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CONTENTS.

EDITORIALS.	
Paragraphs.....	482
NEWS AND COMMENTS.	
Paragraphs.....	483
Report Concerning Mill Yard Church.....	483-485
The Third Angel's Message.....	485
MISSIONS.	
Missionary Board Meeting.....	486
Missionary Society—Receipts.....	486
Word from Shanghai.....	486, 487
The Power of Appetite.....	487
WOMAN'S WORK.	
From the Central Association.....	487
The Home Life of Chinese Women.....	487, 488
A Few Practical Thoughts Continued.....	488, 489
A Letter and Appeal.....	489
Religion in the Home.....	489
YOUNG PEOPLE'S WORK.	
Paragraphs.....	490
Purity of Thought.....	490
Our Mirror—Paragraphs.....	490, 491
The Sermon on the Mount.....	491
Mind Your Stops.....	491
CHILDREN'S PAGE.	
Jack and the Lily.....	491
The Naughty Fingers.....	491
A Story of Two Words.....	491
Eight Saved by a Dog.....	491
"You've Found Heaven First, Janet".....	491, 492
HOME NEWS.	
Rhode Island.....	492
In Memoriam.....	492, 493
Tent Work in South Dakota.....	493
Special Notice.....	493
To our Sabbath-schools.....	493
Mrs. Will Carleton.....	493
SABBATH SCHOOL.	
Lesson for August 10, 1895.—The Brazen Serpent.....	493
POPULAR SCIENCE.	
Paragraphs.....	494
The Out-Door Woman.....	494
Resolutions of Sympathy.....	494
SPECIAL NOTICES.....	
Trying His Appetite.....	495
The Saloon.....	495
A True Cat Story.....	495
Nip the Evil in the Bud.....	495
MARRIAGES AND DEATHS.....	
LITERARY NOTES.....	495
LOCAL AGENTS.....	496
BUSINESS DIRECTORY.....	496
LIST OF PUBLICATIONS.....	496
She Bowed Him Out.....	496
A Four-Legged Genius.....	496

THE BLESSING.

"GIVE us this day our daily bread,"
With lisping tongue the baby said,
And clasped her dimpled hands the while
She bowed her head with trusting smile,
And asked His blessing, who alone
Has power to guard and keep His own.

Above the music of the spheres
Whose rapture fills unending years,
Amid the sound of angel bands,
Who chant His praises, harp in hand,
Blent with the songs of seraphim,
The prayer of childhood rose to Him.

Its guileless trust, in sweet accord
With angels' and arch-angels' word,
Its love as pure, its faith as strong
As that which winged the seraph's song.
Distinct and clear, through paths unknown,
It reached the Father's ear alone.

In swift response the blessing came,
The bread and meat were still the same,
But better than the choicest food,
The spirit's peace, the inward good,
The kinship with the Holiest
That made the heart of childhood blest.

Oh! Love Divine, which stoops to bear
The burdens of our earthly care,
Which watches o'er our daily needs,
And still the waiting spirit feeds
Give bread of life, whose rich supply
The soul that eateth; shall not die.

—Mary Bassett Clarke, in *Autumn Leaves*.

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PLAINFIELD N J

Sabbath Recorder.

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UGHT we to annex Cuba? This question is coming prominently to the front again, as affairs there continue in such an unsettled condition. Many prominent men of the nation urge annexation, either by purchase or in some other fair way.

THE Executive Committee of the General Conference are at work on the matter of reduced fares on the railroads leading to Conference. The Secretary, Prof. E. P. Saunders, whose address will be Ashaway, R. I., until Conference, instead of Alfred, N. Y., writes us that announcements will be made in the RECORDER as soon as arrangements are perfected.

ONLY twenty days from the date of this paper before the General Conference will convene. How rapidly the year is passing. What will the reports show of work, increase, and faithfulness in duty? Some churches and some Sabbath-schools have not yet been heard from. Will not every pastor, superintendent, clerk, or in their absence some other member see that full and reliable reports are made to the proper Conference officers without further delay?

SPECIAL attention is called to the sad news from Shanghai as will be seen in the Missionary Department this week. We had hoped that Dr. Swinney was on the road to complete recovery from her severe illness; but the letter from Brother Davis, and an extract from a letter from Sister Burdick will show the situation to be occasion for great anxiety, and earnest and united prayers that God will graciously restore her to health if it may harmonize with his purpose.

THE following additional words from Bro. Ashurst concerning his new library came to hand too late for insertion in connection with his letter in last week's paper, hence they are inserted here:

I would most gratefully acknowledge the kindness of Pastors B. C. Davis and A. H. Lewis, D. D., who received in cash contributions about one hundred and thirty-five dollars. This fund, together with books donated from various sources, make up a library of 350 volumes. Dr. A. H. Lewis went in person to New York and bought with the above cash contribution, at a great discount, fully two hundred dollars' worth of books at their regular cash prices. A. P. ASHURST.

THE best way to break off a bad habit is to break it. Do not spend much time in debating the question. Your conscience will tell you that you are doing right or wrong. If wrong, then drop it at once. Be quick and courageous in dealing with an evil. Do not argue with the devil. He will outwit you. The Saviour's plan is the only successful one to vanquish him. "Get thee behind me, Satan." "It is written." Ply him with Scripture. Nothing is more distasteful to

him than the Bible. It is like a poison to him. He will not stay by you long if you are thus protected.

WE publish in this issue a letter from Rev. Francis E. Clark, President of the United Societies of Christian Endeavor, in connection with an earnest appeal to the General Conference of the Methodist Episcopal Church. It has always been a matter of regret to us that this great body of Christian laborers chose to institute a separate and more distinctively sectarian channel for Young Peoples' Christian work than that offered in the original Y. P. S. C. E. which has been such an invaluable aid to Christian fellowship in general, and to each individual church and denomination in particular. We heartily endorse the spirit and purpose of the "Appeal," and trust that it may result in the removal of this denominational barrier to real unity of effort and fellowship so much to be desired.

DURING the War of the Rebellion a patriotic and enthusiastic minister, in preaching the funeral sermon of a soldier, said that patriotism would carry a man half way to heaven. If the Bible is true, it is not the love of country, nor the love of kindred, nor the love of humanity as such, that will carry anyone to heaven. Only the distinctive love of Jesus and his saving power exercised toward those who repent of their sins and turn from their wicked ways can save a soul from death. All of the good qualities above named can be possessed by one who is a sinner and a blasphemer, and such an one cannot rise one inch above the earth on mere patriotism. Love of country, that leaves God out, has left out its noblest expression.

THE tendency to glide from membership in the Protestant Episcopal Church to that of the Roman Catholic appears to be on the increase. Some express surprise at this development, while others seem to think it a case of "natural selection." The *Christian Standard* puts it in this way: "An Episcopal Clergyman in Mississippi became tired of his position on an inclined plain, and not seeing how to climb to a more secure and tenable place, he concluded to slide to the bottom. In other words, he left the Episcopal and joined the Catholic Church. In a letter to his Bishop he says 'It is unnecessary for me to go into any reasons for this step farther than to say that I have at last seen the folly of trying to be a Catholic and a Protestant at the same time.' He, like many others, was oppressed by the incongruity of being a Catholic in form and spirit, and simply Protestant in name."

GREAT efforts are being made by temperance people to unite all opponents of the liquor traffic on that single issue without making a radical break in the ranks of the dominant political parties. Many people from all parties are agreed that this monster evil should be throttled, before it gets beyond the power of good men to handle it. This will be a much easier task than to compel all who wish to destroy the saloon to make radical changes in other political relations with which they are satisfied. A man can be a loyal democrat, or republican, or populist, and at the same time hate rum and unite with any and all who may differ on other political issues, for the suppression of this universal

enemy. If our country were invaded by a hostile nation, all loyal Americans of every political shade of opinion would unite on the one issue, under the direction of the party in power, for the single purpose of conquering the common enemy. It would require no new party, no change in general policy of government, no warfare between political parties; but a just recognition of the common danger and a determination to vanquish the foe. For the time being minor questions would sink out of sight, possibly to be again resurrected when the foe was vanquished and peace restored.

Is not this question of the overthrow of this gigantic enemy, the liquor traffic, on a similar basis? May it not be, after all, that some of the methods already tried and found wanting can be improved upon? There certainly should be some platform broad enough upon which all men and women can unite to save men and save our nation from the most fearful doom that awaits it unless the forces of the saloon can be overcome.

FROM a table of statistics taken from the *Independent*, some rather surprising facts appear. In a list of twenty-two denominations of Christians, giving the total contributions, for all purposes, for the year 1894, and the average for each communicant, we find the range of individual averages to lie between \$2 70 and \$32 18. The surprise to many will be found in the revelation of smaller averages, where larger ones are expected, and the reverse. For instance, we have been accustomed to think of large averages with the Seventh-day Adventists, with whom the adoption of the system of tithing is supposed to be general. But, if these figures are true, there are twelve denominations out of the twenty-two whose average gifts exceed the Adventists, and some of these from two to four times as much. The Adventists, with 33,295 communicants, gave \$294,410 for all purposes. This would be an average of \$8 84 for each one. Nine of the twenty-two were less than this. The smallest average was the Methodist African Episcopal, \$2 70; the next smallest the Disciples of Christ, \$2 74. The latter, with a membership of 641,051, gave in aggregate \$1,756,922; while the Congregationalists, numbering 561,631, gave \$10,355,328, an average of \$18 44 for each communicant. The Baptists, North, South, white and colored, number 3,637,421. Their total contributions were \$11,672,691, or an average of \$3 21 per capita. To us, the greatest surprise on the list was this: Universalists—communicants, 46,188; contributions, \$1,486,465, or \$32 18 as the average per member. Seventh-day Baptists were not mentioned as an individual denomination, but were probably included under the general Baptist head. But we are not vain enough to believe that our averages would be higher than the highest, as given. Neither are we ready to believe they would fall below the lowest. One thing we may safely say, without attempting any comparison with others, and that is, we are unquestionably giving much less than we are able to give, as a people. Some are doing nobly. A few are giving all that they are able to, while the masses are satisfied with the smallest gifts for the Lord's cause. An average of only \$10 per member would give us from \$80,000 to \$100,000 annually. Can we not take higher rank and give as the Lord has prospered us?

NEWS AND COMMENTS.

It is said that one-sixth of the annual production of gold is from the mines in Siberia.

THOUGH now in her eighty-third year, Mrs. Henry Ward Beecher has gone to California to visit her son, Herbert Beecher.

NORTH DAKOTA is already gaining an enviable reputation on practical temperance reformation. The law against saloons is well enforced in most of the State.

FIFTY children were poisoned in Syracuse, N. Y., July 21, by eating ice cream sold by a vender in the streets. There were no deaths, but many were extremely ill.

MUCH excitement exists in Wyoming on account of a probable uprising of the Bannocks (Indians) to massacre the white men for their treatment of some Indian prisoners.

AN exchange says, "Many a well-driven nail has been spoiled by an extra blow which knocked the head off." Or in other words, When you have preached long enough, stop.

A PACIFIC telegraph cable is now proposed. England, Australia and Canada are interested in its construction. It will be 6,484 miles long, or nearly three times the length of the Atlantic cable.

A TERRIBLE tornado visited New Mexico, July 22d, almost annihilating Silver City. Thirty people were reported killed. Bridges were destroyed and all communication, for a time, was cut off.

LARGE preparations are in progress for the World's Fair in Paris in 1900. It will require an outlay of \$20,000,000. There will doubtless be marvels of scientific developments five years hence, that are unknown and unthought of to-day.

THE ex-Prime Minister of Bulgaria, S. N. Stambuloff, was seriously wounded in an attempted assassination, July 15th. He has since died of his injuries. His age was forty, and already he was styled the "Bismarck of Bulgaria."

THE bicycle and the horseless carriages may soon so far supplant the horse for road use that they will not be seen oftener than the ox team. At least there is no doubt that such carriages will soon be in the market and in common use.

THE University of Chicago received, as income, the past year, \$520,000. The faculty numbers 157. The students numbered 534 in the graduate schools, in the schools of divinity 281, and in the colleges 772. This makes a total of 1,587.

DR. DANIEL LEWIS, of New York City, a well known alumnus of Alfred University, has been elected President of the State Board of Health. He is ex-president of the State Medical Society and is recognized as one of the most prominent physicians of the state.

THE Legislature of Illinois is now in special session. There is a determined effort to break up the infamous gambling practices, bribing, and various forms of corruption. All right-minded men will be favorable to some radical reforms in the municipal affairs of Illinois.

ANOTHER defalcation in Willimantic, Conn. The cashier of the Dimes Saving Bank, John L. Walden, decamped last week. Investigation shows a shortage of \$26,900. Willimantic is passing through severe financial straits. Walden was highly respected and deemed entirely trustworthy.

ROBBERS attacked a passenger train on the Lake Shore railroad in Ohio, July 24th, but without much compensation. They failed to open the large safe, though dynamite was freely used. They secured about \$150 from a small safe, but did not molest the passengers. Arrests have been made, but the miscreants have not been identified.

