

THE SABBATH RECORDER.

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

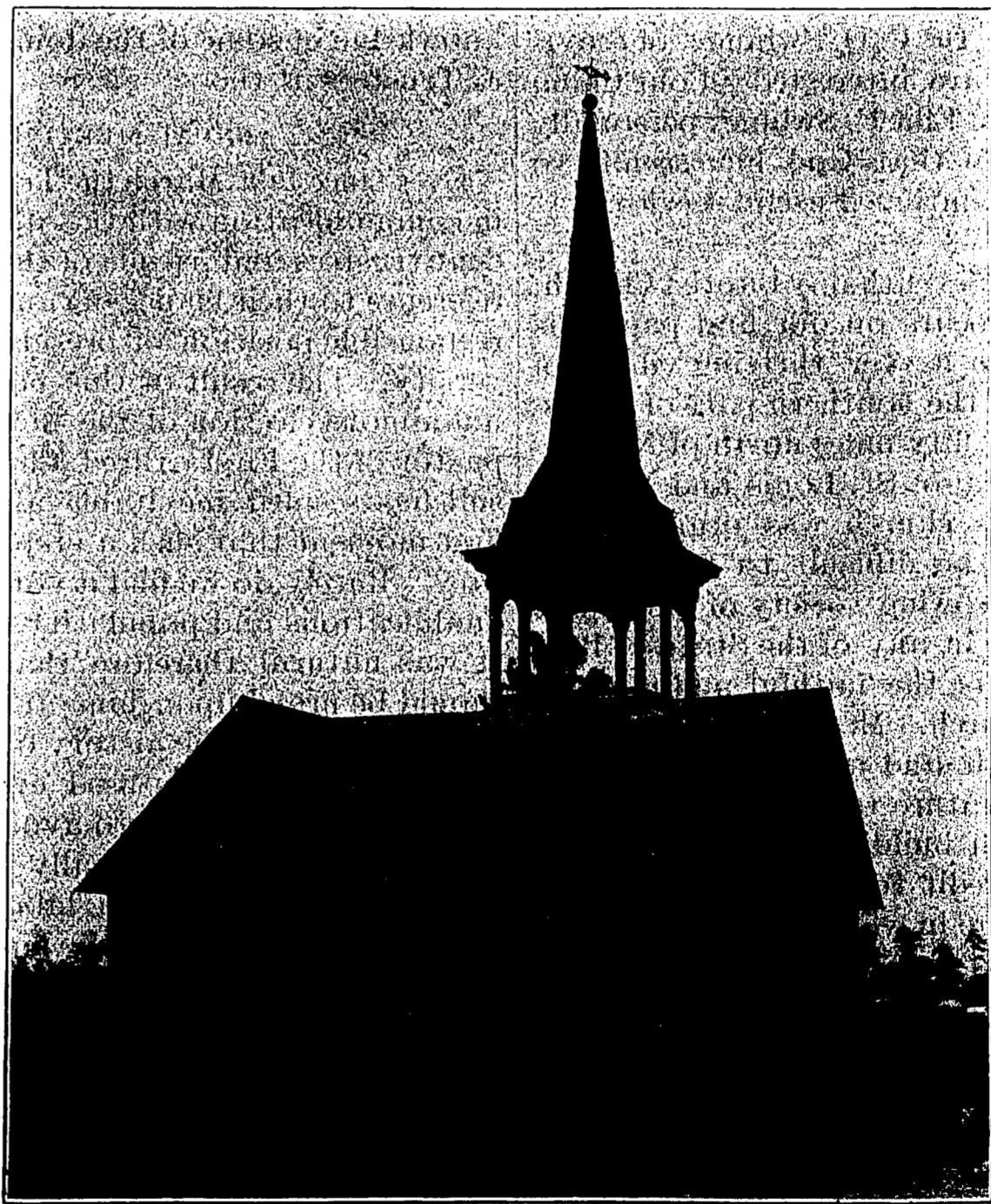
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HAMMOND, (LA.) SEVENTH-DAY BAPTIST CHURCH.

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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.

PROF. EDWIN SHAW, Milton, Wis., Young People's Work.

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

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

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"Lord, the way is rough and dark,
And afflictions press me sore;
Wilt thou guide the restless bark,
For loud the tempests roar.
The angry waves in torrents roll
Until the evening tide;
Father, calm my troubled soul,
And e'er with me abide."

—Morning Star.

WE are glad to announce that Prof. Edwin Shaw, of Milton College, will again assume the duties of Corresponding Editor of the department of Young People's Work in THE SABBATH RECORDER. All parties interested in keeping this department alive and attractive are requested to communicate with Prof. Shaw and co-operate with him in his worthy endeavor.

THE latest word from Dr. Ella F. Swinney, of Shanghai is dated May 13th. She was then slowly improving from her serious illness, pluro-pneumonia. This word comes from her brother, Dr. C. O. Swinney, of Smyrna, Del. All who are interested in our China Mission and in Dr. Ella F. Swinney personally will greatly rejoice that God has seen fit to spare her life for continued useful service.

THE Hammond Seventh-day Baptist Church, a cut of which appears on our first page this week, is located in a very thriving village of the same name in the southern part of Louisiana. It is about fifty miles north of New Orleans, on the Chicago, St. Louis and New Orleans R. R. This church was organized in 1887, and it will be difficult to find a more prosperous and growing society of only eight years of existence in any of the States. Rev. George W. Lewis is the faithful and popular pastor of this church. Many of its members are from the North and are full of enterprise and hope for the future of this branch of our Zion. The church building is neat and commodious and a credit to the society and the enterprising village in which it is located.

SUMMER Divinity Schools are rapidly becoming permanent institutions in our country. The accompanying letter, from President Harper, may be read with interest and lead to a decision on the part of some of our ministers who live in the vicinity of the University of Chicago to avail themselves of such excellent and important opportunities as that marvelous school offers.

To the Editor of the SABBATH RECORDER:

My Dear Sir:—I am wondering whether your attention has been called to the arrangements made for the coming summer in connection with the Divinity School of the University. For the first time in American history, the Theological Seminary will be open during the summer. Besides the regular staff of professors with all of whom you are thoroughly acquainted, some of the most eminent thinkers and lecturers of European universities (Profs. Fairburn, Bruce, and Gregory) will be present. I have felt quite sure that if you really understood the character of the programme of the Summer Quarter you

would at all events make an effort to be present with us during a part of the summer. The expense is very slight, there being no tuition fee for ministers, the cost of room being \$1 a week and table board \$2 a week and upwards. Access to the libraries of the University, contact with some of the greatest thinkers of the age, and, perhaps, above all, mingling with brother ministers from different parts of the country, will, I am sure, be found most helpful and in every way profitable.

Trusting that you will give the matter your consideration and hoping you will ask any questions which suggests themselves to you,

I remain yours very truly,

WILLIAM R. HARPER.

CHICAGO, Ill., June 11, 1895.

COMMENCEMENT week at Alfred was filled with more than common interest and importance this year because of the unusual questions affecting the interests of the school and the denomination. Probably there was never a more critical period in the history of the University, nor a more signal providence manifest in the favorable settlement of difficult problems concerning its present and future well being. It was our duty to attend the Annual Meeting of the Board of Trustees of the University, and because of the amount of work to be done, and therefore the many and protracted sessions of this Annual Meeting, it was not our privilege to attend many of the various literary and religious feasts that fill up the week. While therefore the most that may be said of the literary part of the programme must be drawn largely from the account of the proceedings as found in the *Alfred Sun*, we can speak from personal knowledge of some of the doings of the Board of Trustees at the

ANNUAL MEETING.

Ever since last March the Trustees have been in communication with the alumni, non-resident trustees and friends of the University in reference to their choice of candidates for the responsible position of president of the University. The result of this canvass was the unanimous election of the Rev. B. C. Davis, pastor of the First Alfred Church. This result has seemed inevitable almost from the first moment that such a step became necessary. Rarely do we find a young man of the qualifications and popularity of Bro. Davis. It was natural therefore that this position should be urged upon him at this the most critical period in the history of Alfred University. Bro. Davis has used every reasonable effort within his power to avoid such a result. He has been enthusiastically devoted to his work as pastor, in which labor he has been eminently successful. He has realized and urged his lack of qualification for the new and arduous duties to which he has been elected, and would only consent to accept the position when it became evident that there could be no other selection that would be the unanimous choice. When the final vote came it was one of the most deeply solemn and impressive events in our history. Strong men were in tears. Bro. Davis was overwhelmed with emotion. It was noon and time for adjournment. Congratulations were exchanged in silence. Only the warm grasp of the hand and the choked utterances could tell the depth of the emotions and the joy of the heart. The clouds were already lifting; bright gleams of sunshine cheered every heart, unless we should except the then President-elect. And he could but feel that in this case at least, "The voice of the people was the voice of God." At a subsequent meeting President Davis accepted

the position, and Sabbath-day, June 22d, he offered his resignation as pastor of the Alfred Church to take effect September 1st.

BOOTH C. DAVIS

Was born in West Virginia in 1863, and is the son of Rev. Samuel D. Davis, of Jane Lew, West Virginia. He graduated from Alfred University, 1889, and three years later from the Divinity School of Yale. While in Yale he supplied the pulpit of the Seventh-day Baptist Church, in Westerly, R. I., for a time, and subsequently in Waterford, Conn. The latter church called him to ordination in 1892, and he served them as pastor until the completion of his studies. In 1892 he was called to the pastorate of the First Alfred Church, which he has served with great satisfaction for nearly three years. His third year will be completed on the first of next September. Though Bro. Davis is young, only about thirty-two years of age, and though he feels the need of more extended study to prepare him for his new field of work, and will be encouraged by the trustees to seek opportunities for study, at home or abroad, still it is conceded that he brings many excellent qualifications of mind and heart to the service of our beloved University, and therefore, in a larger sense than can be said of any one church, to the service of the entire denomination and the world.

THE FINANCIAL BUDGET.

The friends of the University will be greatly pleased to learn that the Board of Trustees have fully adopted and already entered upon a plan for the future economical management of its finances known as a "financial budget." We want to stop right here and say that our life-long friend and trustee, Rev. Dr. Ford, of the Elmira Female College, has rendered invaluable assistance during Commencement Week, by the most untiring and painstaking work in advising and planning for our future methods of conducting the affairs of the University. Dr. Ford, as all who know him will readily concede, is a man of large experience, accurate and extensive knowledge, and deeply devoted to the University in which he studied and in which he labored for many years as one of its most loved and able professors. To him mainly is to be given the credit as the human agency for blessing the University in his late counsels more than can be estimated. His presence seemed like a perpetual benediction in all of our deliberations.

A "financial budget" is defined as a "statement of probable revenue and expenditure, and of financial proposals for the ensuing year, as presented to, or passed upon by, a legislative body." This plan, on which many schools are now conducted, will insure its successful management within its income. It will prevent an accumulation of unpaid bills and embarrassing debts. We regard this measure as one of the most hopeful policies ever adopted by this or any other institution. It is reasonable and safe. If the probable income for the ensuing year will be insufficient to meet the probable expenses based upon those of the past year, there is left only one alternative, and that is to cut down expenses until they can be covered by the income. This has been done and will be rigidly carried out for the year to come and thenceforward.

OTHER IMPORTANT MEASURES.

Several other important measures were adopted respecting the supervision and man-

agement of the Ladies' Boarding Hall, better discipline and watchcare of the students, change of location and convenience of the chemical laboratory and other class rooms, occupancy of the Boarding Hall by President Davis and family, a general canvass to secure funds and students; and other points of interest and value, to secure the greater efficiency and prosperity of the University were adopted.

COMMENCEMENT WEEK AT ALFRED.

We are indebted to the *Alfred Sun* for the leading facts in the services of the first four days of Commencement week. The weather was fine, though quite dusty and warm. The attendance was about as usual, some of the time the chapel being crowded.

ANNUAL SERMON.

Alfred's Fifty-ninth Anniversary began with the sermon before the Christian Associations last Sabbath morning, June 15th.

The service of the morning began with an organ voluntary, and an anthem by a double quartet, followed by the reading of a portion of the 6th chapter of the Acts by Rev. B. C. Davis. The opening prayer was offered by President Main. After a hymn by the congregation, Mr. F. E. Gilbert, President of the Y. M. C. A., introduced Rev. Ward B. Pickard of Hornellsville, who preached the third annual sermon before the Y. M. C. A. and the Y. W. C. A. of the University.

The subject of the discourse was "The face of an angel," and the text, "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel," seemed to give inspiration to the speaker. He first made mention of the fact that many faces are changed, almost transfigured in fact, by noble emotions in the soul, and that the face is the index of the character. He emphasized the fact that the angel face is the result of the angel character. As angels are among the most beautiful things in existence, so the angel characters are of the most blessed things in existence. "Stephen," said he, "was not sitting for a picture." The beauty that shone out of his glorified countenance was not the result of an effort to look beautiful, but the result of worthy acting and noble character. Mr. Pickard urged the young men and young women to try to fill their souls so full of love that it would shine out in the face. It is a great privilege to hear such a sermon.

BACCALAUREATE SERMON.

The Baccalaureate sermon was preached to the graduating class at the church Sunday evening by President Main. Prof. C. M. Post sang a solo, and Mrs. Main played an organ solo in the opening service. President Main's subject was "Christian Citizenship," as shown in the text of Mark 12: 17, "And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar's and to God the things that are God's, and they marveled at him." President Main said that the text shows distinct duties both to religion and to the state, and that they are separate from each other. He said that in our country, so great and hard to govern, there are many questions arising which must be settled by Christian citizens, and they must be settled right if our country is to continue. He mentioned a large number of needed reforms and expressed hope of their accomplishment through Christian citizenship. He expressed his interest and confidence in the class, and

the hope that they would become true Christian citizens.

The four literary societies of the University presented varied and interesting programs during Monday and Tuesday, and in the evening of Tuesday the Annual Musical Concert under the direction of Mrs. Mary E. B. Main.

ALUMNI DAY.

For several years Wednesday, which used to be commencement day, has been occupied by the Alumni. The president of the Alumni Association being absent, vice-president, Prof. H. C. Coon, presided. After the usual routine of business, the Hon. J. Hale Sypher, of New Orleans, gave the principle address of the occasion. In the afternoon there were brief speeches from different ones, and the Alumni dinner in the evening with the usual round of toasts and good cheer filled out the day with much of pleasure, encouragement and hope for the future of our *Alma Mater*.

