another*. Let's have more of this. In the afternoon some of us drove to West Edmeston and attended baptism at Elder Sindall's church; three were baptized who had been waiting for spring.

Many more are expected to follow in baptism at Brookfield and join some of the churches. Pastor Burdick, we hope, will write more of this work if he has not already done so. We are especially thankful for so many old people who have come out bright in this movement.

E. B. SAUNDERS.

EVOLUTION AND RELIGION.

BY D. E. WILLARD.

It is a noteworthy fact that at the Sunday afternoon lectures at the University of Chicago, the faces of a large class of the professors are as conspicuous for their absence as are others of the most attentive for their presence. Many prominent in the scientific departments whose names are conspicuous among the great lights of the University are almost never—and within our personal observation never—present at such gatherings. And the observation does not lose force when extended to the various churches of the city, for at whatsoever one we attend, be it Catholic or Protestant, liberal or orthodox, while we shall be quite likely to see faces familiar to us from University association, yet on no occasion have we ever seen certain professors. And no unusual curiosity is needed to lead one to inquire what may be the cause. In the second thought of our inquiry we answeringly ask if the disparity between science and religion is really so great, if the gulf is a fixed one, if in fact, there is an impassable chasm which separates the two. Whether or not we believe in science, in evolution, in religion, in God, we must admit that it is a sad commentary on the enlightenment of these last days of the nineteenth century if all our attainments, all our seeking after the truth, leads but to the divorcement of the most advanced and enlightened thinkers into separate schools or classes, each sure that the

other is either deluded or fettered by prejudice. In our inquiry into the causes of such a condition, it is possible that we shall have to concede truth to both parties, nor shall we cry out "good Lord, good devil" in our effort to bring the two into harmony. In a masterly address delivered before one of the leading orthodox churches in this city, a man who is foremost among his co-workers in his chosen science, who has been for years a prominent worker in the Young Men's Christian Association, and a strong expounder of the great principle of evolution in nature, made a statement essentially as follows: "There has never been any dispute between science and religion, though there has been disagreement between science and theology." This statement has rung in our ears during many months, with metallic ring of truth, sounding a note which may give the real key to the discord; that the alleged disagreement between the evident truths of nature revealed by the methods of science, and the long accepted interpretation of the sacred writings consists not in disagreement in fundamental facts or truths—truth cannot disagree with itself—but having a supposed existence, only living merely in the minds of the advocates of the two schools, lack of knowledge, and frankness in owning it being the cause of the disagreement.

If students of both science and theology could free themselves from fettering prejudice, if having eyes they could fully see, and ears they could fully hear, unbiased by preconceived notions and unhindered by cherished theories and opinions, the present disagreement would, we think, assume insignificant proportions and vanish into thin air.

When the immortal Darwin propounded his great theory of the principle of evolution in nature, incredulity in regard to the validity of his position and the truth of his principle was not confined to the adherents of the churches.

There have been those who have looked upon the doctrine of evolution as pernicious, as overthrowing the long established teachings of the Scriptures, as opposing the supremacy of nature and natural forces to the God of the Bible; and who have regarded the advocates of that doctrine as the advocates of unbelief and atheism.

But with the gradual unfolding of the great book of knowledge, for one great volume of which Charles Darwin may rightfully be said to have written the preface, the truth of the great principle has become more and more apparent to all candid minded students, so that the world of thinking men to-day accept the truth of the general principle of evolution as one of the greatest revelations of modern times. (Let no one think of "evolution" as synonymous with that much beaten and maltreated saw, "Man is derived from a monkey." Monkey arguments have their proper place but should not come in to hinder the conception of the real truth.)

Certain Bible students have asserted that this doctrine disagrees with the teachings of the Bible, and is therefore not in harmony with a belief in God as the author and finisher of the universe. It is possible that there are still those honest minded folk who would claim the validity of this position. But we think the difference is in attitude, and understanding, rather than in fact.

It is with unfeigned regret that we view the disparity that still lingers between those who

accept God and his truth on faith, and those who also seek truth and the author of it through the patient, systematic, inductive method of the scientific truth-seeker.

Have we faithfully obeyed the injunction to "work out our own salvation?" Have we not been too willing to have our salvation revealed to us?

"Seek the truth, and the truth shall make you free," is as true in its promise as in its injunction; so the injunction is quite as forceful as the promise.

When the scientist asks for a reconsideration of theological positions, when he is forced to see by the logic of incontrovertible facts of nature that certain opinions or supposed facts of the theologians are untenable, as for example, that the earth and its peopling was the work of six days or six geologic periods, the theologian says: "Go to now; we know that the revelations of God are true; and since the method of creation is revealed to us in the Bible, our position is therefore true, and these new doctrines are heresies and must be of Beelzebub."

But the true scientist must believe what is proven, must accept the invincible results of investigation, regardless of the sacrifice of his or any pet theory. This is *the* supreme test of the true scientist. The very principles then which characterize him a true investigator have made him an enemy (?) to the theologian, the latter asserting that the results of science are contrary to (what he supposed was) revelation, not granting that, while both may accept the ultimate truth of the Bible, he may be in error in his interpretation.

Hence from want of charity and honest frankness and sufficient knowledge, and not from lack of harmony or agreement between the processes of nature itself and the methods of the Author of all has the dispute grown.

We believe there is one author and finisher of the universe, and that the highest and best generalizations of the most careful researches in science will come gradually more and more to be apprehended as it approaches toward his thoughts; the great principle of evolution, which has frightened so many, is but a great thought of God expressed in nature, a thought so grand, so universal, so infinitely far-reaching in its applications that the highest researches of man have probably only yet fathomed its elementary phases, the full understanding of which comprehends infinite thought itself.