IN Northern Minnesota, a little eight-year-old girl, while picking berries beside a railroad, saw a portion of the track sink out of sight just after a train had passed. She at once ran down the track in the direction of an approaching passenger train, and by swinging her hat and making frantic gestures, attracted the attention of the engineer, who stopped the train in time to save it from disaster.

SPAIN has sent more than 20,000 soldiers to Cuba since the war began. Both sides seem determined to conquer. It is quite evident that the struggle may continue many months yet, and with doubtful conclusion. A "Republic" is now attempted by the insurgents, and perhaps with even more ground than in a similar struggle which resulted in the American Republic nearly a century and a quarter ago.

REPORT CONCERNING MILL YARD CHURCH.

To the Seventh-day Baptist Missionary Society:

Dear Brethren:—As your delegate to "confer with members of the Mill Yard Church, and report the condition of their affairs to this Board with respect to their present spiritual status and the outlook for the building up of a successful working church in London; and also with respect to the funds in the hands of the Court of Chancery and all the property of which that church does or should receive the benefit, and the prospects for future income to the church," I submit for your earnest and prayerful consideration the following report:

Agreeable to your instructions, I left New York City on the 8th of May by the steamer "Paris," arriving in London the 16th of the same month. I remained in London five weeks, more or less, and was most kindly received by the members of the church, was hospitably entertained in their homes, and was invited by their acting pastor to take charge of their public services. I spent a great deal of time during my stay in London, in studying the history and records of the church, and I likewise had a full and free conversation with every accessible member of the church in regard to its welfare and prospects. In order to present to you in the easiest and most natural way the result of my visit, I will in the briefest possible manner and in the merest outline, sketch for you the history of the little church whose fortunes are in so precarious a situation.

The Mill Yard Seventh-day Baptist Church, with other congregations in England, must have had its origin at about 1580. There are no records of this early period now in existence, the book containing all of the records of this church prior to 1673 having been destroyed by fire in 1790. But it is well

known that there were other congregations besides this one at the end of the 16th century which observed the seventh day. There was one at Colchester at about 1600, which was large and flourishing. During the Puritan period and thereafter there were in all about eight congregations of Seventh-day Baptists in England. The Mill Yard Church was so called because from 1692 until 1884 it worshiped at a place called Mill Yard, Leman Street, Goodman's Fields, Whitechapel, in the County of Middlesex, a part of London, now in the heart of the Metropolis. In the trust deed of their property they are described as "a certain congregation of Dissenting Protestants, that keep and observe the Seventh-day Sabbath, commonly called Saturday." The church has been in later times commonly known in England as "The Seventh-day General Baptist Church, worshipping in Mill Yard." There was a Calvinistic Seventh-day Baptist Church also in London, which became extinct at about 1840. It is curious that before that body became extinct they used for a place of worship the same chapel, the Welsh Baptist chapel in Eldon Street, where now the Mill Yard Church hold their services.

The history of the church is so interwoven with the history of its property that both must be considered together. The records of the church are contained mainly in the so-called "Old Church Book," being the record from 1673 to 1840, the "New Church Book" being the record from 1840 to the present time. The year 1840 marks the beginning of the pastorate of the late Rev. Wm. Henry Black, F. S. A.

From the "Old Church Book" I have discovered that in 1673, the earliest time of which there is a record, there were 70 members, as nearly as can be told by the record. In 1681 there were about 79. In 1737 there were 38 women. In 1763 there were 87 members altogether. After that it is difficult to enumerate the members.

Joseph Davis, Sr., was a member of this church the last part of the 17th century and the first part of the 18th, till his death in 1707. He was a devout and pious man, a Puritan, who became convinced of his duty to be baptized and to observe the seventh day about the middle of the 17th century, some years before 1655, in which year he was married. About 1662 he was imprisoned in Oxford Castle, and remained there a prisoner for his religious convictions till he was released in 1672 by Charles II, at the same time with John Bunyan and 489 others. While he was in prison he wrote a letter to the Sabbath-keepers at Newport, R. I.

In the year 1691, Joseph Davis, Sr., in connection with other members of the church, purchased the meeting house at Mill Yard with its adjoining property. This property consisted of a chapel, burying-ground, three cottages, an alms-house, and a parsonage. The chapel held about 250, and had a gallery. It used to be quite well filled in the 18th century. The members were well-to-do and came to meeting in carriages. The coachmen and footmen used to sit in the gallery, which was made for that purpose. This property was conveyed to nine self-perpetuating trustees for the use of the congregation. In 1700 the nine trustees were Joseph Davis, Sr., Henry Soursby, Peter Lawrence, John Savage, Thomas Slater, Elder Judah Gadbury, Joseph Davis, Jr., William Saller,

and John Moore. Moore died that year and John Smith, linen draper, was chosen in his place.

In 1705 Joseph Davis, Sr., also purchased of Edward Bullock, Esq., the manor of Little Maplestead, a parish near Halstead in the county of Essex, about 46 miles from London, and by his will, dated the 5th of May, 1706, devised to seven trustees, members of the Mill Yard Church, an annual rent charge of fifty pounds. These trustees were Peter Lawrence, John Haydon, Henry Soursby, Thomas Slater, and Joseph Doubleton. These were essentially the trustees of the Mill Yard property at the time, Joseph Davis and his son being the others. This annuity of fifty pounds was left to these trustees, their heirs and assigns forever. This estate consists of a hall or manor house, called "Maplestead Hall," homestead, garden, and lands amounting to 315 acres; also 68 acres besides, known as Bricks Farm. On the estate just across the road from Maplestead Hall, is a little church, the church of St. John, one of the four now existing round churches which belonged to the Knights Hospitallers. Not by the will of Joseph Davis, Sr., but by a written "declaration," these trustees were instructed to pay this annuity of fifty pounds in eight portions of five pounds each to the ministers of eight Sabbath-keeping congregations then (1707) existing in England, and ten pounds to the assistants at Mill Yard.

Subject to this rent charge of fifty pounds, Joseph Davis, Sr., devised the same manor house and estate to his son, Joseph Davis, Jr., for life, with remainder to all the children of the said son for their lives, with remainder to the last-mentioned trustees, their heirs and assigns, etc., in fee. "The overplus of the income and profits," according to this declaration, was to be applied "to such pious and charitable uses as to us or the survivors of us (by which was meant the trustees) shall seem most fit and needful, for promoting the cause of Truth, and relief of the Household of Faith." By these last expressions the trustees meant the preaching, maintaining, and circulating the peculiar principles of the Seventh-day Baptists and the support of their ministers and poor members, if any. This declaration I do not know to be in existence, but the quotation from it was made by the Rev. William H. Black.

To the same trustees for the same purpose, Joseph Davis, Sr., devised fourteen houses in Shadwell. These were situated near the London docks. The houses were pulled down, the property sold, and the money vanished somewhere long ago. These trusts of the Maplestead and Shadwell property were understood by all to be for the benefit of the Mill Yard Church and seven or eight other churches which do not now exist, and the trustees enjoyed large liberty in the administration of the trusts. Joseph Davis, Jr., the son, dying in 1731 without issue, the estates became vested absolutely in the trustees in lieu of the annuity. All the property, although as distinct trusts, was thus conveyed to the same trustees, and has been known in English law as "Joseph Davis' charity for Sabbatharian Protestant Dissenters," or briefly "Davis' Charity." The tenant of the estate at Little Maplestead is now Charles Edward Brewster, Esq. The trustees receive the great and small tithes of the whole parish, 1,000 acres. The "living" is a perpetual curacy in

the gift of the trustees. Twenty pounds per annum are and must be paid to the clergyman of this English church on the estate. In 1880 the total income was 600 pounds a year. It is less now, owing to the general poor condition of agriculture in England.

The original deed of trust of these estates whereby they were thus in common conveyed to the trustees is not now in existence, so far as is known, but by entries in the old trust books in which the trustees kept their records it appears to have been the same as a deed executed in 1717, which provided that the meeting-house in Mill Yard should be forever used and enjoyed by a congregation meeting for worship every Seventh-day or Saturday, free from rent, and that out of the rents and profit of the other premises in Mill Yard (the cottages, etc.) the meeting-house there should be repaired and the taxes paid, from time to time, as occasion might require; also that six pounds should be paid annually to the minister, preacher, or teacher of the chapel. It was likewise declared according to this deed that Joseph Davis, Jr., during his life should receive one-third of the residue, and that the remaining two-thirds—and after the decease of Joseph Davis, Jr., who died in 1731, the whole—of the residue should be appropriated to the poor people of the congregation, according to the discretion of the trustees. The deed then (1717) contained a proviso,—said also to have been in the original deed not now in existence,—that any seven or more of the trustees for the time being might revise, alter, or make void all or any of the aforesaid trusts, and appoint any new or other trusts as to them should seem meet; but this power they never took upon themselves to exercise.

In the last century, as I have stated, the church at Mill Yard was quite flourishing, but toward the close of the century it perceptibly declined, both in numbers and spirituality. Quite naturally, the number of trustees was not kept full. In June, 1790, the chapel was destroyed by fire, and in September following the first stone of a new edifice was laid by John Slater, Joseph Slater, and William Slater, who were the only trustees for some years. These were brothers, and the last named, William Slater, was pastor of the church from 1785 till his death, in 1819. He was father to the last wife of the Rev. William H. Black. At the beginning of this century Joseph Slater, one of these three brothers, died, and his son, Joseph Slater, Jr., was appointed trustee in his stead. It is probable that by this time the membership had so declined that the full number of the trustees could not be made up out of male members of the church. November 1st, 1809, John Slater by that time also having died, Joseph Slater, Jr., filed in the High Court of Justice an information against his uncle, the minister, William Slater, and Mary Slater, administratrix of John Slater, and prayed that an account might be taken of the estates, and that they might be properly administered. This he did "out of malice against his uncle and minister," and "out of opposition to the religious principles of the congregation,"—so wrote the Rev. William H. Black. It appears that Joseph Slater, Jr., had a quarrel with his uncle about family matters and took this means of giving his uncle trouble. Joseph Slater, Jr., afterward forsook his membership in the church and conformed to the Church of

England, nevertheless retaining his trusteeship; and, after the death of his uncle, the minister, he procured his own friends to be appointed trustees, who were in no way connected with the Mill Yard Church. Thus the whole property came into the hands of the Court of Chancery at about 1809 or 1810, and has been there ever since. The case was known then as "Her Majesty's Attorney General vs. Slater," and was not decided until 1821. The final report on the case was made in 1823, and new trustees were appointed, being for the most part of the Church of England. Under order of the Court these trustees and their successors administered the property for many years.

In 1840, when the Rev. William H. Black, F. S. A., became the pastor of the church, there were in all but five members of the church, Ann Slater, Harriet Slater, Charlotte Slater, Sophia Slater, and the Rev. William H. Black, who in 1844 married Harriet Slater. During his pastorate which closed at his death in 1872, the membership was a variable quantity. As nearly as I could calculate from the entries in the "New Church Book" there were in 1845, seven members; in 1855, thirteen; in 1860, twenty; 1870, eight. The Rev. William H. Black labored hard to get the estates into the hands of the church, and for that purpose sent memorials to court. During his pastorate the church was brought into a closer connection with the General Baptist Bodies, it being thought, I suppose, that the Baptists would be friends of the church in their cause with the court and against the hostile trustees of the Church of England. When vacancies occurred they became filled by Baptists. These friends, as it has appeared, proved enemies in disguise.

At the death of the Rev. Mr. Black in 1872 there were left but three members, Dea. Thomas Rix, who had been a Unitarian minister, Mrs. Carpenter (wife of the late Rev. S. Carpenter) and Mrs. Jones (wife of the late Rev. W. M. Jones). These latter were daughters of the Rev. William H. Black. In 1872 the Court of Chancery confirmed the appointment of the Rev. William M. Jones as minister. Thus at beginning of the last pastorate there were but four members of the church. During this pastorate the membership increased, until now there is a membership of nineteen, nine resident and ten non-resident. Eleven are males, and eight are females. Six of the non-resident members are heartily interested in the welfare of the church. Thus the condition of the church as to membership is far better than it has been for years.

The church was for a long time without a baptistry, but in 1880 a baptistry was erected, and Major Thomas W. Richardson, the present acting minister, was baptized in it.

On the 4th of November, 1883, a church meeting was held at which seven members were present. A request was presented from the trustees, asking the church to offer the Mill Yard property for sale to the London, Tilbury; and Southend Railway Company.

The company wished the property for a "goods station," and had asked the trustees for it. The trustees referred the matter to the church. A large majority of the trustees by this time were, it appears, General Baptists. The church voted to consent to the sale only on the following conditions:

1. That there be placed in the hands of the

Court by the Railway a fund for the purchase of land and a chapel.

2. That there be paid a fund or a house for the minister.

3. That there be paid a fund equivalent in value to the two cottages.

4. That there be paid funds for the removal of the bodies from the burying-ground and their interment in some cemetery purchased for the purpose.