COMMENCEMENT DAY.

The exercises on Thursday commenced at 9 o'clock A. M., by singing "All hail the power of Jesus' Name," and reading of the Scripture, and prayer by Rev. G. J. Crandall, of Ashaway, R. I.

The orations by the members of the graduating class were all worthy of the occasion, in composition and delivery. The class consisted of the following persons: Jay William Crofoot, A. B., New Aburn, Minnesota; Louise Langworthy, Ph. B., Ione, Nevada; George Bly Shaw, B. D., Milton, Wisconsin; Alice Ruth Watson, Ph. B., Angelica, New York; Fred Carlton White, A. B., Whitesville, New York. Martha B. Saunders, Professor of Modern Languages and Literature, received the degree of A. M.

The conferring of degrees, the final address of President Main to the graduating class, concluding with the doxology and benediction closed the services of the Fifty-ninth year of this "School of the Prophets," as President Kenyon was wont to call colleges and universities. Alfred University, like most other similar institutions, has had its periods of depression and discouragement; but unless all present indications are misleading the crisis is over and the future is bright with promise. Let the friends of the University now rally to its support in patronage and material aid and prosperity will be insured.

"THE GOLDEN LINK."

To many of the readers of the SABBATH RECORDER there will be no great surprise to find that a beautiful volume of poems has just been issued by Rev. Lester Courtland Rogers. The talents of this gifted brother, both in the realms of prose and poetry, have long been acknowledged.

This new volume contains 269 pages and 112 poems, under a pleasing variety of subjects, and classified as "Songs of the Sea," "Nature," "Patriotic," "Heart and Home," "Religious," "Philosophical," and "Miscellaneous." There is a pleasing variety not only in theme but also in the metrical flow or rhythm of the verses. There is also a pleasing variety in tone and manner. Some are stately and dignified, others are distinctly marked with humor. We are glad to get this volume; glad because of its intrinsic worth, its genuine poetry, its uplifting sentiment, its inspirations; glad because it adds one more worthy volume to the literature of our own

people. In this fact all Seventh-day Baptists should feel a just pride, as well as a personal responsibility. Every Seventh-day Baptist family should not only feel it a pleasure but a duty as well to add this volume to the family library. The price is \$1 50. Address the author Alfred, N. Y., or the Publisher, George Chinn, New York City.

NEWS AND COMMENTS.

THE Liberal Government in the British House of Commons has met a signal defeat. Lord Rosebery has resigned.

EX-PRESIDENT HARRISON is said to have recently refused a retainer of \$10,000 offered him by the Liquor League of Indiana.

REV. ARTHUR E. MAIN has closed his labors at Alfred, as President of the University, and expects to move back to Ashaway, R. I., in a few weeks.

GERMANY is said to have two naturalized American citizens now in custody, with the evident intention of compelling them to go into the German army.

THE Cruiser Atlanta has left New York for Cuban waters to enforce the neutrality laws which are binding upon the United States in the present Cuban war.

GAIL HAMILTON seems to be in a fair way to recover from her long but dangerous illness. She anticipates more rapid improvement at her home in Massachusetts.

THERE will be a great National Reform Conference held on Staten Island, at Prohibition Park, from June 28th to July 3d. A large list of eminent speaker is advertised.

THE present population of the United States is about 70,000,000. The present membership of the Protestant churches is little more than one-fourth of this, or 17,000,000.

A GOOD roads bill has passed the House in the Connecticut Legislature with an appropriation of \$75,000. The town, county and state are each to pay one-third of the cost.

AN estimate has been made showing that the people of the United States use, on an average, 12,000,000 postage stamps daily, or a total of about 4,380,000,000 per annum.

THE Ainsworth Temperance Education Bill was signed by Governor Morton, June 15th. Superintendent Skinner met his Waterloo, but the friends of wholesome hygienic instruction are rejoicing that this righteous measure was not defeated.

A GREAT deal of damage has been done by storms in the West. In Des Moines, Iowa, a Presbyterian church was struck by lightning and burned to the ground. In St. Louis a number of houses were demolished. A church was blown down upon a parsonage killing one man.

A VERDICT of \$40,000 was recently given against Russel Sage, the millionaire, in favor of Mr. Laidlaw, whom it is alleged Mr. Sage used as a shield at the time of the dynamite explosion in his office in New York some years ago. But a stay in the case has been granted until September.

NANKIN, China, is noted for her heavy bells.

There are four bells weighing 50,000 pounds each. They are nearly 12 feet in height, and 23 feet in diameter. The metal is on the average five inches thick. But Pekin takes the lead, for it is said there is a chime of seven bells, each weighing 120,000 pounds.

REV. B. C. DAVIS, President of Alfred University preached the Baccalaureate sermon of the Belmont High School, Sunday evening, June 16th. A correspondent in the *Wellsville Reporter* pronounces it "one of the most sensible and appropriate addresses ever delivered in Belmont under similar circumstances."

THERE are many Cubans and Cuban sympathizers in New York now planning to organize a provisional government for the disturbed island, hoping that such an independence will be recognized by the United States and other countries. A convention has been called to meet in New York July 10th for this purpose.

It is said that a full grown devil-fish weighs from 8,000 to 10,000 pounds, and that its eyes are as large as the largest sized dinner plates. There is quite a variety. The octopus, or devil-fish on the Mediterranean is sometimes nine feet in length; on the Pacific coast of North America it is sometimes found sixteen feet long.

THE great 40-inch lens of the Yerkes' telescope is finished, and will soon be shipped to Lake Geneva, Wis., where the observatory is being erected. This lens was made in Cambridge, Mass. It is four inches larger than that of the Lick telescope. It is a wonderful piece of mechanism, and cost, as it came from Paris, in the rough \$40,000.

A BUFFALO lawyer was induced to go into an unoccupied house in the midst of the city to arrange for its rental. When once in, the door was closed and two men overpowered the lawyer, bound him and chained him in the cellar, hoping to extort \$2,500 from his wife as a ransom. But the scheme did not work. He was discovered by the police June 26th and released.

THE President's cabinet now stands as follows: Richard Olney of Massachusetts, Secretary of State; John G. Carlisle of Kentucky, Secretary of the Treasury; Daniel S. Lamont of New York, Secretary of War; Judson Harmon of Ohio, Attorney General; William L. Wilson, of West Virginia, Postmaster General; Hilary A. Herbert, Alabama, Secretary of the Navy; Hoke Smith, Georgia, Secretary of the Interior; J. S. Morton, Nebraska, Secretary of Agriculture.

THE writer received an interesting letter from Rev. Gamble, who is now nicely situated at Alfred, N. Y. His children are having the advantage of the excellent university there. It is a Baptist community, the Jewish Sabbath being observed. With the going down of the sun Friday the Sabbath begins. Religious services begin and are continued through the next day until the going down of the sun (Saturday eve) when stores are opened, and the many vocations of life go on briskly as ever. Now which is right and which wrong? The laws of all nations recognize the Sabbath as we hold it. But the God of the Jews and the Bible recognizes the Sabbath as they hold it.—*Equinunk cor. Hancock Herald.*

CONTRIBUTED EDITORIALS.

FLOOD TIDE AND OUR OPPORTUNITY.

Said L. A. Platts before the North-western Association: "Never before have I felt so hopeful as I now feel for the future of our people." In a few telling words he pictured to us the living results of that wave of power which swept the Central Association this year. It was in the light of such wonderful works that the future looked bright to him.

In other sections too it has been a year of awakening. New England, the South and the West have shared the blessing. The Pentecostal fires have spread out from our churches as centers and blessed whole communities. Thicker than ever before the beacon lights have been planted, and wherever they have touched the people round about have felt their warmth and rejoiced in their light.

The Seventh-day Baptist people stand in a position where they can be the wonder of this century and the guide into the next. The original stock which has stood in defense of the Sabbath all down through the years, is Puritan, rock-bound, of the stuff that sacrifices for convictions and thanks God for the privilege. The new blood which has been assimilated has been drawn by no attraction but that of God's truth. For these soldiers it has been hard marching and few spoils. The faint-hearted have dropped out. The few have remained—Gideon's army over again. We are ready to break the pitchers. It is a time to blow the trumpets and let the candles shine out.

In this year of grace none need rise up in defense of revivals. We call it the evangelistic decade. There were evangelists among us before—forerunners—grand men whose names are a heritage to us; but to-day all the people are behind the movement praying for it. We have come to the kingdom "for such a time as this." And now we must go forward, or be proven unworthy. If we rest leisurely by the water, the torches will be given to other hands. We must drink with loins girded for the march and the fight.

It is our mission to give to the world an example of the deepest loyalty yoked with the widest charity. While unflinchingly laying bare the shifting sands upon which Sunday rests and putting forth the claims of Jehovah's Sabbath, we will be dominated by a spirit so kind, loving and evangelistic that men shall say—"this is of God."

We are not iconoclasts. We are builders. Our structure must be cemented with, "God so loved the world." No other mortal will stand the stress of the storms. We were sent not to scatter Christ's church—that great invisible body whose boundary lines cut down through all the denominations, but to unite it more closely and build it more strongly. Mark my words. No denomination which sows Sabbath truth in an unloving spirit will be long-lived. Its growth may be phenomenal; but it will be ephemeral. What our people have done to leaven the land with Sabbath teaching is well-known. Let them be known no less for missionary spirit and for that unity of purpose for which Christ prayed. Let each church be known throughout its county—even its state—as a centre of evangelistic power. Thus shall this little people be a messenger of God to its generation and lay the foundation for a grander future.

A FEW PRACTICAL THOUGHTS.

It is a great and fundamental truth that we had our being in God; that in him we live. From this it follows that we are God's possession. God owns us, and we do not own ourselves. God is not only our Creator, but he is the author of our natural environments. It is plainly our duty to obey God, and to obey is to live and act in perfect harmony with our environments. Duty implies freedom of the will; if not, there could be no choice between good and evil.

God, as creator, must have absolute ownership in all his creatures. If an absolute claim could be made stronger, it would be in the fact that he who gave us life, sustained it, and gave his own life to redeem it. "Ye are not your own; for ye are bought with a price." 1 Cor. 6: 20. If God's ownership is absolute, then we can absolutely own nothing.

We do not take the socialistic position, that private property is theft; but because of our individual trust, for which we are held responsible, we have individual rights touching property, and may have claims one against another there, but between God and the soul this distinction of "mine and thine" is a delusion and a snare. All we are, and all we have in our possession, belongs to God, and God alone.

When the Scriptures speak of God's ownership in us, they use the word in no limited or accommodative sense. It means all that it can mean in a court of law. It means that God has a right to all the services of his own. It means that since our possessions are his property, they should be used in his service; not one-tenth of them, but the whole. When the lord came back from the far away country to reckon with those to whom he had entrusted his goods, he demanded not only a part of the increase, but held his servants responsible for both principal and interest, "mine with usury."

Every dollar that belongs to God must serve him. We are under obligation not only to make good use of the means in our care, but to make the best use of them. To do less would be maladministration of trust.

Here, then, is the principle, that of all our possessions, every dollar, every penny, is to be employed in that way that will best honor God.

The above facts may seem to oppose the idea in the text "Render to Caesar the things that are Caesar's, and to God the things that are God's."

Here, at first, it would seem that Caesar owned some things separate from God; but, the truth is, Caesar, as a steward of God, had placed in his care certain goods, for the use of which he was responsible. He had received according to his ability.

The Creator has placed in the care of every one of his creatures just all the individual can manage. Therefore, if a part of Caesar's share was in the hands of another, the latter would have of his Lord's money some that he could not occupy; while Caesar would have to be idle a part of his time. Such a state of things would be ruinous to the best interest of God's people and rob him of his just and righteous due. Should all act upon the above teaching, the temple of the Lord would go up steadily, rapidly, and without the sound of axe or hammer. REASON.

PEOPLE who make much of the faults of others, like buzzards, are active only when they scent decay.

History and Biography.

SHOULD OUR GOVERNMENT RESTORE FREE COINAGE OF SILVER?*

(Continued.)

BIMETALLISM AND FREE COINAGE OF SILVER.

Bimetallism usually signifies the system which, by law, authorizes the free coinage of both gold and silver as full legal tender, and which circulates the coins of both, side by side, in the attempt, with their units of double measure, to preserve the equivalence of their intrinsic values. We have shown that, as far as our country is concerned, such an effort is futile. The system always ends in monometallism—one practical unit of measure, and only one kind of coins in use, which, of course, are legal tender. With silver as the controlling and cheaper money, only monometallism is possible; for this silver cannot redeem the gold, the more valuable metal, or aid the gold coins in becoming legal tender with itself. So another definition of bimetallism is coming into use, especially in our country. It consists in refusing free and unlimited coinage of silver to all private parties, and in retaining this coinage for the needs of the government; it maintains, by this provision, the single gold measure of value, as not attacked and displaced by the silver measure, which has a lower intrinsic value; and thus it keeps the two classes of coins in general circulation, both as legal tender, by the help of the gold, the dearer money, redeeming, at its own value in market, the face of the silver, the cheaper money. As to these coins, this arrangement is bimetallic; and as to this unit of measure, it is monometallic.

Such is the system now in successful operation, as has already been shown, in our country and in Europe. It is also being somewhat rapidly accepted by other countries, as it was two years since in India and very recently in Chili. It appears that the different nations or races of men, as they advance in civilization and enlightenment, mark their stages of progress by the various kinds of currency they use. After they emerge from the barbaric state, in which barter is almost the only method of buying and selling, and approach toward the semi-civilized stage, they employ the baser metals, as iron, tin, and copper, to be the usual instruments for trading, which is confined very generally within their own borders. In a higher stage, they adopt the precious metals as silver and gold, in place of the baser ones, giving them an alternative circulation, when not concurrent, somewhat abroad, but more at home. In the still more advanced stage, like that of the United States and most countries of Europe, in which foreign commerce is very greatly developed in connection with the domestic, they circulate gold, paper currency, and credit paper, which wholly displace silver as primary or redemption money, and which become the very prominent, but not exclusive, medium of exchange throughout the world, as well as among themselves. Gold is preferred as ultimate money, because of its greater stability as the standard of prices, and because of its greater convenience in handling, especially in large sums. Paper in the form of notes, certificates, checks, drafts, bills, bonds, or orders, is used

as an excellent substitute for coins, and as an expression of a well-grounded confidence in the honesty and the ability of governments and business men in paying their just dues.