UNIVERSITY OF CHICAGO, May 31, 1895.

OUR MIRROR.

INSTEAD of the regular prayer-meeting of the Milton Society on June 1st, a native of Persia gave a lecture on the "Life and Habits of a Persian," which was very interesting. This lecturer is learning the English language and expects to return to Persia as a missionary.

AT the last consecration meeting of the Westerly (R. I.) Y. P. S. C. E., special music was rendered, consisting of solos and an anthem. The meeting, June 8th, topic, "How to Study the Bible," was to have been led by our pastor, but in his absence at London, Mrs. S. H. Farnham was invited to conduct the meeting and give a talk upon the topic, which she did in a very acceptable manner. Among the testimonies which followed the talk, a letter to the Society from Mr. Daland

was read, which had arrived too late for the consecration meeting.

THE Junior Society of West Hallock reports a membership of twenty or more, with such an excellent attendance at the meetings as to put the Seniors to shame. Socials are held in the afternoon once in six weeks. A programme of their own arranging of a half hours' length, games and refreshments occupy the time. Nearly all the members of the Sabbath-school are members of the Junior Society. The Seniors held an ice-cream and strawberry festival May 16th, at the home of Geo. Potter, clearing about eighteen dollars.

THE Y. P. S. C. E. Local Union of Westerly and vicinity held a meeting with the Baptist society at Niantic, Tuesday evening, June 4th. Rev. S. H. Woodrow of the Congregational Church, Westerly, is President of the Union, and delivered an earnest and helpful address on "Inspiration for our life and work." At the close of the address an interesting consecration meeting was conducted by Rev. John Evans, a collection was taken, and the benediction pronounced, after which a collation was served by the entertaining society.

ON Sabbath afternoon, June 8th, the Dodge Centre Junior Christian Endeavor held a flower service. The decorations for the County Convention remaining in the church, they were used to teach beautiful lessons about God and his love. The Superintendent, Eld. Clarke, arranged a black-board exercise, and also a short sermon from Isa. 35: 2. Two of the teachers, Mabel Clarke and Anna Wells, read appropriate selections; Lillian Sweet, a poem, which with the responses and a memory exercise in which Juniors named all the birds and flowers that the time would allow, the Juniors had an hour long to be remembered. The four Junior classes have finished the life of the Apostle Paul and are now studying the life of Joseph. The Senior Society is in a flourishing condition.

THE Seventh-day Baptist Christian Endeavor Societies of Southern Wisconsin had a good representation at the Quarterly Meeting held at Utica, May 24th to 26th. The time between 2.30 and 4 o'clock was given to them. Although there was no prepared programme to be rendered, still the hour was profitably and pleasantly occupied. Eld. Witter was given the reins, and he conducted a blessed prayer and consecration service. Nearly all those present took some part. Some of the more mature young people told how they had been able to preserve their youth and vigor. The remarks made by Eld. W. C. Whitford and Eld. H. B. Davis and Capt. Coon all tended to inspire endeavorers to greater zeal and activity. Utica has no Christian Endeavor organization, so this would seem to be a good place to do some home missionary work. It is to be hoped that some move will be made in this direction in the near future.

READERS of the Mirror column may be interested to know that the Dodge county (Minn.) Y. P. S. C. E. held its Sixth Annual Convention, June 7th, in the Seventh-day Baptist Church, of Dodge Centre, and with the Y. P. S. C. E. of that church. It is said to have been the largest ever held in the county, the church building being filled. The opening ad-

dress was delivered by Eld. H. D. Clarke, pastor of the Dodge Centre Church, on "The Object of this Convention." Rev. B. C. Gillis, of Kasson, followed upon the same subject. Such questions as "How to conduct a Missionary meeting," "Good Citizenship," "How shall Social Work Tell Spiritually," "Look-out Work," "The Spirit of Our Pledge," "Endeavor Tonics," "Object of Young People's Prayer-meetings," were discussed with enthusiasm and ability. Junior work received prominent attention, the discussion being led by Eld. Clarke, Superintendent of the Dodge Centre Junior Society. The State Secretary, Miss Carrie Holbrook, of St. Paul, was present and gave a winning address on "The Master's Business." Twelve societies in the county were represented by delegates and the secretaries' reports showed the Seventh-day Baptist Endeavor Society to be the largest. Altogether it was an occasion long to be remembered. The church was beautifully decorated with flowers, plants and ferns lavishly contributed by the citizens of the place.

THE "COMING CHURCH."

To the Editor of the SABBATH RECORDER:

I have no desire to enter into a controversy with one so far superior to myself in ability and learning as M. Harry, but would like to ask him a few questions, which he can answer or not as he deems best.

One of the plain commands of the Decalogue is "Thou shalt not kill." This is given without qualification or explanation. How does he reconcile it with the command of God to the Israelites to kill the innocent women and children of the Canaanites and to leave not one alive, and also how does the latter command comport with the teachings of Christ, who was God's representative, and believed by orthodox Christians generally to be God himself? It has been said by them of old time, "Love your neighbor and hate your enemies," but I say unto you "Love your enemies, pray for them that despitefully use you and persecute you," etc.

What sort of a conception of the Deity did the Israelites possess when they spoke of God as a jealous God, as getting angry, hating his enemies, as repenting thereby, showing fickleness of character? How do these attributes accord with Christ's manifestation of the Father when he tells of his love for his enemies, his forgiveness of sin, his mercy, his long-suffering? etc.

In regard to fire, cyclones, earthquakes, etc., does M. Harry believe that God uses these agencies on purpose to destroy the lives of his creatures, or rather what is more rational and humane? Do not men in their ignorance and stupidity place themselves in the path of these destructive elements and thereby suffer in consequence? Reason and experience both teach us that fire will burn, water will drown, and cyclones will destroy everything in their path, hence we govern ourselves so as to escape their destructive power. While thousands have suffered death through these agencies, is it not very different from a direct command of God to kill and destroy?

