

THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.	
Paragraphs.....	434, 435
NEWS AND COMMENTS.	
Paragraphs.....	435
CONTRIBUTED EDITORIALS.	
Paragraphs.....	435, 436
The Third Angel's Message, Rev. 14: 9-12.....	436-437
Letter from Brussels.....	437
MISSIONS.	
Mission Critics.....	438, 439
The March of Events.....	439
WOMAN'S WORK.	
Woman's Mission and Work at Home.....	439, 440
HISTORY AND BIOGRAPHY.	
Should Our Government Restore Free Coin- age of Silver?.....	440, 441
Minutes of the Semi-Annual Meeting of the Churches of Minnesota.....	441
YOUNG PEOPLE'S WORK.	
Violent Athletic Exercises.....	442
Our Mirror—Promotion of Juniors.....	442, 443
Paragraphs.....	443
The Imperishable Law.....	443
CHILDREN'S PAGE.	
Spelling Kitten—Poetry.....	443
Treasure Found.....	443, 444
Great Young Men.....	444
Heart Beats.....	444
Small Courtesies.....	444
Social Card Playing.....	444
Tract Society—Receipts.....	444
SABBATH SCHOOL	
Lesson for July 20, 1895.—Nadab and Abihu	445
Combination of Capital and Labor.....	445
POPULAR SCIENCE.	
Paragraphs.....	446
The Cost of Our Government.....	446
SPECIAL NOTICES.....	
In Sympathy With Crime.....	447
MARRIAGES AND DEATHS.....	
LITERARY NOTES.....	447
LOCAL AGENTS.....	448
BUSINESS DIRECTORY.....	448
LIST OF PUBLICATIONS.....	448

DAYBREAK.

DEEP silence is reigning o'er moor and o'er mountain,
And nature still sleeps in the lap of repose;
But hark, there's a stir of the leaf and the foun-
tain
And consciousness thrills through the rock and the rose.

There's rumbling of wheels—King Phœbus is coming,—
The maids of the morning, with timbrel and lute,
Now dance on the mountains in raiment becoming,
The heralds of day on their fash'nable route.

The trumpeters, too, are beginning to fuggle,—
'Tis the note of a bird, the hum of a bee;
Like the twang of a string, the trill of a bugle,
The leaders are calling the grand minstrelsy.

The orchestra wakens in tree-tops and bushes,
The music now rings throughout forests and fields:
The pipe of the frog is still heard in the rushes,
With the whippoorwill's sweet and mellifluous peals.

Attention, battalions! 'Tis the word of command
From God, the Creator, Preserver of all;
His vast army stretches to where his strong hand
His signals he's fixed on the outermost wall.

Ye lords of creation, why now are ye sleeping?
Arouse ye and join with this army of song!
Like soldiers who step to the drumming and fifing,
Quick, quick into line, and be marching along.

—Lester Courtland Rogers, in *The Golden Link*.

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BABCOCK BUILDING

PLAINFIELD N. J.

Sabbath Recorder.

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THE difference between a regenerate and an unregenerate heart is as great as the difference between life and death, light and darkness, heaven and its opposite. The diamond, in essential substance, is the same as charcoal, each is chiefly carbon. But, after all, what a difference! The regenerate heart is diamond; the unregenerate, charcoal.

SPECIAL attention is called to an article in this issue from the pen of Doctor Edwin R. Maxson, of Syracuse. It is a reprint from the *American Medico-Surgical Bulletin*, and is very pertinent to our times. We urge young people and parents to give this article on "Violent Athletic Exercises" a careful reading. Heed its sound advice and save your life and health for more sensible and useful employments.

AS WILL be seen by reference to the obituary notices, our beloved brother and Evangelist on the Southern field, Rev. George W. Hills, is in deep affliction. His beloved wife and faithful Christian helper was called to her heavenly reward Sabbath morning, June 29th. Brother Hills is almost crushed by this sad providence, and needs, as he certainly will have, the sympathies and prayers of all who learn of his great affliction. May the God of all grace comfort and sustain him.

NO MORE fatal mistake can be made to one's own reputation or prospects for promotion to positions of responsibility and confidence, than to attempt to rise to such positions on the ruins of others. No one ever rested long on a foundation formed by tearing down another's good name through envy. And yet this mistake is not very uncommon. Too much ambition to rise in the world is about as blinding to the unfortunate possessor as is an inordinate love of money. Its victim, like one addicted to the opium habit, loses his good judgment, his temper, and veracity itself, and yet he cannot see these cancerous faults in himself.

IT is good to resolve, but it is better to do. From our earliest recollection we have listened to annual resolutions pledging renewed loyalty and devotion to God's cause. Sometimes these resolutions apparently commit the resolving body to some specific and definite action. But our observation does not convince us that such committal is of any material worth. Who is it at such times that resolves or pledges? What individual and sacred pledge is made? If an Association pledges a specific thing, at least every person voting for that measure is individually pledged to carry it out. To illustrate: In this week's issue of the RECORDER in the report of the Semi-Annual Meeting of the Churches of Minnesota will be found this resolution:

"Resolved, That we will give our prayers and of our means regularly and systematically as God has prospered us to the Missionary Board for the spread of the Gospel in all the world, and to the Tract Board for the spreading of Sabbath truth."

Now does that resolution mean that all those Churches will give more for the two objects named than hitherto? Does it pledge each one voting for it to give regularly and systematically to the two Boards, to be thus used? If so there will be a marked increase in giving, and glorious results from the efforts. If it does not mean just what it says, why resolve it? To give "as God has prospered us," involves some definite plan, as one-tenth of our increase. It means more than people generally are giving. We mention this particular resolution simply as an example. Such resolutions are very common, but the execution of them is rare. We would not advise to resolve less, but rather to execute more.

THE Turkish or Ottoman Government has finally made reply to the three European powers, declining to accept their proposition for changes in policy of government and future treatment of the outraged Americans. England, France and Russia are now considering the case and will probably determine upon some other course by which similar atrocities may be prevented. If the Sultan and his advisers suppose that they have an unquestioned right to perpetrate such crimes in the name of an independent government, and that other powers have no right to interfere in the interests of a common humanity, they will undoubtedly meet with a well-deserved surprise. There can be no just neutrality laws that will allow one nation to practice such inhumanities toward their own subjects without interference. If one man assaults another and attempts to take his life or do him material injury, it is the privilege and duty of all who witness the assault to do all in their power to prevent the intended wrong. It would be cowardly and criminal not to interfere. The same principle holds good between nations; hence the protest by the three powers mentioned. It is not optional with Turkey to listen to these united protests or not. At all events her declining to heed their demands will not be the end of the controversy, and it should not end short of compelling submission to just and humane reforms, and some measure of indemnity to injured parties.

WE have great respect for profound learning, and theories sustained or demolished, as the case may be, by historical and archaeological research. Our own views have undergone many changes during the last fifty years based upon additional light and evidence, representing some Scriptural doctrines and scientific theories. Still we confess that we accept new and revolutionary theories with caution, realizing that the best of scholars have been, and are always liable to be, mistaken. When oil was first found in large quantities in Oil City, Penn., some of the best geologists in the country carefully formulated their theory as to its limitations, utterly excluding much of the territory from all possibility of oil in paying quantities, which has since that time been as productive of petroleum or even exceeded that originally found in the vicinity of Oil City. Similar results have come to light in almost every

line of investigation and experiment. So when new theories and discoveries are announced with great confidence that disturb long cherished and settled convictions respecting the authenticity and reliability of the Scriptures, we advise, in Paul's language, "that ye be not soon shaken in mind or be troubled," for the profoundest human authorities are liable to err. Somewhat illustrative of this fact is the following incident narrated in *Harper's Round Table*:

There is a story going the rounds of the British press about two very distinguished archaeologists—Sir William Wilde and Dr. Donovan. It seems that these two gentlemen made an excursion to the Isles of Arran, where interesting remains of archaeological nature have been found.

They came across a little rough stone building, and both entered into a fierce argument as to the exact century of its erection. Finally each claimed a date, one giving it the sixth century, and the other a later one.

A native who had listened with gaping mouth and ears to the lengthy and learned terms used by the disputants, broke into the conversation with the remark, "Faix, you're both wrong so far as that little buildin' is concerned; it was built just two years ago by Tim Doolan for his jackass."

MANY young people are doubtless already considering the questions that naturally arise as to when, where and to what extent they will pursue studies to fit them for useful and successful labor in life. How gladly we would take all such by the hand and, from a half century of experience and observation, give some words of counsel and advice. But here we are, confined to our "sanctum," performing the daily and often nightly duties of editor, and seldom seeing the young people scattered about our denomination whom we would like to see and advise to seek an education.

There are three prominent schools now within comparatively easy reach of our people. In Salem, West Virginia, is a school that has come rapidly and with healthy growth into prominence. This school opens the way for multitudes of young men and young women in that State and vicinity to acquire useful knowledge with mental and moral training, that will render their lives vastly more useful and happy than they could otherwise be. It is gratifying to know that so many are gladly availing themselves of the opportunities thus afforded.

At Alfred is the oldest and most extensively endowed and equipped school of our people, just now emerging from its financial and other embarrassments and ready to open the coming year hopefully, and qualified to do better work than at any previous time in its history. The trustees and faculty have never been more thoroughly alive to its interests and united in advanced and progressive work than now. The Eastern, Central and Western Associations of our people are the natural sources of patronage for Alfred University.

At Milton, Wis., is a school that has earned the excellent reputation it bears throughout the great North-West as being one of the most thorough, broad-minded and practical colleges of the West. The North-Western and South-Western Associations are the natural patrons of Milton.

There are young men and young women enough among us to fill all these schools to overflowing if they would determine to avail themselves of these opportunities which are within their reach. It is very rarely that any young person of ordinary mental and

physical capacity can give a reasonable excuse for not securing a good college education. "Where there's a will there's a way." Many who are graduates of colleges, and many who are now pursuing their college courses have had to contend with just the same difficulties that stare you in the face; but they have conquered them and are the stronger for it. Try it yourselves, young people, and rich rewards will crown your efforts.

NEWS AND COMMENTS.

THE North-western University, Evanston, Ill., graduated, this year, 400. Its total enrollment was 2,413.

PRESIDENT WHITMAN, of Colby University, Maine, has accepted the presidency of Columbian University, Washington, D. C.

A VERY destructive fire occurred in San Francisco, June 27th. About three hundred families were burned out and many are homeless.

THE sentence finally pronounced in the Inspector McLaughlin case, in New York, is two years and six months imprisonment at Sing Sing.

THE graduating class of Lehigh University this year numbered 112; of Brown University, 127; Cornell, 311; Rutgers College at its 129th commencement, 35 graduates.

THE University of Minnesota had a total enrollment of students the past year of 2,171. Of these 596 were women. There were 287 persons in the graduating class.

AN expedition to find and bring back the Arctic explorer, Mr. Peary, sailed from Brooklyn week before last. They will go to North Greenland, having left St. Johns, N. F., July 1st.

PROFESSOR Thomas Henry Huxley, the great English naturalist, died at Eastbourne, Eng., June 29th. He was born May 4, 1825, and was therefore a little over seventy years of age.

THE National Convention of the Republican League recently held in Cleveland Ohio, was attended by 2,850 delegates. Very few of these representative Republicans favored "free silver."

THE Commissioner of Education, Dr. Wm. T. Harris, gives the total number of pupils in all schools in the United States in 1894 as 15,530,268, an increase over the previous year of 450,000.

THERE seems to be no doubt that greedy Russia is preparing for a bloody onslaught upon Japan, unless all the demands of the former are conceded. Both army and navy are ready for a speedy movement.

GOOD enough for America. In Waldeck, a principality of Germany, a decree has been issued forbidding the issuance of a marriage license to a habitual drunkard until there is satisfactory proof of reformation.

DR. BUCHANAN, the wife murderer, suffered the human penalty of his crime, at Sing Sing, July 1st. Every effort had been made by friends to defeat the ends of justice, but only a temporary reprieve was effected.

AFFAIRS continue unsettled and inharmoonious in the Scandinavian peninsula. King Oscar has done all in his power to bring about a peaceful sentiment, but it is feared that a resort to arms will be forced upon them.

THERE is one boycott we would recommend. Let all workmen boycott the saloons, which now in the United States receive annually \$400,000,000 of their hard earned money, and there would be no need of strikes for higher wages.

IT is said that a Professor Langley has expended \$50,000 in building a machine that will fly 1,000 feet. That is rather expensive traveling, but if 1,000 feet, why not 2,000? And then change to miles. The problem is not solved yet, but it is solving.

MAXIMO GOMEZ is the Cuban leader of the insurrectionists who seems to be forcing many victories against the Spanish soldiers. Another large body of insurgents under command of Antonio Maceo is also advancing upon towns occupied by Spanish troops.

PROBABLY there has never before been such rigid enforcement of the excise law in New York City as on the past two Sundays. The Mayor and all the police force seem determined to enforce the laws, greatly to the discomfiture of the enraged liquor sellers and toppers.

THE United States is not alone in the enormous expenditure of money for strong drink as contrasted with the small sums (comparatively) for literature and religious instruction. Great Britain spends annually \$700,000,000 for intoxicants, and \$10,000,000 on books.

THERE are increasing indications of opening hostilities between Russia and Japan. Russia is said to be exceedingly angry because of her failure in certain propositions made since the termination of the war with China. If Russia shall now force a war it will probably be of greater extent and significance than the one recently closed.

PROFESSOR MARK W. HARRINGTON, the competent head of the Weather Bureau of the Agricultural Department, Washington, D. C., has been removed by President Cleveland, to satisfy the personal dislike of Secretary of Agriculture, J. S. Morton. Professor Harrington was appointed to his office by President Harrison.