The solicitor of the London, Tilbury and Southend Railway declined these terms.

The 24th of July, 1884, a committee of the church was appointed, consisting of Deacon Rix, Mr. C. B. Barber, and the pastor, to confer with the trustees and the Railway Company that it might not be necessary to call a church meeting every time any questions came up.

In 1885 the Railway Company took the property under an act of Parliament, paying therefor about 5,500 pounds. In June, 1885, the church vacated the property and it was pulled down. For a while they held their services in the school-room of the Commercial Street Baptist Chapel. Dr. Jones kept up the relation of the church to the General Baptist Assembly, and when he died he was president of that body.

In 1886 a decision was rendered in the Court of Chancery, and finally approved in 1890, whereby the management of the estates was placed in the hands of twelve trustees, constituted so that six of them are officers and representatives of the "General Baptist Assembly," the "General Baptist Association of the New Connection," and the "London Baptist Association." The other six were individuals, one of whom was a member of the Mill Yard Church. Now, of the twelve trustees two are members of the church: Major T. W. Richardson and Dr. William Black Jones. By the order of the Court as approved in 1890, there was to be paid annually "to Dr. W. M. Jones, the present minister of the congregation formerly meeting at Mill Yard, 203 pounds, and an allowance not exceeding 60 pounds in lieu of house rent." It was also provided that "upon the death, removal, or resignation," of the minister, the trustees should "apply to the Judge in chambers for directions, notice of such application being duly given to her Majesty's Attorney-general." A new order will have to be issued by the Court upon recommendation of the trustees, who lately met and voted that the stipend to the Mill Yard minister be discontinued, that an annuity of 60 pounds be paid to Mrs. Jones during her life-time, and that 26 pounds per annum be paid to the Mill Yard Church in lieu of chapel rent, so long as they may continue to meet for worship.

This very brief and incomplete history will explain:

1. The condition of the property.
2. How it came into Chancery.
3. The position the Baptists hold legally.

I met with the church five Sabbaths, with the following attendance: May 18th, eleven; May 25th, eleven; June 1st, sixteen; June 8th, twelve; June 15th, twelve. There was evident interest at all of the meetings. The last Sabbath we held a conference meeting in which nearly all took part. A church meeting was held May 23d, at which a hearty vote of thanks was passed to the Missionary Society for sending me to visit the church, and a pro-

test was drawn up against the trustees and unanimously adopted as follows:

"WHEREAS, The church has heard with regret that the trustees have decided to recommend the Court to deprive us of our income and property; and,

WHEREAS, The action of the trustees, in not providing us with a suitable and permanent meeting-house appropriate to all our needs, has impeded our church work; and,

WHEREAS, Our church is now, nevertheless, in a more active and united condition, and has prospects of increasing usefulness and of being enabled to obtain a pastor; therefore, be it

Resolved, That we strongly protest against the action of the trustees at their last meeting, and respectfully request them to consider if such action be consistent with a righteous administration of their trust; and be it further

Resolved, That we request the trustees, that, until they provide us with a permanent place of worship, they furnish us with accommodations suitable to our needs, so that we can hold meetings at any time we may consider desirable. And be it further

Resolved, That we request that the same stipend heretofore paid to the Rev. W. M. Jones, D. D., our late pastor, be continued to his successor immediately on his appointment.

I find there are in London two or three Sabbath-keepers not members of the church who might be interested in it. One lady in particular, a Church of England Sabbath-keeper, though unable to attend by reason of an affliction, expressed herself willing and glad to pay something annually to the support of a pastor. I visited personally every member of the church but four, and every resident member but two. I visited three families, not of church members, who are interested. Two or three new members could be added to the church at once if a genial and sympathetic pastor were there to do aggressive missionary work. In Eastleigh, not far from Southampton, are a few Sabbath-keepers, connected with different denominations, who meet Sixth-day evenings for Bible study with Brother O'Neill, a member of the Mill Yard Church living at Eastleigh. These might be gathered together by an efficient pastor and made a living branch of the church in London, as the little bodies in Holland are of the Haarlem Church.

I would report in conclusion:

First. That there is no reason whatever for expecting a penny from the "Davis Charity" for the support of a pastor. The action of the trustees, while technically legal, is a gross violation of established precedent in the trust, and utterly dishonorable and immoral.

Second. That there is every reason to believe that out of the existing nucleus in London a good working mission church could be built up. For the present they are not in condition to raise by contributions more than twenty pounds per annum, but they would do that much if they had a pastor who would unify them and lead them in active work.

Although not asked to make a recommendation, I do earnestly recommend that if the Missionary Society can see its way clear to do it, they send them a missionary pastor suited to their needs for the space of three years. That would be a time long enough to see what can be done. Less than that I do not advise.

Thanking you for the honor you have placed upon me in entrusting to my hands this important and delicate commission, and praying that the God of wisdom and love may move your hearts and direct your judgment to the best way to aid our brethren in London, I submit this report.

My expenses amounted to \$253 69, of which I have given the Treasurer a detailed statement.

Respectfully,
WILLIAM C. DALAND.

WESTERLY, R. I., July 17, 1895.

THE THRD ANGEL'S MESSAGE.

To the Editor of THE SABBATH RECORDER:

I was both interested and instructed by the thoughtful article on the above subject, by Bro. Hinman, Oberlin, Ohio. His view of the symbolic character of the ten horned beast of Rev., 13th and 17th chapters, being the Roman Empire, pagan and papal, and that the "scarlet colored woman," of chap. 17, stands for the corrupt papal church, is no doubt correct, or at least supported by good evidence.

But that the beast with "two horns like a lamb," chap. 13: 11, represents "constitutional monarchies of Europe," the two horns standing respectively for the kingly and representative features of those governments, seems to me open to question. At least, allow me to offer another interpretation as follows:

It seems somewhat clear to me that the two horned beast symbolizes the papacy, that is, if the scarlet woman, chap. 17, is the corrupt church, for these reasons:

1. The two horned beast has the character of a corrupt religious institution, and not of a political government, for "he doeth great signs," making fire to come down out of heaven, and "deceiveth them that dwell on the earth, by reason of the signs which it was given him to do," etc. Now this has hardly been manifested in the history of any political government of any age, at least of Europe.

2. The character and work of the two horned beast and the scarlet woman are quite identical. They both are corrupt, persecuting, and bloody with the blood of the saints, and both have the power or control of the ten horned beast, the first "exerciseth all the authority of the first beast," 13: 12, and the second sitting on him as a rider uses a horse.

3. The ten horned beast comes into view three times in connection with the same character, though under different symbols. In chapter 13 he appears in company with the two horned beast; in chapter 17 he has the corrupt woman on his back doing her bidding; in chapter 19: 20, we see him "taken with the false prophet that wrought the signs in his sight, wherewith he deceived them that had the mark of the beast and them that worshiped his image," which work of the false prophet is identical with that ascribed to the two horned beast: "And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast," 13: 14. There can be no doubt, then, that the two horned beast and the false prophet are the same, and since the character of the three and their work is the same, and always appearing in company with the same character—the beast—, and since the woman and the false prophet meet the same end, that is, "burned with fire," it seems reasonably clear that the three, the two horned beast, the scarlet woman, and the false prophet, are the same. And hence, if the woman is the papacy the two horned beast must be also. If we seek for the symbolism of the two lamb-like horns, I will give my opinion: The two horns represent the religious and secular features of the papacy, both intended by God as benign, innocent institutions, and which the papacy has exercised for many centuries together, and hence the mighty power she has had, even "exerciseth all the power of the first beast."

M. HARRY.

INDEPENDENCE, N. Y., July 17, 1895.

she was run down and needed a good long rest. She could not see this need, and said that she was not going home because she required rest.

She came back to China looking weary and worn, and before she had fairly opened her work again she gave out and was obliged to take her bed for some time, and she had just been able to drag along until she was taken with this severe illness. None of the time has she been willing to admit that she was not perfectly well. It seems evident that she did not realize her condition, for she had just rented two places, one in the country where she hoped to go for dispensing medicine, about the time she was taken ill.

Our hearts are full of sympathy for her in her physical and mental suffering, and we shall pray earnestly that the Great Physician may apply his healing touch and fully restore her, that she may continue yet many years in this work.

This will be sad news to the Board. I have wondered what blessing the Lord had in store for us in this affliction. We shall know hereafter.

Faternally,

D. H. DAVIS.

THE POWER OF APPETITE.

A few years ago a noted wild beast trainer gave a performance with his pets in one of the leading London theaters. He took his lions, tigers, leopards and hyenas through their part of the entertainment, awing the audience by his wonderful nerve and his control over them. As a closing act to the performance, he was to introduce an enormous boa-constrictor, thirty-five feet long. He had bought it when it was only two or three days old, and twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile, which he had often carried in his bosom, into a fearful monster. The curtain rises on an Indian woodland scene. The wierd strains of an Oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. Its head is erect. Its bright eyes sparkle. Its whole body seems animated. A man emerges from the heavy foliage, and their eyes meet. The serpent quails before the man—man is victor. The serpent is under the control of a master. Under his guidance and direction it performs a series of frightful feats. At a signal from the man it slowly approaches him and begins to coil its heavy folds around him. Higher and higher do they rise, until man and serpent seem blended into one. Its hideous head is reared aloft above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes upon their lips. The trainer's scream was a wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken audience heard bone after bone crack, as those powerful folds tightened upon him. Man's plaything had become his master. His slave for twenty-five years had enslaved him. In this horrible incident is portrayed the whole story of intemperance. The man who has taken the first glass of intoxicating liquor has the boa of intemperance in his bosom. If he throttles the monster now, it is easily done. But if he permits it to live, feeds and nourishes it, he may control it for even twenty-five years; but it is continually growing, and some day its soul-destroying folds will encircle his soul and bear it to those regions of woe "where the worm dieth not and the fire is not quenched." The unchangeable decree of Almighty God is: "No drunkard shall enter the kingdom of God."—*Bible Teacher.*

Woman's Work.

FROM THE CENTRAL ASSOCIATION.

BY MRS. T. L. IRONS.

As gently down the stream of time we glide, with an unclouded horizon, and the sunlight of prosperity bright above us, our life-barks borne onward by soft gales, and the far-reaching future rose-tinted and golden-hued, rarely do we think that to us is given the commission "work while the day lasts," not to-morrow or by and by, but now, in the living present, for

"Not enjoyment and not sorrow
Is our destined end or way,
But to act, that each to-morrow
Find us farther than to-day."

Advancement is the watchword, and the world never afforded greater opportunities for labor than to-day, and we are not to forget that God has appointed us a work where we are; every day lifts up its white chalice out of the night, and is held down to us, through all its silent-footed hours for those small labors of love, whose true significance and relation we shall only understand in eternity. Amid life's shadows and mists, day by day and beside all waters,

"Broadcast thy seed,
Although some portion may be found
To fall on uncongenial ground;
Be not discouraged, some will find
Congenial soil, and gentle wind,
Refreshing dew and ripening shower
To bring it into beauteous flower.
From flower to fruit to glad thine eyes
And fill thy soul with sweet surprise,
Do good and God will bless thy deed,
Broadcast thy seed."

The best and truest lives are those that strew all the years with the sweet aroma of loving, and self-sacrificing deeds; for bright example look at the lives of the three Mrs. Judson, our beloved Dr. Swinney, and each one of our dear China band. What is our duty? The one that is nearest our hand. Christ said, a cup of cold water, "in his name," a flower, a handful of violets, a smile, a kind word, there may be some lonely, aching heart to whom it shall come with healing, as balm in Gilead. Give of our means as the Lord hath prospered us, "Honor the Lord with thy substance." Give unto the Lord the glory due unto his name, give praise. We have great encouragement in the Juniors, Seniors and all earnest Christian Endeavorers, and let us work unitedly, as in union there is strength. Let our aspirations be to "live pure, speak true, right wrong, follow the King," remembering that the good we do we shall know, not here, but hereafter; for the pictures of all lives are locked up in the eternal galleries, and the angels hold the keys, and when God's voice speaks the word, the doors shall be opened, and when we go in we shall all behold and understand.

THE HOME LIFE OF CHINESE WOMEN.*

BY MRS. FLORA CARTWRIGHT.

When the Secretary asked me to write a paper on the "Life of Chinese Women" for this Association, I told her I thought it would be a difficult task to present a paper of that kind before the people of Alfred, who have had so many opportunities for information, regarding such subjects, directly from our missionaries. She replied that there would be others besides Alfred people in attendance, and she felt that could every one fully realize what the life of the Chinese women is that all would be

* For many facts herein mentioned I am indebted to The Chautauquan.

glad to aid in the great work of their conversion. So I shall try to tell you some of the things that my dear friend, Mrs. D. H. Davis, has written to me and, told me and also things gleaned from the writings of other missionaries and travelers.

A little heathen girl said that the smallest thing in all the world wasn't any smaller than the joy of her father when she was born. If there is anything smaller than the joy of a Chinese father at the birth of a daughter perhaps it is the joy in the life of a Chinese woman of the lower classes.

