

THE SABBATH RECORDER.

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THE MYSTERIES OF THE INCARNATION.

THAT the great angel-blinding light should shrink
His blaze, to shine in a poor shepherd's eye;
That the unmeasured God so low should sink,
As prisoner in a few poor rags to lie;
That from his mother's breast he milk should drink,
Who feeds with nectar heaven's fair family;
That a vile manger his low bed should prove,
Who in a throne of Stars thunders above.

That he whom the sun serves, should faintly peep
Through clouds of infant flesh; that he, the old
Eternal Word, could be a child, and weep;
That he who made the fire should feel the cold;
That heaven's High Majesty his court should keep
In a clay cottage, by each blest controlled;
That Glory's Self should serve our griefs and fears,
And free Eternity submit to years.

And further, that the Law's eternal Giver,
Should bleed in his own law's obedience;
And to the circumcising knife deliver
Himself, the forfeit of his slave's offence;
That the unblemished Lamb, blessed forever,
Should take the mark of sin, of pain the sense;
These are the knotty riddles, whose dark doubt
Entangles our lost thoughts, past finding out.

—Selected.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

L. E. LIVERMORE, Editor.

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

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"A SACRED burden in this life ye bear:
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal you win!"

GOOD CITIZENSHIP is a popular theme in the vast army of Christian Endeavorers of late. The theme with its correct interpretation and application is right, and deservedly popular; but all who have aspirations for good citizenship should be taught from the first that religious liberty is a cardinal principle in good government. Religious intolerance is a crime against citizens. Good citizenship always recognizes the rights of conscience and will neither make nor enforce laws for the oppression of men who innocently and harmlessly "worship God according to the dictates of their own consciences."

WM. WALLACE SPENCE recently presented to the Johns Hopkins Hospital a copy of the well-known work of Thorwaldsen, the Danish sculptor, the statue of "Christ the Divine Healer." Commenting on this fact, the *Catholic Mirror* quite pertinently remarks: "Is there not something of idolatry in this? At any rate, that is what we Catholics are told about the statue of our divine Lord that we have in our churches."

In view of the ceremonies, also, at the unveiling, participated in by Mayor Hooper, President Gilman, and Rev. Dr. Witherspoon, the *Mirror* adds: "Indeed, we marvel at the whole affair; unless people are changing in their views about some things." Catholics often marvel, and not without reason, at the inconsistency of Protestants in rejecting certain purely Romish doctrines and practices, because unscriptural, and holding to others equally as papal in origin and utterly wanting in scriptural authority.

ROMAN CATHOLICS are far from being united in their opinions concerning the best policy for them to pursue in America. The liberals and more progressive Catholics are represented by such men as Archbishop Ireland, Bishop Keane and a few lesser lights. There seems to be much anxiety beyond the Alps lest there should be a weakening of Rome's influence in this country. It is true that there have been great numbers of American Catholics that have been lost to that church. The very atmosphere of Columbia is unfavorable to the Vatican. Business relations, society, public schools and colleges are generally so permeated with the Protestant influence as to have the effect of a dissolvent when applied to the rigid Catholic tenets which flourish best in lands where Catholicism predominates. Many Catholics marry Protestants and in a multitude of ways the strong hold of their faith and the power of the Pope are weakened. It is a mistake to suppose that the Catholics hold all their natural increase. The spirit of the age is against them and their losses are great. The dissemination of liberal ideas in political circles and spiritual ideas in religion are favorable conditions for good government and religious toleration, but very unfavorable for the church of Rome.

THERE is often much more power in service than in verbal teaching to affect men and incline them to listen to the gospel. It has been said that the missionary who carries a loaf of bread under one arm and the Bible under the other will reach many people, while he who carries only Bibles will have few followers. There is a way to reach the heart through the avenue of loving deeds that carry comfort to the body as well as to the soul. A good story is told illustrative of this fact as follows:

A chaplain in the army during the war was passing over the field, when he saw a soldier, who had been wounded, lying upon the ground. He happened to have his Bible under his arm, and he stooped down and said to the man:

"Would you like me to read you something that is in the Bible?"

The wounded man said, "I'm so thirsty I would rather have a drink of water."

The chaplain hurried off, and as quickly as possible brought the water. After the man drank the water he said:

"Could you lift my head and put something under it?"

The chaplain removed his light overcoat, rolled it up, and tenderly lifting the head, put it as a pillow for the tired head to rest on.

"Now," said the man, "if I only had something over me. I am so cold."