God is the same yesterday, to-day and forever, he changes not; but man, conception of his character, has undergone a great change. What in the early history of mankind was considered right and as coming from God is now looked upon as a sin and a gross violation of God's laws. G. H. G.

MYSTIC, Conn., June 13, 1895.

Children's Page.

"HIDING THE HANDKERCHIEF."

BY M. A. DEAN.

Two lovely children played at "Hide and Seek,"
With sweet accord and utmost harmony;
Each, choosing pleasant, loving words to speak,
As they pursued their favorite game with glee.

Till, 'neath the cushion of a big arm-chair,
The younger sought his kerchief to efface,
When Bertie, awe-struck, whispered "Oh! not there!"
"Oh! Fred, not there! That's papa's kneeling-place!"

THE BROKEN LAW.

"For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." James 2: 10.

The other day I heard a man declaiming against the Bible on account of this passage, claiming that a book that taught that a lapse in one point of morals, and total moral wreck were equally bad, not only could not have come from God, but not even from decent and sensible men. Let us compare this with other things. Your mother, for instance, has a pitcher of choicest material and rarest workmanship. You break off the handle or spout, and your mother cries, "You might as well have utterly crushed it." You reply that it will still hold water. But your mother is thinking of perfection; it was for that, that she chiefly prized the pitcher, and perfection is completely lost. Only those who realize what perfection is, feel keenly its loss. So it is in the moral world. The ideal is perfection. If you break the moral law—the law of perfection as God himself is perfect—in one point, the perfection is gone, as completely as though broken in every point, as the cable that holds a ship, broken in one link, is completely broken and the ship is adrift. When we say of a boy, "He is a good boy save that he swears, or he lies, or he is disrespectful to his parents, or he is cruel to animals and younger children," all right-thinking people feel as if that one exception destroyed the worth of the adjective "good." He is a "broken" boy and the size of the break is not significant. Many people, however, think that goodness in one direction justifies a lapse in some other direction, but this is a grave mistake, and James must have had this kind of people in mind when he wrote these words. Instead of these words coming from one of low character, they come from one of the highest character and spiritual insight who saw the perfection of God so clearly, that he knew what it meant to mar in the least the image of God in our own souls. Those who criticise these words thus confess that their nature is so low or spiritual powers so sluggish that they fail to feel the meaning of perfection. Children, the greatest teacher that ever lived, said "Be ye therefore perfect, even as your father who is in heaven is perfect," and he who enters into his spirit will understand the words of James and will live the life demanded by them.

Your friend,

W. F. PLACE.

SOME "DON'TS" FOR SWIMMERS.

Diving is certainly the best way for you to enter the water—always provided that you know all about its depth. Nothing can be more unhealthful than the dawdling habit of wading out ankle-deep or knee-deep. The hot sun beats down on your head. Your feet and legs are in the cool water whose temperature is anywhere from ten to twenty-five degrees lower than that of the air.

You can't remain long under these conditions without injuring yourself. Nature's

plan is to have the head cool and the extremities warm. Go contrary to this, and you are in trouble. Probably most of you can remember having had a headache some time or other from this very cause. Indeed, physicians will tell you that many attacks of cramps in the water are due to the swimmer's foolish habit of wading in very slowly. Deranged circulation causes cramps. In places where it is not safe to dive you can easily stoop over and throw a few handfuls of water on your head. Then hurry forward and throw yourself in—fall in. Will other fellows laugh at your precautions? Well, let them laugh, and pay for it with the twinges of cramps. I have been swimming twenty years, and I've never had a cramp, simply because I've followed the rules laid down here.—*Harper's Round Table.*

History and Biography.

SHOULD OUR GOVERNMENT RESTORE FREE COINAGE OF SILVER?*

(Continued.)

FREE COINAGE OF SILVER AND ITS TWO FEATURES.

We have certainly observed that the refusal to coin this metal in unlimited quantities in our country does not destroy or even curtail its function as a medium of exchange. It does not decrease, much less forbid, its use in dollars as full legal tender in any amount. It does not lower, and surely does not abolish, its purchasing power as equal to that of gold. Here it may be well to notice that, at least, in these three respects, the suspension of the free coinage of silver does not demonize it, as is so often asserted. When its issue is greatly limited, it still has these most essential functions of money.

Now, what is the meaning of free coinage of silver? To refuse such coinage either suspends entirely the minting of silver, or confines such minting, as our country does, to the demands of the government. In both cases, this privilege is denied totally to private parties. Under it the government can issue, according to its pleasure, any amount of silver coins, whose nominal value does or does not equal their intrinsic value; and then the government can confer, as we have seen, upon these coins, even when greatly depreciated in value, full legal tender equal to that of gold.