THE DEMANDS OF THE FREE SILVERITES.

1. Many of them maintain that our government should exhibit a becoming patriotism by returning to the free coinage of both metals, as established by its founders, and continued nominally in existence for eighty years. This is mere sentiment, and has but little weight with our hard-thinking, substantial men. While our country held to this system during that period, the great trouble was that the silver dollar, "the dollar of our fathers," could not, by any means devised, be kept equivalent to its fellow-dollar, the gold. They were in perpetual antagonism, and produced confusion in business; just as the English yard and the French meter, different units of the measure of length, would produce, if both should be generally used together in our country. Besides, the memory of our ancestors cannot be much honored by the enlarged circulation of our present depreciated silver coins. The purchase of nearly two-thirds of a billion dollars of silver by our government in the last seventeen years, and the coinage of nearly three-fourths of it into standard dollars, at the loss of over one hundred eighty million dollars under the existing price of silver, form an experience that does not encourage our government to restore the old and abandoned system, which, if it were in force, would doubtless prove advantageous to silver miners and speculators, but injurious to the people at large.

2. Some demand that we ought to accord to silver an equal race with gold in winning popular favor, and in securing full concurrent circulation. It has now only about half the inherent vitality, and how can it make the same strides as gold does, and how can it run as long? Besides, silver now constitutes a large share of the legal-tender currency of the gold nations, because gold, through the redemption scheme, takes pity upon its feebleness, and lends to it the support of a stronger arm. In the past few years, our government has bought about equal amounts of gold and silver for coinage, each about six and a quarter hundred millions of dollars. All this gold has passed into general use, except about a hundred million, which lies in the national treasury by forced detention, while not over one dollar in ten of the full legal-tender silver dollars thus coined, has the government, by the most strenuous exertions, induced the people to accept and circulate. What better experiment could be tried to show the futility of such a policy?

3. The idea is advocated that the restoration of the unlimited coinage of silver would raise its market value to an equivalence with gold. There can be no doubt but that the suspension of this coinage in the different countries has reduced, more or less, this value of silver throughout the world; and that the general re-establishment of this coinage would enhance its value, probably in the same degree. But there are absolutely no proofs that this movement would bring silver into parity with gold; because this suspension has not been the principal cause of the debasement of silver. Over production is the main source of this. Our immense purchase and coinage of it in the last seventeen years, exhausting nearly all the silver dug from our

mines, does not seem to have prevented its rapid decline in intrinsic value. It is not the favorite metal with business men as a general thing; and it has not been for many years in the more civilized countries. The assertion is not true, as is so frequently presented, that silver is the common people's money. It is desired and used only for the lesser exchanges, and the wealthy handle it as much as or even more than the poor for such purposes. Positively, when silver is coined in large amounts, and then even made full legal tender, as it is in the countries on the gold basis, the difficulty is insuperable, the impossibility is soon apparent, in persuading buyers and sellers to accept silver coins in any considerable quantities, and to circulate them. Our country is not alone in its instructive experience on this point.

4. It is held that we should provide free coinage for silver, so as to enlarge greatly our present volume of currency to meet adequately the demands of our vast and growing trade. We already have millions of silver dollars stored away idle and useless in our Treasury vaults, because the business of our country does not require their circulation. Since the suspension of this coinage by our government, the money in general use and in the Treasury has steadily increased *per capita*, which is now greater than ever before in our country, and greater than in any nation of Europe except France, where the credit system is not so extensively used as in the United States.

5. It is a favorite argument with many persons, that the silver unit of measure and the unlimited coinage of silver are needed, not so much as concurrent money with gold, but as alternative, to prevent the gold by its sudden rise or fall in intrinsic value, and by its monopoly as redemption money, from injuriously affecting business by creating a corner on prices and values. This is a partial acknowledgment of the truth, that the silver unit under the double measure, since it is the cheaper money, would soon expel all gold coin from the country, and totally destroy the gold unit of measure. Then the silver would become the monopoly money, if gold can now attain such a place. But the truth is, that gold is not subject to such sudden changes in value. It cannot from the nature of trade, neither can silver, produce such a corner under our present currency. Ninety-five per cent of all the exchanges of business in our country is effected on the credit system, without the use of any metallic or paper money. Of the remaining five per cent, four are carried on by the means of government notes and certificates, and only one through the agency of both gold and silver bullion and coins. Such part of one per cent for gold cannot possibly dominate the other ninety-nine and a fractional per cent in business.

A PROMINENT clergyman gives this description of the life of a minister:

"My experience with churches make me think that ministers are like cats. When you first go to a new place everybody says:

"Come pussy! come pussy! nice pussy!" and you come.

"Then they begin to rub your fur and say:

"Poor pussy! poor pussy!" and then they say, 'Scat!'"—*American*.

It may help us to bear trial patiently to remember that the Refiner is watching the progress of the trial.

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

Missions.

BLANK reports for the Quarter closing June 30, 1895, and also for the year closing the Annual Reports July 1, 1895, have been sent to all the missionaries and missionary pastors for them to fill out. If any have failed to receive them please notify the Secretary at once, and others will be forwarded. We desire all the workers to make a full and as accurate a report as possible of their year's labor. Let the statistics given be absolutely correct if possible, rather than an approximate statement.

At the different Associations there was manifest a good deal of interest in all lines of our denominational work. The women are interested in the Boy's School in Shanghai; many are anxious about our schools; others are enthusiastic over the evangelistic work. Some cannot see how a Seventh-day Baptist who is able to take the SABBATH RECORDER can be so undenominational and so indifferent to the cause we represent as not to take it. To keep in touch with our people, to know what we are doing as a people, to indoctrinate their children in Sabbath truth and keep them informed in regard to denominational spirit and work, every family should take the RECORDER.

CONSIDERABLE interest was awakened in Junior Societies of Christian Endeavor and in Infant Class work in our Sabbath-schools. One of the best antidotes to Sabbath Apostasy, and one of the best methods to make strong, firm and valiant Seventh-day Baptists is to commence with the children and teach them *early* Bible truths and our distinctive tenets. To that end the publication of a system of catechetical questions and answers upon such doctrines and practices was strongly advocated for use in our Junior Societies and Sabbath-schools. We believe this is a right move. It is planned to bring this matter before our next Conference for consideration and action.

It was shown at each Association with great clearness and force how evangelistic work was preparing the hearts of men for the reception of Sabbath truth, and how earnest converts evangelists have labored some have come to were to know what is the truth and the will of God. In almost every place where our the Sabbath. Some expressed fears that Sabbath truth was not preached and taught enough by the evangelists. While evangelism prepares splendidly the soil for the sowing of the seed of Sabbath truth, our laborers must not forget to sow the seed. While it is all right to tell the seeker for that truth to take their Bibles and investigate for themselves, it is the right thing to do to show them the truth.

It is being demonstrated in our Associations every year that they should be, and can be, made rallying places for spiritual uplifting and power. Beginning with a revival spirit and purpose, and carried through with increasing interest in every session, the Association can be made a means of a precious and thorough revival in the church with which it is held, and may with its light and fire stir up the whole community. How much better that is than that the Association shall be given up to business, to the discussion of resolutions which are seldom put into practice, to social enjoyment and visiting. We trust the good

evangelistic interest at the close of the North-Western Association, which is being followed up by Brethren Randolph and Saunders, will prove a great blessing to Jackson Centre and our church there. Let us remember this interest in our prayers.

INDIFFERENCE is a great block to progress. It is a greater hindrance to the onward march of Christianity than skepticism. In almost every work those who are responsible for the success of it are too often indifferent thereto, and the work drags or fails. In the Y. P. S. C. E. work, which is done largely by committees, no one should be put on a committee who is indifferent to said committee work. Much of the lack of success in many of our Endeavor Societies, or in not accomplishing what they might for Christ and the Church, must be attributed not so much to incompetent as to indifferent and careless committeemen. There should be a change. None but live, energetic, interested, prompt persons should be put on committees. So in all other lines of work whether committees on church work, or trustees of a college or executive officers of any society, all should have those serving therein who will take a deep interest, study their work, prepare themselves for it, push it with energy and power. The trust is too great, the work too important in its nature, object and results, to be blocked or made a failure by careless, slipshod, indifferent persons who are put in such positions and made responsible for the success of the work.

FROM F. J. BAKKER.

Through the help of God I could do my usual work in this quarter without interruption. Every Sabbath we could have our common meetings. Preaching, Sabbath-school, prayer meeting and church meeting after our fixed rule. Two meetings every Sabbath. Twice a month we have three meetings. Our members come very regularly, however. Some of them have to walk three miles. We did manage it since our last church meeting that we should meet the one Sabbath here, and the next on the other side of the river. We have brethren and one sister there. Besides this work, we could hold our temperance meetings also, and distribute tracts in this way to point the minds of the people on this subject. Also, my work for seamen is, so I think, the best of all. Because in two ways I can work for those whom nobody cares for. In the first place, to spread the truth of baptism and Sabbath among seamen and those that live here on shore, and then besides this—Spanish, Portuguese, Italian and French sailors, whom nobody cares for, only to rid them of their money. I can do something for them, but I always regret that I cannot talk with them. On the last tour I did meet a French sailing ship, and also a Portuguese and an Italian steamer, and I—happy that I could do it—did supply them with tracts and papers, which they commonly gladly receive. Especially Italian people are—so it seems to me—not so very fanatic, more liberal, and in most instances do treat me very kindly, and will take tracts and papers with much thankfulness. The English, Norwegian, Swedish, Germans, etc., I also visit, as much as time and opportunity permit, and bring them tracts for the most on the Sabbath, when it seems fit. With some of them I can talk about everlasting things—salvation, our own ships, small and large, I can supply

with gospel and Sabbath literature, and in this way spread the truth everywhere.

As about emigrants. I only can go once every week, because there runs only one steamer every week from here to New York every Wednesday. Yesterday I did have the opportunity to meet many Polish and Dutch people. With the Dutch I try to talk, and give them good counsel, and also give them papers and tracts; but for the Polish I only can give them some to read. It happened twice also that a Polish Jew asked me about Hebrew tracts, concerning Christ. But because I never did have such I must tell them that I could not supply them. I was very sorry for it because the last one—it is some weeks ago—who asked for Hebrew tracts looked like a very honest and noble man. I did give him the address of Bro. William C. Daland, of Westerly, R. I., and told him if he—when he came to America—would write to him he certainly would receive what would fit him. I also wrote to *London News Society*, 16 Lincoln New Fields, London, W. C., but did not receive an answer. Also I wrote to Bro. William C. Daland at Westerly, R. I., to show me where to get Hebrew tracts, or if not to send me some to use among those Jews who would take them or ask for them. I hope that I will receive one or the other.

I also have made more than sixty visits this quarter, and distributed also a good quantity of papers and tracts among the people everywhere, which I hope and pray our Heavenly Father will bless.

The weather is very beautiful now, for some days very warm. All the leaves, flowers and trees are greening very fast, the singing birds also remind us of the goodness of God. May we also rejoice, and look on high, praise his name for his kindness in every way.

With much brotherly love to you all, your brother in Christ.

NEW MIZPAH MISSION.

Report for the month beginning May 17, and ending June 16, 1895.

Seamen present, afternoon.....	48
“ “ evening.....	352
Total.....	400
Ships visited.....	69
Sick “.....	4
Visitors.....	87
Helpers.....	96
Joined W. C. T. U.....	3
“ New Mizpah Circle.....	1

The following articles have been donated during the month:

Books and papers from Hospital Book and Newspaper Society; papers from Mrs. Stillman, Westerly, R. I.; 1 barrel papers from Mrs. W. Clarke, Ashaway, R. I.; 1 barrel papers and jelly from Mrs. Dr. Crandall, Wellsville, N. Y.; 1 barrel literature from Mrs. M. D. Ferguson, Syracuse, N. Y.; papers and books from Mrs. Bennett, Hotel St. George, Brooklyn, N. Y.; books from King's Daughters, City; books and papers from Miss Dillenger, 122 W. 42d St., City; 1 barrel literature from Mrs. J. W. Noble and Mrs. J. W. McDonald, Mystic, Conn.; \$1 from Arthur L. Spicer, Plainfield, N. J.; cash through Mrs. E. M. Kenyon, \$2 31; napkins, fans and Japanese lanterns from Mr. Valentine, 18th St. & Broadway; 1 basket flowers from Junior Christian Endeavor, Plainfield, N. J.; flowers by Miss M. D. Ayars and Christian Endeavorers, Shiloh, N. J.; cake from Mr. Cassell, City; 5½ gallons of paint from F. W. Devoe, manufacturer, City; bannas and lemons from Mr. Joseph Rich, Whitehall & Bridge St., City. Incidental expenses, \$20 98. Sec.

Woman's Work.

THE MEXICAN MAIDEN'S MESSAGE.

They say I must send you a message
From my far-away Mexican home,
I will tell you a little about it;
But I only wish I could come
And see all the things I have heard of,
And learn all I've wanted to know,
And then come back and tell others,
How very much good I could do!

I have seen little girls from your country,
With their dresses so dainty and sweet;
And I cried as I looked and I wondered,
If I ever could look half so neat.
Is it Jesus who makes all the difference?
If we knew Him and loved Him, could we
Be happy and dainty and cared for
Like these same little girls whom I see?

I have brothers and sisters to care for;
But the dearest of all is not here;
We had watched her, she faded and faded,
And she died at the close of the year.
Yet we prayed to the Virgin to keep her,
We prayed to the saints every day,
And we offered a gift to the Virgin,
'Tis not always enough, just to pray.

The priest had never come to us;
We were poor—did he know it or care?
So she died; to the last she asked for him,
But she died, without even a prayer,
And they carried her out to the grave-yard,
And her soul is still seeking its rest,
Because we had not the money,
And she died, not prayed for, nor blessed.

Oh! I want these to know about Jesus,
I don't want them to die and to say,
My Rita and Carmen and Pablo,
That no one has told them the way.
I don't want them to live without Jesus,
I want them to know what to do,
That, in life and in death, they may give others
The help I am asking from you.