THE strife over parochial schools in Manitoba is not ended. The government of Manitoba decided to close parochial schools. The governor-general of Canada has ordered that Roman Catholic schools be restored. Manitoba refuses to obey, and the premier declares "we shall resist the re-establishment of Roman Catholic schools to the bitter end. Manitoba will never be coerced."

THERE has been a careful analysis made by Dr. James Edmunds, M. R. C. P., Medical officer of Health, London, of the nature of many so-called temperance drinks—root beers and the like. Of 425 botanic or root beers and other temperance beverages which were analyzed, more than half had over the legal two per cent of proof spirits. In nineteen of these samples there was as much or more alcohol as in the ordinary ale or porter.

THE formal opening of the Harlem Ship Canal, June 17th, was by no means as important an event to nations and to commerce in general as was that which connects the North Sea and the Baltic; still it is an enterprise of much importance to the commerce of the Hudson and East Rivers. It was celebrated with becoming ceremonies—though the work is really only about half accomplished.

How is this for prohibition? Cambridge, Mass., with a population of over 80,000, has been eight years without a saloon. The secret bars have all been rooted out, and it has long been difficult to procure intoxicating liquors in the city. During this time the valuation of the city has increased from \$59,703,000 to \$76,282,000. The 122 saloons have been converted, yes, *converted*, into stores and dwellings.

THE census for the city of Plainfield, N. J., has recently been completed, under the direction of a member of our Tract Board, Mr. J. A. Hubbard. This census shows an increase in population of over fifty per cent in the last ten years. In 1885 there were 8,913 inhabitants. In 1895, 13,629. Add to this the borough of North Plainfield, which is separated by only a small stream of water, and we have in round numbers 18,000.

THE State of Florida has placed herself on record in a very narrow-minded and unphilanthropic attitude toward the colored race. It has been enacted by the Legislature and signed by the Governor, making it a penal offense to conduct any school of any grade, public, private or parochial, "Wherein white persons and negroes shall be instructed or boarded within the same building, or taught in the same class or at the same time by the same teacher."

THE recent opening of Germany's new canal connecting the North Sea with the Baltic Sea is one of the great events of the century. The Danish peninsula is thus cut off and the dangerous passages of the Skager Rack and Kattegat channels can be avoided. This enterprise cost \$38,500,000 and is of immense value to Germany, and commerce in general. The canal is 217 feet wide at the surface, 85 feet at the bottom and 30 feet deep. The largest vessel afloat can easily pass through.

CONTRIBUTED EDITORIALS.

A GOOD deal has been said of late—and said wisely and well—in favor of loyalty to denominational interests as represented in our Tract and Missionary Boards. Yet we have been left sometimes with a vague feeling of dissatisfaction. The advantages of loyalty have been set forth plainly and effectively, but how can this loyalty be inspired in the breasts of the younger generation, upon whose shoulders the burdens are one day to rest?

Young people sometimes grow weary of hearing admonitions when they are not touched with that sacred fire, which inspires the *desire* for the thing urged. Saying, "Young man, be loyal," will not make him loyal. What will?

In every fibre of my being I love my country. None ever urged me to be loyal, that I remember. But when a boy I read the lives of Washington and Lincoln, the histories of my country, and Uncle Tom's Cabin again and again. They were on my father's table, and

I grew up in that atmosphere. I never see the flag to-day without a thrill of affection and pride.

Loyalty is something alive. It must be begotten and it must be fed. Without going into an analysis of component parts and causes, I submit that a full and frank discussion of denominational matters in our homes and periodicals is the soil in which loyalty grows.

Don't be uncharitable. Don't be caustic. Don't be a backbiter. Don't be a grumbler. Don't be a kicker. Don't be unkind. But think your own thoughts and let others know what you think. Every suggestion, every honest opinion cannot but be welcomed by those upon whose shoulders the burdens of management largely rest. The acquiescence which comes of indifference is a poor kind of harmony. Better a thousand times are sharply differing opinions which gather their very intensity from the absorbing desire to see the cause succeed.

Free and open discussion. We are not Catholics. We have no Pope whose infallibility it is a sin to doubt. We have no priests to forgive our sins and tell us what to believe. We are each and all called to be "kings and priests unto God." "Men and women in Christ Jesus." Our government is of and by the people, and our strength lies in their intelligent interest. The rank and file are worthy of the confidence of those whom they elect to represent them. The people should know what is being done and why it is being done. Being acquainted with the considerations for and against, they will be able to render intelligent opinions.

"Wire-pulling" and "log-rolling" are in bad enough odor at political caucuses. In the church of Christ they are unconstitutional—treason against the government. The drift of human affairs toward the control of cliques and rings is univesal. Enough of it is to be seen in outside circles to make one heart sick. As we love loyalty and unity, let us keep the unholy thing from our midst.

Loyalty, strong sister of consecration, what will not men do and dare in thy name? What a magic power in the home; yet how sadly lacking many a father has been in winning it. He has stood up before his growing son, and in tones stern, untouched by sympathy, said: "I am your father. Therefore you must obey me. Whatever I do, you must be loyal to me." And the boy, smarting under real or fancied injustice, and partaking of the father's masterful nature, flamed forth: "I won't." Sorrowful indeed are the pages written in many a family record where the father demanded loyalty, and only incited rebellion.

There is a boy in Illinois whose loyalty to his father is the strongest motive power of his life. The boy has never been a saint. He has had his headstrong period, his dime-novel period, and his too-big-to-go-to-Sabbath-school period. But all along his father has loved him. He has taken him into his confidence, trusted him and made a companion of him. Now the boy would suffer agony before he would betray his father's confidence, and he is growing up manly, strong and true.

Like this in some respects, perhaps, should be the relation between officers and people, leaders and laymen. That relation should be marked by mutual confidence, frankness

and affection. "The greatest of these is charity." "Speaking the truth in love," let us say nothing until we *can* be kind, if we hold our tongues forever. Resting upon a basic trust in one another, and a common love for our common cause, we "can do all things through Christ that strengtheneth us."

THE THIRD ANGEL'S MESSAGE, REV. 14: 9-12.

BY REV. H. H. HINMAN.

The messages of the three angels, as recorded in this chapter, seem to be three consecutive offers of mercy to a sinful world, the last being coupled with terrible denunciations of those that "worship the beast and his image and receive his mark in their forehead and in their hands." In order to comprehend the true meaning of this message and its relation to us, we need to inquire what is represented by the symbolism of the 13th, 14th, 17th, and 18th chapters of this wonderful book. Much has been written on this topic, but it will repay further study. These symbolic representations are "the beast," the two-horned beast," the "image of the beast" and the scarlet woman who is also called "Mystery, Babylon the great, mother of harlots and the abominations of the earth." Rev. 17: 5.

1. There is a general consensus of opinion among Protestant Christians that the beast here spoken of is identical with the fourth beast of Daniel (See Dan. 7: 7) and represents the Roman Empire under both Pagan and Papal rule. See also Rev. 13: 1-8, and chap. 17: 3.

2. That the ten horns constitute the divisions of the great empire which became the nations of modern Europe. They also correspond with the "ten toes" of the great image described in Dan. 2: 31-43, which toes were "part of iron and part of clay."

3. That the scarlet woman who rode on the scarlet colored beast, "who was arrayed in purple and scarlet and decked with gold and precious stones and pearls," but was "drunken with the blood of the saints and with the blood of the martyrs of Jesus," is no other than the Papal Church, her daughters representing the State Churches, which, like the mother, are living in adultery with the world. All this seems tolerably clear. Beyond this there is wide divergence. What is the "two-horned beast?" What is the "image" that he made, and which became an object of worship? What the "mark of the beast and the number of his names?" It is easier to say what they are *not* than what they *are*. It seems quite certain that "the beast" does not mean the Papal Church, though some have thought so; for she is never in the Scriptures called a beast, but always described in her proper character as an arrogant and vile woman. That "the beast" and "the woman" cannot be identical is evident from Rev. 17: 16. "And the ten horns that thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked and shall eat her flesh and shall burn her utterly with fire." This is an unfulfilled prophecy, and proves that the papacy is yet to be violently overthrown by the beast, and by his horns, and hence it cannot be identical with them. The two-horned beast *is not the United States*, for our government has never been a persecuting power, nor is it likely to be such save in the conception of those who first *beg the question*, and then conclude since our na-

tion is a "two-horned beast," it, therefore, *must* persecute even unto death those who dissent from prevalent religious opinions. Such reasoning is illogical and pernicious. "The image of the beast" is *not* a national church. For, as we have shown, the Church of Rome is *not* the beast, so no other Church, made in its likeness, can be the image of the beast. "The mark of the beast" is *not* "the religious observance of the first day of the week;" for, though this is without Scriptural authority, and a serious perversion of one of the commandments of God, yet men do not wear it as a sign on their foreheads or the right hands. Moreover, Sunday-keeping, instead of being universal, is steadily declining, and multitudes do "buy and sell" who have no such mark.

The four great beasts of Daniel's vision, as described in Dan. 7th, represented four successive empires, which bore rule over the then known world. They were *pure despotisms*. The fourth, the Roman empire, which was "dreadful and terrible and strong exceedingly, and had great iron teeth," was the last and greatest of the Satan-inspired, blasphemous, oppressive, and persecuting powers. It was subsequently divided into the kingdoms of Europe, each of which had most of the attributes of the original empire. None of these governments recognized and maintained the principles of civil and religious liberty. They exercised absolute sovereignty over the consciences of men. The single horn represented *kingly and despotic power*. After a time, another power was developed. These governments became gradually representative, and semi-republican. To the horn of autocratic, kingly government, was added the horn of popular representation, so that the beast came to have "two horns like a lamb, but (still) spoke as a dragon." Such is the condition of the governments of modern Europe. They are, as Daniel described them, "part of iron and part of miry clay"—partly strong and partly broken. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2: 41-43. This not only represents, in a general way, the condition of the governments of modern Europe, but the state in which it shall appear in the *last days*. For Daniel adds, "In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44. It seems to me that we are warranted in the following conclusions: (1) That the beast means *despotic power*, of which the old Roman empire was the type. Such power still exists in Russia and Turkey, and manifests its Satanic spirit in the persecution of the Jews, the Stundists and the Armenians. (2) The two-horned beast represents Constitutional Monarchy such as exists in Great Britain and the German empire, in which the two horns of popular and kingly power are about equally conspicuous. And since it is said of this beast, that "he doeth great signs," we ought to expect that with the rise of popular governments, there ought to be some remarkable phenomena that should seem miraculous. Such has been the outgrowth of our modern civilization, and especially during the present century. Most astounding discoveries have been made in

science and art. They are constantly appearing, and we regard them with unmingled astonishment. Some of us, had we been told of these things in our boyhood, would have said that "nothing short of a miracle can secure such results."

I will not now undertake to say what is "the image of the beast," except that it must be one of the products of modern civilization, but not an outgrowth of Christianity, since it will be essentially despotic, unchristian, and oppressive. Like the first beast, it is inspired of Satan, and demands subjection to its authority. It will have a mark and a number, and especially concern itself with those who are buyers, sellers, and laborers, "both rich and poor, free and bond."

Having thus described the attendant phenomena, we are prepared to consider the messages of the angels. The first angel had "an eternal gospel to proclaim to them that dwell on the earth, and unto every nation and tribe and tongue and people, and he said with a great voice, 'fear God and give him glory, for the hour of his judgment is come, and worship him that made the heavens and the earth and sea and the foundations of waters.'" Rev. 14: 6, 7, R. V. This message is still being proclaimed. It will not be completed till "this gospel shall be preached for a witness unto all nations." Matt. 24: 14. The second angel's message is of the fall of Babylon. "Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication." v. 8. This cannot refer to ancient Babylon, since it is subsequent to the proclamation of the gospel. It must refer to Mystic Babylon, or the corrupted church. The power of the Papacy has been felt all over the world. But the Church of Rome has *not* fallen. She was never more truly *alive* and intensely active than to-day. The two horns have hardly begun to hate her. Surely they have not made war upon her and made her desolate and eaten her flesh and burned her with fire. Her terrible overthrow, as described in Rev. 18th, has not yet transpired, and hence I infer that this *second* angel's message has *not yet sounded*. But if it is said that this fall of Babylon is simply a spiritual fall, and that this message has been proclaimed all along by spiritually-minded Protestants, I answer that this does not correspond with the symbolism of eating her flesh, and burning her with fire, nor with the illustration in Rev. 18: 21, "And a strong angel took up a stone, as it were a great millstone, and cast it into the sea, saying, thus with a mighty fall shall Babylon the great city be cast down, and shall be found no more at all." Surely nothing of this sort has taken place, so far as the Roman or any of the State Churches is concerned.

But the third angel's message is to *follow* the *second*, and if the latter has not been declared to the world, surely the *former* has not. Let us consider its import. "And another angel, a third, followed them saying, with a great voice, if any man worshipeth the beast and his image and receiveth a mark on his forehead or on his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment goeth up forever and ever; and

they have no rest day nor night, they that worship the beast and his image, and who receiveth the mark of his name. Here is the patience of the saints and of those who keep the commandments of God." Rev. 14: 9-12, R. V.

This terrible denunciation is on the incorrigibly wicked. It relates to things which are, at least, partly in the future. It is *not* the special message which we are required to proclaim. Its time has not come. What specially concerns *us*, is the message of the angel that has the "everlasting gospel to preach to every kindred and nation." This we have *not yet done*. Those who suppose their message to the world to be mainly that of the third angel, I think are mistaken. I honor their sincerity and devotion, but their error tends to uncharitableness, if not arrogance. May God help us to see *all* the truth.

OBERLIN, O., June 27, 1895.

LETTER FROM BRUSSELS.

SABBATH, June 22, 1895.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—When I wrote you from Oxford I thought that the next letter would be half across the ocean by this time, but I have been "let hitherto" and could not write.