There was only one thing that the chaplain could do, and that was to take his coat off and cover the man. As he did so, the wounded man looked up in his face, and said:

"For God's sake, if there is anything in that Book that makes a man do for another what you have done for me, let me hear it."

There is a world of meaning, to my mind, in this incident. The need of to-day is acting the object lessons that Book teaches.

SINNING against light is peculiarly aggravating. "To him that knoweth to do good and doeth it not, to him it is sin." This law is generally acknowledged to apply to the breaking of any of the commandments of the Decalogue, but does it not have a much wider application than people sometimes think? These reflections just now in our mind, apply to certain lines of practice connected with medicine. In many instances that have come under our own observation, men and women, boys and girls, have acquired the appetite for harmful drugs and stimulants, through the advice of physicians, that have proven ten times more harmful to the patient than the diseases which were being treated. Especially is this true in the altogether too frequent use of morphine. The morphine habit is fearfully common. It is astonishing to know how inconsiderate some good Christian physicians are in the use of this dangerous drug. For the sake of giving temporary relief from suffering, and often in cases that are of a very light and transient nature, resort is had to morphine or laudanum, or some other preparation of opium. In a very short time the habit is fixed and bright minds are beclouded and ruined. There is need for the creation of a strong and energetic anti-morphine sentiment that will not tolerate the common use of this evil. Physicians know its danger, yet many keep right on using it and ruining their patients. It would be far better in thousands of cases if the patients suffered more, and even died in their right minds, than to live

with their young lives blighted by this curse. We have no words strong enough to express our feeling of disapproval and condemnation of the medical practice which seeks for immediate relief and apparently favorable results, at the expense of moral character and the de-thronement of reason.

Several bodies of Christian people, notably the General Assembly of the Presbyterian church, the General Conference of the Methodist Episcopal church, and the General Synod of the Reformed church of America have practically united in passing the following: "Resolved, That we recommend to our pastors and churches that as far as practicable the last Sabbath in October shall be specially devoted to the consideration of the binding obligation to 'Remember the Sabbath-day to keep it holy,' and that we invite all Christians to unite with us in setting apart that Sabbath for special instruction in the home, in the church, and in the Sabbath-school in reference to the Lord's-day."

Is there any reason why Seventh-day Baptists cannot heartily endorse the literal recommendation contained in that resolution? Cannot we accept that invitation extended to all Christians to unite in giving "special instruction in the home, in the church, and in the Sabbath-school in reference to the Lord's-day?" We all believe in the Sabbath; we are grieved over its almost universal desecration; we see the great need of instruction. But while we might accept the invitation in good faith, there would undoubtedly be at the outset a singular want of unison. We would assemble on the 31st of this month according to the letter, and our acceptance of the spirit of the resolution, while these very bodies of Christians, giving birth to the recommendation, would already have met and given forth their instruction on the 25th, six days previous! The last Sabbath in October, which we are commanded to remember to keep holy, certainly comes on the 31st. Then how is it possible for us to "unite" with those who will not heed their own recommendation?

But we can, and should, on the last Sabbath, and on every Sabbath, "in the home, in the church, and in the Sabbath-school," give special instruction in reference to the Lord's holy Sabbath-day. And what day did he call "My holy day?" Isa. 58: 13. And of what day did he speak when he said, "The Son of man is Lord of the Sabbath-day?" Luke 6: 5. Hence, if there is any day in the Scriptures designated and intended by the term in Rev. 1: 10, the "Lord's-day," it must be that one which alone has ever borne that Scriptural distinction, viz., the Seventh-day, "the Sabbath of the Lord thy God."

Nothing in Christian ethics is more astonishing than the tenacity with which the masses of Christian people still cling to this unscriptural and long-continued error of the church of Rome. Is there not need of "special instruction," even as there was in the days of the Reformation, against other unscriptural doctrines of the same church? If Paul could speak again to the churches of to-day he would doubtless repeat what he said long ago: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved; for I bear them record that they have a zeal of God, but not according to knowledge."

NEWS AND COMMENTS.

THE excitement in the wheat market continues, and is regarded by some as one of the strongest campaign documents that can be circulated against the silver issue.

SUNLIGHT is a great health-maker. It destroys disease germs. The doctor goes most frequently where the sun does not go. Open your shutters and let the sunlight come in.

SNOW fell in Wells, Hamilton Co., N. Y., the 20th inst., to the depth of three inches. At Iron Mountain, Mich., on the same date it was reported four inches deep and still coming.

THE recent severe storms in some of the Southern States and along the Atlantic coast have caused great loss of property and widespread suffering among the people. Aid is being furnished from many directions and much sympathy is felt.