And I think when we all stand before Him,
For there, we shall all meet, you say,
You will hear asked the very same question,
The question I asked you to-day;
How could we love Him, not knowing?
How could we come to him, alone?
You knew Him, why did you not tell us?
You knew Him, why did you not come?

—The Children's Missionary.

LOWLY WORK.*

"These were the potters, and those that dwelt among plants and hedges; there they dwelt with the king for his work." 1 Chron. 4: 23. "Anywhere with Jesus," so runs the hymn; and we have often wondered if it were really true that the young voices who sing these words so heartily are in sympathy in their daily lives with the full meaning of the words. A true Christian is ready and willing to go and work anywhere for Jesus. The sons of Shelah were the potters and those that dwelt among plants and hedges. It was left to them to occupy the most unfavorable and lowly places of the posterity of Judah. Other families of the house of Judah were craftsmen, or wrought fine linen, which was an honorable thing to do in those days, and others had cities, so it seemed that all the high positions were occupied and only lowly work was left for them to do. If they were like humanity of the present day, they must have gone to the country assigned them with rather heavy hearts, and the feeling that partiality had been shown the rest of the brotherhood. But what must have been their delight, when they arrived in their new home-land, to find that the King was to dwell with them. "No matter now," said they, "if the clay soil our hands, or cause our arms to grow weary in fashioning it into shapely vessels. Blessed work for us to dig among the plants and hedges, the King is with us and he will be our inspiration and reward our labors." At the present time there are many of God's people, especially women, who are doing lowly work for the master. It is not in human nature to

*Read at the Thank-offering Box opening at Milton, Wis., May 29, 1895, and requested for publication.

always take the back seat, or to do the little deeds that others leave undone, and yet how true it is that "He that humbleth himself shall be exalted."

Did you ever do a thing that was contrary to your tastes and ideas of refinement and yet which was necessary to give a lift to some poor unfortunate who happened to cross your path in life, and though, as we say, it was a disagreeable task, you did it for Christ's sake? After it was over were you not surprised at the feeling that came over you, revealing to your soul that the King had been near you all the time and now his presence was verified in this revelation? We are sure you have.

How many have labored for Christ with the hedges or hindrances blocking up the way? A lady once declined to fill the office of president of a Woman's Christian Temperance Union. Said she, "I have the misfortune to have a son addicted to drink." "O dear Mrs. S—," exclaimed the leader of the meeting, "that makes it the more important for you to accept the office." After being convinced that she could do more efficient service for temperance in this position, she accepted the office. The great hindrance became her incentive for action, and because she was faithful the "King" saved her boy and blessed the boys of other mothers who came under her influence. O, if one only had faith to work for Jesus, he would either cause their hindrances to be blessings in disguise, or remove them out of the way. One sweet woman lay for many years on a bed of pain, and yet with the hindrance of her frail body she organized and pushed forward to success, the "Flower Mission" work which is carried on all over the country to the comfort, pleasure and encouragement of hundreds of souls, who otherwise would be deprived of these beauties of nature. Look at Fanny Crosby, the blind poetess, who has given several thousand hymns to the world. These same sweet songs have been the means of winning many souls into the kingdom of God. What a blessing in disguise was her hindrance. We cannot all be Jenny Cassidys, nor Fanny Crosbys, but we can take heart by their examples and work for the Master though hindrances are in our pathway. Again the song comes to our ears, "Anywhere with Jesus," and we think of the few who are willing to be potters, and work among the plants and hedges even if the King is there. In every community there are those who can be relied upon for lowly work, namely, to visit unpleasant homes; to care for the unfortunates; to give a lift to the worthy poor; to visit the widow; to look with compassion upon the fatherless, and make sacrifices for unsaved souls. Alas! such generous souls are not in the majority, for the high places in life are at a premium, while the quiet nooks beside the still waters, generally speaking, are not chosen. But what about the potters? those who influence more or less the souls with whom they come in contact, especially the young whose hearts are so plastic, so ready to be molded one way or the other. God help us to have the Christ-love in our own hearts to such a degree that we may influence them gently up to the right instead of driving them down to perdition. The potters could do beautiful work, for the King was with them. O, the wonderful love of God, it is beyond all comprehension; it never fails; it never forsakes; it always forgives, and it dwells

within the hearts of all who are in union with the Lord Jesus. Yes, "Anywhere with Jesus," if he leads the way is all we ask. If we have trials, hindrances, are misjudged, laid upon beds of pain, forsaken, hopes blasted, and persecuted for righteousness sake, it is only being among the plants and hedges and the King is there and it is work for him.

EMMA JORDAN THOMAS.

IN THE VALLEY OF THE SHADOW.

BY MRS. M. E. BANGSTER.

Dear friend, whoever you are, wherever you are, if it be the valley of the shadow you tread to-day, let me bring you a word of comfort. Perhaps you are carrying a load of care which almost bows you to the earth, yet your friends do not suspect that the weight so taxes you; they do not know that you need sympathy. Many a soul must stagger on, without human aid, and in loneliness and solitude, because of conditions and circumstances which cannot be explained. This may be your case, and you are brave indeed if the gloom in your heart does not dim the brightness in your face. One who was situated in this way during the hard times we have lately gone through, and bearing the additional trial of feeble health and weakened nerves, picked up her hymn-book and opening it at random read Heber's lyric:

The Son of God goes forth to war
A kingly crown to gain,
His blood-red banner streams afar;
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
Who follows in his train.

There came to her as she read the uplift and the courage which was given, you remember, to the little hero of Mrs. Ewing's pathetic story of a Short Life, the never-ceasing lesson of that beautiful, martial hymn. Her valley of the shadow knew a gleam of joy.

Over your head, my sister, there may be invisibly suspended a great apprehension, trembling above you like the sword that quivered high among the garlands crowning the feast. One day, years ago was it, or only last week, you discovered that you bore about within you, near life's very citadel, the germ of a mortal disease. Somewhere there was a weak spot, a hereditary tendency to morbid disorder, and it had shown some fatal sign; its chill hand clutched at your breath in the night, it meant some day or other good-bye to your dear ones and your everyday concerns, and this bright world of business and occupation, progression and variety, of quick coming seasons and blessed opportunities. Ah! it takes special grace for one of God's saints, after long discipline, to say from the heart:

Beyond the smiling and the weeping,
I shall be soon.
Love, rest and home!
Lord, tarry not, but come!

To most of us the Lord does not give this grace when we are in the midst of our work. The children about us, our hands and hearts full, and to waken to a knowledge of some incurable disease with a probably fatal ending, is to enter a valley of the shadow indeed. Yet here, dear heart, take no thought for the morrow. Surrounded as we are by perils, the unexpected may befall any of us, and he or she who is forewarned is forearmed. A little more quietness, a little less haste, above all, a gentle leaning on the arm that never wearies, a trustful leaving of everything with God, and you will have peace. One such I

knew, who heard able physicians give their verdict that she could not live three months. She said calmly to her grieving husband, "I shall live, dear, as long as you and the boys need me," and her life was spared for eighteen years. Where can we be so safe as in God's hands—where abide so securely?

The greatest sorrows which obscure our skies are those which bring with them the branding of disgrace. The soul sickens at the thought of the misery brought upon families by the wrongdoing of some tempted man or woman, some loved prodigal who has wandered into the far country, broken the laws of honor and integrity, shamed a fair name. The public have scorn for such a sinner, but at home a sister weeps, a mother shuts herself up to pray, a father's proud head bows. People age fast under these unspeakable griefs. Beside them, the grave of the dear one who passed away unspotted and victorious is as a soldier's bier, covered with royal purple and crowned with laurel. They are consoled whose mournings are shared by a community, whose dear dead are mentioned tenderly by all. Not theirs the darkest valley of the shadow.

Still, be the burden vicarious or otherwise, remember there is no Gethsemane into which your Lord will let you enter alone. In the wildest storm he will shelter you. In the deepest anguish the hand that was pierced will touch you and heal your wound. The angel of his presence will surely save you. The valley of the shadows! Yes! its other end leads to heaven!

For death is but a covered way
That leadeth unto light,
Wherein no blinded child can stray
Beyond the Father's sight.

—Congregationalist.

FROM SHANGHAI.

[The following we extract from a letter from Bro. Davis just before going to press with the second form of the RECORDER.—EDITOR.]

SHANGHAI, May 29, 1895.

I presume you have heard of the serious illness of Dr. Swinney. She has been ill now for a long time; we hope she is a little better at the present but she is still very low, and it must be a long time before she will be able to take up her work again. Much prayer has been offered on her behalf, and we trust that it is the good pleasure of our heavenly Father to spare her for this work many years.

Our blind preacher, who has been in poor health so long, has recently passed away. He had a very peaceful death and we trust that his faith reached within the veil, and that his spirit has entered into the eternal rest promised to the believing.

Some two or three weeks ago the Taoist priest, Mr. Tsang-vung-san, for whom prayer was requested, was baptized and united with our church. He had some weeks previous been received into the Methodist Church. He claims that he joined that church through the persuasion of friends, that his desire, at the first, was to join with us. He was required to get a letter which was presented to our church, whereupon he was accepted for baptism and membership. We truly hope that he may prove to us the sincerity of his profession and that God may make him a great blessing to many in this heathen land. With kindest regards I am,

Fraternally, D. H. DAVIS.

LETTER FROM OXFORD.

OXFORD, England, June 10, 1895.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—When last I wrote you I think I was on the eve of my journey into Kent. Pleasant, indeed, to look back upon is that visit with the family of our dear and honored Brother Vane. Among his children, his sheep, and his horses, he moves like a patriarch of old, at morn and eve reading and explaining to his family the Word of God. A rich culture is theirs because of those daily feasts. On Wednesday, four of the young folks went with me to visit Canterbury, which is about eighteen miles distant from the farms at Bilsington. A delightful day it was, and profitable, we thought, although sturdy Brother Vane viewed the cathedral in the light of a seat of wicked heresy, and did not care to visit it. We agreed with him about the heresy, but the historic associations of the place softened our feelings as we beheld the spot where Thomas a' Becket met his death, and as we mounted the steps, worn by the feet of thousands of pilgrims who, like Chaucer's "nine-and-twenty in a companie," wended their way to the martyr's shrine. A sense of awe came over us as we stood in St. Martin's Church, which may have been a place of worship of Christian Roman soldiers as early as 187 A. D., and which certainly was a place of worship of some kind before 446 A. D., and which was repaired by Bertha, the queen of Saxon King Ethelbert, who was converted by St. Augustine, A. D. 597. Bertha dedicated it to St. Martin of Tours, and it is, without doubt, the site of the first official promulgation of the gospel on British soil. In the wall are two "leper's squints," opening through which lepers might peep and worship at the elevation of the host in mediæval times. Canterbury is a most ancient town, and there are in it many evidences of Roman handiwork. A great part of the city wall and many gates still remain.

We did not call upon the Archbishop, nor did I call on her Majesty when, on Friday, I visited Windsor. The Queen was at Balmoral, so I did not get a sight of her.

The Sabbath I spent at the home of Mr. T. W. Richardson, acting pastor of the Mill Yard Church, a most energetic advocate of the Sabbath and other reforms, and a most genial and hospitable gentleman. We had a pleasant service at the chapel; the attendance was not so large, as the preceding Sabbath, but larger than the first two Sabbaths I was with them.

The evening after the Sabbath I took a train from London for Oxford, arriving here at about eleven o'clock. I am on my way to Tewkesbury, to visit the little Seventh-day Baptist Chapel at Natton, where I expect to be to-morrow. But I thought I would not go by this ancient seat of learning without stopping awhile to see its venerable halls. I have passed a pleasant Sunday here. I have a room in a private house, where there are students, but get my meals and write letters here at the "Mitre," a very old inn. Every cathedral town has such an hotel, with a bishop's mitre for a sign. But Oxford does not seem like a cathedral town, for the "Cathedral Church of Christ," as it is called, is but a part of Christ Church, one of the largest Colleges, with which it is very much mixed up, the canons of the cathedral being professors in the college, and the cathedral

itself being the college chapel, though it is the cathedral church of the Bishop of Oxford.

I attended three services yesterday, the first being the University service at New College, which was not very edifying, I thought. The second was the service at Mansfield College, a Congregational College, of which Dr. Fairbairn is the honored principal. I listened to a very excellent sermon by a Dr. McKennal, and enjoyed the worship of the students and their friends. My old Hebrew teacher, the Rev. Francis Brown, D. D., of Union Theological Seminary, is here, and was at this service. I called on him at his rooms in Banbury Road, leading to the far-famed Banbury Cross. In the evening I attended service at Magdalen College, where I heard the finest music I have known in my life. After dinner I walked along the river's bank and watched the rowers and the strollers till about 9 o'clock, when it began to grow dusk.

To-day I looked about the town a little, and this afternoon Dr. Brown took me through a few of the colleges. I cannot tell you of all, but must speak of Merton College, the oldest college of all, having been founded by Walter Merton, or Walterus de Merton, as he was called, in A. D. 1274. There were seats of learning of some sort before, but the history of them is vague. Merton College was regularly established in 1274, and its constitution, then drawn up (which still exists, quite legible, in Merton's own handwriting) has been the model for almost all the other colleges. In the common hall, where the students eat, is a great oaken door, very old. The oak now in it is not original, but is many centuries old. The great scroll hinges are original wrought iron, and they were placed in their position in Merton's school in 1264, before the constitution of the college itself. In the hall I looked at the quaint picture of the founder, with his mitre and crozier, stood on the dais, and read the two long Latin graces which have been read before and after meals for, I suppose, six hundred years, more or less, and felt that I was in a place where a student might learn something, except he had no soul. The library of Merton College is the oldest of all the University buildings. In it are many of the ancient books. In one part are the old book stalls, altered a little in modern days. One is kept as it was, for a specimen. It has iron windows, and each book is chained to a long iron rod. The chains are just long enough to admit the book to be placed on the desk in front to read, but not long enough for the student to run away with the book! Either books are more plenty now, or students are more honest; anyway, they don't chain them up now. Perhaps students care less for books now-a-days. In Canterbury Cathedral I saw the "Great Bible," chained to the wall, where it has been for three centuries. In the common hall of Merton College are portraits of illustrious fellows of that college, as Duus Scotus, and others of more recent times. Similar pictures are in all the halls. The only other one I visited was Christ Church. "Christ Church" is a college, but it is never called anything but "Christ Church." It is a very distinguished college. It was founded by Cardinal Woolsey as "Cardinal College," and upon Woolsey's fall it was finished by Henry VIII. On the wall is a picture of Woolsey beside that of Henry VIII., who is described as the "Founder of

Christ Church, 1547." The cathedral forms now a part of the buildings in the quadrangle, just as the chapels do in the other colleges. But it was originally the parish church, and is now the cathedral. There is only a little of the nave left. Woolsey pulled down the front to even the building with the rest of the quadrangle. The interior of the cathedral is very beautiful. There are some tombs and effigies in it, and some fine stained glass. There are some odd Burne-Jones windows, one representing various scenes in the life of St. Ursula and her thousand virgins. The attempt of the artist to get the whole thousand into every picture makes a rather crowded window of it. Two pictures in the hall of Christ Church impressed me. They are just together, the lower being that of Dr. Pusey, and the upper that of Gladstone, both Christ Church men. I noticed John Wesley's fine face there too. Pusey and Wesley! What a contrast! And yet both were men striving after one end—the true spiritual life. Both sought to reform the erring Church of their day. Both were sincere, both sought the same spiritual guidance, each accomplished a great movement in the history of religion. These things make me thoughtful as from this wonderful and venerable place I wend my way to see another relic, the little Seventh-day Baptist meeting-house at Natton. Centuries may roll by, movements may rise and wane, men may come and men may go, heroes and martyrs may rise, and anon perish,—yes, "Heaven and earth," hath God said, "shall pass away, but my words shall not pass away." Let us in humble and devout faith, with fervent charity, say "Amen."