After leaving the hoary old university town, it was my lot to chance upon two or three interesting spots, the cathedral at Worcester where King John is buried, and an old abbey in Tewkesbury where every foot of the ground is of some peculiar interest. Of these and other things I cannot write. My journey last week was toward one objective point, Milford Haven, in the west of Wales, where lives Deacon Molyneux, of the Mill Yard Church. On the way it was that these places fell in my path.

But one place near Tewkesbury must be described, and that is the little Seventh-day Baptist Chapel at Natton, a little hamlet three miles or so from Tewkesbury. This building is, I suppose, the only building now standing which was distinctly a Seventh-day Baptist Chapel. It adjoins a farm-house, so that both are really one building. It is of brick and wood, and has a thatched roof like the farm-house. It contains (though very small) a high pulpit, a table, and *sedilium* for the "clerk," a fireplace and a gallery. There are but three or four seats below, and the gallery is above one-half of these—a curious place. The lady who owns the farm—and she would like to have the chapel, too, for it is right in her road, and she has to give right of way to the worshipers—took me around, and showed me the graveyard. Names in it were not names common to Seventh-day Baptists in America. One grave is of a man named Fincher, and bears this below the name and date:

"Mark, Reader, well the perfect man of God,
And tread the path this upright Fincher trod."

The Sabbath before I was there, a service was held in the Natton Chapel, conducted by a Wesleyan minister, at which two old ladies were present.

Milford Haven, away at the western part of the island, was once the naval port of Great Britain. It is a fine harbor, but is now simply a fishing village. Lord Nelson's name is the most prominent one there. Here he used to come in the old days of naval glory, and here lived Lady Hamilton, with whom his name was often connected.

I attended the Salvation Army meeting

here, held for the fishermen and others. The enjoyment of the hour spent there was great. The captain-sister asked me to speak, which I was glad to do. The work done by these loyal girls, who, like their Master, go about doing good, is most commendable. Alone and unattended, this brave girl holds meetings night after night, among rough men, and moves unharmed, receiving such aid as those give her in God's name who appreciate what she does.

I returned to London and spent, one week ago, my last Sabbath with the Mill Yard Church. There were about the usual number present, and after the sermon was held a conference meeting, which was helpful to us all. The little company parted with a determination to be true to Jesus to the end. May God help them and us all to do it!

This week I spent some days in Paris, and am resting here quietly to-day. I thought that it would be no sin to write you this afternoon, for I would talk to you if I were with you. I go this evening to dine with Mme. Becquet, a dear friend of the family of Dr. Jones, and related to the family of the late Dr. Black, who lives in the northern part of Brussels. That will seem like a touch of the old Mill Yard Church, even here in Belgium.

Of the beauties of this little "Paris" I can hardly speak, and of Paris itself one could write volumes. The buildings here are ancient and remarkably graceful and attractive. The architecture is as delicate as the lace which one sees here on every hand. The *Hotel de Ville*—or Town Hall—is an entrancing piece of delicate Gothic architecture, and I suppose in it or some other building was heard the "sound of revelry by night," when "Belgium's capital had gathered there her beauty and her chivalry," the evening before the battle of Waterloo. The *Palais de Justice*—or Court House—I have heard, not only here, but in Paris and in London, is the finest building in all Europe, and I can well believe it.

To-morrow I advance to Antwerp, and Monday I hope to meet Bro. Velthuysen at Rotterdam, and, after visiting Bro. Bakker, spend some time at Haarlem.

Seventh-day Baptists would notice—perhaps more than others—the Belgian postage stamps. They have a piece attached with the legend, "Not to be delivered on Sunday." You may use the stamp complete or tear this off. In the former case it will lie in the receiving office over Sunday; in the latter case it will be delivered.

One thing I will say a word about, and that is, that one evening in Paris, when I was trying to find a street upon which I desired to proceed, I looked up and saw in large letters the words, "C^{ie} Babcock & Wilcox." It cheered me up so that I walked twice as briskly, and easily found my way. If I hadn't had my mind diverted by that apparition, I might have been so discouraged as to turn back the way I came. Many a time in my wanderings have I brought to my mind things our dear Bro. Babcock said to me years ago. Truly we know not what the influence of a name or a life may be! Let us all try to be helpful, and maybe our name even may cheer some traveler on life's hard and uncertain pathway.

Faithfully yours,

WILLIAM C. DALAND.

THE purposes of the Almighty are perfect and must prevail, though we erring mortals may fail accurately to perceive them in advance.

Missions.

MISSION CRITICS.

BY REV. J. H. DEFOREST, D. D., SENDAI, JAPAN.

We live in an age of criticism. Nothing escapes. If the Bible and the Church have had for ages the most severe and searching criticism, we must expect that everything related to Christianity, especially the mission movement that is now world-wide, will come in for its full share. The mission cause has its lower critics, who sometimes are so low that they cannot by any possibility see the truth or speak it. They know nothing good of mission methods, or of mission results, or of missionaries. Some of these critics are even church members, who, while trotting around the globe, went through the anti-missionary belt and caught its spirit, and hastily accepted its ignorant and hostile verdict as correct. There are higher critics also who know well both the anti-missionary criticisms and the varied work of the missionaries. They have studied more or less mission methods and know that modern missions have not gained their present high place without mistakes and experiments and waste. Thus in the evolution of missions there is coming from the press a growing literature on the great problem the church has loyally set herself to solve—the evangelization of the whole non-Christian world.

Criticisms of missions appear in such books as Hearn's "Glimpses of Unfamiliar Japan" and in Curzon's "Problems of the Far East." Our leading magazines are now open to the discussion of this question, and one marked feature of this criticism is that the English-speaking natives of India, China, and Japan have in many cases entered the lists; and not only missionaries, but Western men who have lived long in the East as merchants or officials come forward with their replies. It is an entirely new sign when learned Asiatics, some of them still clinging to their native faiths, others sympathizers with Christianity or open advocates of it, begin to write on missions in our periodicals and venture to criticize our methods and the men and women engaged in the field. It is a sign of the times indicative of the general interest in missions when *The Missionary Review* publishes such a paper as President Kozaki sends it on "The Missionary Problem; from the Standpoint of a Japanese Christian." Nothing proves more clearly that every day people—business men, professional men—recognize that missions "have come to stay" than such editorials as *The Nation*, on May 16th has, on "Embarrassed Foreign Missions," which was called out by Dr. N. G. Clark's recent paper in *The Outlook*. When books descriptive of the peoples of Asia and Africa give ample space to the question of missions, when magazines are freely open to its discussion, and when the daily newspapers accept reports or criticisms and contain editorials on the same, even though much that is written is decidedly against mission methods, it is evident that the one outside work the followers of Christ are trying to do is engaging the thoughtful attention of a larger body of people than ever before.

Moreover, there is no reason why adverse criticism should not have excellent results in widening and deepening the faith of the churches in missions, just as criticism of the Bible has resulted in a far richer knowledge of

the times and persons concerned, and has led to the publication of "The Life of Christ" by scores of writers, where before there was no attempt to present in such way his most marvelous biography. Read Curzon's chapter on "China and the Powers," in which he sets forth the *pros* and *cons* of the missionary problem in China. Here is a statesman, a Christian, who uses to the best of his ability, as he thinks, his opportunities to ascertain all that can be said in favor of and against the work of missionaries in China. This chapter would be a revelation to many pastors and would unfold a new world of thought and research to one who reads such things for the first time. Then the reader, in order to verify or to get larger and original information on controverted points, might put himself in correspondence with some missionary or with the secretaries of his Board, and could learn in this way more of that great people, more of the actual difficulties of mission work, more of the scientific methods Dr. Lawrence so well treats in his "Modern Missions in the East" than in any other way I could recommend. Then he would see the significance of that long dispatch from Peking just received at the Department of State in Washington, describing the work of Christian missionaries in China, in which Minister Denby says: "I think no one can controvert the fact that the Chinese are enormously benefited by the labors of the missionaries. . . . In my opinion they do nothing but good," etc. And if the reader should go on to inquire why the missionary movement in China "compels the attention of the British Foreign Office," as Curzon affirms, and why it does not compel any such attention in Japan, he would be on the track of learning facts that would throw new light upon this great department of Christian work, and would fit him to be an authority on some grave questions to which he may now be an entire stranger.

Heretofore criticisms of missions have been limited to a chapter in some book or brief articles in periodicals. Recently a whole book of 300 pages of fine type has been devoted to this one subject—Modern Missions—by Robert Needham Cust, LL.D. Whatever we may think of his egotism or of his blunt, outspoken, and denunciatory criticisms of missionary societies and missionaries, we have here the convictions of one who for a long lifetime has been an ardent friend and advocate of missions, who believes in them, contributes to them, works personally for them. There are whole pages and sections that taken alone would lead one to regard the writer as an open enemy to the great work, and then we come upon other pages and sections showing the deepest desire for the largest possible success of missions. Dr. Cust claims to have gained the right to criticize by his protracted study of Indian and Turkish missions on the fields; by the study of mission reports in five European languages; by what he says of himself, thus: "I have been for the last fifteen years constantly on deputations at my own charges in every part of England and in Dublin for different societies. I cannot imagine any employment more dear to the heart than speaking for a missionary society or for the Bible Society"; and by his signing himself as "Member of Committee of Missionary Conference of Church of England of 1894," and "Lay Secretary of Board of Missions of the Province of Canterbury." Bringing an ex-

perience of fifty years this aged Englishman bluntly declares his purpose thus: "My main, my single desire in these pages is to point out whatever appears to me entirely wrong or defective in the methods in vogue, and suggest some improvement."

Even with such a sweeping purpose one wonders what missionaries he has come in contact with that he should say, "No class and no individuals have such a narrow view of human affairs as the missionary." Yet it pays to know the book. Missionaries will totally disagree with the author in many respects, but his earnest desire that missionaries should have the most perfect use of the language in which they work, and should be thoroughly sympathetic with the good they may find in the customs and ideals of the natives, will command respect everywhere.

We cannot give any full review of this severe book. But if the author is unfair and ungentlemanly in some parts, we can rejoice in such a sentence as this, than which there could be no sweeter praise given to the workers on the field: "Prayer and praise to the Lord of heaven and earth and reading and teaching of the Word of God are heard at every hour of the day in all the chief languages of the world, in every part of the world accessible to the Anglo-Saxon, by every race of mankind, black, brown, yellow, red, or white, under the leadership of English-speaking missionaries." It is this class of men who surpass all others in the narrowness of their view of human affairs that is thus leading the people of every race!

Hostile and irrational criticisms may shake the faith of some who are superficially interested in missions or of those who are glad to get an excuse for declining to aid. But in the long run they bring out defenders of missions whose generous testimony would otherwise never have appeared. It is worth much to the 600 missionaries in Japan and to their supporters in England, France, and the United States to have so able a paper as *The Japan Mail* contain a communication from one of the business men of Yokohama with language like this: "In the missionary force here or anywhere else men of every shade of opinion or quality can evidently be found. That there are men who have entered the field from some secondary or worldly motives may be true, though I myself have not met any such. But pray show me a human enterprise of such large magnitude that is completely free from every spot or wrinkle. Indeed, if missionary work is contrasted with others, it appears to be the ideal of all economy, honesty, and effectiveness. And in the missionary ranks can be found men who for self-sacrifice, for self-devotion to duty, and for godliness of life reflect honor not only upon the whole of Christendom, but upon the human race at large—men whose labor is entitled to the sympathy of every cultivated man that is in earnest concerning the real progress of the human family."

The critical literature of missions is increasing. The philosophy of missions, the evolution of missions, the separate study of the five great departments of modern missions and their mutual relations, the relation of missions to the governments under which they exist, the comity of missions, the varied motives that lead Christians to sustain and to gladly increase this work, are subjects that are receiving the critical thoughts of many

who fully believe in the science of missions. And out of it all will come the missions of the twentieth century with methods adapted to the new knowledge of the non-Christian world, but we trust with not one iota less of the zeal and self-sacrifice and living faith of our fathers, who laid the foundations.—*The Missionary Herald*.

THE MARCH OF EVENTS.

Of course, the main interest of the past month has centered about the issue of the Japan-China War and the new treaty, etc., with the prospective effect on Korea and the other nations in this triad.

It is now reported that Japan yields to the demand of European powers, and abandons her claim to the Liau-Tong peninsula, including Port Arthur. A despatch from Berlin (May 6th) likewise states that Russia invites Germany and France to unite in guaranteeing the regular payment of the Chinese war debt.

At one time there seemed to be a certainty of open rupture between Japan and Russia and France unless this claim were abandoned. It was publicly affirmed that Japan's insistence upon the Shimonoseki treaty would lead Russia to declare war; and Russian ships were leaving Japanese ports for Vladivostock.

If the war is thus brought to a close, and another and perhaps more serious conflict on a more colossal scale prevented, we have cause for devout gratitude; but even more grateful will intelligent Christians be if the treaties awaiting ratification shall be put into full operation.

Korea, for instance, seems on the way to a peaceful revolution and reconstruction. Japan began this war ostensibly to rid her neighbor of the galling yoke of Chinese supremacy. In face of all the difficulties encountered in the ignorance and apathy of the stolid Koreans, and their passive submission to official classes that know no principle of right but the law of might; and in face of the inevitable disorder and general disintegration which a state of war has brought about, with an impoverished and half-famished people, "Count Inouye, the energetic and statesmanlike representative of Japan in Korea, has accomplished something toward the solution of the intricate problems which confront him; and though no great improvement will be possible until Japan can free enough of her army to thoroughly occupy the kingdom, some important measures of reform have been decreed. Among these are the equality of all persons before the law, the abolition of slavery, freedom of petition to the council of state, the abolition of the old Chinese system of literary examinations for office, payment of taxes in money instead of in kind, and the reorganization of the finances. Still further measures have been promised by the king, notably taxation by fixed laws, the regulation of the expenditures of government by receipts, the education each year in foreign schools of a certain number of Korean students, punishment of crime under a carefully prepared criminal code, and the appointment of officials from different classes of society.