The operations of this free coinage can best be observed in considering the two principle features which always attend it. As to the first feature, it grants to any owner of silver the right to deliver, in the form of bullion or foreign coins, as much of it as he wishes, at the mints of the government, and to require that it shall all be returned to him after being converted into silver coins, without any expense to himself, each coin to have the number of grains of the pure metal which have been fixed by the statutes of the government, and to be used by him as lawful money, exchangeable at its nominal value, not necessarily at its intrinsic. Like all our silver currency, his coins must be accepted as legal tender in the full denominations stamped upon them. The owner of the silver can be an American citizen, a foreigner, a silver miner, a corporation, or any government. Since our nation redeems its silver coins with gold according to their nominal value, as already shown, the temptation would be irresistible, under such a free coinage, for any one to

purchase, for instance, fifty-one dollars' worth of silver bullion, then to have it converted at the mints into one hundred silver dollars, and finally to compel the government to hand him, in exchange for them, one hundred gold dollars. This purchase could be effected with fifty-one gold dollars, or even with fifty-one silver dollars; for all the pure metal in the one hundred silver dollars can now be obtained for either of these fifty-one dollars. Such an operation would remind us of the marvelous feats accomplished by touching the famous Aladdin's Lamp. Deplorable consequences like these would soon follow from such operations. Our whole country would be flooded with silver currency in the form of dollars and fractions of a dollar; all the gold that the government could secure for the redemption of this silver and its notes and certificates would be exhausted; and the gold in private hands would be either hoarded or melted down and sold abroad. It would be withdrawn entirely from circulation, and we should have the unstable currency of Mexico and the South American States, which do not employ gold for measuring value or for redeeming their silver coins.

As to the second feature, the opportunity would be given without any limitations, for silver to compete with gold in becoming an equal or an alternative measure of all values in business; or failing to reach this end, silver would supply the single measure or standard of value, and all our coins in use, besides those of copper and nickel, would be silver. We should then have pure silver monometallism; for gold would speedily leave the country, as under the former feature. The legal-tender value of the silver dollar would be reduced from one hundred to about fifty cents. That is, the nominal value of it would be the same as the intrinsic. The gold dollar would retain its present tender of a hundred cents. As the cheaper money always banishes the dearer, so our gold would inevitably disappear from our currency, as has already been said. Even if the intrinsic value of silver should increase, but fall short by the least margin from being at par with gold, the same result would happen. This statement involves no theory; it presents a stern fact, well known, and established by numerous trials in the history of money.

It may be remarked here, that the only demonetization which silver undergoes in the refusal or the neglect of any government to grant to it free and unlimited coinage, consists in denying to it the two prominent features which always belong, as described above, to the practice of the system of free coinage. That is, first, by abridging the issue of silver as money, it is deprived of the power to expel gold from the currency of a nation; and secondly, by holding, in this refusal or neglect of the government, to gold as the best and most permanent measure of value, silver is prevented from succeeding in the effort to form with the gold a double measure of value, or by displacing the gold to achieve the single one for itself. Such a demonetization as this should not be regretted.

WHY OUR GOVERNMENT ABOLISHED FREE COINAGE OF SILVER IN 1873.

This country had then nominally practiced for about eighty years the free coinage of both gold and silver, placing them on perfect equality in this regard. During that time,

any one had the right to deposit these metals at the mints, and to receive them in full return coined into legal money, at no outlay to himself, save for the alloy in the coins, which for the gold cost only one-fifth of one per cent. The attempt was made by these means to keep both gold and silver coins side by side in general circulation, and to preserve, at the same time, a given number of grains of gold as a unit of the measure of value in actual equivalence with a given number of grains of silver as a unit of such a measure. This unit was a dollar; and the purpose was to maintain both the gold and silver measure with no variation in the value they represented. This attempt was a complete failure. It was found that the grains of gold assigned to the dollar were worth in market more than the grains of silver in the dollar. That is, the gold was more valuable in the form of bullion than in the form of coins. So the silver, being the cheaper money, finally drove all the gold, the dearer money, out of circulation. This was the monetary condition of the country at the close of about forty years. Instead of having the double measure of value consisting of gold and silver, we had practically only a single measure, and that was silver. Our bimetalism, with the two kinds of coins and the two measures, resulted in a monometallism, with only silver coins and a silver measure.

In 1834, a change in the ratio between the grains of gold and of silver in a dollar was effected by the government, but the free coinage of both metals was legally retained. The grains in the silver dollar proved to have more intrinsic value than those in the gold; and so the silver, the dearer money, soon left the country, and gold became our principle metallic money, and practically the only measure. In this period, also of about forty years, we endeavored to preserve the double measure, as well as the two classes of coins circulating together. Again, our bimetalism ended in monometallism, with gold coins and the gold measure. This state of affairs continued until the civil war, when the government issued its notes, the greenbacks, which being then cheaper currency than the gold, as well as of the silver, drove our gold coins into hiding places or the melting-pots. So by 1873, we had neither gold nor silver money in actual circulation. The government then saw clearly as daylight that to restore and keep in concurrent use both coins, it must abolish the free and unrestricted coinage of silver, and establish a given number of grains of gold in a dollar as the sole measure of all commercial values. In fact, this dollar, as we have learned, had been practically this measure for years. While in law the silver dollar, with a given number of grains of that metal, had, from the beginning of our government, been also the measure of value, it practically for many years had ceased to fill that function. Observe, in passing, that in the year above mentioned, and for a considerable period prior to it, we had neither a silver currency of our own, nor a silver unit of measure; and the assertion that the act of the government at that time in suspending the free coinage of silver demonetized that metal, is absurd and puerile. As applied to the law then enacted and put in operation, "the crime of 1873" has no connection and no significance.

In the decision which the government made

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

that year, it was greatly influenced, no doubt, by the action which the principle business nations of Europe had taken, or were preparing to take, on the subject of the two coins and the two measures of value. After a disastrous experience of at least two centuries in endeavoring by free coinage of gold and silver to keep them both as money in circulation, and in equal value, intrinsically or even nominally, on the double measure plan, Great Britain in 1816 refused longer to coin silver except on government account; but retained the free coinage of gold, and adopted the gold unit of measure, rejecting the silver one. Its bimetalism became distinctly gold monometallic as to the coins and the measure used. It was the first of the nations to assume this position, and it has since shown no swerving from its action. Most of its colonies have followed its example in this respect. Germany, after testing for many years, the silver measure and the almost exclusive use of silver coins, in 1871, abandoned its former system and adopted the gold measure, and began the coinage of millions of gold. By 1875, the Netherlands and the three Scandinavian States had effected a similar change. During the first seventy-five years of the present century, France, having the double measure and practically the alternative use of gold and silver coins, found that the ratio between the two units of measure fluctuated at least fifteen times, and vainly endeavoring on several occasions to readjust correctly the intrinsic values of the metals in these coins, it, with the four other European States which with itself forms the noted Latin Union, repealed in 1878 the free coinage of silver, rejected the silver unit of measure, and continued the gold as the sole unit. By 1879, all the other European governments, with the exception, perhaps of Turkey, had joined this movement; and this last has since done so.