We realize more fully by comparing and contrasting.

Our chief joys come from the blessing of a Saviour—in him we find salvation, and all our other blessings come as attendant upon that. When our children are given to us, we accept boys and girls with equal thankfulness; and to them we devote our best energies and find our greatest happiness in doing all we can to educate and develop them and make the most and best we possibly can of them.

Not so the Chinese mothers, they are disgraced by the birth of a daughter and if they choose may murder her—no one will interfere—women among the Chinese are not thought to have any souls. Though the murder of girl babies is condemned by the ruling power, it is not prohibited by any legal penalty.

The first ten years of a Chinese girl's life are very much like those of a boy's; like a boy she wears a cue (pigtail) and some times goes about in boy's attire, especially if there are no sons in the family; for in that case the parents wish to maintain the illusion that the house is not without male descendants. With few exceptions they have no schooling. If the daughter is educated, usually it is where there is no son. After these years of freedom the maiden is placed in a position that seems almost without joy. According to the Chinese expression, she becomes a "maid sitting in a house" who may never again be free; who is allowed to leave the house only in a close sedan chair or in a carriage with thick hangings; who must withdraw from sight when a man not belonging to the family crosses the threshold; who with sorrow and anxiety rather than longing and elation awaits the day when her parents give her as a wife to a man whom she has never seen and toward whom she very likely, or he toward her, at first sight, will take a decided dislike.

The duties of a wife are most abject. A husband, however ill-tempered or selfish, has absolute authority over his wife. At his will she may have to accustom herself to sharing, without complaint, her home with other consorts, whom he may bring. The mother-in-law too exacts obedience from her daughters-in-law.

It is said that many Chinese girls discouraged by the lot of their friends, commit suicide rather than contract such marriages. It frequently happens that marriages are made between children. When this is done the girl at seven or eight is taken into the home of her future parents-in-law to be trained by them, and the wedding is solemnized when she has reached the age of fifteen or seventeen. Polygamy is not very common for the reason that means are lacking to support it, still it is not considered dishonorable to be an under wife. All such are really servants and not companions. Their children have no inheritance. The legal or first wife is honored as mother of

the whole family and called our mother-in-law by all of the secondary wives. The husband is called "our great man" by all his wives.

Although the girl's training is very delinquent, the mother receives all of the honor or blame for her son's success or failure in life, and holds a place of authority in his house at his marriage.

Shut off from all intercourse with the world, the Chinese woman cannot shorten the hours by reading, she is a stranger to her husband's friends, she can take no part in any public enjoyment, yet she is not entirely a prisoner in the apartments assigned her. She may visit and receive visits from her women friends. Sometimes she has a garden to which she resorts.

The better class of houses are surrounded by high walls and contain numerous apartments with several paved courts. They are the abode of several families or rather branches of the same family. The dwellings of the poor are low mud huts covered with bamboo and having the cold, damp soil for floors.

She may learn of the gospel from her husband should he become a Christian, but is entirely beyond the reach of male missionaries, but as she is not shut up in a harem or zenana she is much more easy of access by female missionaries than the women of some of the foreign countries, and the female medical missionaries have great opportunities to do her good.

It is, I believe, a well established fact that women are more religiously inclined than men, so if we do all that we can to bring religious influences to bear upon the lives of Chinese women will we not do more than we could in any other way to hasten the evangelization of the whole nation since they are considered responsible for the careers of their sons? In regard to binding the feet, the ruling classes of the Manchoorians have freed themselves from it, but it is still practiced. They say it is good to have a woman's feet hurt when she walks; it will keep her at home.

In the western hilly region near Peking, where especially the observation of this habit was noted, women and girls might be seen notwithstanding their mutilated limbs doing all kinds of field work and even bearing heavy burdens. As an example of the condition of the poorer classes, Mrs. Davis told the story of a woman who labored in the field and raised cotton, prepared it for cloth and wove it to make garments for the family, when her husband took the fruit of her labor and sold it to buy opium, with which he smoked himself into a state of degradation beneath anything we often see in our own country.

Notwithstanding the degrading influences which shadow the lives of Chinese women, some of them have risen to distinction, sometimes through their sons, and numerous triumphal arches are seen in different parts of the kingdom in their honor. In some instances women have creditably occupied the throne. Gathered here amid such pleasant environments and realizing as we do the source from whence our blessings come (or "flow"), I think we must feel a desire to lift our Chinese sisters out of darkness into the light of our Saviour's love.

Mrs. Davis says: "You in Christian lands have had the joy of seeing your dear friends converted, but you can only imagine what a joy it is to see a heathen woman accept the Lord Jesus as her Saviour and cast aside the

superstitions and false fears which have hitherto controlled her life." She cites as an example her children's nurse who came to her bitterly opposed to Christianity, and for several years would not listen to the doctrine. Her life had been a hard one, she had much trouble and sometimes threatened to take opium and destroy her life; finally she was persuaded to learn a verse of Scriptures to repeat at Sabbath-school; finding that not difficult she continued to learn little by little until she could read the gospel of Matthew, and soon became a true believer. This was after she was fifty years old. Of course she has trouble as before, but the spirit with which she meets and overcomes it is of a very different kind and the change in her life has been very marked. In Mrs. Davis' last letter she writes.

"The day schools close on Friday afternoon, so have invited the mothers to come at one o'clock and sew until half past three. Then have a little service with them until four, when they go home, give them thirty cash (about three cents) apiece for their work. They are poor heathen women from the country and cannot sew well. The only object of the meetings is to spread the gospel among them. This they are made to understand if possible.

"The first week twenty came, the next more than we could accommodate, so told them the number would have to be limited to thirty. It is God's pleasure that we should be instruments in his hands to reveal him to the heathen that we may share in the fulfilled promise: "I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Psa. 2: 8. It is not so much great gifts from rich men that are needed, though they are very acceptable, but the little sacrifices by each of us. Our gifts passing through the Master's hands may be blessed and caused to feed a multitude of perishing souls hungry for the gospel."

A FEW PRACTICAL THOUGHTS CONTINUED.

That the heavens declare the glory of God is a fact revealed in the book of nature as well as in the Word of God. In all the work of nature we see design. "Every phenomena must have a cause," hence design implies a designer. We see a plan, and in this plan we see wisdom, order and adaptation. All these declare the glory of God. And when we contemplate the varied and wonderful arrangements for the support, comfort and perpetuity of animal life, man in the category, do we think it strange that inspiration should say, the fool hath said in his heart there is no God? Not at all, for no one but a fool would say so, and then he dare not say it out loud; says it inside. In a former paper we claimed that God's absolute ownership of all his works was the ground of all Christian benevolence. God made us, we are not our own. "In him we live and move and have our being." "The earth is the Lord's and the fullness thereof." The Lord having divided his goods among his servants according to their several ability, said to them, occupy till I come. The Christian has given himself to God, or rather acknowledges the absolute ownership of God in him. The Rev. Joseph Strong says, "What right has any one who has light on the subject to believe he has given himself to God if he has not given his possessions?"

When we look at the church of to-day it would seem that most of what Jesus said

about possessions has come to be a dead letter in it. Hear! "Lay not up treasures on earth, lay up your treasures in heaven," etc. Are not most striving to lay up treasures on earth? Do we hear any pray to be delivered from the deceitfulness of riches? "How hardly shall they that have riches enter into the kingdom of heaven."

Many a church member who complains now of having so little, in the judgment day will mourn because they had so much. The Bible says covetousness is idolatry. We never knew a church to deal with a member for such idolatry. We did hear about a sign of the millennium up in Maine where a church disciplined five members because they would pay nothing. There are some twelve million members belonging to evangelical churches in the United States. These pay for home and foreign missions about six million dollars annually. That is fifty cents a head, some may pay five dollars, then there must be as many who pay nothing; some pay one dollar or two dollars, but for all who pay a dollar or more there are as many who give nothing. This is a sad picture for the church of our Lord and Master.

It is the duty of all to give for the spread of the gospel. Every reform is carried on by self-sacrifice. God's blessing seems to go with the spirit of sacrifice. "If we suffer with him we shall also reign with him." When we give for a cause so little that we do not feel it the cause does not feel it; sacrificing for the good of others, or cross-bearing makes the soul nobler, stronger and more Christ-like. Upon such spirits must depend the salvation of the world. It is not so much the amount that God demands or blesses as it is sacrificing. It was from this reason that the poor widow gave more than all others who cast into the contribution. Others gave of their abundance. It was no sacrifice, no cross-bearing. "If any man will be my disciple let him take his cross and follow me." The Christian may appropriate of God's goods for himself, all he needs. He may use for the beautiful, indeed for all that makes the mind, soul and body better. Victor Hugo says. "The beautiful is just as needful as the useful, and sometimes more so." The question should always be, how can I use what God has placed in my hands in a way that will best glorify God for what ever cause I use it?

A good deal is said about God's truth. In some cases a tenth might cover the demand. The law of tithing as among the Jews does not apply to the church of to-day. There was no such demand for money or giving then as now. Palestine was the "all the world" to the Jew. The salvation of the world was not laid at their door as it is to the door of the church now. A tenth might do then, but not now. It is no law for the Church of Christ. Those who talk so much about the one-tenth are very likely to be thinking how to speculate on their nine-tenths. The law of tithing was not limited to Palestine alone, but to the Jewish people or kindred, but under the Gospel the world is our country and the race of man is our kindred. To us it is all the world and every creature.

It is said that when John Wesley had thirty pounds a year he managed to live on twenty-eight, and gave the two for missions, and when he got sixty, eighty, and one hundred and fourteen he still lived on the twenty-eight

and gave the remainder. That looks like doing for the glory of God and the salvation of men.

Bishop Butler said he should be ashamed of himself if he should leave ten thousand pounds behind him. The relation that Christians sustain to God as stewards of his lays them under the most solemn duty to carry out the great commission of the Lord and Master. This duty is only limited by ability and the world's need, but the crowning efficiency is in the fact that the Lord Jesus is with the toilers. In him is the "all power." "All power is given unto me," says Jesus. The Christians rely upon the divine help always. The responsibility of giving the Gospel to the world is individual. It is what will thou have me to do?

Each must labor according to what he has received; but all cannot preach, all cannot go to heathen lands, but God has given to every one the ability to create means that will enable others to go. It is just as much the duty of such to glorify God in raising the means to support others who can preach the Gospel or go to the heathen as it is for any to preach or go to the heathen and carry the Gospel.

Man was made to toil. This we might infer from adaptation. One would not infer that an ax was made to cut grass with nor a scythe to chop wood, so we infer that man was designed to labor. That man was to toil is no part of the curse inflicted upon Adam. He was made to toil, but not in sorrow; the sorrow or pain was the curse.

Why was it that God only furnished the raw material for those things which man must have, were it not better for him to toil in making them for himself? God might have made houses and crowded them together into cities. He could have made railroads, telegraphs and bread all baked. God made man with the need of all these things and with skill to create them because it was better for man to develop his powers of body and mind in finishing what God left unfinished or incomplete.

We conclude then that the great work of the church is the evangelization of the world. That every member has something to do. He is to use his talent if he has but one or has two or five for the glory of God and the salvation of the world. Let us remember that God will hold us responsible for the use of all we have, and not only good use of it, but the *best* use of it.

Let the church come up to God's thought in carrying out the great commission, and he to whom all power is given will be with it, even to the end of the world—'till the army of the Lord shall doff their arms victorious and rest themselves on the healing banks of the river of life safe within the battlements of glory.

SENEC.

A LETTER AND APPEAL.

BOSTON, MASS., July 19, 1895.

To the Editor of the SABBATH RECORDER.

Enclosed please find the appeal to the General Conference of the Methodist Episcopal Church made by the Trustees of the United Society of Christian Endeavor at the recent gathering in Boston. This petition was unanimously passed and most heartily endorsed by every one present. In the spirit of fraternity and brotherly love we desire the promotion of this Christian fellowship which

at the same time is consistent with denominational loyalty. We shall be glad if you will give currency to this petition if it commends itself to you, and aid these brethren in their efforts for this spiritual fellowship, promoted by the Christian Endeavor Society, and of which we believe our Lord approves.

Appreciating your kind notices of the recent Convention, and the attitude of your journal toward the Christian Endeavor movement, I am

Heartily yours,

FRANCIS E. CLARKE.

An Appeal for Fellowship.

FROM THE BOARD OF TRUSTEES.

To the General Conference of the Methodist Episcopal Church:

Dear Fathers and Brethren:—We, the Board of Trustees of the United Society of Christian Endeavor, representing nearly thirty evangelical denominations in a world-wide brotherhood, in view of the fact that your church and the Methodist Episcopal Church, South, are the only churches in the world in which the number of Christian Endeavor societies are lessening, and in the name of the already widespread and rapidly growing fellowship, fraternity, and co-operation, address to you this appeal:

The Young People's Society of Christian Endeavor is, and is only, a federation of Christian young people within various evangelical churches. Each individual society is under the exclusive control of the denomination to which it belongs. Neither the United Society nor any State or local union demands or requires any allegiance, levies any taxes, or at all controls the action of any society. The Board of Trustees of the United Society and their officers are but servants of the interests of all the churches; are merely a committee for general suggestion and a bureau of information.