The chief difficulty at present in executing any reforms is the reluctance of the people to move in anything and the lack of revenues; but it is hoped that, in a few months, the latter at least may be overcome by a Japanese or other foreign loan, and Korea be given a fair start on the road of progress and enlarged intercourse with the rest of the world."

—*The Missionary Review*.

Woman's Work.

WOMAN'S MISSION AND WORK AT HOME.

BY MISS ESTELLA WILSON, EAGLE LAKE, TEXAS.
Read before the South-Western Association, at the Woman's Hour at its meeting with Providence Church at Tyrone, Mo., October 12, 1894.

I suppose we have all read "Woman's Mission and Work for the Women in China," written by our loved missionary, Mrs. Sarah G. Davis. Her words ought to inspire the heart of every reader with a more earnest zeal and a greater desire to be instrumental in effecting the rescue of our unfortunate and benighted sisters in the land of Sinim. Let us hear again her forcible words in which she expresses her idea of woman's true mission. "In this advanced age of civilization and Christian culture, it needs no argument to prove that woman has a high and sacred mission in the world; a mission fraught with some of the weightiest responsibilities ever afforded to human effort. The position she occupies in the development of the race, in some respects transcends that of her stronger companion.

She stands at the fountain head of mighty streams of influence, that flow on and ever on, giving character to humanity and culminating in its weal or woe."

Oh Christian women of our civilized land, let us not labor under the impression that woman has no career before her, but rather as united daughters of God, let us exert every influence and put forth every effort to alleviate the sufferings of our poor deluded sisters in all heathen lands and strive to raise them from the darkness of sin and despair into the marvelous light of the wonderful love and saving power of the only true and living God.

Let us earnestly ask the Father for strength to send, if we cannot bear, the gospel light to these poor sin-sick souls whose lives are that of one walking in a nightmare of doubt and uncertainty, burned up with the fever of hopeless aspiration, and finding neither health in the atmospheres, nor help from man nor God.

How true and yet how strange it is that from time immemorial a great portion of the human race has been proscribed; that woman, so essential to its perpetuity, has been burdened with civil, and I may say religious, disabilities and degraded by social customs. But by way of contrast let us turn to the Bible. What is its idea of woman? Her creation is as honorable as that of man. She was made to be his companion. In the ten commandments the Lord demands equality: "Honor thy father and thy mother."

Christ recognized woman among his followers. He made companions of them. He treated them with tenderness. He sent a woman on the most important mission ever committed to a human being—to proclaim his triumphal resurrection. Let every woman remember that it is the religion of Jesus Christ which has sanctified her person and exalted her sex. And where is there a work more urgent, more commendable in the sight of him who has done so much to exonerate her from the chains of degradation and despair, in which she can better show her gratitude and devotion, than that of bearing the precious gospel light to her deluded sisters in the dark heathen lands and striving through the grace of him who hath said, "My grace is sufficient for thee, my strength is made perfect in weakness," to raise the fallen men and women of our own Christian land from all that is mean and low? For is not our grand Republic, the

home of the oppressed—our land of civilization and Christian culture—lying in moral darkness and disorder? Do we not realize the sad truth that the great enemy of man, Satan, with all his wily temptations has taken up his abode among us?

Has he not disturbed all the moralelements of the whole world by the disruptive force of his instigations, everywhere upheaved and broken the even strata of social order and virtue; and submerged the precepts of the Divine Law beneath the turbid waters of ignorance and superstition?

Placing himself between God and man like the impervious clouds of ancient chaos, is he not direfully seeking to becloud all correct knowledge of the true and living God in the corrupt exhalations of idolatry and lust?

He has thrown his dark and hellish shadow athwart the whole globe, and the gloom of his presence has fallen like the pall of death over all human hope.

What serious mind can indulge in these reflections without being awakened with profound emotions to the fact that woman constitutes a very important factor in breaking these bonds of Satan, which have so long debased mankind? Yes woman has a wonderful and glorious career before her. Then as acknowledged helpers in this great work, let us with more earnest endeavor strive to raise our unfortunate brother and sisterhood out of the degradation into which sin has plunged them. But how can we reach them? By a more consecrated work in the one great cause, that of our Master, and a clearer knowledge of our need of the Saviour and the worthlessness of self. Madison C. Peters says, "To youthful women we must look for a leader in the cause of morality and religion. The girls of to-day are greatly instrumental in giving a beautiful complexion to the society of tomorrow. Woman's power is not equal to its need. The world is a grand Pandora's box of wickedness, a far-spread scene of selfishness and sensualism, in which woman herself acts a conspicuous part. Why do not the women of to-day exercise that same moral sway over their male associates that our fathers tell us our mothers did over them? Because they do not possess sufficient force of character. Their moral wills are not resolute. Their influence is not armed with executive power. They would not have a drunkard for a husband, but they will drink a glass of wine with a young man in our fashionable restaurants or hotels, on the way home from the theatre. They would not take the name of God in vain, but they love the society of men who swear like troopers out of their presence."

This is the virtue of too many women. We need women who will regard their convictions as solemn resolves to be true to God and duty, come what may. Let us study well this beautiful lesson here taught, and regard no work for the Master too great, for does he not say, "As thy days, thy strength shall be?" Neither should we despise little things. Life is made up of little things. "The little things in the aggregate make up whatever is great. If we make the little events of life beautiful and good, then will the whole life be full of beauty and goodness."

O mothers and sisters who stand to-day as representatives of the cause of Christ, let us be up and doing while yet it is day—with the assurance that our "labor is not in vain in the Lord"—for the night soon cometh when

no man can work. Perhaps the mothers of our land might draw a lesson even from the mothers in China, of whom Sister Davis tells us.

Let us listen with close attention to her own words. "The strong hold of heathenism is in the motherhood of China. In the mother-heart is found the secret power of heathenism, and in the fires of her ardent devotions are forged the chains that bind China so securely to its idolatrous worship. Mark her influence, how it encircles itself around the children of her maternal care. See how she seizes upon every opportunity to inculcate her heathen faith into the mind of her child, how she talks of the powers of the gods she worships, with what device she leads her sons and daughters to believe in the vagaries of her heathen worship, and how adroitly she introduces them to the frightful images enshrined in the temples." O that every Christian mother would exert such an influence over her children, to instil in their minds, while they are young and their hearts are susceptible to the love of God, their great need of the Saviour, and the Saviour's great need of them, that as they grow older they will have these precious lessons taught in childhood for their minds to feed on and the blessed influence of the home-life to guard them against the ball-room, the play-house, the saloon, the billiard-table, the horse-race, the card-table and bad company; for these are not on the Christian's pathway. These are the devil's side-shows, his allurement to piety and zeal, his deadly charms to holiness and activity.

O mothers, with fear and trembling do all in your power to preserve the precious jewels God has committed to your care, from Satan's deadly power. "O my friends," says Talmage, "this is no time for inertia, when all the forces of darkness seem to be in full blast, when steam printing presses are publishing infidel tracts, when express railroad trains are carrying messengers of sin, when fast clippers are laden with opium and rum, when the night air of our cities is polluted with the laughter that breaks up from the ten thousand saloons of dissipation and abandonment! The fires of the second death are already kindled in the cheeks of some who only a little while ago were incorrupt. Oh, never since the curse fell upon the earth has there been a time when it was such an unwise, such a cruel, such an awful thing for the church to sleep! The great audiences are not gathered in the Christian temples; and the great audiences are gathered in the temples of sin—tears of unutterable woe, their baptism; the flood of crushed hearts, the awful wine of their sacrament; blasphemies, their litany; and the groans of the lost world, the organ-dirge of their worship."

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling—
To be living is sublime.
Oh, let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!"

CERTAINLY OUR great united Commonwealth is the child of Christianity; it may with equal truth be asserted that modern civilization sprung into life with our religion, and faith in its principles is the life-boat on which humanity has at divers times escaped the most threatening perils.—George Bancroft.

History and Biography.

SHOULD OUR GOVERNMENT RESTORE FREE COINAGE OF SILVER?*

(Concluded.)

BIMETALLISM AND FREE COINAGE OF SILVER.

6. It is stoutly claimed that, if our country would coin silver as freely as it does gold, continuing the existing ratio of sixteen times as many grains of silver as the grains of gold in a dollar, it could, by the mere act of the government, restore exact equivalence between the intrinsic value of the two coins. Then the metal in a silver dollar would be made to be worth in market just the same as the metal in a gold dollar, instead of being quoted as worth only about half as much. The reasoning is something like this: The government by the redemption of the silver dollar with the gold dollar, makes the face or nominal value of the silver equal to that of the gold, even when it withholds free coinage from the silver. But there is in reality, not by a decree of the government, an equivalence between the intrinsic and the face value of the gold, while the intrinsic value of the silver is now about one-half its face value. Law cannot possibly confer intrinsic value on either gold or silver any more than it can on wheat or corn. Its power ceases when it has fixed the face value of coins or paper, and given them the function of legal tender. About one-half the face value of the silver dollar is guaranteed by the intrinsic value of the silver in the coin; and that of nearly the other half is borrowed, when in circulation, from gold by the gracious act of the government. Clearly the establishment of the face value is not creating the intrinsic; so the government, by restoring free coinage to silver, could not make silver coins equal in intrinsic value to the gold coins of the same denomination. If that is effected, it must be in compliance with the law of supply and demand.

7. The theory is generally held that the rate of wages per day, the prices of commodities, and the intrinsic value of silver have all declined together in the same ratio since 1873. Therefore, the silver dollar has since been the real practical measure of commercial values in this country, although the gold dollar was then established as the sole legal unit of measure. Therefore, also the decrease in wages and in the prices of articles bought and sold, is due to this depreciation in the value of silver, caused by the suspension of its free coinage. If such a fact has existed, then the silver dollar should, in law as well as in practice, supplant the gold dollar, and be recognized as the exclusive measure. But for this theory there is no basis whatever. The report of the Investigating Committee of the United States Senate in 1893 shows conclusively that a day's wages in this country had increased in the previous twenty years, that the prices of some articles had also increased, and those of others had decreased. The reduction in wages and in these prices should have been uniform as applied to labor and all commodities, if the position taken is correct. If a yard be changed from thirty-six inches to twenty-five, the length of all goods for clothing, for instance, must be determined by the new and shortened yard. But the decline in the prices of all articles up to the present year is found to have been only eight per cent on an average,

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

while the depreciation in the intrinsic value of silver has been about fifty per cent. Some other causes, besides the refusal to retain the silver dollar as a unit of measure, must be sought to account for this loss of value in the silver.

8. Let us examine another erroneous theory. It is asserted that all prices and all commodities are fixed and regulated, as well as all values are measured, by the amount of ultimate redemption money in circulation. Gold is, and has been for many years in our country, the only currency which has this power. Now, if our silver was restored to the same use which gold has, our money of redemption at once would, of course, be nearly doubled; and this would necessarily increase all prices and all values at the same rate. The absurdity of such a view can be seen by noticing two facts: First, we had no silver currency in 1873; and second, prices and values on the whole have declined since that year, while the amount of our gold, as redemption money, has increased more than five times. On the position taken, this increase of gold should have at least quintupled all our prices and values. Besides, all our actual currency is now three times greater than our gold, and for legal-tender purposes it is practically as good as gold; and yet this vast volume of money in circulation is not aiding, and has not aided, our redemption gold to raise actual prices and values to any appreciable extent.

9. The claim is pushed to the front, that free coinage, banishing the gold dollars and bringing into business the sole use of the silver ones worth each about fifty cents, would double the wages of the laboring man, as well as the value of all property. Here, again, is confusion of thought. A simpleton can understand that in selling his ten bushels of apples, he can get twice as many half dollars as whole ones for them; but in buying a common coat, he will have to hand out twice as many of the first coins as of the second. In these transactions he has gained nothing by doubling his silver pieces of half value. This proposition suggests the financial problem sometimes given to children to solve, "Are not a hundred cents worth more than one dollar?" Seriously, how can two dollars of silver, each with the intrinsic value of fifty cents, be better wages than one dollar with the value of one hundred cents? The earnings of the laborer any more than the value of property, cannot be increased in this way.

10. The idea is advanced that the exclusive coinage of silver will raise the market value of it until it finally reaches the market value of gold. Then why have the cheap dollars in paying wages? Will not gold dollars be as good as silver ones of equivalent value? But is not such an expectation delusive? Since silver is a commodity, would not the inflation of the currency by an immense coinage of silver under such an operation, depress its market value by stimulating its production and by gradually diminishing the demand for it to be coined? Would not the price of silver in a dollar constantly decline until it becomes nearly the same as the cost of producing the silver, which was, in the last census year, according to the report of the government, on an average in the mining States of this country, only forty-three cents for the silver in a dollar?

Still there is another question connected

with this subject of rewarding labor with cheap money. It is the uniform experience of the world, that the wages of a workingman never increase proportionately to the rise in the cost of the commodities he must buy. Even if the free coinage of silver should stimulate trade for a time, and really enhance the products of our farms and shops, he must suffer irreparable loss as a consequence in the end. Stability of prices ensures the best wages.

11. It is a wild project of very many silverites, that, without waiting for the action of the European governments in respect to an international agreement as to free coinage and the selection of a fixed ratio between the metals in the gold and silver coins, our country should proceed at once to the unlimited issue of silver with the present number of grains in its coins, and thus make silver the primary, redemption, and debt-paying money in our government. The purpose is to force other nations, as well as our people, to accept it as legal tender at its face value, instead of gold, in the purchase of their commodities. A boastful American sometimes thinks there is no limit to the prowess of his government, or to the acquisitions of his countrymen; but sober reflection might soon convince him that possibly he may be slightly in error. Perhaps, to him the gentle hint contained in the instruction of the scientist may seem invidious, "Before you bottle the will-o'-the-wisp, you must first catch it." No doubt, such facts as these, he regards as impertinent. Most countries of Europe have thoroughly tried, even in the present century, to maintain such silver basis, and were not overwhelmingly successful in the experiment. Notably among them, are the Netherlands, Germany and France.