Another reason why the United States in 1873 dropped the unlimited coinage of silver and the silver unit of measure, is that, in company with the European nations, it preferred gold as the basis of its currency; because gold has a more stable value than silver in history. This fact was recognized in 1792 by Hamilton in his celebrated report as Secretary of the Treasury, and acknowledged by Jefferson at the time as Secretary of the State. Between 1848 and 1852, the output of gold from California and Australia was enormous, compared with what it had been in the centuries before. This immense and sudden increase depreciated the value of gold in the markets of the world, according to the statement of Gide, a French writer on bimetalism, about six per cent; and according to Jevons, an English authority on the subject, only two and a half per cent. Gold out-ranks silver as money, as it is used in larger amounts on account of its smaller bulk and greater intrinsic value per ounce or pound. While silver under sums of five or ten dollars can more conveniently be exchanged for commodities, gold is vastly better as a medium in the payment of the largest sums; and is, therefore, in greater demand as money. The recent fluctuations in the value of silver can easily be ascertained by consulting reliable statistics on the subject. A short time since when India refused the further free coinage of silver, that metal fell at once in value twenty per cent in market. During the past twelve months, the price of the silver in a dollar has varied as much as four cents on a dollar. In the last seventeen years, our government has coined sixty times more legal-

der silver than in all the previous eighty-nine years of its existence; and yet during these seventeen years, silver depreciated in value nearly fifty per cent. This unprecedented coinage could not check the decline in the value of silver, which arose from its partial withdrawal from the currency of some foreign nations, and mainly from its recent excessive production in the mines of the world. For example, our country in the past forty-five years has mined about one-third more gold than silver; and yet in the last seven years, it has mined twice as much silver as gold, the latter being about two hundred forty millions of dollars, and the former over four hundred eighty millions.

THE DECISION IN THE DEBS CASE.

The decision of the United States Supreme Court in the Debs case marks an important stage in the development of the powers of the Federal Government in interstate commerce. The Interstate Commerce Law was a new departure. No one now denies that full authority for it lies in the constitutional provision giving Congress the right to regulate commerce between the States; but when it was proposed not a few regarded it as an infringement of State rights. While it is true, as the Court in its late decision points out, that the framers of the Constitution could not have anticipated the development of the steam railway and of steam traffic on waterways, with all that is involved therein, yet the constitutional provision is quite ample to cover both. It was a principle which was asserted; and the exercise of control over interstate railway rates and interstate commerce seems, with the light we now have, to be both natural and necessary.

The history of the Debs case is in brief this: As the head of the American Railway Union, Debs was giving orders to trainmen and switchmen on roads entering into Chicago to strike, in sympathy with the workmen at Pullman. In connection with these strikes there was a great deal of violence, participated in by some of the strikers as well as by the lawless rabble. Trains could neither enter nor leave Chicago while Debs was in control of the situation. He was Dictator. The Federal authorities found that not only was interstate commerce interrupted, but trains carrying the mails could not proceed. Under these circumstances, Judge Woods, in the United States Circuit Court, issued an injunction commanding Debs and his associates to refrain from interfering with the movement of interstate commerce or the carrying of the mails. But Debs was a law unto himself in those hours of mob rule, and he disobeyed the injunction. He was therefore cited for contempt of court, and was sentenced to imprisonment for disobeying the injunction. The case came before the United States Supreme Court on an application in his behalf for a writ of habeas corpus. In denying this application the Supreme Court, by unanimous decision, sets forth some very important principles.

In the first place, it declares that the relations of the General Government to interstate commerce and transportation of the mails are those "of direct supervision, control and management." While the powers of the General Government are enumerated and therefore limited, the court holds that within those limits it "has all the attributes of sovereignty, and in the exercise of those enumerated powers acts directly upon the citizen and not through the intermediate agency of the State." In other words, the citizens of Chicago, while citizens of the State of Illinois and subject within certain limits only to the authority of that State, are also citizens of the United States, and within certain other limits are directly responsible to the Federal Government. The court points out that if it were otherwise and if the Federal Government could only proceed in such cases through the agency of the State, there might be cases where its power over interstate commerce and transportation of

mails would be rendered entirely nugatory, if the inhabitants of a State or a great body of them should combine for this purpose. Then follows this paragraph, which we cannot forbear to quote in full:

"But there is no such impotency in the National Government. The entire strength of the nation may be used to enforce in any part of the land the full and free exercise of all national powers, and the security of all rights intrusted by the Constitution to its care. The strong arm of the National Government may be put forth to brush away all obstructions to the freedom of interstate commerce or the transportation of the mails. If the emergency arises, the army of the nation and all its militia are at the service of the nation to compel obedience to its laws."

The law-abiding citizens of the United States will get great comfort from this, because it shows that in cases like the Chicago strike, where the city is confessedly powerless to restore order, and where the militia of the State is more or less in sympathy with the strikers, the whole power of the Federal Government is available, in the interest of the transportation of the mails and of interstate commerce, to restore order and protect the running of trains. There is everywhere throughout the Union great respect for the military power of the United States, and a man dressed in its uniform of blue, armed with a rifle with fixed bayonet, has more influence over a mob than a hundred policemen.