WILLIAM C. DALAND.

ORIGIN OF THE ENGLISH SEVENTH-DAY BAPTISTS.
BY C. H. GREEN.

It is well known that the Apostolic Church was a Sabbath-keeping church. Nowhere in the New Testament do we find any authority for the change of day. The establishing of the Christian Church in the west rests mainly with the Apostle Paul, who traveled extensively in Greece and in Italy. There is no positive evidence that Paul ever made his missionary tour into Spain, but there is a widely-believed, authenticated, ancient tradition that he not only went to Spain, but also traveled over France and into Britain. The Waldenses of the Alps say they are the descendants of the ancient "Sub-alpine"—tribes that gave Hannibal no end of trouble, and, though the Roman eagles flew all around them, they never rested permanently on their eyries. Paul preached here in these valleys, baptizing many and converting them so thoroughly that not all the hate and persecution of a thousand years could extinguish the light he had set as a beacon there on the crags of the Alps. Some of the branches of the Waldenses were also called Insabbates, Perfecti, Pentests, Cathari, Nazarines, etc.

About 1170, Peter Waldo began to preach a reform in the Catholic Church of Italy, and, meeting with opposition, was finally anathematized and driven out by the pope, first to Switzerland, thence to Lyons, and finally to Bohemia, where he died. Around his standard flocked those who had been hidden from the wrath of Rome, and all the branches of this early Protestant Reformation were generally known as Waldenses. Their missionaries were very active, and the doctrine spread

all over Europe, and even into Asia. Persecutions pursued them everywhere, and slaughter and fire were the arguments used by Christian (?) emperors and popes to destroy this hated heresy. Empress Theodora, at one fell swoop, massacred 100,000 of her Pauline subjects, and thought she had exterminated the whole hive. The remnant, however, escaped to the Caucasian and Carpathian mountains, where they are found to this day.

That Paul may have visited England seems quite probable, for we find traces of Christianity in England, even in Roman times. Many of the Roman soldiers were Christians, and some, no doubt, were Sabbath-keepers, and not afraid to publish their doctrine. That the Sabbath persevered in Scotland, until Queen Marguerite decreed Sunday the state Sabbath, in the eleventh century, is well known.

The Christian religion was carried to Ireland and Scotland by the Culdees, a set of early apostolic missionaries, who were very little affected by the influence of Rome. These dispersed Christianity over Great Britain and Ireland; and, strange as it may seem, the early Irish Church was a Protestant Church, having pure doctrine, an open Bible, and many learned and pious men among them.

St. Columbia, one of their great leaders, on the day of his death said: "To-day is Saturday, the day which the Holy Scriptures call the Sabbath, or rest. And it will be truly my day of rest, for it shall be the last of my laborious life." This was 735 A. D. (See "The Monks of the West," vol. 2, p. 104. Also Venerable Bede, in Ecclesiastical History). Bede quotes Gildas, a British historian, who wrote about 597 A. D., as saying that "The Britains, though themselves Christians; never preached the faith to the Saxons or English who dwelt amongst them." (See Bede's Eccl. Hist., p. 34). This may account for the success Pope Gregory's missionaries had in converting (preverting) the heathen Saxons.

Gregory's legates met with most stubborn resistance in Western England and Wales, when the Christian Baptists (Seventh-day Baptists?) were numerous. The Kelts of Wales refused all overtures of compromise, and when Priest Austin could not convert them to Romanism, he said: "Sins ye wol not receive peace of your bretheren, ye if others shall have warre and wretche." He turned the Saxons loose on them, and saved their souls by destroying their bodies!

The Baptist historians all claim that these Welsh Christians were Baptists; and, since they were the converts of Paul and the Culdees, may we not safely assume that they were Sabbath-keeping Baptists as well?

The writers of Welsh history are all confident that Lucius, a Welsh king, and many others of noble rank were converted to Christianity in the first century. The Catholics say Paul was martyred June 29th, A. D. 66. Rev. Joshua Thomas, an eminent Baptist writer, states the organizing of the Welsh Church at 63 A. D.

"England undoubtedly received the gospel in the days of the Apostles, and its ecclesiastical history plainly proves that thousands were baptized according to the primitive model. About this time, or soon after, Wales was visited by Christian teachers; and when Austin (Pope Gregory's missionary) visited the country, he found a society of Christians

at Bangor, consisting of 2,100 persons, who were afterwards destroyed, because they refused to baptize infants at the command of the Pope (Benedict, p. 302). These were called the Monks of Bangor, and were Culdees. By *a priori* evidence we should think they were Sabbath-keepers.

Within thirty years rumors have come across the water that there still existed in the fastnesses of the Welsh mountains Sabbath-keeping Baptist Churches (not Adventists); and many of the Kerthian Baptists of Pennsylvania came from Welsh Sabbath-keepers, notably true of Rev. Jonathan Davis, of Trenton (?) commonly called the "great high priest."

Andrews quotes Maxson as saying: "For in the time of William the Conqueror (A. D., 1070) and his son William Rufus, it appears that the Waldenses and their disciples did abound in England, about 1080 A. D." (Andrews Hist. of Sab., p. 469). Cox says the English Sabbatarians arose from the Waldensian missions, established there about the time of the Norman Conquest. Benedict, in his 1813 Baptist history, seems to point to the same conclusion. Chambers' Cyclopædia, article, Sabbath, vol. 8, p. 402, London, 1867, says: "In the reign of Elizabeth, it occurred to many conscientious and independent thinkers, that the fourth commandment required of them the observance, not of the first but of the specified seventh day of the week, as to the Scriptural obligation to refrain from work. The class became numerous enough to make a considerable figure for more than a century in England, under the title of Sabbatarians." Elizabeth reigned from 1558 to 1603. Again, in 1584, there was "a great diversity of opinion among the vulgar people and simpler sort concerning the Sabbath-day, some maintaining the unchanged and unchangeable obligation of the Seventh-day Sabbath." (See Gilfillan's Sabbath, p. 60). John Trask is the first leader that we can find who taught and spoke as a Seventh-day Baptist. He came to England in 1617, and began street preaching. The Sabbath was brought to his notice, and he at once began to teach and preach it. From this time we know that the Seventh-day Baptists began to organize and spread through all England.

ALFRED, N. Y.

THE PRESIDENT AS A TARGET.

One of the most disgraceful features in our modern style of journalism is that the President of the United States, whose very station should command respect for him, is made a constant target for disrespect, writes Edward W. Bok in the July *Ladies' Home Journal*. It makes not the slightest difference whether we admire or do not admire the man who occupies the Presidential chair. He is placed there by the expressed suffrage of the people, and when he is so placed and is the occupant of the high office, he has a right to the respect of the people of the country over which he presides. But this is denied our President. The decent respect which we mete out to ordinary men is refused him. We excuse this by saying that he was not our choice, or that he holds the position by accident. No man elected to the office of President of the United States can be an accident. He is placed there because of his fitness for that office. And although we may not agree always that he is as able as some other man, it is only pure justice that we give him the benefit of the doubt.

Young People's Work

PRESIDENT'S LETTER.

My Dear Young People:

Some of us have watched THE RECORDER to learn of the progress in gospel work made during the year past. In some directions and localities the work looks encouraging, in others it looks as if it were drifting. Some excellent papers have been prepared and read at the Young People's Hour at Associations. The fact that we get no reductions in railroad fare to most of the Associations and the season of year prevents the attendance of many of the active young people; this must effect the programs somewhat; one made up with, ten, say, warm-hearted young people, each using five or six minutes, makes a more interesting session than the time ever so well used by less numbers. The Associational Secretaries have done well. No one knows who has not tried it what they have to contend with; many of the Secretaries in some Societies have not reported to them at all. In one, eight Christian Endeavorers have reported by returning the blanks. Now in order to get those reports for General Conference our Secretary, Miss Crouch, will have to continue to chase them by correspondence, unless you will kindly forward them to her at once. There must be a concert of action, well directed in some good line of work, or we lose the force of an intelligent, conscientious people. This power is peculiar to our time. May it be God-directed. The Young People's Hour of the Northwestern Association was a success, the only one I have been permitted to attend. Though Secretary Shaw was not able to be present, he put the programme in good hands, that of Elder Burdick, pastor of Jackson Centre Church, and sent a carefully prepared report of the Societies, twenty-one in all, I think, and two new ones organized this year. Then I think there are ten other Junior Christian Endeavorers. Let us keep up our society pledges and work and pull together and not compel our General Secretary Whitford to coin any more words for our denomination. "Scatteration" is enough.

Yours in Christian Endeavor,

E. B. SAUNDERS.

JACKSON CENTRE, O.

To be happy, don't try; try to make some one else happy.

CHRIST'S service demands whole men, whole hearts, whole purposes. Wholeness in all things.

CULTIVATE a loving manner. If there is one libel on Christ, it is a disagreeable Christian.—*Evangel.*

PUT a smile on your face when you go out for a walk, and it will be surprising how many pleasant people you will meet.—*Ram's Horn.*

ONLY a few more weeks until Conference. How many Endeavorers are planning to attend the Boston Convention and the General Conference. Let there be as many as possible. Will the Secretaries who have not yet sent in reports attend to it at once so there will be no delay in its reaching the Secretary?

How many of the societies have paid the amounts pledged for 1895? If attended to at once the Treasurer's annual report will

credit your society with the amounts paid. See that as much as possible of your pledge is paid before August 1st. Send all money to W. H. Greenman, Treasurer, Milton, Wisconsin, who will promptly return you a receipt for the same.

BOSTON CONVENTION NUGGETS.

JULY 10-15, 1895.

A SPECIAL rate of one fare for the round trip has been made by all the principal railroad lines in the United States and Canada for the Boston Convention.

THE three leading temperance men of America, Hon. Neal Dow, John C. Woolley, and Mr. Thomas E. Murphy, are all to speak at the Boston Convention.

A COMPLETE map of Boston may be secured by writing to your own State transportation agent, or to the Convention Committee, 646 Washington street, Boston, Mass., and enclosing a two-cent stamp.

IN the children's crusade in the Middle Ages fully 50,000 young people met a terrible death. The Boston Christian Endeavor Convention means an enlargement of Christian life to an equal number of young people, and the finding of the "abundant life" to hundreds of the unconverted.

WHITE-CAPPED scouts will meet all incoming Boston delegates at some distance from the city. A small army of young men and young women, members of the Reception Committee, will be at all stations and boat-landings to give a hearty welcome to the visitors and to escort them to their headquarters.

THE wonderful nature of the Boston Convention may be somewhat understood from the fact that no less than 250 meetings will be held during the five days, and more than 1,000 addresses will be delivered. Only a small portion of these will be in Mechanics' Hall and in the two mammoth tents on Boston Common. The committee conferences, sunrise prayer-meeting, State and denominational rallies, will bring up the numbers.

THE question of homes and food for 50,000 people has been satisfactorily solved by the Entertainment Committee, which has already provided accommodations for whatever number of delegates may come. Rooms and board are to be secured separately. The former will cost from 75 cents to \$1 50 per day in hotels, and 50 to 75 cents per day in private homes. Meals may be obtained for whatever one cares to pay. Arrangements for entertainment are to be made only by writing to the State Transportation manager. No accommodations will be assigned until Boston is reached.

FEW meetings that have been held contained more missionary significance than will the Monday morning sessions of the Boston Convention. "The World for Christ" is the general theme, and in Tent-Williston "The Scholarship of the World for Christ" will be considered. Here most of the speakers will be college presidents. Student leaders will be the principal speakers in Tent Endeavor, and this meeting will close with a missionary resolution service, "What More Will You Do? What More Will You Give?" These three meetings alone will be worth more than the expense of the entire Convention.

"STRIKE! Strike!! Strike!!!" said Dr. Clarke in his annual address at Cleveland. And right royally have Christian Endeavorers struck for good citizenship during the year. At Boston they will celebrate past victories, and gain an outlook over the field that is yet to be possessed, by a magnificent patriotic demonstration on Saturday morning in all three auditoriums, Mechanics' Hall, Tent-Williston, and Tent Endeavor, and on world-renowned Boston Common. Many famous patriots from the United States and Canada will be heard on subjects dealing with the broad theme of loyalty to laws and rulers everywhere. Dr. Smith, the author of "America," will read an original hymn written for the occasion, and beautiful souvenir copies of the national anthem will be distributed. The historic pilgrimages on Monday afternoon to famous spots in and near Boston will accentuate the good-citizenship sentiment.

REFORMS IN TURKEY.

The general plan proposed by England, Russia, and France for reform in the provinces of Turkey follows suggestions that have been made from time to time, chief among which are the appointment of a High Commissioner, a general amnesty for crimes and offences other than those against the common law, the rehearing of certain trials, the stopping of pending political trials, the release of prisoners, and the appointment of a commission to sit at Constantinople and be associated with the High Commissioner in supervising the reforms.