12. Some authorities say, if these foreign nations will not accept our silver in trade, we can refuse to buy their commodities, and thus build up new industries among ourselves and strengthen old ones; and so furnish ourselves with all such or similar commodities as we need. Would not our people become somewhat lonesome after a while in maintaining such an isolated house-keeping? Why not go to the full extreme, and teach other countries the wholesome lesson of living wholly within themselves? Then they would not trouble us by seeking our trade. This could be more easily done by adopting the semi-civilized standard currency, as the iron coins of Sparta, or the square, ponderous copper pieces stamped in different denominations and circulated by the old Scandinavian government.

13. It is the avowed aim of many who support free coinage, to cause the silver dollar, even at its present market value, to take the place legally of the gold dollar, in discharging the money obligations which they have made by borrowing gold or its equivalent, or by purchasing articles rated at gold prices. The sheer knavery of trying to pay one's debts with only half the money he promised to pay when he contracted those debts, is so atrocious that it need not be discussed, only stated. If any leaders of the people wish to consign their names to utter infamy, they now have a chance to meet such doom by successfully putting into execution a scheme of this nature.

14. The climax in the demands of the ex-

treme supporters of the unlimited coinage of silver, is reached in the astounding proposition, which may be enunciated as follows: Admit that the silver dollar under such a coinage in the United States will be cheap, then reduce the number of grains in a gold dollar until it becomes equivalent to the silver. This means the destruction of the present gold standard of prices as applied to our country, the substitution of the fluctuating silver standard in its place, and then the attempt to keep the two coins at equivalence in their intrinsic value. The audacity of the project simply staggers the mind. How soon would we become weary and exhausted in the rainbow chase to preserve this equivalence by the frequent re-adjustment of the amount of the metals in these coins? Did not a French king make such changes about a score of times during his reign, and fail each time? Have any people ever really succeeded in such an undertaking? Is there a better assurance of success when silver is the only basis? Fortunately, the history of silver as such a measure leaves no ground for conjecture. The result is ultimately disastrous to the country adopting the silver.

Appalling ruin would, on account of the introduction of this measure, also be visited upon the business of the whole people, except those connected with silver mining; and it is not sure that they, at last, would be exempt. Untold financial disturbances and loss of confidence would follow under the consequent reductions that would occur in all prices, in the rated value of property, in all salaries and wages, in the payments of old debts, in the volume of the purchases among ourselves and from other people, in the sales of our products to foreigners, and in the ability to maintain our present admirable credit system. The losses in wealth caused by a great war would be slight in comparison.

We have just received word before going to press of the safe arrival of Brother Daland on the steamer "Paris." We may look for one more letter from him summing up his sojourn in Europe.

MINUTES OF THE SEMI-ANNUAL MEETING OF THE CHURCHES OF MINNESOTA.

The Semi-annual Meeting of the Seventh-day Baptist Churches of Minnesota convened with the Church at New Auburn, May 31st, and June 1st and 2d, 1895. Rev. A. G. Crofoot preached the introductory sermon. Text, Psa. 90: 17: "And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it."

Dea. E. A. Sandford was elected Moderator, D. T. Rounsville, Secretary.

Mr. Henry Baily, Mrs. Richey and R. H. Babcock were appointed committee on arrangement of services.

Letter was read from the Dodge Centre Church. Verbal report of the New Auburn Church by the Clerk. Committee on arrangement for this meeting reported as carried out. Adjourned to the call of the Chairman.

Friday evening, praise service conducted by Rev. H. D. Clarke, followed by an interesting prayer and conference meeting led by Dea. E. S. Ellis.

Sabbath morning Rev. H. D. Clarke discoursed from Acts 26: 4 and 2 Tim. 3: 10.

The semi-annual collection was then taken, amounting to \$6.25, followed by communion and Sabbath-school.

Sabbath afternoon Rev. Mr. Clarke interested all present with an illustrated Temperance talk to the Juniors, followed by a Y. P. S. C. E. prayer and conference meeting, after which an Essay was read by Mrs. H. D. Clarke, written by Miss Mable Clarke.

Sabbath evening praise service conducted by Mrs. Lula Ellis, followed by sermon by Rev. H. D. Clarke. 1st John 2: 15.

First-day morning business meeting opened with prayer by Elder Crofoot. Minutes of previous meetings read and approved. The Chairman appointed Revs. Crofoot and Clarke and Dea. Coon a Committee on Resolutions. He also appointed Deas. Crosby and Ellis and Mrs. Bigelow, Committee on Arrangement for the next Semi-annual Meeting.

Voted to have the constitution and by-laws of the Semi-Annual Meeting read at the first business meeting of each Semi-Annual Meeting. Sermon by Rev. Mr. Crofoot. Text, Acts 16: 30. Followed by an Essay by Mrs. Bigelow.

First-day afternoon the Committee on Resolutions presented the following, which were adopted as a whole:

Resolved, That we regard the traffic in strong drink as licensed by the government to be a disgrace to civilization, a crime against God and humanity, and one of the greatest hindrances to the progress of the cause and kingdom of our Lord Jesus Christ.

That in connection with moral suasion and scientific temperance instruction in the schools, we believe the most effectual remedy to be prohibition by the State. To this end we believe it the duty of all Christians to continually agitate the Temperance question in all lawful ways, and to so regard the sacredness of the privileges of franchise as to use it only to elect such candidates for office as are in favor of and pledged to do all in their power to suppress this God and man-defying traffic.

Resolved, That the present unsettled condition of the religious world in regard to the interpretation and application of the moral law of God as recorded in the Ten Commandments, and the changing attitude of so many religious thinkers toward the Bible, demand of us greater consecration to Christ and loyalty to his holy precepts, and more earnest and personal labor for the salvation of men from sin and lawlessness.

Resolved, That we will give our prayers, and of our means regularly and systematically as God has prospered us, to the Missionary Board for the spread of the Gospel in all the world, and to the Tract Board for the spreading of Sabbath truth.

Resolved, That we will endeavor to promote vital piety in our homes by every possible means.

The next Semi-annual Meeting was appointed to be held with the church at Dodge Centre, beginning Sixth-day before the first Sabbath in October, 1895. Elder Ernst to preach the introductory sermon; Elder Clarke, alternate. Miss Mable Crosby, Trenton; Mrs. J. H. Houston, New Auburn; and Mr. F. B. Wells, Dodge Centre, to present essays. Rev. A. G. Crofoot delegate to the Iowa yearly meeting; Rev. H. D. Clarke, alternate.

On motion the clerks of the several churches were appointed to apportion the expense to the Iowa yearly meeting. The Clerk of the New Auburn Church to be chairman.

Sermon by Rev. H. D. Clarke, followed by an Essay written by C. L. Sweet, Alden. Subject: "The Rich Man and Lazarus."

Sunday evening a sermon on "Social Purity," by Rev. Mr. Clarke, followed by a conference meeting. A deep interest was manifested throughout the meeting.

COR. SEC.

Young People's Work

VIOLENT ATHLETIC EXERCISES.

BY EDWIN R. MAXSON, M.D., A.M., LL.D.

The word "athletics," used at present to designate wrestling, boxing, running, and other exercises, may also now, as formerly, include prize-fighting and other contests for a prize or the mastery.

Many athletic exercises were practiced by the ancient Greeks; and not a few, at the present day, are loud in their commendation of all the enumerated forms; while others are more conservative.

Whatever of ignorance may have prevailed among the ancient Greeks, influencing their conclusions as to the physical, intellectual, and moral effects of athletics as practiced by them, there appears to have been an enlightened element among them of a more conservative and consistent character.

And whatever the Greek athletics may have thought of themselves and their doings, a recent revival of the almost forgotten lore of the enlightened conservative element among them appears to reveal the fact that this element thought less of the athletes than the athletes did of themselves, and justly.

For it appears from the classics, as rendered by J. D. Butler in *The Nation*, also published in the *Sanitary Era* for January, 1895, "that no Grecian athlete ever became known for any intellectual, political, artistic, or even military ability."

And, further, it appears that "the historians, philosophers, poets, and heroes of Greece and Rome" gave "concurrent testimony to the effect that the athletes were not good for anything whatever."

"Socrates complained of their asymmetrical proportions; Euripides classed them as one of the greatest pests of Greece; Epaminondas declared that they were of no use as soldiers, and dismissed them from his army; Philopaemen, physically gifted by nature for a wrestler, refused the exercise, lest he should spoil himself as a soldier; the great physician, Galen, set his face against athletes, declaring the health of the professed athletes to be deceptive and precarious, and their strength to be of no use for any practical purpose; and the later classic writers never tired of ridiculing their vast muscle and small wit." *The Sanitary Era*.

So much, then, for the testimony of the consistent, conservative Greek savants. And while anatomy, physiology, and hygiene may not have entered very largely into their conclusions, they are not by any means to be ignored. Their conclusions evidently included the intellectual and moral, as well as physical, effects of the athletic exercises of their people. Who can say that their judgment was not just? With such a verdict, it appears a little strange that violent athletic exercises did not pass into desuetude, as so much action has ever been required of mankind which afforded all the exercise requisite for the physical, intellectual, and moral well-being of the human race.

Athletic exercises have been believed in, and practiced, more or less, down to the present time. Opinions have varied in relation to the physical, intellectual, and moral effects, as a knowledge of anatomy, physiology, and hygiene has become more general.

Prize-fighting and other kindred contests have always had, among a certain class, par-

ticipants, abettors, and admirers. Herewith may be classed, in a slightly higher scale, wrestling, boxing, racing, etc. Sometimes these contests are for a prize, and occasionally for the mere test of strength, agility, and skill in the mastery—as dueling, formerly practiced in the German universities, and cane-rushing in American colleges. Inter-collegiate contests, for a prize, or merely for the mastery, have also been practiced.

While all these exercises from prize-fighting up to the last named, have participants, abettors, and admirers, there is, and ever has been, a conservative element in every civilized community, that does not participate in, abet, or approve of such athletic exercises.

There is, apparently, at the present time, a growing sentiment among this same better class of our people that athletics in our colleges and elsewhere should not include any violent exercise such as is required in foot-ball, racing, and other kindred exercises.

This sentiment was well expressed in the recent annual report of President Eliot, of Harvard University, in which he says:

"The evils of the inter-collegiate sports continue without real redress or diminution. In particular, the game of football grows worse and worse as regards foul and violent play and the number and gravity of the injuries which the players suffer. It has become perfectly clear that the game, as now played, is unfit for college use."

The learned Harvard President further justly compares the state of mind of the spectators at "a hard-fought foot-ball match," to that of the "thongs which enjoy the prize-fight, cock-fight, or bull-fight, or which, in other centuries, delighted in the sports of the Roman arena."

President Eliot continues as follows: "The athletic sports and exercises which commend themselves to sensible teachers and parents are those that can be used moderately and steadily, and are included in walking, tennis, rowing, sailing, etc," all of which, if practiced with moderation and discretion, may be conducive to the physical, intellectual, and moral well-being of those who have no useful occupation, which affords them sufficient exercise, if not detracting from their legitimate occupations.

The learned President still further justly charges that "all those games which require intense training for short periods present a serious physical and moral danger of reaction when training stops," and concludes as follows:

"In education, therefore, it is moderate and long available exercise and sports which alone have real interest and value."

This conclusion is undoubtedly becoming more general among all those competent to judge, and who have given the subject due attention.

To Benjamin Ward Richardson, M. D., M. A., F.R.S., of London, perhaps more than any other recent writer, may be due the credit of having more fully explained the factors in the production of the worn-out, wasted, or atrophied heart; long and careful observation of London athletes leads him to condemn "undue exertion, not in a violent degree, but with long continued persistency." He charges, also, that the organic change of the heart, hypertrophy, comes from the "exercise of training for" or engaging in "the boat-race, foot-race, and other similar occupations."

He affirms, from his own personal observation, "that there is not, in all England, a trained professional athlete of the age of thirty-five, and who has been ten years at his calling, who is not disabled." He further adds that he has met in his own professional work as many as seven athletes thus brought to incapacity, before the middle term of their lives, who, by virtue of their fine organizations, might, and in all human probability would, have lived on to a vigorous old age, under a system of exercise less lawless against nature and less suicidal." And the learned doctor further states that such heart-wrecked athletes may "hold on for a time, but will soon die." (See Richardson's "Diseases of Modern Life," Part II, Chapter IV.)

My somewhat extended observation and experience correspond, in every particular, with those of the learned English expounder of life and health above quoted. I have seen at least four young men thus disabled. The cases of three terminated fatally, from heart, spinal, and renal disease, thus produced; the fourth was deranged. I have also met many others, here and elsewhere, permanently if less seriously injured by violent athletic exercises, with heart, spinal, renal, and other lesions.

Dr. Andrew MacFarlane read a paper before the Albany County Medical Society, in which he states that the urine of twenty-nine football players, examined immediately after the game, revealed a surprising quantity of albumin, casts, epithelial cells, oxalates, urates, uric-acid crystals, and in a few cases considerable blood.*

These fearful lesions of vital parts—together with broken limbs, spines, and occasional sudden deaths (two recently in this vicinity)—which appear at once, are bad enough; but they are as nothing compared with the permanent organic lesions, which, less suddenly, but just as certainly, follow the various violent athletic exercises, entailing a physical condition more intolerable than death itself, till that comes.

In the interest of humanity, and in the name of reason, shall this system of violent athletics be continued, required, or even tolerated in our colleges or elsewhere?—*American Medico-Surgical Bulletin*.

SYRACUSE, N. Y., 818 Madison St.

OUR MIRROR.

PROMOTION OF JUNIORS.