The second point raised in the Debs case was whether a court of equity has the right to interfere in such a case. The court holds that it has, on the ground that the United States has a property in the mails, the protection of which was one of the purposes of the injunction, and that the Government has a perfect right to apply to its own courts for proper assistance in the exercise of its powers and in the discharge of its duties. It was not the object of this injunction to punish individuals for obstruction. The sentence of imprisonment for contempt of court was incidental, following upon the disobedience of the injunction. After Mr. Debs has undergone sentence for contempt of court he is subject to arraignment and trial on an indictment charging him with crime.

The court, in referring to the plea put in on behalf of Debs by his counsel, says:

"A most earnest and eloquent appeal was made to us in eulogy of the heroic spirit of those who threw up their employment and gave up their means of earning a livelihood, not in defense of their own rights, but in sympathy for and to assist others whom they believed to be wronged. We yield to none in our admiration of any act of heroism or self-sacrifice; but we may be permitted to add that it is a lesson which cannot be learned too soon or too thoroughly that under this Government of and by the people the means of redress of all wrong are through the courts and at the ballot box, and that no wrong, real or fancied, carries with it legal warrant to invite as a means of redress the co-operation of a mob, with its accompanying acts of violence."

The last sentence of this quotation puts the case most admirably, and Debs and his associates would do well to ponder it with great earnestness. It sets forth a principle which all citizens need to learn thoroughly. If there are wrongs and oppressions to be complained of, there are tribunals whose duty it is to hear and determine them, and these tribunals are open to all citizens alike.

Mr. Debs chooses to regard the decision as despotic, and as suggesting the autocratic system of Russia, and declares that in "God's own good time we will make the despots' prison, where innocent men suffer, monumental." He thus sets up his own judgment and his own idea of justice, under the Constitution and the law, as superior to our appointed tribunals. But this is simply a new illustration of the old adage that:

"No man e'er felt the halter draw,
With good opinion of the law."

The almost unanimous judgment of the people of the country is that his punishment is just, and that in asserting the rights of a few individuals he undertook to subject the whole people to a law of injustice, violence and obstruction. The decision of the Supreme Court we commend to him, and to all who would follow his footsteps, as profitable for reproof and instruction and guidance.—*The Independent*.

Popular Science.

A MR. ELMENDORF, who is the head instructor at the school for deaf mutes in New York, has just completed an invention that attaches to photography an addition of very great importance.

It consists in attaching a telescope to a camera in such a way that objects at a distance can be taken with equal clearness as those in the foreground. The attachment is small in bulk, only about the size of a common lens; yet it develops clearness of outline and figure, far out of proportion to its size. It has long been known that there have been similar attachments to telescopes, but the objects at great distances, like the tops of mountains, were indistinct, as though they were surrounded by a fog. This invention brings distant objects out distinct and clear. The great advantage gained appears to consist in first bringing the object near, by the use of the telescope, as of a man a mile away, and then photographing him just as he appears in the telescope. I am informed that experiments have been going on for about three years, to bring about these results, that have of late been so crowned with success. Mr. Elmendorf is to be congratulated for having persevered and produced an instrument of so great value to science, and of such immense possibilities for the good of peoples and nations.

THE proportion of land surface of the globe to its water surface is only a little more than one-third; but the entire mass of land is quite insignificant, when compared with the mass of water that covers the other two-thirds. The average elevation of the whole land above the sea level is less than one-fifth of a mile, while the average depth of the sea, so far as known, is about two miles; this makes about thirty times as much water as there is of land. Let us imagine a line drawn around the earth that would just equalize both the land and the water. Taking from the earth's surface, above the line, just enough to fill the hollow below the line, the line then would have to drop nearly a mile below the present level of the sea. Or, in other words, if Archimedes would fix a rest, against which he could place his chisel, and as the earth revolves, turn off the upper surface, letting the chips fill up below, until he made a smooth surface of the land all over, he would find himself "standing" in water just about one mile deep.

ONE of the most destructive agents is that of frost, in connection with water. Fresh water begins to assume a solid form at 32° F., and to boil at 212°; salt water to freeze at 27°. Water is incompressible, and in freezing becomes a solid, and expands about one-eleventh of its bulk. It exerts a tremendous force if confined. Hence, the destruction of the most substantially built walls, the splitting of rocks having seams, and the travel of glaciers in high latitudes. When floating, about nine-tenths of the ice is submerged. I have just been informed that an iceberg was seen last week in crossing the Atlantic, estimated to be 300 feet high. Then it must have been 2,700 feet deep, or 3,000 feet across its surface. The limit of expansion is reached at about 10° below zero, when contraction sets in, with a force suffi-

cient to pull asunder ice of three feet or more in thickness, thus causing the ice to separate. It is reported that in Lake Winnebago, in mid-winter, a crack opens from 3 to 6 feet wide every year, almost exactly in the center of the lake from one end to the other, making a single crack nearly thirty miles in length. People who wish to cross have to construct temporary bridges. Wherever there is marshy land or decomposing vegetable matter at the bottom of a lake, hydrogen gas is formed, which can be seen in bubbles under the ice, when a sufficient quantity collects. To seek an outlet, it moves with great rapidity, lifting the ice and causing a rumbling sound like distant thunder. We have heard it many times for miles. H.

CORRESPONDENCE.