The Christian Endeavor movement is a practical illustration of the gracious fact that Christian spiritual unity is possible without absolute uniformity or centralization of authority. But spiritual union can gain, not by the cold touch of finger-tips, through formal fraternal resolutions, but only by heart-to-heart and face-to-face contact.

We regard the Methodist Episcopal Church as one of the foremost in the proclamation of Christian spiritual fraternity, and we greatly desire to welcome the Methodist Episcopal young people, with their glorious fervor, to our delightful inter-denominational fellowship.

But Christian Endeavor cannot be simply a mass of miscellaneous societies. Every great movement must necessarily have unity of purpose and some common channels of work along which such purpose can flow. Christian Endeavor took at least general shape, and evinced its equal adaptability to varying ecclesiastical politics, several years before the beginning of similar movements, and since our name has never carried a merely denominational color, and since Christian Endeavor is a distinctly spiritual movement, we have asked that only such societies as are willing to accept our principles and main ways of work, and are under the control of the evangelical bodies to which they belong, take upon themselves our name. Thus, and thus only, can we maintain the peculiar felicity of Christian Endeavor, at once its denominational devotion and its large and beautiful inter-denominational fellowship. Can there be any peril to denominational loyalty, for which

Christian Endeavor, by its essential principles, has always stood, and must stand, in adding to the distinctive denominational name of a denominational society, as has been done in various Methodist bodies throughout the world, the unifying name of Christian Endeavor?

Cannot the real longing for spiritual inter-denominational fellowship, which throbs in the hearts of all young Christians, be thus given a chance of expression in Christian Endeavor, while every denominational conviction and interest shall be at the same time carefully guarded in the name of the one Christ whom we all love? We respectfully ask you to take into consideration this most important matter.

Signed by the following trustees:—

- Rev. E. R. Dille, D. D. (Methodist Episcopal).
- Rev. N. Boynton, D. D. (Congregational).
- Rev. J. Cowan, D. D. (Methodist Protestant).
- Rev. John Henry Barrows, D. D. (Presbyterian).
- Rev. J. T. Beckley, D. D. (Baptist).
- Rev. Teunis S. Hamlin, D. D. (Presbyterian).
- Bishop Samuel Fallows, D. D. (Reformed Episcopal).
- Prof. J. L. Lowe (Southern Presbyterian).
- Rev. W. W. Andrews (Methodist of Canada).
- Rev. J. Z. Tyler, D. D. (Disciples of Christ).
- Rev. Canon J. B. Richardson (Protestant Episcopal).
- Rev. J. M. Lowdon (Free Baptist).
- Rev. M. M. Binford (Friends).
- Rev. James L. Hill, D. D. (Congregational).
- Rev. H. B. Grose (Baptist).
- Rev. William Patterson (Canadian Presbyterian).
- Rev. Wayland Hoyt, D. D. (Baptist).
- Rev. H. C. Farrar, D. D. (Methodist Episcopal).
- Rev. W. H. McMillan, D. D. (United Presbyterian).
- Rev. W. J. Darby, D. D. (Cumberland Presbyterian).
- Rev. M. Rhodes, D. D. (Lutheran).
- Rev. Gilby C. Kelly, D. D. (Methodist Episcopal, South).
- Rev. Rufus W. Miller (Reformed Church in the U. S.).
- Rev. H. F. Shupe (United Brethren).
- President William R. Harper, LL. D. (Baptist).

RELIGION IN THE HOME.

We are not angels; we are only men and women, and we share the imperfection of manhood. We are not perfect apples; we are speckled apples—all of us. I do not care how deep and sweet and tender and accordant love may render the home life, it cannot but happen that in the close contact, in the every-day openness and disclosure of the home, our bad points will come out. No family is made up of perfectly straight sticks, but crooked ones. And when they are piled together in the closeness of home life, the crookedness will appear. The man and woman married the most utterly, married along the whole line of their natures, must yet find some point where there is not complete contact. There is dissimilarity of temper, there has been dissimilarity of education. Before musicians can pour forth a perfect harmony, they must bring their instruments into perfect tune.

Before two hearts can perfectly strike together they must be keyed to the same note, and that cannot be altogether done before marriage. The exact real self does not appear in courtship. It is the best self, the self dressed in the best wardrobe of manners and sentiment and sacrifice that appears then. After marriage the self puts on its common habits for what it is. Then each real self must adjust itself to each real self; then must each bear and forbear. Then must any incompatibility be met and mastered by a mutual charity which suffereth long and is kind, which never faileth. Now it is just here in the closeness and disclosure of the home that religion is most needed. One must enter into the Christian method of finding life by losing it; the soul must possess itself with the sweetness of a Christian love, must put its foot upon the neck of any miserable pride of self-assertion, and keep it there. A Christian confession of wrong must be as quick and spontaneous as the breath. Christ in calmness, in tenderness, in self-sacrifice must dwell in the heart of each. Then shall that home be Christian.—Selected.

Young People's Work

No QUESTIONS, or schemes, or other articles of information, interest or instruction have as yet reached me for this page. Perhaps the time has been too brief for you to send in any contributions; but even if it were otherwise I should not look for any communications; in fact, I should be very much surprised to receive any.

Why then have I invited and urged you to help me in this work if I did not think that you would respond? What is the use of taking up so much space in asking for something which I did not expect to get? Well, I suppose it is because it is something I should like very much to have—something I believe with all my heart would do you good—and so I have asked, I ask now, and I shall continue to ask, for your help, although I do not hope to get it.

But please do not think that I am finding fault or scolding—not at all. We all have our own work to do, and if we do not do it, no one will. We are all busy with something which interests us, and have but little time to read the RECORDER, let alone writing for it. No doubt the reason why I am so much interested is because it is a part of my work; and yet not wholly, for I make it a part of my work because I am interested in it. No, I do not blame you for not writing, you have not the time, perhaps not the disposition. You think that it is not your duty to help make this page interesting, and I presume it is not. That task falls upon me; so all I can reasonably ask is your good will. And yet I shall be happy to hear from you.

Not long ago I was asked to prepare a short address for a certain occasion. I asked a friend what I should talk about. "Oh," said he, "give them something new." That has rung in my ears ever since—"something new." We are told that there is nothing new under the sun, and yet the world demands of us all "something new." The man who advertises in the papers and magazines must do it in some *new* fashion, if he expects to attract attention; and so in every department of business. People soon tire of the old. Why, I know of churches which wish to make a change in pastors simply to have a *new* man. Now while this striving for something new may at times be carried to ridiculous extremes, yet it remains a fact that the successful man must be one who can either devise something wholly new or find a new way of doing or saying an old thing. What is the charm of certain lecturers or of one or two ministers out of a hundred! It is their freshness, their new way of putting old truths. In-as-much then, as the world asks us for something new, and in-as-much as something new is really desirable and enjoyable, it becomes a duty resting upon us to cultivate the power we have of creation. I believe that a truly creative mind is for the most part a gift of nature; but I believe farther, that we all have in some measure, however small, this power, and that we ought to cultivate it. Some people, you know, have the power of imitation. They can make almost perfect copies; they can do most excellent work if they have a pattern to go by; but the power of creation, of doing or making something new, is a much more valuable gift. We should culti-

vate and strengthen this power in every suitable way. It requires thinking, and strengthens the mind. Let me suggest that you all make a resolution to let no day pass without thinking out some new plan or method. No matter if your judgment tells you that the plan is a poor one and one which would be impracticable, nevertheless, think it out just for the help it will give you. Think out a new way of leading the prayer meeting, or of arranging the furniture in your room, or of keeping your accounts, or of earning money, or of helping the poor, or of fixing your hair, or *something*. Then when you have hit upon a plan or scheme which seems to you worthy of notice, send it to our page in the RECORDER.

THEN let us enlarge our boundaries, Christian Endeavorers, not for the sake of the organization, but for the sake of the Kingdom; because enlargement means a larger federation, a sweeter fellowship, a wider unity, a stronger army to fight against hoary and venerable wrongs. Let us enlarge our fellowship for no selfish motive, but because the God-given successes of the past show that enlargement means the spread of the intense devotional idea for which Christian Endeavor stands, because it means civic purity, missionary extension—the world for Christ. Let us enlarge our fellowship because thereby we are answering our Lord's prayer "that they all may be one."

I have thought you might grow tired of our old annual motto, and I have tried to find another one as appropriate, but I cannot do it. The successes of the past year only emphasize it, for they are all of Christ and of Christian fraternity; so I must give it to you for the coming year,—the motto which tells of one Captain and of one fellowship; the motto which points backward to past successes; the motto which shows the only road to future victories; the motto which tells alike of our leadership and our brotherhood. Here it is. Take it, O Christian Endeavorers, take it, and live by it for another twelvemonth. "One is your Master, even Christ; and all ye are brethren."—*Address of President Francis E. Clark D. D., at Y. P. S. C. E. Convention, Boston.*

PURITY OF THOUGHT.*

It is said, "They are never alone that are accompanied by noble thoughts," but there are not as many hours in a year as there may be thoughts in an hour. Like the sere leaves in autumn, there is no counting them, and like the links in a chain one thought draws on another. Pure thoughts from heaven, like birds in spring, will fill our soul with music, but evil thoughts, like venomous vipers, will fill our soul with poison. The first impure thoughts which enter one's mind are usually the sources of more of the same nature. These sources are many, some from being with evil associates, from reading impure literature, from heredity, from not having some honorable purpose in life, or from some weakness of our own. Evil associates take our thoughts from pure subjects, and unless we are strong enough to soon be planning how to raise their thoughts to a higher standard, they will drag ours downward. Reading corrupt literature is even worse than evil associates, since the thoughts

*An Oration delivered by Miss Mary Adella Wilcox at the graduation exercises of the Grammar School, Alfred, N. Y., June 13, 1895.

thus implanted in the mind will remain there through life in spite of all efforts to dislodge them, and the temptation to read more is so very great that oftentimes it cannot be overcome. We may inherit the habit of having impure thoughts from ancestors long since gone to their final resting place, and who, not thinking of the possible harm they were doing, allowed their thoughts to dwell without restraint upon low and immoral subjects. Thus we see how important it is that all our thoughts should be right. The use of impure language, by old and young, is an evil against which not too much can be said. Persons who are really not bad at heart, thoughtlessly encourage this evil by listening to and laughing at low jokes and language which ought to make innocent minds blush with shame. "Out of the abundance of the heart the mouth speaketh." And the person who is ever ready to laugh at or pervert the meaning of a harmless word or act into uncleanness, is a dangerous companion. Pure mental occupation is the only safeguard against sin and impure thoughts. The cup that is full can contain no more; and the mind that is filled with useful work or study will have little room for evil. If we learn to command our thoughts and keep them right, our actions will take care of themselves. We are all apt to think only in our conduct is there need to guard against impurity, but we forget that our thoughts are the source of our actions, and that if the fountain is impure the stream which flows from it will be polluted also. "Figs do not grow on thistles, neither do corrupt deeds grow out of pure thoughts." The mind that is filled with evil is not hidden, even from human eyes, for its uncleanness is revealed in that wonderfully accurate mirror, the human face. Here every thought, every changing mental state finds silent but emphatic expression. When the mind is filled with rage, hate or envy, the muscles of the face mold it so as to fit the mental state, and these passions stand out in bold relief. Every time an unworthy thought enters the mind, it weakens the will, and when the innocence of the mind is once disturbed, it lasts forever. Man may not see these mental wanderings, he may not notice these imaginings; but One sees and notes them. They leave the scars upon the soul. They soil and mar the mind; and as the record of each day is photographed upon the books of heaven, they appear in bold relief in all their hideousness.

OUR MIRROR.

Dear Endeavorers:

LAST night I attended the Endeavor prayer meeting of the Congregational church. The members have fallen into the way of expecting the leader to do all the work of the meeting. He endeavored to arouse what enthusiasm he could, but it is difficult to enthuse people when they will not be enthused. As a last resort the leader gave out references. These verses were read by the members, and about half-a-dozen spoke aside from reading the verses. The whole responsibility of the meeting rested upon one man and the leader. At the close of the services, the leader alone shook hands with the friend with me (who was not in the habit of attending) and myself; but we both noticed there were no invitations to come again.

Are any of our leaders having all the work to do? Does each one feel his responsibility,

and are all doing what they can to make an interesting meeting? Your duty of taking part in the meeting cannot be done by any but you, and are you prompt and enthusiastic in doing this? Endeavorers should feel the sympathy and fellowship that banding themselves together gives. Then are you sociable among your own members and the strangers who are with you? Are your invitations to "come again" cordial? During the warm summer days it may be an exertion to keep the pledge during the week, to attend the meetings and to take part promptly; but in Christ's service there are no vacations; we do not want them; for he needs willing, earnest, enthusiastic workers. Yours in C. E.,

RETA I. CROUCH.