The following article was prepared by Miss Nettie E. Harrington, Superintendent of Junior Work in Wisconsin, and will answer some questions that sometimes arise among our Junior Societies. R. I. C.

This seems the best time for many societies to promote some of their older members in the Christian Endeavor Society.

Some things must be carefully considered before making any change. Is there a place in the Christian Endeavor Society for these Juniors? You say, "Of course." Not so fast, my friend. Remember these same boys and girls are active boys and girls. They want something to do. They are used to regular committee meetings. They need responsibility in order to continue their development. So I say, "Is there a place for them? Will they be put to work immediately, and in such a way as to be made to feel themselves a necessity to the Christian Endeavor Society?"

Are they ready to go? It is far different work with those who are

* *The Sanitary Era*, January, 1895.

all older than yourself, than to be with those of like age, or younger. The time when Juniors leave their society for the older one, should be a time of a long step in advance; the former was the training school, the latter has come to be in these later days the working church. In many, far too many instances, it is the only systematic working society in the church. The members are supposed to be intensely interested, thoroughly consecrated, devotedly loyal working members of their particular church, capable of planning and performing whatever work needs to be done in that church.

Now, I say, are your Juniors ready for this? Will your Christian Endeavorers receive them into the work as well as the membership of the society? Are these Juniors ready to join the church and stand firm for Christ? After having them in training, this is just what we should expect, and aim to accomplish in our Junior societies.

A superintendent recently reported that some of her Juniors had entered her society as associate members, and must so enter the Christian Endeavor, because they were now too old for the Juniors. Now that, to me, is sad. We want our Junior societies in Wisconsin to have only active members and work, work to keep them up to the standard of Christian living instead of increase in membership. One great object of our work is lost if this is not gained. To keep our boys and girls for Christ, and teach them to serve him daily in all their words and actions are our objects briefly expressed. If at the age of fifteen they still sign a card saying, "I am not willing to decide for Christ just yet," where is the gain? Oh, arise to our opportunities, if you do not gain a member, live and teach Christ to those you have, so they at least will be ready to do his bidding. But I am wandering.

If they seem to demand advance work, and the Christian Endeavor Society does not keep its present membership busy enough to keep them out of mischief, better start an intermediate society.

It is best to do this in the fall, and in our August number will appear a broadside on intermediate societies. Keep hold of Juniors, unless you are sure some one else will.

ADJOURNMENT.

Many societies wonder whether they better adjourn for July and August. If the interest in the work is sustained, no. If several Juniors are to be gone, and the work seems too dry, better adjourn at once, in rousing activity, starting in the fall with a good rallying time. This gives no one a chance to get tired of the meetings, or discouraged because things are not as lively as in winter.

Have a well-planned good-bye meeting, perhaps receiving the parents. Reports of the year's work may be given, which, with music, and, perhaps, some papers, the Juniors will serve to interest all present, and leave an impression in the mind as the crumb of cake did in the little girl's mouth—"It tastes like more, mamma."

Some contributions from Juniors have come in this month. I am sure more will come, because our Junior Societies are workers in the money line. Any money sent for State work is missionary money, and may be so reported.

And now to the Juniors, we are going to be manly boys and womanly girls this summer, aren't we?

Surely no Junior boy will be found on baseball grounds on the Sabbath. No, work against it. Have back-bone enough to show your colors. Any boy can yield to temptation, but it takes a man to say no. Then the girls are going to help at home. You know, girls, we are the home-makers of America; let's be happy faced, neatly clothed and combed home-makers. Busy-bodies, in the true sense, and not with our tongues. In the summer we all help father and mother, and thus please our ever-watchful and loving Heavenly Father. Some of you I won't see again until fall. God bless you, and make his face to shine upon you.

Will the Endeavorers who expect to attend Conference please send their names and addresses at once to the secretary of the Young People's Committee?

CORRESPONDING SECRETARIES and other persons wishing to address the secretary will please direct to Harvard, Nebraska, until further notice, thus avoiding any delay in correspondence.

THE society at Hebron, Penn., though few in number, are being assisted by the Endeavorers in home missionary work, as they are supporting a pastor this year which they have not done before in several years, and are also building a parsonage. This society believes in beginning at home to do missionary work. Are there not other societies who could do likewise?

THE IMPERISHABLE LAW.

Why has Mount Sinai become to us the very symbol of terror, so that it is with the force of a profound climax that it is set against Mount Zion, the type of all that is comforting and soothing? Heb. 12: 18-21. In reply to this we can only say that God desired to convey to Israel a profound sense of the majesty and inviolability of his law—to show them in a way they could appreciate that it was not a flexible rule, not a law to be trifled with, that its obligations were infinitely strong, and that the most tremendous penalties were involved in its violation. There was but one way in which this impression could be made effective in their present condition, and that was through the bodily senses. The thunder, the lightning, and the earthquake were object lessons to convey the truth that God's will is the sovereign, everlasting rule for his creature man. The people were, indeed, in a terrible fright; they were too agitated to combine the two manifestations that had taken place—that of grace and love and mercy in the deliverance from Egypt with over-whelming and irresistible power. Afterward God treated his people as persons whose education was farther advanced. In our time he teaches us the majesty of his law, not through the bodily senses, but by considerations addressed to the soul. He takes us to Mount Calvary, and in the death of his Son for sin shows us at once his righteousness and his love. And this twofold manifestation of divine attributes is made so simultaneously that we are not in danger, like the Israelites, of dividing the impression, of receiving only the half of it, since we see so clearly the combination of divine goodness and severity. In the person of the Son of God enduring the penalty of transgression we are taught profoundly the majesty of the law that required such a sacrifice, while we see the infinite depth of the love that made the sacrifice in our room.—From the "Heroes of Israel," by W.G. Blair, D. D.

Children's Page.

SPELLING KITTEN.

A dear little girl,
With her brain in a whirl,
Was asked the word "kitten" to spell.
"K-double i-t-
T-e-n," said she,
And thought she had done very well:
"Has kitten two I's?"
And the teacher's surprise
With mirth and patience was blent.
"My kitten has two,"
Said Marjorie Lou,
And she looked as she felt; quite content,
—Ladies' Companion.

TREASURE FOUND.

BY JOHN ERNEST M'CANN.

Once there was a little boy of the name of Johnny Lamelegs. He was a little over ten years of age at the time this story begins.

I don't know if you know where Hull Street, in Boston, is. It runs up-hill from Salem Street. From the tip-top of Hull Street you may look down to the very foot of it. Right at the bottom stands old North Church, in the belfry of which was swung the lanterns for Paul Revere to see, nearly one hundred and twenty years ago, in order to warn Paul that the British were leaving Boston, to begin the War of the Revolution at Lexington. Paul Revere, you know, stood on the Charlestown shore with his horse, waiting in the dead of night to see those lanterns, and when he saw them he mounted his horse and galloped away by the Middlesex farms, and shouted to the farmers to look out for war on ocean and on land.

Johnny Lameleg's house was just opposite to the old Copp's Hill burying ground, in which so many historical men and women are sleeping, and nearly opposite to the Copp's Hill school-house.

In those days, when Johnny Lamelegs was ten years old, it was a very nice place indeed in which to live. It isn't so nice now. The boys are rougher than they used to be, and the houses are not so new.

But there were some rough boys around there even then, and one day in their rough play Johnny hurt his leg so badly that he used to have to go on crutches and keep away from school.

For some time after Johnny became lame his schoolmates treated him very respectfully indeed; but as the months went on they became more inconsiderate, and Johnny was so timid that he was afraid to venture out of the front door. So he spent all of his days in the back yard playing with his little darkey doll, his dog, and his kitten. When he wasn't playing with them he was making a little garden.

He felt that he had to do a good deal of digging to make a really fine garden, so he got a little spade with which to dig post holes, and in those holes he placed poles for his vines to twine about.

One day, when he was pretty deep in the very last hole he was to dig, his spade struck something that made a metallic ring. He thought at first that it was a rock, but on digging deeper, what was his surprise to see a square iron-bound oak box, rusty and worm-eaten. He ran into the house and told his father all about it, and his father, in great excitement, went out and looked down into the hole. Then he tried to lift the box, but it was too heavy for him, so he went and got a pick, and pried open the old lock and lifted the lid.

What do you suppose was in the box? Hundreds and hundreds of old pieces of gold and silver—shillings, crowns, and sovereigns, many with King George the Third of England's head upon them. They must have been buried there a long, long time, by some one in the last century, perhaps in the troublous days of the Revolution.

When the coins were all changed into American money, Johnny Lamelegs was worth over fifteen hundred dollars. With part of

that money a good doctor was called in, who fixed up Johnny's legs until they were as good as new, and Johnny grew into a fine, strong man, and became a doctor himself.

He is now a very well-known physician, and lives on Beacon Hill, just back of Beacon Street, in Boston, and he is very good to poor children. He always takes care of them when they are injured, and never charges them a dollar for his services. His own narrow escape from being a cripple for life has made him very charitable and tender-hearted. At the time he thought it was terrible to be driven into his back yard by the rudeness of thoughtless boys, but he now knows that what seem awful misfortunes are very often blessings.—*Little Men and Women.*

GREAT YOUNG MEN.

Charles James Fox was in Parliament at nineteen.

The great Cromwell left the University of Cambridge at eighteen.

John Bright was never at any school a day after he was fifteen years old.

Gladstone was in Parliament at twenty-two, and at twenty-four was Lord of the Treasury.

Lord Bacon was graduated at Cambridge at sixteen, and was called to the bar at twenty-one.

Peel was in Parliament at twenty-one, and Palmerston was Lord of the Admiralty at twenty-three.

Henry Clay was in the Senate of the United States, contrary to the Constitution, at twenty-nine.

Maurice of Saxony died at thirty-two, conceded to have been one of the profoundest statesmen and one of the best generals Christendom has seen.

Martin Luther had become largely distinguished at twenty-four, and at fifty-six had reached the topmost round of his world-wide fame.

Webster was in college at fifteen, gave evidence of his great future before he was twenty-five, and at thirty he was the peer of the ablest man in Congress.

Washington was a distinguished colonel in the army at twenty-two, early in public affairs, commander of the forces at forty-two, and president at fifty-seven.

Napoleon at twenty-five commanded the army of Italy. At thirty he was not only one of the most illustrious generals of the time, but one of the greatest lawgivers of the world. At forty-six he saw Waterloo.

The great Louis X. was Pope at thirty-eight. Having finished his academic training, he took the office of cardinal at eighteen, only twelve months younger than was Charles James Fox when he entered Parliament.

Judge Story was at Harvard at fifteen, in Congress at twenty-nine, and Judge of the Supreme Court of the United States at thirty-two.

William Pitt entered the ministry at fourteen, was Chancellor of the Exchequer at twenty-two, prime minister at twenty-four, and so continued for twenty years, and when thirty-five was the most powerful uncrowned head in Europe.—*Young Men's Era.*

HEART-BEATS.

Dr. N. B. Richardson, of London, the noted physician, says he was recently able to convey a considerable amount of conviction to an intelligent scholar by a simple experiment. The scholar was singing the praise of the "ruddy bumper," and saying he could not get through the day without it, when Dr. Richardson said to him: "Will you be good enough to feel my pulse as I stand here?" He did so. I said: 'Count it carefully; what does it say?' 'Your pulse says seventy-four.' I then sat down in a chair and asked him to count it again. He did so, and said: 'Your pulse has gone down to seventy.' I then lay down on the lounge and said: 'Will you take it again?' He replied: 'Why, it is only sixty-four; what an extraordinary thing!' I then said: 'When you lie down at night that is the way nature gives your heart rest. You know

nothing about it, but that beating organ is resting to that extent; if you reckon it up it is a great deal of rest, because in lying down the heart is doing ten strokes less a minute. Multiply that by sixty and it is six hundred; multiply it by eight hours and, within a fraction, it is five thousand strokes different; and as the heart is throwing six ounces of blood at every stroke, it makes a difference of thirty thousand ounces of lifting during the night. When I lie down at night without any alcohol, that is the rest my heart gets. But when you take your wine or grog you do not allow that rest, for the influence of alcohol is to increase the number of strokes, and instead of getting this rest you put on something like fifteen thousand extra strokes, and the result is you rise up very seedy and unfit for the next day's work till you have taken a little more of the "ruddy bumper," which, you say, is the soul of man below.'—*Onward.*

SMALL COURTESIES.

I want to tell you a secret. The way to make yourself pleasant to others is to show them attention. The whole world is like the miller at Mansfield, who cared for nobody—no, not he, because nobody cared for him. And the whole world would serve you so if you gave them the same cause. Let every one, therefore, see that you do care for them, by showing them the small courtesies, in which there is no parade, whose voice is still to please, and which manifest themselves by tender and affectionate looks and little acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting, or standing.—*The Animal's Friend.*

SOCIAL CARD-PLAYING.

In the *Baptist Teacher* for May, Dr. Henson utters a kind but earnest protest against the popular "Progressive Euchre." His words ought to have wide and careful reading. Card-playing is extending its influence very rapidly into the churches. There is need of careful study of the nature of that influence. Does it not tend to kill out spiritual life? Somehow it is a little remarkable that the card-table and prayer-meeting interest seldom if ever go together. Why? Many young Christians honestly ask, "What objection is there to a social game of cards among friends in the parlor, more than to any other innocent game?" Two reasons exist why cards are pernicious, and ought to be positively discarded by Christians.

First, there is this difference between cards and other games: They originated in the interests of the gamblers and, therefore, hold nearer association with gambling than almost any other game. The very symbols on the cards have a false meaning. The symbol of honor and power under the image of crowned king and queen; the symbol of wealth, expressed by the diamond; the symbol of love by the heart; the symbols of industry and physical force, by the spade and the club,—all these are made to take an inferior place to the symbol of chance and trickery. What, then, is the language of cards? They teach that places of honor and influence, wealth and the heart's best affections, the rewards of industry and physical strength, are all subject to trick and chance. Cards have thus written upon their faces a most pernicious falsehood. They originated some five hundred years ago, when such sentiments—the offspring of the Dark Ages—had produced widespread desolation. Cards symbolize these corrupt notions. Falsehood and deceit are written upon their every face. Their origin is corrupt, their language is a lie.