To the Editor of THE SABBATH RECORDER:

Some time ago I spoke in your columns of the decay of the literary spirit in the American schools and of the many signs of a reaction of renewing life. You called me a pessimist for reasons that I think are not discoverable in my article itself. I had supposed that a pessimist was one who thought things were growing worse, not better. Under the circumstances it gratifies me to note in the *Outlook* of June 8th an editorial on the same subject. The editor says: "We are glad to notice a distinct revival of an intellectual spirit in our colleges. In the West the intercollegiate debates have assumed almost the place in college life that is held by the intercollegiate athletic contests in the East." After speaking of the joint debate between the Northwestern University, Michigan University and others upon the silver question, the debates at Wisconsin University, Harvard, Yale and Princeton, he continues: "The movement is certainly one that ought to receive encouragement from all persons who either remember the better past of our universities or hope for their better future. In the early days the debating societies were the most popular clubs in American colleges. Distinction gained in such clubs by reason of forcible speaking was considered quite as valuable as scholastic prominence, and the young men who acquired readiness in debate were assisted by the opinion of their fellows, and somewhat by a larger public opinion to success at the bar and in the State and National legislatures. These societies also trained pretty nearly all college men in parliamentary procedure so that a generation ago it was difficult to find an educated man who could not participate in a public meeting with an intelligent knowledge of what he should do to accomplish a desired result and an easy art of saying what he cared to on any subject. That this should have ceased to be a characteristic of so large a part of the graduates of our universities is little short of a scandal, and it is the duty of men interested in education everywhere to give their encouragement to the intellectual contests in colleges and between colleges as well as their discouragement to the contests which have so lowered the intellectual life of undergraduates without helping the athletic life of any but the semi-professionals belonging to the teams." My remark about our own schools profiting by this revival which you seemed to take all askew meant simply that when the country was once more pervaded by the renewed intellectual life, the young would flock to those schools in which that spirit had been especially cultivated. Instead of this being an insult

to be wiped out by hard words, I deem it one of the most flattering things that can be said of the schools, though I am not seeking to flatter.

Yours for fair play,

W. F. PLACE.

FRANCESTOWN, N. H., June 11, 1895.

[The article above referred to was published in the RECORDER of March 21, page 180. The editorial reference to it is in the issue of April 11.—EDITOR.]

GETTING RID OF ROACHES.—"I tried every remedy I could hear of," writes a housewife, "and I was always inquiring. They seemed to fatten on my poison—at least their numbers did not suffer diminution. One day I took up an old almanac and idly turned its tattered yellow pages, and on the last fragment of a leaf came this: 'Equal portions of cornmeal and red lead mixed with molasses and spread on plates will destroy roaches.' And it did. I put it in several dishes and set them on the floor; and at nine o'clock stole softly out to see if they ate it. The dishes were so covered with roaches that the mixture was scarcely visible. The next night there were fewer at the feast, and in a week not a roach was seen. I lived seven years thereafter in the same house, and never saw one."

Special Notices.

ANNIVERSARIES.

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 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.

For Sale or to Let.

House and Lot in North Loup, Nebraska. Has plenty of room for garden. For terms and particulars, address

C. B. MAXSON,

138 Main St., WESTERLY, R. I.

FORTUNES IN SMOKE.

The utilization of the smoke of factories is becoming an element of greatest importance. The waste smoke and gases from the blast furnaces of a Scotch iron works are rented out for a handsome sum. From the works they are conducted through several miles of wrought iron tubing, diminishing in size from six feet to eighteen inches, and as the gases cool there is deposited a considerable yield of oil. From a comparatively small factory some twenty-five thousand five hundred gallons of furnace oil are thus recovered weekly, to say nothing of the large yield of sulphate of ammonia and residual gases which can be used as fuel for distilling and other purposes. In many other industries the same disposition to use what was formerly wasted is manifesting itself. A company has been formed in England for collecting the carbon dioxide given off at breweries and distilleries during the process of fermentation. This has hitherto been allowed to simply poison the atmosphere, and the loss is estimated at twenty-five billion gallons a year, equal to two billion five hundred million dollars. It is intended to liquefy the gas by a new process at about one-sixteenth the cost of the ordinary methods. The supply of liquid carbonic acid will be sold almost entirely to manufacturers of carbonated drinks. In spite of this prospective economy of production it is not reported that any reduction in the price of the popular beverage known as "soda" is contemplated.

HE GAINED LITTLE.

Two Dutchmen, who had built and used for years in common a small bridge over a stream which ran through their farms, had a dispute concerning repairs which it required, one of them positively refusing to bear any portion of the expense necessary to the purchase of a few planks.

Finally the aggrieved party went to a neighboring lawyer and, placing two five dollar notes in his hand, said,—

"I'll give you all dish monish if you'll make Hans do justice mid de pridge."

"How much will it cost to repair it?" asked the honest lawyer.

"Not more than five tollar," said the Dutchman.

"Very well," said the lawyer, pocketing one of the notes and giving him the other; "take this and go and get the bridge repaired. It's the best course you can take."

"Yaas," said the Dutchman, slowly, "yaas, dat is much better than to quarrel mit Hans."

But as he went along home he shook his head frequently, as if unable, after all, to see quite clearly how he gained anything by "going to law."

SINCERITY.

The origin of the word "sincerity" is profoundly interesting and suggestive. When Rome flourished, when her fame was spread the world over, when

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder
ABSOLUTELY PURE

the Tiber was lined with noble palaces built of choicest marbles, men vied with each other in the construction of their habitations. Skillful sculptors were in request, and immense sums of money were paid for elaborate workmanship. The workmen, however, were then guilty of practicing deceitful tricks. If, for example, they accidentally chipped the edges of the marble, or if they discovered some conspicuous flaw, they would fill up the chink and supply the deficiency by means of prepared wax. For some time the deception would not be discovered, but when the weather tested the buildings the heat or damp would disclose the wax. At length those who had determined on the erection of mansions introduced a binding clause into their contracts to the effect that the whole work from first to last was to be *sine cera*—that is, "without wax." Thus we obtain our word *sincerity*. To be sincere is to be without any attempt on our part to mislead, misrepresent, deceive, or impose on another; to be, and appear to be, what we are; to say what we mean, and mean what we say.—*The Presbyterian Review*.