HARVARD, Neb., July 15, 1895.

THE SERMON ON THE MOUNT.

This masterpiece of spiritual instruction has been in the thought of the world for nearly nineteen hundred years, and it does not yet fail to interest and inspire. Nothing displaces it. The great discourses of the learned, the grand orations of orators, the philosophic disquisitions of the student, take their rank below this rich and beautiful utterance of the Son of man. Its language is easily understood by all who read it, its thought is as clear as the sun-lit azure, and its power to help is as mighty as the personality of Jesus. All classes of people come to it and receive instruction. It is as direct as the flight of an arrow from a full, strong bow. It is as sweet as the blossoms of a thousand gardens. It is as rich as the stored granaries of the farmer. It is exhaustless, because it is a fountain of living water. It quenches the spiritual thirst, because it flows from the mind and heart of God. No man ever spake like this man, and no one ever succeeded in bringing so much into such narrow compass. The thought of God and man and of our duties toward both lies in plain outline before us.

If we had no more than this, and were obedient to it, the whole fabric of society would be changed. The terrible struggle of some modern minds to grasp the law of human duty seems painfully absurd beside this sweet teaching of the Lord. Duty is not such an incomprehensible problem as some would persuade us, nor is the knowledge of God's love so difficult of comprehension. There is not so little of God about us that we are left to grope in the darkness for the slight evidence of his existence and presence, but the birds and flowers and all things bring him into our thoughts.—Selected.

MIND YOUR STOPS.

The following specimens of curious punctuation are given by the *Printer's Register*, of Brooklyn: "A man was killed by a railroad car running into Boston, supposed to be deaf." A man writes: "We have decided to erect a school-house large enough to accommodate five hundred scholars, five stories high." A geography has this: "Albany has four hundred inhabitants, all standing with their gable ends to the street." On a certain steamboat this notice was printed: "Hereafter the tickets shall be twenty-five cents. Children half price to be had at the office." A newspaper describing the doings of the convention at Cleveland, said: "The procession was very fine, and nearly two miles long, as was also the prayer of Dr. Perry, the chaplain."—S. S. Classmate.

Children's Page.

JACK AND THE LILY.

It was a lovely lily, every one said so. One tall, slender stem, crowned by three of the most perfect white blossoms.

Mrs. Elwyn was very proud of it. "I think that if it does not take a prize at the flower show, Thomas, it will at least be highly commended," she said to her gardener one morning.

Jack stood by his mother's side listening. He reached out one chubby hand and clasped it about the lily's stem.

"Don't touch it, my boy," said his mother, quickly; "it is very tender, and a rough pull would snap it off."

Three days passed away. It was the evening before the flower show, and Jack was in the garden all by himself. "I will just go and look at the lily," he thought. It had now come to perfection; never were such huge snow-white petals seen before. As the little boy looked, a great wish seized him to draw it closer. He clasped his fingers about the pale green stock and drew it toward him. Ah! it was almost on a level with his face, when crack went the slender stem, and the beautiful proud lily could hold its head erect no longer. The little boy's face went all crimson, and tears rushed into his great honest blue eyes.

"Run away, run away, before anyone sees you," something whispered. "Mother will think a dog came into the garden and brushed past it."

"No, no, no, for it would not be true!" cried little Jack, and he ran indoor as fast as his short, sturdy legs would carry him.

Mother looked up with a smile as he entered the room. Then she held out her arms and said: "Come here and tell me what is the matter, sonny."

"O mother, mother!" sobbed the little boy, with his curly head on her shoulder: "I have been very—very—n-n naughty, I touched the lily, and it is broken. O mother, please forgive me, but punish me first—whip me hard if you like."

Mother smiled. It was such an absurd ending to the speech, and she never had whipped Jack in all the five years of his life. "There, there, darling," she said, patting his curly head, "let us go and look at the lily. Perhaps it is not so bad after all."

Nor was it. The stem had snapped just in the right place, mother said, exactly where she had intended to cut it.

And, O joy. The lily took the prize at the flower show after all. But mother said, as she kissed Jack's little sunshiny face the night after the flower show, there was something she valued far more than the prize, and that was a little son who was brave enough to speak the truth.—Selected.

THE NAUGHTY FINGERS.

"Mamma," said Bessie, as she was undressing for bed, "This finger and this thumb have been naughty to-day."

"Why, what did they do?" asked mamma. "They took some raisins from the closet this morning," replied Bessie, hanging down her head.

"Did anybody tell them to do it?" asked mamma. Bessie turned away as she softly answered:

"I did not hear anyone tell them."

"Did they eat the raisins?" asked mamma.

"No, they put them in my mouth," said Bessie.

"But you were to blame for taking them. Your fingers had no right to them, you know," said mamma. "Now what shall I do to punish this little hand?" asked mamma.

"It was only one finger and my thumb, mamma," Bessie said, beginning to cry.

"They are two little thieves, then. They cannot be trusted, so we must shut them up," said mamma.

"Bessie looked very sorry, while her mamma found some black cloth, and wound it around the finger, then the thumb. Her hand felt

very clumsy, but she went to bed, and got up in the morning with them still tied up.

"Shall I take this ugly black cloth off now?" she asked, on going to be washed.

"Oh, no!" said mamma. "We have no proof that they are sorry, yet, so it would not be safe to trust them. They might go right away into the closet again."

"I think they are sorry," said Bessie.

"But they have not said so," replied mamma.

So Bessie went down to breakfast with the ugly black rags on. She could not eat very much, because every time she used her spoon papa looked so queer.

Soon after breakfast she ran to mamma with tears running down her cheeks.

"Mamma," she sobbed, "I made my fingers naughty; I'm so sorry; please forgive me."

And now the black cloth was taken off, and the fingers kissed, and Bessie ran away very happy.—Ex.

A STORY OF TWO WORDS.

"Oh, if I were lucky enough to call this estate mine, I should be a happy fellow," said a young man.

"And then?" said a friend. "Why, then, I'd pull down the old house and build a palace, have lots of prime fellows about me, keep the best wines, and the finest horses and dogs in the country."

"And then?" "Then I'd hunt, and ride, and smoke, and drink and dance, and keep open house, and enjoy life gloriously."

"And then?" "Why, then, I suppose, like other people, I should grow old, and not care so much for these things."

"And then?" "Why, then, I suppose in the course of nature, I should leave all these pleasant things—and—well, yes—die!"

"And then?" "O bother your 'thens!' I must be off."

Many years after the friend was accosted with:

"God bless you! I owe my happiness to you!"

"How?"

"By two words spoken in season long ago; And then!"—*The Quiver*.

EIGHT SAVED BY A DOG.

HOW A BIG NEWFOUNDLAND SWAM OUT TO A SINKING SHIP.

Some years ago a vessel was driven on the beach of Lydd, in Kent, England. The sea was rolling furiously. Eight poor fellows were crying for help; but a boat could not be got off, through the storm, to their assistance, and they were in constant peril, for any moment the ship was in danger of sinking. At length a gentleman came along the beach accompanied by a Newfoundland dog. He directed the animal's attention to the vessel and put a small stick in his mouth. The intelligent and courageous dog at once understood his meaning, sprang into the sea and fought his way through the angry waves toward the vessel. He could not, however, get close enough to deliver that with which he was charged; but the crew understood what was meant, and they made fast a rope to another piece of wood and threw it toward him. The noble animal at once dropped his own piece of wood and immediately seized that which had been thrown to him, and then, with a degree of strength and determination almost incredible—for he was again and again lost under the waves—he dragged it through the surge and delivered it to his master. A line of communication was thus formed with the vessel and every man on board was rescued.

"YOU'VE FOUND HEAVEN FIRST, JANET."

She had lain in a stupor, breathing with heavy, labored breath, but as the sun sank to rest in the far-off western sky, and the red glow on the wall of the room faded into dense shadows, she awoke and called feebly to her

aged partner, who was sitting motionless by the bedside; he bent over his wife, and took her warm wrinkled hand in his.

"Is it night?" she asked in a tremulous tone, looking at him with eyes that saw not.

"Yes," he answered softly, "it is growing dark."

"Where are the children?" she queried; "are they all in?"

Poor old man—how could he answer her—the children who had slept for long years in the old church yard; who had outlived their childhood and borne the heat and burden of the day, and, growing old, had laid down the cross and gone to wear the crown before the older father and mother had finished their sojourn.

"The children are safe," answered the old man tremulously; "don't think of them, Janet; think of yourself. Does the way seem dark?"

"My trust is in Thee; let me never be confounded. What does it matter if the day is dark?"

"I'd rather walk with God in the dark
Than walk alone in the light;
I'd rather walk with Him by faith,
Than walk alone by sight."

"John, where is little Charlie?" she asked. Her mind was again in the past. The graveyard of twenty years had laid on Charlie's golden hair, but the mother had never forgotten him! The old man patted her cold hands—hands that had labored so hard that they were seamed and wrinkled and calloused with years of toil, and the wedding ring was worn to a mere thread of gold—and then he pressed his thin lips to them and cried. She had encouraged and strengthened him in every toil of life. Why, what a woman she had been! What a worker! What a leader in Israel! Always with the gift of prayer or service. They had stood at many a death-bed together—closed the eyes of loved ones, and then sat down with the Bible between them to read the promises. Now she was about to cross the dark river alone.

And it was strange and sad to the old man, and to the golden-haired grand-daughter left them, to hear her babble of walks in the woods, of gathering May flowers, and strolling with John; of petty household cares that she had always put down with a strong resolute hand, of wedding feasts and death-bed triumphs. And when at midnight she heard the Bridegroom's voice, and the old man bending over her cried pitifully, and the young grand-daughter kissed her pale brow, there was a solemn joy in her voice as she spoke the names of her children one by one, as if she saw them with immortal eyes, and with one glad smile put on immortality.

They led the old man sobbing away, and when he saw her again the glad morning sun was shining, the air was jubilant with the songs of birds, and she lay asleep on the couch under the north window, where he had seen her so often lie down to rest while waiting for the Sabbath bell.

But what strange transformation was there. The wrinkles were gone. The traces of age and pain and weariness were all smoothed out; the face had grown strangely young, and a placid smile was laid on the lips. The old man was awed by this likeness to the bride of his youth. He kissed the unresponsive lips, and said softly:

"You've found heaven first, Janet; but you'll come for me soon! It's our first parting in more than the seventy years, but it won't be for long—won't be for long!"

And it was not. The winter snows have not fallen, and there is another grave, and to-day would have been their diamond wedding. We had planned much for it, and I wonder, I wonder—but no! Where they are there is neither marriage nor giving in marriage.—*Primitive Methodist.*

THERE is a difference between bringing our religion into our business, and bringing our business into our religion.

Home News.

Rhode Island.

WESTERLY.—"Aren't you glad to see the sun shine?" is quite a general expression whenever there is an opportunity of saying it. A hot wave visited Rhode Island about June 1st, but since then no one has had reason to complain of the excessive heat. Following came a period of dry weather which gave way to copious and frequent showers before vegetation suffered especially. Now the unusual perfection of the foliage is a subject of remark. Farmers complain of the disadvantage to haying caused by the prevalence of rain, but say that other crops are thereby benefited. When we do have sunshine it is accompanied by such a fresh, cool atmosphere that everybody delights in it.

The close of the school year is marked by the usual exodus to the shore of many, while some have gone to the mountains. The desertion of the city is less universal than last year, as some families have rented their shore cottages and remain here for the summer. Westerly is indeed a good place to summer in. It never looks more attractive than at this season, while the electric road makes Watch Hill so easy of access that one can refresh himself with a breath of sea air at short notice.

It goes without saying that the return of Mr. Daland was welcomed with deep thanksgiving. That he has been greatly benefited by his journey is very evident in his more robust appearance; and the strength and simplicity with which he presented the reality of Divine sympathy in his sermon, from Isaiah 7:9, convinced us that much more than physical health and strength had been granted him. It seems that the promise in Psalm 121:8,—claimed for him—has been abundantly fulfilled. During his absence the pulpit was supplied by the pastors of the local churches, Rev. Mr. Evans preaching several times. Rev. Mr. Randolph, of Hopkinton City, supplied on the one communion Sabbath; and Rev. O. U. Whitford was gladly heard on July 6th, the first Sabbath after his return from the West.

Notes and echoes from the great Y. P. S. C. E. Convention, held in Boston July 10—14, will be in order next Sabbath, and the Bible-school is to be in charge of the local society, and a feast is therewith anticipated.

"Are you going to Conference?" is a question frequently answered in the affirmative. It now appears as if the proverbial hospitality of Plainfield would be quite fully tested.

The prayer and conference meetings were well sustained during the pastor's absence. The one held on Wednesday evening was in charge of a leader appointed each week by the predecessor, an arrangement which will be continued for a while longer, while that of Sabbath eve was in charge of the deacons,—G. H. Utter leading all but one, which was led by Dea. I. B. Crandall. The verdict was unanimous that we had good meetings under their direction, and it was said that benefit was apparent, especially in Mr. Utter, as he either increased in power, or else appreciation of his effort grew upon his hearers; presumably the latter when one recalls the size and faithful attendance of his Bible class. M.