Somewhat more in detail, the reforms are divided into three sections. The administrative reforms include the appointment of Mohammedan and Christian governors and vice-governors in the provinces of Turkey east of Sivas for terms of five years and with the approval of the powers. This is recommended rather than required. The financial reforms include the collection of taxes by municipal agents instead of by soldiers or treasury agents. The taxes are to be paid into the treasury of the district receiver, to be forwarded to the departmental receiver, and in turn to the receiver-general. Each body, however, is to retain in its own treasury enough to cover the expenses of local administration. The judicial reforms extend the powers of the magistrates, and the procedure in the courts of first instance will be established on a more regular footing. A special commission is to see that no Turkish subject is imprisoned without regular warrant of arrest, and also that the accused is to be examined within the period prescribed by law, and released without delay in the event of acquittal. Every kind of physical torture is to be abandoned. The number of Christian judges is to be increased in proportion to the number of Christian inhabitants in any district. There is also to be a mixed gendarmerie, recruited in equal numbers from Mohammedans and Christians. The Kurds are to be retained in the Hamidieh cavalry, but are to keep their arms during the periods of exercise only; at other times the weapons are to be stored at the depots guarded by the regular troops. Another clause provides that the government shall enforce the legal provisions with regard to religious confession, and insure perfect freedom of religious belief.—*Harper's Weekly.*

Children's Page.

A BUNCH OF ROSES.

BY LIZZIE MAX SHERWOOD.

"It's no use, I can't stand this any longer. Here I am out of my teens, with an average amount of common sense, and yet father treats me as if I were a mere child. He destroys my individuality. I don't know that I shall ever have a mind of my own, or spirit enough to stand up for my rights, when I do get off for myself. He keeps me so under his thumb. Thank goodness he loses his power over me in another year, but I won't stand it another year. See if I do."

John Barton's fine face was flushed, and there was an angry gleam in his eye as with clinched fists he paced back and forth on the barn floor.

"It's no use to speak to mother. She can't help it, and if she tries to interfere she will only get herself into trouble, as she has hundreds of times. Something's going to be done and done now, and I am going to do it."

John drew an open letter from his pocket. He had read its contents a number of times since he received it. He read again:

"Dear John:"—Yours received. I'm awfully sorry for you. Say, why don't you ask the old man for your time, and if he won't give it to you—skip. I'll get you a job in less than twenty-four hours after you arrive, if you'll come here. Good pay, too. You are a fool to shut yourself up in that one-horse town. I could not stand it two months. Come to New York and find out what real life is. When shall I expect you? Have an engagement at seven.

"Yours in great haste,
"HORACE."

To John Barton's credit it must be said that the first reading of this letter filled him with indignation. "Old man," "one-horse town," "ask for my time," "skip." What does he take me for, anyway?" he muttered, thrusting the letter into his pocket. "I'm fool enough, but I'd be a bigger one to take Horace Graham for a counsellor." Nevertheless by the time John had reviewed the words a half-dozen times they seemed less objectionable. Read now, when he was smarting under a harsh, unjust rebuke emphasized by a kick from his father, to John's angry vision the letter seemed a fortunate way of escape. And so the old story was repeated. A son, the only child of his parents, stealing forth into the night, a disappointed father, a broken-hearted mother. Sorrow, anxiety, and suspense brooding over the deserted home nest.

"Hello! if it ain't John Barton. I'm awfully glad to see you, old fellow," and Horace Graham grasped John's hand and shook it heartily. "You've hit the nail square on the head by coming now, John," the young man rattled on. "One of the fellows leaves tomorrow, and if the place isn't already filled I think I can get it for you. I'm pretty good friends with the boss. If you only had some experience you'd stand a better chance. You see we are in one of the largest grocery houses in the city, and we just have to hustle." Glancing at his watch he added, "Come up to my den, John; I only have three-quarters of an hour for dinner, and time flies. I want you to feel at home, old boy, and I'll be round again at six-thirty. We are off then. Here's where I stay, I don't pretend to live," Horace continued, throwing open one of the many doors in a long passage way. John's quick eye took in the shabby furniture, the faded carpet, the dingy curtain, and the one dirty window whose only outlook was the rear of a high brick building.

"How one changes," Horace said apologetically. "I couldn't live like this at home, but one gets used to roughing it in such a city as this. Our pay is small, and decent board high. One has got to be well dressed anyhow, then there are parties and treats and a dozen other ways for a fellow to spend, and you've just got to live cheap to make both ends meet."

"Of course," John assented. "But, Horace, can't you let in some air? This is stifling."

Horace pushed up the window. "Those

lazy chambermaids don't seem to know what airing a room means."

John went to the window, but, instead of the cool, refreshing draught he expected, he was greeted with a puff of hot, dusty air, full of the odor of fried onions and boiled vegetables from the hotel kitchen. Down in the alley below some children with grimed faces and soiled clothes were quarreling over a bit of orange peel. John drew his head in again, disappointed and disgusted, but in that short moment his thoughts had traveled the long distance intervening between himself and the old home among the hills. He saw his own room, plain but neat as wax. He could almost feel the cool breeze, coming through the apple-blossoms, so fragrant, so refreshing. What would he give for a good whiff of it now.

He was hungry, travel-worn, disheartened, disgusted with the cowardly course he had taken, and for the first time in his life he was utterly, wretchedly homesick.

"You won't have as appetizing a dinner, John, as your mother and mine can get up, and you must not be surprized if a cockroach occasionally looks into your plate. You see I want you to be prepared for the worst, but you won't mind it after a few weeks," Horace said, laughing, as he led the way to the dining room. "If we can only get you a job. That is the main thing now."

John had been in New York two months. After many fruitless attempts he had succeeded in securing employment as a packer in a large wholesale warehouse. How hard he worked, and how thoroughly fatigued he felt day after day as he dragged himself to and from his cheap lodgings. In all his life he had never known anything like it, even during the busiest seasons on the farm. There, there were times when he could rest—here, never.

The rich, healthy color was fast fading from his face, and he was growing thin. And that was not all. He felt, when he allowed himself to think, that he was losing his manhood. He could listen now to the profane, coarse, and often vulgar conversation of his roommates (for three others occupied his room), and frequently joined them without a blush or the least hesitancy.

The Bible his mother gave him last Christmas, notwithstanding his promise to read a few verses every day, was hidden away in the bottom of his trunk. He did not even care to recall the passage written by her own trembling fingers on the fly-leaf, "My son, when sinners entice thee, consent thou not."

Yes, in those short weeks John had learned what Horace meant by "real life." He had proved Horace to be a low, dissolute young man, unworthy the friendship of respectable people, yet possessing a magnetism and power which few could withstand. John could not, and he was drifting to ruin in consequence. Would no hand be outstretched to save in answer to a mother's prayer?

One evening, late in June, John and Horace, with two other young men as reckless as themselves, were seated in the park. Usually it was Horace who was the life of the group, but to-night he was eclipsed by John. John was gay, almost brilliant. His companions could not understand it, and feared brain fever.

John, if he chose, could have explained the mystery. He was about to make his first visit to a gambling saloon. Many times before he had been urged to go, but until now had resolutely refused. Why he had at last consented he could not tell. Never, since he had left it, had the dear home and his mother's patient, loving face been so much in his thoughts. He was uneasy and troubled. He was trying to shake it off, but was having poor success.

"Look at that beggar making this glorious twilight hideous with her wails. She'll have to skip if the officers see her," Horace said, as a young girl appeared, bare-headed and bare-footed, yet with a sweet, sad face.

"Please buy my roses. So fresh, so fragrant. Buy my roses?"

She was opposite the young men now, and looking up with a timid blush held a bunch of roses towards them.

"O go along, and stop your howling. Nobody wants your flowers. They're nothing but wild roses anyway. You better get out of this before the policeman sees you." Horace spoke and the others laughed. All but John. His face was pale. He was strangely agitated. The girl turned to leave. John was on his feet in an instant.

"Say, where did you find those in a city like this," he inquired excitedly. "There are hundreds of them growing in an old cellar in a field on my father's farm."

"My aunt, who lives in the country, sent me a box full to-day. I was afraid they would wither, and I want to sell them to buy bread for mother and Charlie," the girl replied, tears in her fine eyes.

"You and your roses are angels of mercy. God bless you! Give me a bunch," and John handed the child a dollar bill. "Never mind the change," he added, "take it to buy bread." Then turning to his companions he said, "Good-by, boys, I'm going home. You all better right about face before it is too late. Thank God, those roses have saved me! Good-by." And he was gone. John did not stop until he reached his hotel and had locked himself in his room, then he sat down, the roses still in his hand. He gazed at them as if spellbound, and many and varied were the pictures which passed like a panorama in his thoughts. He bowed his head, a few tears fell upon the roses, and then in the language of the prodigal he exclaimed, "I will arise and go to my father."

He glanced at his watch, wrote a hurried note of explanation to his employer, sought his landlady, paid his bills, packed his trunk, and in less than two hours was on the train, whirling rapidly away from the new life so full of temptation. It was sunset of the next day when John stepped upon the platform of the familiar way station near his home. No one was to be seen except a small boy who had come for the village mail-bag.

"Hello, Jimmy. How's the folks?" John said kindly, glad at last to see a face he knew.

The boy stared, he was too astonished to speak, then grabbing up the mail-bag took to his heels, glancing backward now and then as if fearing pursuit, and shouting to the few he chanced to meet, "John Barton's come back."

John smiled sadly as he watched the retreating figure. "I wonder," he said with a sigh, "if my reception everywhere will be like that? Well, I wouldn't blame the neighbors to feel shy of me."

As he turned his steps homeward a sudden idea seized him to cross lots, thence to his father's pasture, and, if they had not already gone, to drive the cows home for the milking. He wondered if they would know him—Brindle, Whitefoot, and Bess, and Polly, the young heifer his father had given him. His heart beat faster as he leaped the last wall. How dear the old scenes were to him. He felt like falling down and kissing the very earth.

The cows looked up a moment, then went on with their grazing, all but Polly. She studied the new-comer for some minutes, then with a glad bellow bounded forward. There were tears in John's eyes as he stroked and petted his favorite.

"You didn't forget me, did you Polly? I was a fool to leave you, but I'll never do it again, Polly—never."

He walked by Polly's side, the other cows following, one by one, in the well-beaten path, under the oak, through the grove, round the foot of the hill, across the brook, where of one accord they stopped to drink while John crossed on the old log bridge, then into the meadow lane. Who was that putting down the bars at the other end of the lane? She looked intently, shading her eyes with her hand. John could not wait; leaving Polly he ran and clasped his mother to his breast. "It's John, my own John. The Lord be praised!"

John's mother had much to tell him. A

sad change had occurred shortly after John's absence. His father was smitten with paralysis. He had not used his feet for many weeks, probably would never again. She, John's mother, had had the oversight of the farm. Good trusty help was difficult to find. The extra care had worn upon her. John noticed with pain how tired and old she looked.

"What a selfish dolt I was, and what a great wrong I have done you and father. Can you forgive me?"

"Yes, my son," his mother replied. "You have done us a great wrong, a cruel wrong, both in your desertion and your continued silence as to your whereabouts. We have been so troubled, so anxious, but we have prayed without ceasing, and, bless the Lord, he has heard and answered."

"And, mother, the answer came in a bunch of roses, such as grow in the old cellar yonder."

Then in a few words John told his story; he did not spare himself or his sins in the least. He omitted nothing.

"I have come back a wiser boy, if not a better, mother," he said as they walked toward the house. "I have learned what a good home means. I have learned to prize you as I never did before. I have learned that my boasted goodness was nothing but filthy rags. It could not stand the test, and I am resolved to seek a higher, better life, and, with God's help, by earnest, active service in the future atone for the past."—*Morning Star*.

TESTED BY A TRACT.

The *American Messenger* tells of a ship commanded by a New England sea-captain, which on visiting India was boarded by a Malay merchant, a man of property, who asked the captain if he had any tracts that he could part with.

The captain, surprised by the request from a heathen, as he considered him, asked, "What do you want of English tracts? You cannot read them."

"True, but I have a use for them nevertheless," said the Malay through his interpreter. "Whenever one of your countrymen or an Englishman calls on me to trade I put a tract in his way and watch him. If he reads it soberly and with interest I infer that he will not cheat me; if he throws it to one side with contempt, or with an oath of profanity, I have no more to do with him—I cannot trust him."—*The Christian*.

THE HOLY SPIRIT.

We are taught by the Scriptures that it is possible for us so to offend the Holy Spirit that his gracious influences may be, in a degree at least, withdrawn from us. If our hearts are right in the sight of God, if they are set upon God and upon the reward of his service, the Holy Spirit will take full possession of them. He will reign in our hearts and bring our lives into obedience to the love of Christ. But in order to the full enjoyment of his presence, his possession of our hearts must be undisputed. Every sinful affection must be banished. Our selfishness, our pride, our love of the world in its sinful pleasures and pursuits, with every temper that is inconsistent with loyalty to Christ, must be subdued, and God in the person of the Spirit must "reign supreme and reign alone." This is the condition of his conscious presence. Without compliance with it he leaves us, at least in a degree, to the portion that we have chosen. But if he is welcomed to our hearts he will be to us the fulfillment of the Saviour's promise to give us "another Comforter" to abide with us forever; he will purify and sanctify our hearts, he will make intercession for us in the sense of inspiring both our desires and our words in our petitions at the throne of grace, and he will be to us the source of a constant and abiding joy.—*The Westminster Endeavor*.

Home News.

New York.

BROOKFIELD.—The meetings beginning early in May and lasting five weeks under the leadership of E. B. Saunders have now been closed about two weeks. We have waited that time in order that we might note as fully as possible the apparent results. To say that the work done was a great one, would be putting it but feebly. It was indeed a work of grace and the results beyond our computation. Our evangelist went into the work handicapped by the time of year and sickness in the community, yet he did not seem discouraged; his earnest efforts brought unity among the workers of the different churches, and at the close there was an excellent feeling toward him by all, except those whose business had been interfered with.

Our own church was the special object benefited. Men far along in life gave up themselves to the performance of obligations they long had felt to be binding. Those who had been wandering returned; old records have been cleared, old sores healed and new strength given to the faithful.