LOOK AND LIVE.

Many years ago, a French clergyman noticed that a certain poorly dressed laboring man went into his church every morning at the same hour, and remained there a considerable time. The practice was kept up for years.

Being much interested in this good man, the clergyman often went into the church after him, and from a certain point, hidden from view, would watch him. He noticed that he fell on his knees, clasped his hands and turned his eyes to heaven, but there was no motion of the lips. Later, the clergyman told him of his having watched him so long a time.

"Alfonse," he added, "I never see your lips move at prayer; why is that? Do you not say your prayers?"

"No, father," the man replied, "I say no prayers. I look at God, and God looks at me."

How these beautiful words of the pious French Christian recall, and fill with fullness of life, the words: "Look unto me and be ye saved all ye ends of the earth," and the prayer of the Psalmist: "Look thou upon me, and be merciful unto me."

"They looked unto him and were lightened, and their faces were not ashamed."

"There is life for a look at the Crucified One;

There is life at this moment for thee; Then look, sinner—look unto Him and be saved—

Unto him who was nailed to the tree."

—*The Christian*.

WE would not naturally think that the tortoise was an animal likely to be afraid of rain, but this is said to be a fact. Twenty-four hours or more before rain falls the Gallapagos tortoise makes for some convenient shelter. On a bright, clear morning when not a cloud is to be seen the denizens of a tortoise farm on the African coast may be seen sometimes heading for the nearest overhanging rocks; when that happens the proprietor knows that rain will come down during the day, and as a rule it comes down in torrents. The sign never fails. This presensation, to coin a word, which exists in many birds and beasts, may be explained partly from the increasing weight of the atmosphere when rain is forming, partly by habits of living and partly from the need of moisture which is shared by all. The American cat-bird gives warning of an approaching thunderstorm by sitting on the low branches of the dogwood tree (whether this union of the feline with the canine is invariable the deponent sayeth not) and uttering curious notes. Other birds, including the familiar robin, it is said, give familiar evidence of an impending change in the weather.—*Standard*.

WILLING TO WORK.

He was an unkempt-looking fellow, and he stopped at the suburban residence and asked for employment. It was spring, and the lady of the house was herself superintending the transplanting of the plants. The door of the greenhouse was open.

"Are you a gardener?" asked the woman.

"Ain't had much experience."

"Can you plant these bushes?"

"I'd hate to risk spoilin' 'em, ma'am."

"Then what can you do?"

"Well, ma'am, if you'll give me one o' your husband's cigars," he replied, meditatively, "I'll sit in the greenhouse an' smoke out the insects that's eatin' up the leaves o' them rose-bushes."

MARRIAGES.

CAMPBELL—SMALLEY.—In North Plainfield, N. J., June 19, 1895, by A. H. Lewis, D. D., William T. Campbell and Phebe M. Smalley, daughter of the late Samuel Smalley.

DEATHS.

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

BERRY.—Henry F. Berry, adopted son of Lewis and Abbie W. Berry, at Independence, N. Y., on the 23d day of May, 1895, at the age of 22 years, 8 months and 23 days, of kidney and heart trouble.

When about 15 years of age he made a profession of faith in Christ and was baptized by Eld. H. D. Clarke. Henry was a good young man. Though modest and timid, he was evidently interested in the good cause; especially did this appear in his last days. He had the blessing of a good Christian home, but no doubt has gone to the better "home of the soul" above. Funeral at the church. Text, 2 Cor. 4: 17, 18. Burial at Hollvar, N. Y., twenty-five miles distant, former home of the family. M. H.

Literary Notes.

A BOOK that will be examined with especial interest during this month of intercollegiate contests and of graduating ceremonies is the *Four American Universities*, recently published by Harper & Brothers. Harvard, Yale, Princeton, and Columbia are all vividly described in a single handsome volume; and the opportunity thus offered to compare and contrast famous seats of learning is exceptional. The *London Speaker* in an appreciative review of this work, says: "Any one who wishes to learn what America has to say for herself on the subject of university training ought to read this skillfully written exposition of the facts and forces which have shaped, and are shaping, the strenuous intellectual activity of the great Republic."

The statement will be received with satisfaction that General Forayth's "A Frontier Fight," published in *Harper's Magazine* this month, is the forerunner of a number of similar stories, written by heroes of the army and navy, and recounting personal experiences of the most stirring order, soon to appear in the Harper periodicals.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.

Sold by Druggists, price 75c.

A GOOD PIANO, \$100 and up. ORGANS, - 50 "

Great Bargains in Second-hand Instruments.

50 SELECTED CHOICE S. S. BOOKS, Good Binding, \$22.50.

This Offer Holds Good for 30 Days.

J. G. Burdick,

Purchasing Agency, 509 Hudson St., N. Y.

STILLMAN RAILWAY SYSTEM.

Saves One-half

In iron and steel; above one-quarter in wood over the common T rail system, and has the advantage not only of greatly reduced cost but increased

Durability and Safety.

By this new device the rail is held in a simple manner and with the greatest firmness in the most complete alignment, and is practically joltless, which means smooth riding, a saving of motors, and rolling stock, and easier traction.

Proved by Three Year's Trial.

H. L. STILLMAN, AGENT.

Kenyon, R. I.

PATENTS
CAVEATS, TRADE MARKS
COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free. Patents taken through Munn & Co. receive special notice in the *Scientific American*, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free. Building Edition, monthly, \$1.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address: MUNN & CO., NEW YORK, 361 BROADWAY.