JULY 18, 1895.

IN MEMORIAM.

Dr. Fidelio Buckingham Gillette, son of the late Rev. W. B. Gillette, was born Oct. 31, 1833, in Friendship, Allegany county, N. Y., and died at DeRuyter, N. Y., July 1, 1895.

He attended school for some time at De. Ruyter Institute, when a boy, and later studied medicine under Dr. Runyon, of New Market, N. J., and afterwards under Dr. Geo. Tomlinson, then of Roadstown, near Shiloh, N. J., where his father was pastor of the Seventh-day Baptist Church. He took his degree of M. D. from the University of Pennsylvania in 1856, and that November was united in marriage to Miss Sarah E. McPherson, of Shiloh, and commenced his medical practice at Belleville, N. J. From that time on his experience in his profession was wide and varied.

He became well known in many places in the East and South. He went to Liverpool as surgeon of the sailing ship "James Foster, Jr.," of the Black Ball Line. He was Deputy Health Officer under Dr. Thompson, of the Port of New York, and stationed at Staten Island, and later practiced medicine at Daretown, N. J., until he enlisted in the volunteer service in 1862, and was commissioned assistant surgeon of the Ninth Regiment of N. J. Volunteers. "In 1865, Surgeon Gillette received his long-coveted double-row of buttons, and was appointed surgeon with the rank of major. At the close of the war, the Ninth New Jersey was mustered out, and Surgeon Gillette was transferred to the regular army, where he served with honor until 1873." In the regular army he was stationed at various points.

He went to Natchez, Miss., and acted as Post Surgeon of the Marine Hospital. In March, 1869, he went with Gen. Gillem to Galveston, Texas, and afterwards was stationed at Indianola, at Corpus Christi in 1870, and at Brownsville in 1871 and 1872, under General Clitz. "In Texas he was widely and favorably known. By the kindly manners and open hospitality of himself and wife, they endeared themselves to all whom they met. A great many of the old citizens of Southwest Texas well remember Dr. and Mrs. Gillette," says a San Antonio (Texas) paper. In 1873, he quit regular army life, and resumed practice at Plainfield, N. J., where he remained several years, and then located at Greenpoint, Brooklyn, E. D., N. Y., as surgeon of Charles Pratt's Standard Oil Company, at the same time carrying on private practice. His health has been failing for the past year, but he continued his practice until about the middle of last April.

In May he came to Shiloh, where he remained over a month, and then went to De. Ruyter, where, in earlier years, he had passed pleasant days, and hoped to enjoy its cooler climate. Although he said he was liable to drop out of this life at any minute, we hardly thought that he would live less than five days to enjoy the hospitable home of his boyhood companion and own cousin, Rev. L. R. Swinney. But gently, and without giving notice of its immediate going, life departed July 1st, at early morn, just as we think he would have wished to have gone.

"Life! we've been long together,
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning.
Choose thine own time.
Say not 'Good night,' but in some brighter clime
Bid me 'Good morning!'"

Dr. Gillette was a very tender-hearted man;

and the sufferings of the sick or wounded and dying soldiers strongly appealed to his sympathy. It is thought that the exposure and hardships of more than ten years of army life went far toward undermining his health. The Doctor was a member of long standing of the military order of the Loyal Legion of the United States. He leaves a wife and one daughter who, with her family, reside in Texas.

His remains were brought to Shiloh, where, after brief services, interment was made.

Rev. L. R. Swinney came here with Mrs. Gillette, and spoke words of comfort at the funeral. I. L. C.

TENT WORK IN SOUTH DAKOTA.

By request of Bro. J. H. Hurley, the Scandinavian brethren on this field engaged me to accompany him in the work as singer; also to have the care of the tent.

I joined him at Big Springs, on the 23d of May. During our stay here we were entertained by Eld. Peter Ring and family. We soon came to feel quite at home among these warm Christian hearts. Valuable assistance in singing was found here. Eld. Ring is a staunch defender and advocate of the Seventh-day Baptist doctrines.

A great deal of prejudice was found here against our peculiar views; created, however, by influences outside of our people. Great surprise was expressed by a number of the First-day friends that Bro. Hurley did not make a specialty of the Sabbath question; and we firmly believe that in this instance "silence, on this question, was golden?" Bro. Hurley won the hearts of the most prejudiced by his warm and tender, yet forcible and practical, way of presenting the gospel message.

After almost three weeks of labor here the tent was set up at Smyth. At this place a strong interest was manifested from the very outset, congregations increasing from thirty to one hundred and fifty. The people had a mind to work. One neighbor, who at first was very hostile, at the end of the two weeks, labor here presented himself for baptism, and with his entire family went down into the river, as Jesus did, and was buried with him in this beautiful ordinance and raised with him to a new life.

The success of the meetings at this place was due in a great measure to the lively interest taken by the young people. Faithful in attendance, their happy voices were heard night after night in song and testimony. Four of the band boys brought their horns into the service, and with Sister Eunice Huffman at the organ the music became one of the strong drawing features.

The healthy condition of this church reflects great credit upon the labors of Pastor Davis. May the Lord continue to bless him in his relations with this people.

During the two weeks' work with the Dell Rapids Church the tent was located near the village of Trent.

Results of the work here, considering the opposition, were very encouraging. The five young people, who so ably assisted in the music at Smyth, spent nearly a week here. Miss Huffman, with the exception of two nights, was with us the entire time. God will surely bless them for their evidence of devotion to his cause.

The Scandinavian Yearly Meeting took place with this church at this time, and as Brother Nelson was the only Seventh-day Baptist liv-

ing near enough to entertain visitors, everyone received a pressing invitation to sleep and eat at his home. And it was in every sense a home. A home where Christ was enthroned. On Sabbath-day he gave dinner to forty-five. The fatted calf had been killed, and other ample preparations made so that, without a break in the usual routine, every one was fully fed. These circumstances reminded us of the story of the five loaves and two fishes; but we never doubted for a moment Brother Nelson's ability to feed the multitude.

On the last day, by earnest request, Brother Hurley gave a short history of Seventh-day Baptists in America. It was listened to with wrapt attention by nearly two hundred people.

We regard this field as one of great interest and possibilities. Here is a wide-open door. Who will enter? A waiting harvest. Who will bear the golden sheaves away? Our people, from Big Springs to Smyth, are fully alive on these questions and will follow where the Lord may lead. C. C. VAN HORN.

SPECIAL NOTICE.

The committee on railroad rates for the General Conference find that it will probably be best to avail ourselves of the rates obtained by the Knights Templar for their Conclave in Boston in August. These tickets will be on sale, at all principal points at least, beginning August 19th, and will cost a little less than one and a third fares for the round trip. Get tickets via New York. Fuller information will be given next week. COM.

TO OUR SABBATH-SCHOOLS.

DERUYTER, N. Y., July 23, 1895.

A special effort was made at the last Conference to emphasize the importance of Bible study. The facts were brought out that no institutes were being held, hardly any of our Sabbath-schools had teachers' meetings, and so many neglected even to send any reports to the Conference. During the last year institutes have been held, new teachers' meetings started, and now we most earnestly desire to get a report from every Sabbath-school in the denomination.

We want these reports to get at the real status of the work among our people, and on these reports, favorable or unfavorable, to base our plans for future work. May we not appeal to every Superintendent to see to it personally, that these reports are carefully made up and promptly forwarded to Rev. J. A. Platts, Leonardsville, N. Y.

L. R. SWINNEY, Pres. S. S. Board.

MRS. WILL CARLETON.

Mrs. Will Carleton was a Baptist missionary in India before her marriage to Mr. Carleton. Her first husband died in the missionary work there, and so did her three children. She returned to this country to recover the health she had lost, and against all her prearranged plans married instead of going back. She has kept ever since a most ardent interest in India and pays the expenses of one native teacher there year in and year out. She organized a board of young people in Brooklyn, where she lives, into a missionary society, and gave it the name of "Farthest Lights." She went to her husband for the name, as she constantly turns to him for sympathy and assistance in her missionary enthusiasm. She has no children now, but she says if she had a daughter she would want to dedicate her to missionary work in India.—Exchange.

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. 3: 1-15.
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 VI.—THE BRAZEN SERPENT.

For Sabbath-day, Aug. 10, 1895.

LESSON TEXT.—Num. 21: 4-9.

GOLDEN TEXT.—As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up.—John 3: 14.

INTRODUCTORY.

After the spies had made their reports, the people began to murmur against Moses and Aaron. Caleb and Joshua endeavored in vain to quiet the people. God threatened to destroy Israel and make of Moses a great nation, but Moses interceded for Israel and they were spared, though not until many were smitten with a plague.

They again showed their willfulness by making an effort to enter Canaan, but they were taught that they must now wait God's time.

Korah, Dothan and Abiram and 250 princes arose against the authority of Moses and Aaron, but the earth swallowed them up. Aaron's rod blossomed before the people to cause their murmuring against him to cease. Various laws were given the people. Miriam died in the wilderness of Zin. At Meribah the people again murmur because of no water, and Moses brought water from the rock, smiting it with Aaron's rod; but in doing this exhibited an unbelief which kept him from entering the promised land. See Numbers 20: 12.

Edom refused to let Israel pass through his borders into Canaan, so they journeyed to Kadesh, where Aaron died, and where Eleazer was appointed high priest in place of his father, Aaron. Israel utterly destroyed Arad and his army as they had taken a vow to do if God would deliver them to Israel.

EXPLANATORY.

v. 4. "And they journeyed from Mt. Hor." Journeying southward, making a turn at the gulf of Akabah and going east of the mountains of Edom. "Soul of the people . . . way." They found the country hard to travel with such a large company. The past was not pleasant to think about, and the future looked full of privation and death.

v. 5. "Wherefore." A truth and a falsehood. God and Moses had brought them up out of Egypt—Moses as leader, and God as their strength and shield—but they had not brought them up to die in the wilderness, but to possess the promised land. The people were dying in the wilderness, but it was because they refused to obey God. "There is no bread." The wilderness could not provide food for such a large company, but God gave them "angel's food," which they loathed, preferring rather the flesh-pots, the leeks, the onions and garlics of Egypt. "Neither . . . water." Although they were passing through "a thirsty ground where was no water" (R. V., Deut. 8: 15), God had shown his power to aid by giving water from the smitten rock.

v. 6. "Lord sent fiery serpents." The species is not known; perhaps the *dipsas*, whose bite "occasions a burning pain accompanied with a fiery eruption, distressing thirst, swelling of the body, ending in death."

v. 7. "We have sinned." The bite of the serpent brought them to a realization of their sin.

"Pray unto the Lord." They realized the position of Moses, as between them and God—an interceder.

"Moses prayed." Although they so often abused him, he was ever ready to intercede for them.

v. 8. "Make thee . . . serpent." The narrative implies that the brazen serpent was large, perhaps visible from the entire camp. "Every one . . . shall live." The serpent was the instrument of their wretched condition, while the brazen serpent became the instrument of their healing and restoration to God's favor.

v. 9. "Moses made." Moses' sympathy for the suffering and dying doubtless made him hasten his work. "Put it on a pole," that every one looking up could see it and live.

"If a serpent . . . he lived." Without an exception. But beholding the brazen serpent was the only way they were healed. For nearly 1,000 years the brazen serpent was kept by Israel (2 Kings 18: 4), and then was destroyed by Hezekiah because it was an object of worship among the Jews. The church of St. Ambrose, at Milan, has for centuries boasted that it possessed the brazen serpent made by Moses.

Popular Science.

THE fine colored rubies* found in Burmah are said to be worth from five to ten times the value of diamonds of equal size and weight. The ruby mines are situated in the valley of Magok, fifty-one miles from the bank of the Irawaddy river, and about seventy-five miles north of Mandalay, at an altitude of 4,200 feet. Concerning these mines very little has been known, as they belonged to the King and were jealously guarded. The English Government, however, got control of these mines in 1886.

A company of London jewelers have rented the mines at an annual rental of \$200,000 a year, for a term of five and a half years, and are at present working seventy-eight diggings. All the gems are sent to Mandalay to be valued. This year will determine whether these mines are as rich as they were supposed to be, and also whether the ruby will still retain its place as the most costly of precious stones.

RIGHT on the heels of a most wonderful, rapid-firing gun comes an invention by a Mr. Lennard of a bullet-proof armor to stop the bullets and render them harmless. Two pieces of this armor were submitted for tests on Governor's Island a short time ago. One was for soldiers and the other for shields on ships, torpedo boats, and for naval or war purposes generally. This shield is declared to be free from any metal whatever.

Six shots were fired into the first piece, and on examination showed that every shot had been stopped, as every bullet had been fused. Five shots were fired into the second piece from a Krag-Jorgensen rifle, at a distance of 100 yards; not a bullet penetrated more than three-fourths of an inch. The bullets were all stopped.