How, then, can the influence of cards be healthful? With such an origin, and such a language, how can they breathe upon the Christian home help or health? How can the Christian church encourage their introduction in any form? With falsehood in every symbol, are they, "in themselves, as innocent as a game of authors?" Can it be possible for a company of youth to bend over a game, evening after evening, whose origin is corrupt and whose language is deceit, and still go forth from their recreations with lofty purpose and noble Christian endeavor? Shame on the inventive genius of the nineteenth century, if nothing can be found of purer origin and cleaner breath than the old pack of cards of the Dark Ages, written all over with falsehood and deceit!

Second, the association of cards is too vile to welcome them into Christian homes. They are peculiarly the implements of gamblers. They cannot be purified from this tendency. The game of "progressive euchre" is the natural outgrowth of so-called innocent social card-playing. Cards belong to the gambler; the mark of his fingers is stained so deeply as never to be erased. Our youth cannot be familiarized with the gambler's games and tricks and still retain long a conscience unseared in the least. And surely, Christian growth, spiritual life and activity, have never yet been known to exist hand in hand with social card-playing.

There are some weapons which highway robbers and midnight assassins use, that would be as pleasant and innocent playthings for children as a baby-rattle. But who is willing for his innocent prattler to grow up in familiarity with bludgeons and bowie-knives in the nursery.

It seems to me that here lies the difference between cards and most other games. They symbolize falsehood, and still hold their place in the gambler's den.

With good reason, therefore, have eminent Christians of all communions protested against the card-table's finding a place in the Christian home. Let us not lower the standard of morals which our fathers so wisely set in this particular.—*Standard.*

TRACT SOCIETY.

Receipts in June, 1895.

Table with 2 columns: Donor Name and Amount. Includes entries like Church, Milton, Wis. \$ 15 50, DeRuyter, N. Y. 8 37, Plainfield, N. J. 56 91, etc. Total: \$ 4,569.26

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., July 1, 1895.

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. 8: 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 III.—NADAB AND ABIHU.

For Sabbath-day, July 20, 1895.

LESSON TEXT.—Lev. 10: 1-11.

GOLDEN TEXT.—Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations.—Lev. 10: 9.

INTRODUCTORY.

The story of this chapter is as sad an interruption to the institution of the Levitical law, as that of the golden calf is to the account of the erecting of the tabernacle. But a short time previous to this sad occurrence these two men had been consecrated to the priesthood. It is possible they became elated with their preferment and took common fire, which not being consecrated was called "strange fire," and though not expressly forbidden, it was sin enough that God had not commanded it. Perhaps Nadab and Abihu were elated with the distinction which they had thus attained and were influenced by pride and ostentation; it is probable that they were in some measure heated with wine. Can any person read this account without being filled with the fear of the Lord? How terrible it is for any person to become intoxicated, and how much more those who have been consecrated to the Lord!

EXPLANATORY.

Nadab and Abihu. The two older sons of Aaron who were among those invited to accompany Moses when he was going up Mt. Sinai, but were to "worship afar off," and not "come near the Lord."

Censer. Heb. 1, A fire-pan, fire-shovel, censer in which coals were taken up and incense kindled. Lev. 16: 12, Ex. 27: 3; 38: 3, Num. 16: 6, seq., 1 Kings 7: 50, al.

2. Plur. snuff-dishes, trays. Ex. 25: 38; 37: 23.

Strange fire, common fire by some commentators.

Before the Lord. These words might denote the whole space between the Ark of the Covenant and the Brazen Altar, both that within and that without it. The death of Nadab and Abihu occurred outside the Tabernacle "before the Sanctuary."—*Bible Com.*

There went out fire from the Lord, and devoured them; rather killed them; for it appears (v. 5) that neither their bodies nor their robes were consumed.—*J. F. & B.*

"From the Lord," indicates that this fire issued from the most holy place.—*J. F. & B.*

"Aaron held his peace." Moses now declares to Aaron the meaning of this visitation, and the father "holds his peace," not daring to gainsay the righteous judgment of Jehovah.

"The loss of sons in so sudden and awful a manner was a calamity overwhelming to parental feelings. But the pious priest indulged in no vehement ebullition of complaint, and gave vent to no murmur of discontent, but submitted in silent resignation to what he saw was the righteous judgment of God."—*J. F. & B.*

"Moses called Mishael and Elzaphan." "The removal of the two corpses for burial without the camp would spread the painful intelligence among all the congregation. The interment of the priestly vestments along with them was a sign of their being polluted by the sin of their irreligious wearers; and the remembrance of so appalling a judgment could not fail to strike a salutary fear into the hearts, both of priests and people."—*J. F. & B.*

"Uncover not your heads." "They who were ordered to carry out the two bodies, being engaged in their sacred duties were forbidden to remove their turbans in conformity with the usual custom of mourning; and the prohibition, "neither rend your garments," was in all probability confined also to their official costume. For at all other times the priests wore the ordinary dress of their countrymen, and, in common with their families, might indulge their private feelings by the usual signs or expressions of grief."—*J. F. & B.*

"Do not drink wine nor strong drink." "This prohibition and the accompanying admonitions following

immediately the occurrence of so fatal a catastrophe has given rise to an opinion entertained by many, that the two unhappy priests were under the influence of intoxication when they committed the offence which was expiated only by their lives. But such an idea, though the presumption is in its favor, is nothing more than conjecture.—*J. F. & B.*

PRACTICAL TEACHINGS.

"Can any person read the first three verses of this chapter without being filled with that fear of the Lord which is the beginning of wisdom without feeling how awful a thing it is to introduce new rites into his prescribed form of worship? How impressive the language! mark its simple brevity, its severe dignity! Would that every teacher of God's truth could understand and feel its force in the original Hebrew. If every minister of Christ could thus hear, as it were the very words in which Jehovah spake, as they fall from the mouth of that greatest of mere men, Moses, how much more deeply would they be felt, how much more punctually attended to, how much more thoroughly would the spirit which was breathed in them be imbibed, sinking into the depths of the soul with a life-giving power! How much fewer would be the abuses in sacred things. Though the day be far distant, let us hope that there will be a time when the original languages of Scripture shall be as familiar to most Christians as their vernacular tongue. Luther made his first resort to "the Hebrew verity."

COMBINATIONS OF CAPITAL AND LABOR.

The situation seems to reflect the fact that the laws which control the new forces that are expressing themselves in combinations of labor and of capital alike have not yet been ascertained. People have said "labor must combine because capital combines," and instantly there has arisen an unmistakable sense of antagonism between the two forms of organization. The point to be emphasized is that this is not the reason why labor combines. In the present age labor would combine even if it were conceivable that capital did not. Combined labor, as matter of fact, does not make the same demands of the individual employer as it makes of the corporation. The two forms of combination, the combination of capital and the combination of labor, are not antagonistic; they are only different expressions of the same force. This fact is of the utmost consequence. It throws a flood of light on many of the troubles which have marked in recent years the so-called conflict between capital and labor. For it is clear that great mistakes have marked the progress of society towards complete organization, both along the lines of capital and of labor. Two results ought to flow from the recognition of this truth; First, the belief that the tendency towards combined action on the part either of capital or of labor is not to be regretted; and second, the earnest purpose to ascertain the laws that govern this tendency, and to discover its limit of safety.

Neither form of combination thus far is more free from just blame than the other. The directors of corporations have ridden over the minority rough-shod. They have organized subsidiary corporations for their own benefit to absorb the profits of the parent concern. They have managed with as little thought as possible for the interest of stockholders not in sympathy with the direction. They have used the power of combined capital to destroy the individual capitalist whenever it seemed their interest to do so. The directors of labor organizations have been equally regardless of the interests of their minority. Strikes have been ordered contrary to the interest of the minority, and their rights generally have been disregarded at the pleasure of the majority. Individual laborers have been persecuted and denied the

right to earn their own living, except by permission of the organization and upon terms satisfactory to it. All of these sorts of troubles, however, it is to be noted, are sins of capitalists against capitalists and of labor against labor. It is only the old story, under the modern form of combination, of the oppression of the weak by the strong. But there is a class of faults, chargeable again equally to both kinds of combination, that pass beyond their own lines. The corporation has debauched legislatures and corrupted judges. It has employed the best legal talent to be obtained, to enable it, while keeping within the letter of the law, to circumvent its purpose. It has acted as though the community had no rights that a corporation might not violate, provided it could do so without a personal liability on the part of its management. The labor organization, on the other hand, has assaulted society in ways as dangerous and as far-reaching. By its doctrine of sympathetic strikes it has made the innocent suffer far and wide. It has attempted to take society by the throat, in response to its motto, "An injury to one is the concern of all." The difficulty is not with the motto, but with its application. Once adopted by society as a whole, no better motto need be asked for. Taken as a watchword by one section of society against all others, it threatens to divide every community into hostile camps. Now all this type of wrongs, whether practiced by the capitalist or the laborer, are not wrongs of capital against labor or of labor against capital; they are wrongs against society as a whole, perpetrated under the forms of organization. The corporation and the trades union are alike guilty. Every good citizen, whether he be a capitalist or a laborer, is bound to denounce and resist both, equally whether the wrong proceeds from capital or from labor. It is true that the offences of the labor organization against society are more apparent than those of capital, because they frequently interrupt the orderly course of industry. The great railroad strike in Chicago last year for a few days fairly put our civilization itself upon trial.

On the other hand, those diseases are not always the most dangerous that are the most violent. Blood-poisoning is more fatal in the end than a disease that permits the body to throw off its impurities through violent eruptions. Who shall say that popular government is not more seriously threatened by the systematic bribing of legislators, which is freely charged against great combinations of capital, than by the occasional uprisings of labor organizations? In other words, the important thing to be recognized is that capital is guilty of precisely the same faults as labor, although these faults, in the case of capital, as is natural, show themselves in different ways. This is the important thing to recognize, because it tends to make clear to the minds of thoughtful men that the so-called conflict, in our day, between capital and labor, is merely the old selfishness of men fighting for its own hand with the new weapons of combination that modern civilization has placed at its command, and that in the meanwhile society, as a whole, is vitally concerned to delimit the area within which this strife can be carried on by insisting that its own rights shall be respected by both parties to the struggle.—*Hon. Seth Low, in Harper's Magazine.*

Popular Science.

A NEW apparatus has been constructed to prevent collisions at sea. The invention consists in so constructing and stationing a set of electro-magnetic coils, on board a vessel, that they will influence a chemically prepared needle a good distance away on board of another vessel, to that extent as to release a spring that sets a bell to ringing as a warning of danger. A test having been made that covered the distance at sea of six miles.

NEARLY fifty years ago the writer constructed a needle, having remarkably susceptible, and sensitive qualities, for the purpose of determining and tracing veins or leads of iron ore when entirely hid from sight beneath rocks and earth in the Adirondack Mountains in northern New York.

This needle had no chemical preparation, but was simply made of a flat and highly charged magnet, six inches in length, and in width and thickness about the same as the regular compass needle. To the south pole was attached a strip of brass 9 inches in length of the same width and thickness. At the balance in the center, the jewel was placed for the pivot on which it was to vibrate and swing. This needle was inclosed in compass attachment, having sights and a graduated dial, the same as any surveyor's compass. Having thus both the north and south poles brought an inch and a half north of the center on which the needle revolved, the needle became remarkably sensitive to any magnetic influence.

In practical use we first set a regular surveyor's compass, no matter what magnetic influence affected that, we assumed the needle to be N. and S. Then, say 20 feet away, we set the sensitive one, so that the sights of both were in exact line. The difference in degrees of the needle then showed us which way was the ore and about how strong was the magnetic attraction if any ore existed. By tracking around in this way we could locate very correctly, and by the use of the dipping needle, could determine quite accurately the distance below the surface.

We hail with satisfaction any advancement in science, or invention, tending to annihilate large bodies of men engaged in war, and under military discipline; while at the same time we deprecate any science or invention, like Colt's revolver, by which single lives can be so easily sacrificed without the least chance to get away, or to defend against a murderous assault.

I will give a description of a real automatic rapid firing gun, just invented, and should it deter any young man from enlisting in the army I shall be pleased, for his life may be spared.

Such a murderous gun was tested June 8th, at Sandy Hook, near New York. The gun only weighed 25 pounds, and but 40 when packed in case, with tripod and duplicate parts ready for marching. It has only a single barrel, connected to the box which contains the magazine, and the machinery. It fired any number of shots up to 650 in one minute. The cartridges are fed by belts, and so long as the trigger is held back, a steady fire of deathly bullets is maintained.

The peculiar feature of the operation, is that the recoil of the barrel furnishes the power to move the whole machinery, and that does the work. The test was firing at a target 500 yards away. A volley of 50 shots was fired in $5\frac{1}{4}$ seconds. It took only 58 seconds to unstrap the gun from the man's back, mount it on the tripod, bring it in position, and commence firing at the rate of 500 shots a minute. A piece of the mechanism, supposed to be damaged, was taken out and a duplicate was taken from the case and adjusted in 26 seconds. The barrel was changed in one minute and 13 seconds.

These guns have been introduced into service by some of the governments of Europe, and they are tested here with a view of being introduced into our service. Its portability commends it. A man with this gun would be fully a captain having his company strapped on his back, and woe to the other fellows if he could first discover them and had a half minute the start.

A vast difference between the equipment for war now and the equipment the Scotchman described in his time. He said: "When war was opened, every mon tuk jist sich a weepion as was next his hond, and they went forth with pachte-forks, sayths and sackles, hows, spades, packs, or anything that wud ither kill or hurt, and they puraded on the Bolin green."