Sabbath, June 8th, eighteen, ranging in years from ten to seventy-three, put on Christ by baptism, seventeen of whom with seven by testimony and restoration united themselves with the Second Brookfield Church. It was a day of rejoicing and a feast of good things to the people. Sabbath, the 22d, five others were baptized and six united with the church; and yet there are others whom we expect to secure by letter and otherwise. These are some of the outward results of the meeting. The other churches too have received encouragement, six being baptized and uniting with the First-day Baptists, on Sunday, the 23d.

Meetings are held nearly every night in the week and the people are stirred to good deeds and works and we hope that other souls will yet surrender to the Prince Emanuel.

CLAYTON A. BURDICK.

JUNE 26, 1895.

LITTLE GENESEE.—Last Sabbath, June 22d, was observed in Little Genesee as Children's Day. Full preparation had been made in the way of decorations and training, and when the Sabbath-day came it witnessed a full house. The earth had been abundantly refreshed by a drenching and protracted rain, and genuine were the thoughts of thanksgiving in the minds of many to our loving Father who had thus graciously sent his rain, having brought to us "moisture" after "the drought of summer." The decorations were beautiful, including such as mottoes, potted plants, ferns, and a cross abloom with pure white syringa blossoms. The seats in the front of the church were occupied by the Sabbath-school. The programme included recitations, responsive readings and an abundance of good music. It is always a pleasure to listen to the little children as they participate in these exercises. "Of such is the kingdom of heaven." The offerings for the day have been designated to the Shanghai Mission, to go for the benefit of the Boy's School. Our superintendent, Miss Mary E. Bowler, suggests that the offerings on Children's Day be uniformly set apart among our Sabbath-schools for this purpose.

S. S. POWELL.

A LITTLE HISTORY.

The Hammond people, speaking churchwise, who, by the way, are enterprising and active in forwarding the interests of their own respective churches, are also known for the good fellowship which they foster toward those of churches not their own. In this respect as well as others, it has always been a pleasure to live in Hammond. There have been no lines drawn. A common brotherhood of Christians has been the prevailing sentiment and feeling, and a brotherly consideration has always been shown one church to another, resulting in a Christian community to be envied by a less favored people. For eight years this desirable state of things has existed. It seems that some people here have been receiving *The Evangel and Sabbath Outlook*, (evidently they have been read) for the First-day Baptist pastor, who has recently located here, but who has served the church occasionally for two years, has been asked by some of his members to enlighten them on some points discussed in that periodical, and he has recently felt called upon to announce through the local papers (two of them) that he would preach a sermon on the Sabbath question on a certain Sunday. He did so. The Seventh-day Baptist pastor was present as were many of his parishioners. They were treated to a tirade of abuse launched at *The Outlook* and pastor Lewis, interspersed with passages of Scripture in assumed proof that the Sabbath is abrogated. At the close of this effort Mr. Lewis asked for an opportunity; a hearing on some future Sunday to present the other side. It was accorded him. He spoke on two subsequent Sunday afternoons to large audiences, and in no instance making personal reflections. It was a masterly presentation and the first time the public were ever asked to listen to him on this subject. The following Sunday the Baptist minister presented his rejoinder. It was in the same strain as his first, manifesting a special disgust for *The Outlook* by remarking that he had read it for two years and it was just simply "chatter" and for the Seventh-day Baptist pastor in many slurring personal references and by publicly repeating private conversation he had had with him in a sort of Punch and Judy tone before a large audience to bring him into contempt. As might be expected, he is severely censured by many outside the Seventh-day Baptist Church. The weakness of his position is correctly gauged by the amount of vituperation employed. A disputant who has a clear case doesn't have to resort to invective to balance up his argument with the other side—this, if he is only a common sinner, much less a minister of the sweet gospel of love.

This is the first outburst of this sort, and *The Evangel and Sabbath Outlook* should take the responsibility of it. There is no law compelling people to read it, and the editor would do well to announce that fact.

Only the Baptist minister has manifested any irritation that somebody is furnishing them with gratuitous reading matter.

Two young people of the place have recently commenced the observance of the Sabbath, both from reading our publications.

The Church is in line with its profession, so is the Young People's Society, so is the Sabbath-school, so are the prayer meetings. Several of the membership are distributed in several northern and eastern states on visits to friends, some to remain until after Conference.

P.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

THIRD QUARTER.

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

LESSON II.—THE GOLDEN CALF.

For Sabbath-day, July 13, 1895.

LESSON TEXT.—Ex. 32: 1-8; 30-35.

GOLDEN TEXT.—Little children, keep yourselves from idols.—John 5: 21.

INTRODUCTORY.

This chapter gives a very lamentable interruption to the record of the establishment of the church and religion among the Israelites. Everything seemed to proceed well toward that grand aim. The Lord had been very favorable, and the people also had seemed very tractable. Moses had now almost completed his forty days on the mount, and very probably was pleased with the thought of a joyful welcome by the camp of Israel at his return, and the speedy setting up of the tabernacle. But, behold the change, the sin of Israel—the sin which did the mischief—worshiping a golden calf. After the giving of the commandments, though it terrified the people, still it did not deter them from idolatry. As in the days of Moses so now the great sin of the people is idolatry in some form, and the forms are various. As in this case, so it always is that almost every species of disobedience is connected with the sin of worshipping other things instead of worshipping the Lord our God.

EXPLANATORY.

Moses was still in the mountain and the people were waiting for him to come down, and so they came to Aaron and said: "Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Gods.—The same word is used in the original for the true God.

"We wot not." We know not.

In the verses 2-4 we find a plain violation of the second commandment which the Lord had so recently given to the children of Israel. "These be thy gods." The Hebrew word, translated "gods," is usually translated in the singular number, therefore the word, "it," referring to the calf, is used.

"And when Aaron saw it, he built an altar before it, and made proclamation, and said, To-morrow is a feast to the Lord." Thus he added insult to his sin by building an altar for sacrifice to his god which he had made. Thus he not only yielded to the demands of the people, but led them on in sin and rebellion, too much like some leaders in this age.

The people are ready and willing to celebrate this feast. "They rose up early on the morrow," and by this showed that they were well pleased with what Aaron had done. "They sat down to eat and drink of the remainder of what was sacrificed, and then rose up to play; to play the fool, to play the wanton. Like god, like worship."

"Play." Hebrew of ominous import, seeming to imply fornication and adulterous intercourse, (as formerly at Babylon, and among the Areois in Tahiti, etc.,) and in some countries, the verb to play is still used precisely in this sense. So the original is evidently used. Gen. 39: 14.—Dr. A. Clarke.

"The Lord said unto Moses, Go, get thee down:" "Intelligence of the idolatrous scene enacted at the foot of the mount was communicated to Moses in language borrowed from human passions and feelings, and the judgment of a justly offended God pronounced in terms of just indignation against the gross violation of these recently promulgated laws."—J. F. & B.

"They have turned aside quickly out of the way which I commanded them." Sin is a deviation from duty into a by-path. They had turned aside quickly after the law was given them, and they had promised to obey it quickly after God had done such great things for them, and had declared his intentions to do greater. To fall into sin quickly, after we have renewed our covenant with God, or received special mercy from him, is very provoking.

"Ye have sinned a great sin," but Moses intercedes for them. "Yet now if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou

hast written." Oh what condescension! What an example! To be willing to be anything or nothing, only that men may be saved!

"I will blot him out of my book." O what a fearful thing it is to sin against God!

The Lord plagued the people, "probably by pestilence, or some infectious disease, which was a messenger of God's wrath, and an earnest of something worse. Aaron made the calf, and yet it is said that the people made it because they worshiped it. He who asks for gods makes them.

SALVATION! !

"OH THE JOYFUL SOUND."

Salvation implies exposure to danger, and then deliverance from that danger. When applied to the moral and spiritual condition of man, it means not only deliverance from the penalty of sin, but also from sin itself. It not only enables its possessor to abstain from the actual commission of sin, but it produces such a radical change in the moral nature as to make sin appear so loathsome and hateful to the individual that he will not only avoid committing it, but will keep himself as far from it as possible. He will not wish to have any intimacy with it, or any fellowship with anything that would lead to wrong acts, or even to wrong thoughts, desires, or feelings.

Salvation changes, renovates, and purifies the entire moral nature so that it is all new—old things pass away, and all is new. It is such a radical power that it goes down to the deepest depths of a person's soul and expels everything therefrom that is wrong and puts into its place that which is right and in harmony with the will of God; and gives the disposition to be what God wills it should be, and do what he wills should be done at all times, in all places, and under all circumstances—willingly and cheerfully—without any hesitation, murmuring or complaining. And this great work is wrought in the heart by the mighty power of God's Spirit and made possible by the atonement of the Saviour when he shed his blood for the sins of the whole world upon the cross.

I have often heard the question asked, Do you enjoy salvation, or religion? meaning have you got salvation or religion? Do you possess it? But it may be understood in a very different sense. A person may have some thing or possess it, and at the same time derive but little enjoyment or happiness from its possession. Indeed it may give him so little satisfaction that he merely endures it, because he thinks it is necessary for his safety, or because he imagines he will derive some benefit from it in the future. There is such a state or condition as being religious without deriving any real enjoyment or happiness from it; merely enduring it, because it is imagined, or really felt, that it is not safe or very reputable to live in any other way. But this is a very uncomfortable state, a very unhappy condition; it is really being just religious enough to be miserable. It is a dreadful state in which to live, when secret prayer is felt to be burdensome and no real good derived from its performance; when the Word of God is read as a task that would be gladly avoided if a reproving conscience would only keep silence. How almost infinitely much better is that condition in which the soul is drawn to the performance of these, and all other religious duties, by a real love for them as the source of the purest and most satisfying happiness which it is possible for the soul to enjoy. But this is the blessed privilege of

every one of God's dear people not merely to endure leading a godly life, but to really enjoy it.

J. T. HAMILTON.

WHITEWATER, Wis., June 18, 1895.

BY THE WAYSIDE.

The route from California to the East having been so often described by abler writers, we dare not attempt an elaborate description. Since, however, we have met with many of our scattered Seventh-day Baptists along the way, some of whom have desired us to write of their needs, a brief sketch may not be amiss. Starting from our home May 22d, we spent the first Sabbath with our brethren at Fresno. Sabbath morning we had the privilege of speaking in the Seventh-day Adventist Church to a large and apparently appreciative audience. Our Adventist brethren have a strong society and the finest church building in the city of Fresno. At 3 P. M., we met our Seventh-day Baptist brethren at the home of brother B. D. Maxson. Our people here are few but faithful, and it is with pleasure that we enroll the most of their names with those taking an interest in our colony movement. Monday, the 27th, we start on our eastern journey. We pass by flowers, fruit or golden grain on either side, and when the shades of evening gather round us we sink to rest amidst the odors of flowers and new-mown hay, to be rudely awakened by a sensation of zero and the remembrance of the western blizzard, and when morning dawned we looked out upon mountain sides covered with snow. Alternately passing over mountain and through valley, by grease brush and cactus, we reach the land of Brigham and many wives, from which we rush into the great scenic region of the Rocky mountains, and while others are decorating the graves of fallen comrades, we, amidst sunshine, rain or snow, are passing scenery which beggars description, and when it culminates in the great royal gorge, we can say with the Queen of the South, "the half has never been told." Friday, May 31st, we arrived at Boulder to be welcomed by friends where we spent the Sabbath most pleasantly, speaking in the morning, engaging in the Communion service, conducting the Y. P. S. C. E., afternoon service and speaking of the California Field and Colony interest in the evening. To spend a Sabbath thus with a Seventh-day Church in their own church building, after months of isolation, was like water to a thirsty soul. As we looked at this neat little church (a thing of beauty) and remembered it in ruins as seen almost one year ago, we could but feel that "stick-to-it-iveness" was a great element of success. Arriving at Callhan Wednesday, June 5th, we were met with a request to preach upon the Sabbath question, an interest having already been awakened, we were informed, not by agitation, but by the consistent example of Seventh-day Baptists. Complying with this request and following the interest up by other meetings, we were glad to hear of at least three who acknowledged the truth of the Sabbath and one publicly proclaimed himself a Sabbath-keeper. Great trials await him and he needs the prayers of the people. Work, immediate work is what our cause needs in this place. Our people here almost feel to complain that help has not been sent them. We would gladly have harkened to the request to remain, but business being urgent we hastened on to Farnam. Here we visited with old-time friends, held one cottage service, thence moved on to North Loup, where we are resting by the wayside.

J. T. DAVIS.

JUNE 14th, 1895.

Popular Science.

A NEW machine has been invented for cutting diamonds and other precious stones. Heretofore but one could be cut at a time and but only one placed on the grinding lap. In this new machine the stones are held on the lap by a quadrant which is set and actuated by set screws to any angle or position required. It is stated that as many as sixty faces, on as many stones, can be cut at one time, and the adjustment of the quadrant is so accurate, that in no case could it possibly occur that a face could be overground, so as to change the angle desired in the slightest degree, even if no watchman were near. The quadrant is indexed to give as many faces or angles as desired, and to give such corresponding exactness that every one of them shall be perfect.

A GREAT improvement has been made in the turrets for battle-ships, by which they become far more efficient and less liable to be injured, also at least 100 tons of dead weight armor can be dispensed with. The invention consists in making the turret elliptical instead of circular. The former turrets are 26 feet diameter, and clothed with a 15-inch armor, while the new turret will be 19 feet in the minor diameter, the major diameter will be parallel to the line of fire; thus it will be seen that there will be seven feet less width as a target. The elliptical form around the muzzle of the guns increases the angle very much, and by increasing the armor in thickness, it is thought the turret will be well nigh invulnerable. They can be manipulated by one-third less power than the old ones. One of our new ships is to have one. Naval commanders think that no more circular ones will be constructed.

It has been demonstrated a great number of times, and in various places, that for a certain number of feet as we penetrate the crust of the earth we also find the temperature to increase one degree. This was fully verified in making the Sutro tunnel in California, also in the railroad tunnel through the Alps. It has become axiomatic that the earth receives its cold from its surface, that the ground is frozen only to a depth commensurate with the degrees of cold surrounding it. This theory, it now appears, will have to be abandoned, and scientists will have to adopt some other; for as long ago as 1828 at Yatkutsk, in Siberia, the ground was found to be frozen to what was considered an extraordinary depth, still not reaching the end of frost. In 1829 a Russian merchant thought he would solve the problem and reach the end of frost. He put the hole down about thirty feet and found the ground frozen solid and gave up the job. The Russian Academy of Sciences then took the matter in hand and went to work to reach the point where frost ceased. They worked at it, more or less, for six years, and sunk the shaft to the depth of 382 feet, then they shut down, having at that distance found the ground frozen as solid as a rock. From all this, were it not for Iceland, I think we might safely calculate that the bottom of the North pole was frozen in solid for about 140 miles.