Now what is the use? Here is a 13-inch rifled cannon throwing a bullet weighing over half a ton, and here also is a Herveyized steel plate that will stop it. Here also is a Krag-Jorgensen rifle, a Gatlin or a rapid-firer, and here also an armor to be worn, or otherwise used, that will stop the bullets. What is to be done next? I say, stop all inventions looking to the destruction of human life, and submit all differences to arbitration and abide by the decisions. Have no more war. "Let us have peace!"

THERE are at this day, either just completed or in process of construction, some of the greatest scientific achievements in the construction of water-ways for ships known in all ages, even excelling in skill that of the Suez Canal.

The completion of the Panama Canal is now under consideration again by English capitalists, and they are looking forward to the time when the Atlantic and Pacific Oceans shall meet at this point.

The people of the United States feel quite sure that the next Congress will set the wheels in motion that will ere long complete the Nicaragua Canal, that they will send their ships from the Atlantic to the Pacific at this point.

The Corinth Canal, contemplated by Alex-

* NOTE.—The finest rubies are of the color of pigeon's blood, and are found in crystalline limestone, and sometimes in gum-bearing gravels. Rubies are found in Siam and Ceylon having purple tints.

ander the Great, is on the tapis again, and shows signs of life and energy.

The Kiel Canal, connecting the North Sea with the Baltic, has just been completed, and ships are now freely passing.

Last, if not least, is our home ship canal, connecting the Hudson River with Long Island Sound above New York, thus making a great saving in time in passing from the North to the East, as well as furnishing a place for docks for the reception and shipment of merchandise.

Before us now is the projection of the Cape Cod Canal, connecting Buzzards Bay with Massachusetts Bay.

An inland ship canal is planned all the way down the coast from New York to Key West, Florida.

Some day all these scientific works will be completed, as they are in the interest of peace and happiness.

The widest and longest canal in the world is said to be the Chenaub Canal in the north-west province of India. It is now 110 feet wide, and will be 200 when finished. The main canal is 450 miles long. The principle branches will have an aggregate length of 2,000 miles, and the canals that lead from the principle branches to the villages will aggregate the enormous length of 4,000 miles. 250,000 acres of land are already receiving benefits from this canal, besides furnishing means for extensive transportation.

H. H. B.

THE OUT-DOOR WOMAN.

Proper control over the breathing apparatus is one of the most essential things to be learned by a swimmer. The value of slow, deep respiration, both for long and short distances, can hardly be over-estimated, and yet this point is not always emphasized in the many treatises devoted to the art. A young woman who has won several swimming races both here and abroad attributes much of her success to her superiority over her competitors in the matter of "wind," to use the technical athletic term. She is a singer, and consequently has had the advantage of a thorough training in the science of correct breathing. By practice she has enabled herself to walk two and one-half blocks in the interval from one inhalation to another. Swimming under water is of course easy to her, one breath sufficing to carry her a considerable distance beneath the surface. In a long race she makes it a practice to drop under about every forty strokes, swim six or seven, and rise to the surface again. This increases her speed materially, on account of the slight resistance offered to the body when it is entirely submerged in water. When on the surface she follows the rule of all good swimmers in allowing herself to sink as low as possible, shoulders, chin, and mouth well under, the nostrils being just far enough out to enable her to breathe.

It is said that a drowning person always rises twice after sinking, but that when the body goes down for the third time, it remains under. This is usually because the air is soon exhausted from the lungs, or they become filled with water taken in in convulsive gasps by the terrified victim. If one could but have presence of mind enough to take a deep breath upon each rise to the surface, and refrain from inhaling while under water, there seems no reason why he should not come up any number of times. This would allow

greater opportunity of being rescued. The difficulty, however, is that very few people who are not swimmers are able to keep their senses about them under such circumstances, and even if they knew the proper thing to do, would be likely to forget it in their fright.—*Harper's Bazar.*

RESOLUTIONS OF SYMPATHY.

WHEREAS, It has pleased our all-wise Heavenly Father to call unto himself our sister, Martha J. Hills, whom as a member and the president of the Seventh-day Baptist Christian Endeavor Society of Attalla, we so deeply mourn; therefore,

Resolved, That in her we have lost a most faithful member and loving friend. The purity of her character, her unselfish devotion to the cause of the Master, and her cheerful, conscientious and consecrated Christian life was an inspiration to all who knew her.

Resolved, That we bow in humble submission to the will of him who is ever watchful of our welfare and who doeth all things well.

Resolved, That while we most deeply sympathize with her husband, parents, and sister in their bereavement, yet we would point them to him in whom she trusted and who is able to comfort us in all our afflictions.

Resolved, That a copy of these resolutions be sent to her husband and parents, also that a copy be sent to the SABBATH RECORDER with the request for publication.

She has finished her work, and her spirit rejoicing,
The voice of the King in his beauty has heard,
In accents of music, "Well done, faithful servant,
Now enter thou into the joy of thy Lord."

R. S. WILSON,
WALTER GREENE, } Com.
LELA WILSON,

ATTALLA, Ala., July 20, 1895.

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

TRYING HIS APPETITE.

A young man carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

"O, there's no danger; its a mere notion; I can quit any time," replied the drinker.

"Suppose you try to-morrow morning," suggested the friend.

"Very well; to please you I'll do so, but I assure you there's no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter; "have you been ill?"

"Hardly," replied the other one. "But I am trying to escape a dreadful danger, and I fear that I shall be ill before I conquer. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely; but I am gaining, and I mean to keep the upper hand after this."—*Selected.*

THE SALOON.

The title of this article is the name of an institution in behalf of whose existence not one reasonable claim can be urged. It destroys more of saintliness, more robust manhood, tender womanhood, and sweet and bright young life in the nation, year in and year out, than all other causes combined. Judges and magistrates and statisticians reiterate the mournful lament that it ruins tens of thousands of our countrymen yearly. It is the one black plague of the times, and gathers into its awful self all the desolation and misery and ferocity of the plagues that fell upon the ancient empire of the Pharaohs. Like an unmeasured army of locusts, it covers the land with its destructive swarms; like the plagues of lice and flies, it fills the homes of its subjects with rasping irritations, endless discomforts and gnawing remorse, changing that which might be a paradise of bliss into a pandemonium of horrors.

In the mansions of the rich and powerful, and in the cottages of the humble poor, its evils abound, defiling life at its source, and making the land a very abomination to the poor and the good. It dehumanizes men, robs and plunders the household, dwarfs the body, dulls the intellect and stultifies the moral susceptibilities; poisons and weakens the fruitful streams of labor until they fail to make their way into the best markets of the world; curses trade and restricts commerce; blisters our national and domestic happiness; blights future prospects; stifles public virtues; gags and strangles the

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

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public conscience, and is the fostering mother of public calamity come and coming.

It is one great hideous contagion, a fearful scourge that kills our first-born sons of light and genius and culture. It is a devastating simoon; considering its inhuman and unpatriotic exactions, ought it to be tolerated? Should not the people as one man say: "The saloon must be destroyed"?—*Herald and Presbyter.*

A TRUE CAT STORY.

A Wakefield family who reside in Magnolia during the summer, when they removed to Magnolia last June, took with them their pet cat, but pussie did not like the roar and dash of old ocean, but sighed for her home by the placid waters of "Lake Quannapowitt." She disappeared, and was not seen again all summer. The family returned to their Wakefield home about the middle of September. They had been at home about two weeks, when one morning the daughter of the house was in the basement and heard a cat mew, and lo, at the window was her darling pet cat that she had long mourned as dead! It could not be; where did she come from? It must be a strange cat closely resembling "Peanuts" (so called because of her fondness for that article).

"Well," said her mother, "there is one sure test. 'Don,' the house dog, will know his old playmate."

Don was called and the recognition was mutual; they both seemed delighted to meet again. It was evident the cat had traveled all the way from Magnolia to Wakefield, through the woods of Magnolia, Manchester, Beverly, over Beverly Bridge, Salem streets, Peabody, Lynnfield, found Wakefield,—how did he know it to be Wakefield?—and hid up at her old home near the lake. I never saw a creature so delighted to find her young mistress and the other members of the family. What guided her over so many miles? Was it animal instinct?

NIP THE EVIL IN THE BUD.

People often sing, "Where is my wandering boy to-night?" But the truth is when the parents went to church or to temperance meeting this "wandering boy" also left home and joined his associates on the street corner. The parents are singing this song and shouting, "Down with the saloon!" while they are giving their boy full liberty to do as he pleases. And he generally lives up to his privileges. This is one phase of a large subject, and it is a phase which should be looked squarely in the face. However ardent parents may be in supporting the cause of temperance, they by their neglect, by

their shortcomings in home training, help to foster the liquor traffic. Their plain and manifest duty is to nip the evil in the bud by wise and careful training of their boys in all that is excellent and lovely and of good report. In the work of temperance reform every one must build over against his own house.—*Mid-Continent.*

God makes crosses of great variety; he makes some of iron and lead that look as if they must crush; some of straw that seem so light, and yet are no less difficult to carry; some he makes of gold and precious stones that dazzle the eye and excite the envy of the spectators, but in reality are as well able to crucify as those which are so much dreaded.—*Fenelon.*

MARRIAGES.

GREENE—BURDICK.—At Adams Centre, N. Y., July 14, 1895, by Rev. A. B. Prentice, Daniel S. Greene and Mrs. Eudora C. Burdick, both of Adams Centre.

RANDOLPH—DAVIDSON.—At the residence of the bride's mother, in Bridgeport, W. Va., June 18, 1895, by the Rev. E. F. Garret, Esle F. Randolph, of New Milton, W. Va., and Miss Lucy Davidson, of Bridgeport.

DAVIS—COOLEY.—At the residence of the bride's mother, Mrs. S. H. Cooley, in Des Moines, Iowa, by the Rev. E. W. Curtis, Bert C. Davis and Miss Nettie H. Cooley, all of Des Moines.

WHEELER—ROOD.—On July 18, 1895, at a summer outing camp at Van Tassell's Point on the shore of Lake Superior, near Washburn, Wis., by the Rev. Stanley E. Lathrop, Mr. John R. Wheeler, of Milton, Wis., and Miss Ida Lillian Rood, of Washburn.

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.

LEWIS.—In Ashaway, R. I., July 23, 1895, Mrs. Louise Langworthy Lewis, widow of the late Deacon Nathan K. Lewis, and mother of Mrs. Geo. H. Babcock, in the 71st year of her age.

WALTS.—In DeRuyter, N. Y., July 19, 1895, John Walts, of heart disease, aged 54 years and 26 days.

He was helping at the house and fell suddenly upon his knees, then upon his face, and expired. L. R. S.

BABCOCK.—Maletta G., daughter of Jesse M. and Mary A. Babcock, died in Stokes Township, Logan Co., Ohio, July 18, 1895, of typhoid and brain fevers, aged 4 years, 11 months and 24 days.

The funeral services were held on Sabbath afternoon at the home, after which the body was brought to Jackson Centre and laid at rest in the cemetery. The family has the sympathy of a large circle of friends. W. D. B.

Literary Notes.

FOLLOWING the example of Mr. Edwin A. Abbey's charming illustrations for "Midsummer-Night's Dream," with which it opens, the August number of *Harper's Magazine* deals with the lighter phases

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of human experience appropriate to the season, and with life in the open. Mr. Abbey's illustrations, nine in number, are accompanied by Mr. Andrew Lang's comment on Shakespeare's comedy. Mr. Julian Ralph, in the article entitled "Everyday Scenes in China," treats of the common folk, their life and characteristics, in city and country. There are nineteen illustrations by Mr. C. D. Weldon. In "Roundabout to Boston," Mr. W. D. Howells relates some interesting passages in his life as a war-time consul at Venice, together with his first experience as a writer of books and his early acquaintance with well-known American men of letters. "An Evangel in Cyene" is a strong study of the Middle West by Mr. Hamlin Garland, and "The Little Room," a tale of rural New England, with an element of mystery, by Miss Madelene Yale Wynne. This varied and entertaining number is completed by the "Editor's Study" of current themes, and the "Editor's Drawer," filled with humorous anecdotes, verses, and illustrations.

The story of an exiled lottery, which, after having been driven out from the United States, is now existing precariously in a Central American Republic (Honduras), is told by Richard Harding Davis in *Harper's Weekly* for August 3d.

In the way of fashion the numbers of *Harper's Bazar* to be issued during the next few weeks will present chiefly elegant out-door toilettes for garden and lawn parties, driving, the sea-side, etc. A story entitled "A Career," by Harriet Prescott Spofford, will appear in the *Bazar* dated August 3d.

CAPTAIN CHARLES KING has written for *Harper's Round Table* a serial story of the National Guard and the riots, entitled "Corporal Fred." Its publication began in the number of the *Round Table* dated July 23d. The same number will contain a story of Indian warfare, entitled "John Kilbourne's Fort," by James Otis; an illustrated article, "How Royalty Travels," and a Talk with Boys," by the Rev. Dr. Rainsford.

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