H. H. B.

THE COST OF OUR GOVERNMENT.

Mr. Atkinson's paper, which was published in the last issue of *Harper's Weekly*, is one of the most important contributions yet made to the discussion of the financial condition of the country. To those who read it intelligently it will emphasize the necessity of conducting the struggle against the free-silver movement with renewed energy, and, if possible, a firmer determination to settle the issue at once, and to settle it right.

It is only the possibility that the country will be dragged by the silver men into more expensive currency experiments that troubles the horizon of the Treasury. If our business interests are to be disturbed, if panics are to be invited, if our best currency is to be driven out of circulation, if fiat money is to take the place of the money of the world, and if the greed of silver-mine owners and the folly of Populists are to dominate in the Federal legislature, there is no doubt that the government must look forward to years of trouble. The Treasury, in the event of the triumph of the free-coinage movement, must face penury and bankruptcy. But if, on the other hand, the sound-money sentiment wins the battle in which we are now engaged, the future of the Treasury under the existing rates of taxation is assured. With the income which the government will probably have, we can pay all our expenses, including interest on the public debt and our enormous but diminishing pension list, and in twenty years be out of debt.

It will probably be a revelation to many readers that what is termed the ordinary expenses of the government are about half of the total public expenditures, the sums paid for interest and pensions being nearly equal to those paid out for the support of the executive, legislative, and judicial departments, for the maintenance of the army and navy, for the building of new ships, and for the construction of new fortifications and modern ordnance. The annual ordinary cost of the government for fifteen years has been about \$2 50 per capita, and the total expenditure about \$4 89 per capita. During this time, if the government had been free of obligation on account of pensions and interest on the public debt, it could have been maintained by the taxes, internal and customs, on liquors and tobacco, which amounted to about \$2 59

per capita. The interest on the public debt was more than paid by the tax on sugar, the small internal revenue taxes, and the miscellaneous receipts, while the pension list was more than met by duties on all imports other than liquors and tobacco. Mr. Atkinson estimates that in the future the ordinary expenditures will continue to amount to about \$2 50 per capita, and that the government's receipts from taxes on liquors and tobacco will amount to \$2 80 per capita. The receipts from the present sugar tax, small internal taxes, and miscellaneous sources will be about 80 cents, while the interest on the public debt will average about 50 cents. Accounting for a loss on the postal service, there will still be a surplus, which will begin to be realized before the end of the fiscal year 1896. The pensions will be paid from the duties collected on imports other than liquors and tobacco, and half of the balance over the tax for ordinary expenses (\$2 50) will be available for the reduction of the public debt.—*Harper's Weekly*.

CLING fast to the hand that is leading you, though it be in darkness, though it be in deep waters—you know whom you have believed. Yield not for a single moment to misgivings about future storms. Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.—*J. Alexander*.

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

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

EXPENSE OF THE BUCHANAN TRIAL.—On August 14th Buchanan was sentenced to die during the week beginning October 2, 1893, but it was not possible to carry out the sentence at that time.

An appeal from the refusal of a new trial was taken to the Court of Appeals. This involved, among other things, the preparation of a full report of the case. So voluminous were the proceedings that this would have been a physical impossibility. The appeal was not in a condition to be tried in October, 1893. It was not in condition to be tried in October, 1894. The brief prepared by the District Attorney's office for use in the argument against the appeal was a volume larger than the latest edition of Webster's Dictionary. The preparation and printing of the volume alone cost more than \$3,000. The records of the case made three large volumes consisting of three thousand printed pages. Incidentally it dealt with 460 exceptions to the evidence made by the defence.

There has never been the slightest ground for questioning the guilt of the prisoner, and this is a most remarkable illustration of the possibilities of the expense of law in criminal cases.—*Harper's Weekly.*

PROF. NORIKOFF, writing in *Nature* of the habits of scorpions, says that the creature's most intense dread is of fire. He recently tried an experiment with the view of testing the truth of certain statements current about this terror. Arranging on the floor a circle of glowing charcoal having no break in it, a scorpion was placed in the center. Although the circle was large enough to prevent the scorpion being injured or even incommoded by the heat if it remained in the middle, the animal, finding itself surrounded by fire, began to look about for means of escape. At first its movements were slow, but soon they rapidly increased, and finally it raced in a frantic fashion around the inner circumference of the charcoal. After racing for some time in this manner, it retired to the center of the ring and deliberately plunged its sting into its back. A few convulsive movements followed, and in a few seconds the creature lay dead.

At a meeting in Montreal Miss Frances E. Willard said, "I was reading in the paper about a young man of twenty-two, who could go a mile on his bicycle in one minute and fifty-six seconds, and I read an interview with him. The newspaper man said to him, 'What suggestion have you for young men for training?' The answer was, 'Tell them never to touch intoxicating liquors, never to touch tobacco, to take eight hours' sleep in every twenty-four hours, to live simply.' If I had given the same answer to this question, they would have said, 'Much she knows about it.' I am glad the young bicyclist answered as he did; the splendid advance in athletics is due to total abstinence on the part of many, and this well known fact has won more vic-

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

Royal Baking Powder

ABSOLUTELY PURE

tories for us than all the teetotallers ever assembled on a platform."

THE QUALITY OF TACT.—Tact is not dishonesty, writes Frances E. Lanigan in the *July Ladies' Home Journal*. It does not mean the suppression of the truth nor the expression of an untruth, but it does mean the withholding of gratuitous disagreements from arguments in which they are quite superfluous; it also means the effort to induce an agreement kindly when possible, and if an agreement is impossible it demands a gracious acceptance of opposing views. Tact cannot be said to be synonymous with policy; tact is always honest and policy cannot invariably be said to have that distinguishing mark.

IN SYMPATHY WITH CRIME.

Twenty-two murderers (three of them anarchists), forty-three burglars, five embezzlers, six forgers, twenty-four thieves, three persons convicted of rape and two of incest, with twenty-one malefactors (126 in all), were pardoned by Governor Altgeld, of Illinois, between March 7, 1893, and May 2, 1895—and he has still eighteen months in which to continue this outrageous abuse of official power! Since May 2d he has pardoned three men convicted of rape and sentenced for twenty years! It is not to be wondered at that indignant citizens at Danville took the law into their own hands recently and hung two men convicted of felonious assault upon a young woman, openly declaring that they lynched these men simply to make their punishment sure.—*Christian Statesman.*

MARRIAGES.

SEVERANCE-SAXTON.—At the residence of E. A. Sanford, in the town of Ashland, near Dodge Center, Minn., June 26, 1895, by Rev. H. D. Clarke, Mr. Rolla J. Severance and Mamie E. Saxton, both of Dodge Center.

SHELDON-CRANDALL.—At the residence of the bride's parents near Dodge Center, Minn., June 26, 1895, by Rev. H. D. Clarke, Mr. Claude J. Sheldon, of Wastota, Minn., and Pearl M. Crandall.

STEFFENS-RANDOLPH.—In Milton Junction, Wis., June 29, 1895, by Rev. George W. Burdick, Mr. John D. Steffens and Mrs. Mary S. Randolph, all of Milton Junction, Wis.

DUNCAN-BROOKS.—In Waterford, Conn., at the home of the bride's parents, Mr. and Mrs. Ephraim Brooks, June 26, 1895, by the Rev. A. J. Potter, Mr. John W. Duncan, of New York, and Miss Fanny Brooks, of Waterford.

STUCKER-McSPARIN.—At Stone Fort, Ill., Sabbath-day, May 18, 1895, at the residence of Mr. Logan McSparin, Miss Susan McSparin and John Stucker, both of Stone Fort. T. J. V.

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.

BURDICK.—In Alton, Wis., June 23, 1895, after an illness of one day of spinal meningitis, Belle Gladis, youngest child of Albert C. and Dora Webster Burdick, one and one-half years of age.

She was a remarkably bright and winsome child. She had whooping cough in the winter,

and this together with the unusually large brain development, made her more susceptible to brain trouble. In the absence of the pastor the funeral services were conducted by Rev. George W. Burdick, of Milton Junction. The singing was done by six little girls who acted as bearers. As the sparkling dewdrop appears in the early morning, and anon is gone, so this little life appeared to sparkle and pass over. G. W. B.

MAXSON.—George P. Maxson, so well-known to the older members of the Seventh-day Baptist Church, and to many who have finished their course below, passed away quietly at his late residence in Philadelphia, Tuesday, June 25, 1895, in the 88th year of his age.

He had a long and useful career, filling out more than the measure of days usually allotted to man. He was one who always made friends by his polite and courteous manner and intelligent conversation. He held various positions in professional and business life. His religious convictions were of the strongest, and his faith that of a child; so that he loved to think and sing of his heavenly home and the joy of being there. He was three times married. His widow and two adult children—a son and a daughter, and two grand children survive him. "Blessed are the dead who die in the Lord." F. M.

BRIGGS.—In New Richmond, St. Croix county, Wis., June 24, 1895, of paralysis of the heart, Mrs. Lydia Arminda Briggs, aged 50 years, 8 months, and 22 days.

She was born in Milton, Wis., the daughter of Perry and Eusebia Maxson Sweet, and was married in 1865 to B. Franklin Briggs, then a soldier just returning from the Civil War. She at once moved to the place where she died. A few years previous she was baptized and united with the Milton Seventh-day Baptist Church. She maintained her Christian faith until the end. For a few years past she has slowly declined in health. She leaves her husband, her aged father, step-mother, and numerous other relatives and friends to mourn their loss.

HILLS.—At Attalla, Ala., Sabbath morning, June 29, 1895, of congestion of the bowels, Mrs. Martha Jones Hills, wife of Rev. George W. Hills, aged 43 years, 3 months, and 2 days.

Sister Hills had been sick about ten days, on which account Gospel services in the tent had been partially suspended. Funeral services were held in the tent, June 30th, conducted by Pastor W. S. Wilson, assisted by the pastor of the M. E. Church. A fuller notice will appear next week.

THOMAS.—Near Scio, N. Y., March 18, 1895, Mrs. Freelove V. Thomas, wife of Jeffery M. Thomas.

She was born in Westery, R. I., August 13, 1828. During the first year of her life her parents, Hosen and Fanny Barber, moved to Alfred, Allegany county, N. Y. She was united in marriage to Jeffery M. Thomas, November 11, 1848, by the Rev. N. V. Huli, D. D. Since their marriage they have resided in Alfred, Ward, and Angelica before coming to Scio. While at Angelica she became matron of the county almshouse and endeared herself to all with whom she came in contact. After a residence of nine years in Scio she moved with her husband to their farm on Knight's Creek, five miles from that village. She was converted in youth, and at the age of fifteen years, joined the Seventh-day Baptist Church at Alfred. At the time of her death she was a member of the Methodist Episcopal Church of Scio. She was respected and beloved by all who knew her, which was attested by the very large gathering at her funeral, the largest ever held at Knight's Creek Church. Her pastor, the Rev. J. G. Hann, preached an excellent sermon from 2 Cor. 5: 1. He was assisted in the service by the Rev. Joseph Clark, of Allentown, N. Y. All places in Scio were closed during the funeral service. She leaves a sorrowing husband, five adopted children and three brothers. She was the fourth in a family of ten children, and the seventh to be called home. Hers was a noble life. She was a mother to the motherless, a true friend to the needy and was beloved by all. The memory of her pure and beautiful character will be an abiding influence for good. T.

BAILEY.—In Salem, Oregon, of disease of the mesenteric glands, April 30, 1895, Thurman, son of Ezra and Emeline Bailey, in the 37th year of his age.

Thurman was born in Dane county, Wis., September 27, 1858. When two years old the family moved to Minn. September 13, 1860, he married Dora Sanders. In 1892 they moved to Colorado, and in the spring of 1894 to Salem, Ore., where he died. He bore his severe suffering with great patience. During his sickness he came fully to trust in the forgiving love of Christ. He leaves a

wife, one son three years old, a mother, two brothers, and four sisters to mourn his early death. S. B. W.

COON.—In Petersburg, N. Y., June 16, 1895, Mrs. Jane M. Holmes Coon, aged 78 years.

Mrs. Coon was a daughter of Ezra S. and Sarah Maxon Coon, of Petersburg, N. Y., and was born December 10, 1816. She was married in 1837 to Hezekiah Coon, also of Petersburg; the husband was called away about eighteen months ago. Mrs. Coon was a noble woman, respected by those who knew her, and dearly loved by a large circle of friends. She made a profession of faith in Christ in early life, and though she had never been baptized, maintained a blessed hope in the Saviour. Her death was very sudden. No unusual symptoms of the approaching change were apparent until about two hours before her departure. Heart trouble was the cause of death. She leaves a large circle of relatives and friends in mourning, but the dear Master can comfort. Matt. 24: 44. G. H. P. R.

Literary Notes.

THE TREASURY OF RELIGIOUS THOUGHT for July looks forward, according to custom, to a "Timely Occasion" a month ahead, this month to "Emancipation Day" (August 1st), which is considered in a historical statement as to emancipation, and an eloquent paper on Frederick Douglass by Rev. Jenkin Lloyd Jones, of Chicago; the articles being illustrated and having a foremost place. The frontispiece is a beautiful likeness of Rev. O. P. Gifford, of Buffalo, author of the initial sermon, whose new church is shown in a handsome picture. There are also sketches of sermons by Rev. Thomas Heath, of Plymouth, England, Rev. Z. A. Space, and Rev. Drs. Talmage and Parkhurst. A fully illustrated article on Educational Work in Alaska is by Rev. D. J. McMillan, D. D.; and there is a striking article by Rev. D. G. Wylie, D. D., on the Armenian Massacre. There are articles on Butler and his Analogy, by Rev. J. S. Gilbert; the Old Testament in the Light of the New, by Prof. G. H. Schodde, Ph. D.; and Live Christians, by Rev. T. L. Cuyler, D. D. Annual subscription, \$2.50. Clergymen, \$2.00. Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

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