H. H. B.

He who is most slow in making a promise is the most faithful in its performance.—*Rousseau*.

NEW YORK CITY LETTER.

Our Church services closed yesterday for the summer, only Bible study will be continued at 509 Hudson street, at 2:30 P. M., until the extreme hot weather arrives. This year has marked a new epoch in our history as a Church. Fortnightly prayer meetings have been held at the homes of different members with good attendance and spiritual meetings. Our last meeting was held at Erastina, S. I., at the home of Miss Phoebe Stillman. Ten went over in a company from New York, and with those who gathered at her home, fellow-teachers and friends, formed quite a company. We are sure that these meetings will be continued; one family has been added to our Church, Mr. and Mrs. Lindsay of Adams Centre, N. Y., and we expect next year other additions; two young men of solid worth, graduates of Alfred under the kind help of Prof. Frank Green, of Brooklyn, took the examination for a teacher's position in the Brooklyn schools; both passed them with a good prospect that immediate appointment will follow. There is plenty of room for worthy and able teachers with good salaries, and chance of advancement in this cluster of cities, if properly sought, to make our little Church a much larger one. Miss Lizzie Fisher, of Marlboro, N. J., is also to teach near us the coming year. Young people of good Sabbath principles and with the pluck out of which martyrs are made, turn your eyes in this direction. A first-class teacher can command \$850 for the first year, with more to follow.

The Pastor's acquaintance has widened somewhat during the last two months as it has fallen to his lot to conduct the music, more properly, to be the *precenter*, for the services of the People's Church held in the Academy of Music; Dr. Dixon, pastor.

When at Alfred I used to lead 500 and 600 people in song service, I thought it was quite an audience. I little thought that it would be my lot to lead 3,000 and 5,000 people in song with a cornet and piano. Much melody and praise is made to Him who loves us.

Our Mission has assumed proportions we never dreamed of, and we trust that all our friends and helpers will continue in prayer and with money to back us in our enlarged effort to do good. The necessity of a place, a home for convalescent seamen, has been impressed upon our heart and mind until the venture has been made of providing for the men who come out of the hospital a place of refuge—a home for strength gaining. The top floor of a house, containing four rooms, is to be used for this purpose. The place was formally opened June 4th, 1895, many friends assisting to make it one of the events in the Mission's history. Mr. and Mrs. Gorton, of Plainfield; Mrs. John P. Mosher, Plainfield; Mrs. Corrine Rudiger, Floral Park; Mr. Chase, of the city; Dr. Davenport, city; Mrs. Northrop, with her sweet singing with some of the boys; Mr. Bozwathie, of the St. Louis; Mr. Owyer, of the Teutonic; Mr. Armstrong, of the Umbria; Mr. J. B. Jones, of the Mission; Miss Bunn and Miss Henning accompanists. Mr. Arthur Smith gave a brief talk upon the Mission, and the Rev. S. H. Cox, People's Church, made suitable remarks. In all 100 people were present. Refreshments were served in the back yard, under a capacious awning—a present to the Mission from Captain Curtain for a summer garden—not a beer—where during the heated term the men can

gather and enjoy cool water, if not lemonade. We pray for strength to carry out our plans and the hearty continued co-operation of our friends.

Very truly,

J. G. BURDICK.

DR. PARKHURST ON EARLY MARRIAGE.

It is closely in keeping with the whole train of argument to say a word in regard to early marriages, writes the Rev. Charles H. Parkhurst, D. D., in an article on "The Safeguards of Marriage," in the July *Ladies' Home Journal*. That is the natural order of events. Divine intention seems quite distinct upon the matter. Such marriages when properly consummated are a means of personal establishment and security to the parties implicated. For a young man or a young woman to be wholesomely married is the next step to being regenerated. To be out of that condition is counter to nature, and to disregard nature subjects to all kinds of exposure. It is sometimes forgotten that nature's arrangements and intentions are in the nature of a divine ordinance, which may be of the same authoritativeness as though drafted literally and included in the Decalogue.

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.

A RUN-AWAY TRAIN.

There is a story of a boy, the fifteen-year-old son of a locomotive engineer, who had often ridden with his father and "knew the engine pooty well." Indeed the engineer had frequently let the boy "drive" on a long stretch of straight track.

One night he left "Dave" in charge of the engine on a siding, while he went to supper as usual. There came up a furious wind; and, after a little, some cars shot by without any engine. The wind had started them. Boy think quick! Down grade! The Lightning Express is to come that way.

Nobody near. No telegraph wire. The trains are headed together. There is less than an hour to catch those runaway cars and pull them out of the way. No time for hesitation! He springs to the lever, picks up steam and tears away with grade and wind and steam like a whizzing arrow.

They are miles ahead. The rushing minutes are full of sudden comprehension. He almost sees through the dark, tempestuous night. What sent him flying towards this plunge was thought of the Lightning Express. Now danger takes hold of him. What if he is just too late! The runaway train is in sight! Off steam! Now on again! Let the story teller tell the rest.

He must slow up, but do it so nicely that, when he does come up with them, there shall be the least possible shock; for here is the hardest part of the business. He has nobody to help him "couple." He must be for the once, both engineer and switchman. He had not thought what a formidable job this was until it stared him in the face.

On he flew revolving the situation in his head and adjusting his engine with the nicest care until he was upon the very heels of the runaway; then with many misgivings, slipped out of the engine house and crawled along the side of the locomotive, and down on the "cow-catcher."

Here, seizing the long coupler in one hand and holding on with the other, he stood watching with breathless interest the approaching collision. The suspense was agonizing. The situation was perilous. A gust of wind might sweep him from his place, he might be shaken off or crushed.

He was almost panic stricken. A dozen times he was at the point of turning back. To his startled ears the air seemed full of uncanny sounds—the sweep of another tornado, the rush of the "Lightning" just ahead. But he had in him the stuff which heroes are made of. The hero, remember is not he who is insensible to danger, but rather he who feels and realizes, but yet overcomes it.

The "Meteor" drew nearer and nearer the flying train. Dave had used excellent judgment in regulating its speed, for at length it came up with the rear car with scarcely a shock, so that Dave could reach over and drop in the pin.

Then clambering back into the engine-house with trembling eagerness he seized the "throt-

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

Royal Baking Powder

ABSOLUTELY PURE

tle." To his amazement the train would not stop at once. Instead of the "Meteor's" stopping the run-away, the run-away dragged the "Meteor" along in its headlong flight. Dave was horror-struck. He had thought the train would stop at once. He had not calculated what a tremendous impetus all those heavy cars had acquired.

Now, then, the tussle! The train began to slow up. It came to a standstill. Then the backward pull. Slowly they got under way; but the wind and up-grade were against them. Dave began to get anxious. "The Lightning" must be due by this time. He kept a sharp look-out behind and whistled like mad around the curves. At length he entered upon the long, straight level line of road which extended clear to Blankton. Dave breathed freer. It was the home stretch—a good ten mile run.

Hardly had he congratulated himself when far behind—but unmistakably—he heard the scream of the "Lightning's" whistle. He was going already at his top-most speed. He was making not more than thirty-five miles an hour, while the "Lightning" was coming on at the rate of sixty. With horror he heard it gaining on him; the next whistle was nearer, and at length when he had made only two thirds the distance the gleam of its head-light came shooting round a wooded curve in his rear.

Out of the very despair of the moment Dave gathered calmness. He turned his back on the pursuing train, he cast no look behind, he shut his ears to the on-coming roar; looked straight ahead, kept his eye on the track, his mind on his duty.

He is almost there—he is there, he dashes past the station-house, across the switch and down at last upon the side track.

It is all right. Jake and Jim are there. They have thrown the switch back in time; and the "Lightning" goes whizzing and shrieking past.

When Jake jumped aboard the "Meteor," his son fainted dead away in his arms.—*Wide Awake.*

MARRIAGES.

BAKER—LEWIS.—At Richburg, N. Y., June 19, 1895, by Rev. M. G. Stillman, Will E. Baker and Miss Mary M. Lewis, both of Little Genesee, N. Y.

DRAKE—McNAMIRE.—In Little Genesee, N. Y., June 18, 1895, by Eld. G. P. Kenyon, Mr. John W. Drake and Mrs. Ella McNamire, both of Sharon, Potter Co., Pa.

PENNER—CRANDALL.—At the residence of the brides' parents, Mr. and Mrs. Daniel Crandall, Tallette, N. Y., June 26, 1895, by the Rev. Clayton A. Burdick, Mr. Albert Penner and Miss Jennie C. Crandall, both of Tallette.

SEARLE—HUEY.—At the residence of the officiating clergyman, Rev. Clayton A. Burdick, Brookfield, N. Y., June 26, 1895, Mr. Clarence J. Searle, of West Edineston, and Miss Alma J. Huey, of Leonardsville, N. Y.

LAWHEAD—DAVIS.—At the parsonage, in Jackson Centre, Ohio, June 13, 1895, by Rev. W. D. Burdick, assisted by Rev. T. J. Van Horn, Mr. Jacob A. Lawhead, of Botkins, Ohio, and Miss Effie L. Davis, of Jackson Centre.

DEATHS.

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

SAUNDERS.—In Brookfield, N. Y., Monday, May 20, 1895, Anna Ruhama Saunders, aged 73 years.

Sister Saunders was one of those who, while seeing little of the world, help to brighten it. For nearly half a century she has been an invalid, and for nineteen years had been unable to walk. Yet as long as her mind was untouched she was a patient sufferer, and a true counselor. She early found her Saviour, having been baptized by Eld. Eli S. Bailey at the age of ten. For sixty-three years she had been a faithful member of the Brookfield Seventh-day Baptist Church, and she had great interest in the affairs of the denomination and loved to see it prosper. There survive her two brothers, Dr. J. M. Saunders, of Dodge Centre, Minn., and L. Artemas Saunders, of Brookfield; three sisters, Sarah E. and E. Sophia of Brookfield, and Phoebe Saunders, of Waterville, N. Y. C. A. B.

COLLINS.—In Brookfield, N. Y., June 3, 1895, Mrs. Mary Collins, in the 84th year of her age.

An almost helpless invalid for some three years, death came to release her from the pains of this life. Her entire life has been spent in the vicinity where she died, and her merits well known. She was true to her faith at all times, and died in the hope of the glory of the saints. C. A. B.

BAXTER.—In Little Genesee, N. Y., June 6, 1895, accidentally from burning, Mrs. Julia Baxter, daughter of the late Chester and Betsey Fairbanks, in her 80th year.

Mrs. Baxter was born June 12, 1815, was born the second time when about sixteen years of age and lived much in the enjoyment of religion. The funeral was in Little Genesee, June 8th.

WATROUS.—In Philadelphia, June 16, 1895, of gastritis, Florence E., daughter of Robert and Della Langworthy Watrous, aged 4 years and 10 days.

Little Florence was a lovely child, and intelligent beyond her years. For several years she, with her mother, had spent the summer months at the home of her grandfather, B. P. Langworthy, in Hope Valley, R. I. This year they were about to make their annual visit; but before leaving, the dear little one was called up to her Father in heaven. The corpse was brought to Hope Valley, and interred in the cemetery in Ashaway. The parents have the sympathy of the whole community. A. M. L.

HUNT.—George T. Hunt was born in the town of Florence, Oneida Co., N. Y., Sept. 15, 1840, and died in Verona, N. Y., June 9, 1895.

In early manhood he made a profession of religion and joined the Second Verona Church, and so continued through life. September 5, 1861, he was married to Miss Nancy G. Satterlee, and God blessed them with six children, three of whom are living to comfort and help their mother. In August, 1862, he enlisted in the 117th Regiment New York Volunteers and marched and suffered and fought for the flag. Like most of the old soldiers, his health has been failing for a long time, yet he was so patient and trustful and left a blessed benediction upon his wife and children and only sister. The whole community gathered at the funeral to do honor to the worthy man, the brave soldier and devoted Christian. L. R. S.

MAXSON.—In Jackson Centre, Ohio, June 18, 1895, Charles G. Maxson, in the 69th year of his age.

He was born in West Virginia, but came with his parents to Clarke Co., Ohio, when about 5 years old. In 1840 he joined the Jackson Centre Seventh-day Baptist Church, remaining a member till death. For several years he has lived in the home of his sister, Mrs. Wm. Simpson. About 18 months ago he received a fall, from which he never recovered, but remained nearly helpless till death. The funeral services were conducted by the pastor assisted by Rev. S. H. Babcock. W. D. B.

Literary Notes.

HARPER'S MAGAZINE.—Nine illustrations by Edwin A. Abbey for Andrew Lang's comment on *Midsummer Night's Dream*; twenty pictures of Chinese life by C. D. Weldon; six sketches of Florida cowboys by Frederic Remington; four drawings by R. Caton Woodville for Poultney Bigelow's "German Struggle

for Liberty;" eleven sketches by W. T. Smedley, illustrating short stories; and three paintings for the Joan of Arc serial by F. V. Du Mond. These are some of the pictorial attractions of the August *Harper's Magazine*. A spirit of recreation and good humor pervades the number, which is one of the most entertaining, as well as artistic, ever published.

HARPER'S WEEKLY.—A new serial story by Brander Matthews will be published in *Harper's Weekly*, beginning in the first number that will appear in July and continuing for three months. The title of this story is "His Father's Son," and the scene is laid in the city of New York, with especial emphasis upon that interesting region of New York which the events of the last twelve months have marked as the *por cordium* of prosperous America—Wall street. Illustrations for his story will be by T. D. Thulstrup.

HARPER'S BAZAR.—Rebecca Harding Davis' story, "Doctor Warrick's Daughters," beginning in *Harper's Bazar* of July 6th, will continue during the rest of the year. The scene opens in Pennsylvania after the war, but much of the action takes place in the Southwest, a part of the country with which Mrs. Davis is familiar, and which affords opportunity for much picturesque description. Full of movement, and contrasting several marked types, "Doctor Warrick's Daughters" will fascinate every reader. It is safe to predict an army of readers for so absorbing a story.

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