In a St. Louis druggist's show-window may be found the following articles while there is an assurance that the window contains nothing but poisons! Arsenic, Paris green, morphine, laudanum, face powder, playing cards, cigarettes, and whisky.

A WESTERN paper states that there are 15,137,889 qualified voters in the United States. Of this number, 10,000,000 are nominally Protestants, and 2,000,000 are Roman Catholics; the balance standing outside of church affiliations.

ONE of the latest movements of the Salvation Army is an arrangement to establish a "Salvation Navy." This plan provides for facilities for carrying the gospel to sailors. A gospel vessel is to be provided, going from port to port and preaching to sailors.

CLARA BARTON, in her noble work of administering relief to the suffering Armenians, carried food and comforts to 250,000 people. But the coming winter will see great additional suffering there, which all civilized nations will be asked to aid in relieving.

THE second week in November has been designated as an appropriate time for all Christians everywhere to unite in praying for Armenia. But do not wait until that date; pray continuously until God shall move the nations to unite in a protest that Turkey must heed.

DU MAURIER, the author of "Trilby" died a few days ago, at the age of 60 years. This story was the most popular and the most successful of all his writings. It is not easy to see why it should have been so taking, but many things are mysterious and this is not an exception.

THE tragic death of Hamlin J. Andrus, in Yonkers, N. Y., in his office, last week, has been found to be the result of a carefully laid plot to murder him. The bomb was exploded by electric power, the wires connecting it with a battery having been discovered. No clue yet to the perpetrators of the crime.

AN order has been issued by the post-office department at Washington, prohibiting the writing of such notices on the wrappers of third-class mail matter as "Please post conspicuously," or "Please send out." Letter postage will be charged in such cases. The

word "personal," or "to be called for," are allowed, as part of the address.

HARVARD COLLEGE was founded in 1638, William and Mary in 1693, Yale in 1701, Princeton in 1746, Washington and Lee in 1749, Columbia in 1754, and the University of Pennsylvania in 1755. Bowdoin, Brown, Charleston, Dartmouth, Dickinson, Georgetown and Rutgers were all founded before this century. The number formed since 1800 is legion.

GRAVE doubts are expressed in well-informed circles as to the real abandonment of polygamy by the Mormons. It is not openly practiced, because of the law against it; but Mormon proselyting is going on vigorously, both in this country and in foreign lands. And it is said that the Mormons advocate the doctrine when it will aid them in getting converts.

BISHOP KEAN, rector of the Catholic University in Washington, has been very summarily deposed. Just what the significance of this movement is does not seem very clear, even to the Catholics themselves. But it is evident that there are severe conflicts among the adherents to this scheming and ambitious body of religionists, under the imperious leadership of the crafty pope, Leo XIII.

MORMON preachers in the mountainous regions of Kentucky are reported to have greatly stirred the people by their doctrines. But this stirring up seems to be of a nature not at all complimentary to the preachers; for a committee of the mountaineers has entered upon summary measures for driving them from the state, and have warned all people against harboring, or in any way aiding, these Mormon preachers.

ONE of the latest and meanest acts of thieving vandalism of which we have read was perpetrated in Pearl River, N. J., recently. Burglars pried out the corner-stone in the foundation of the M. E. church and stole the tin box which had been placed in the wall when the church was built. A five-dollar gold piece was put in the box, and records of interest. The corner-stone was large and required much effort to get it out.

In Jersey City a few days ago a wealthy merchant from Youngstown, Ohio, was caught by three men, as he was about to go aboard of a Pullman sleeper, and robbed of \$2,250. They also attempted to secure his gold watch and diamond stud, but failed. The robbers escaped with their money. Travelers should be very cautious about putting themselves in the way of such men, that is, in dark passage ways where there are few people.

THE *Examiner*, the leading Baptist weekly of New York, appears this week in a new dress, and otherwise changed and improved. Reduced in size, with better quality of paper to receive the print from new type, it cannot fail to be appreciated by its many readers. Some will doubtless object to the change in size. It takes time to get accustomed to new appearances. But we see no serious occasion for complaint, though we confess it is a trifle smaller in form than would have been our own taste, its pages being about 13¼x8½ inches.

MRS. BRUCE'S HELPER.

BY MARYL.

(An old story retold.)

"If I only had some one to help me,"
The farmer's wife anxiously said,
As she finished, and placed in the oven, her pies,
And hastily molded her bread;
While her ear caught the whir of the reapers
At work in the harvest field wide,
And she knew for ten men who were laboring there,
Her hands must the dinner provide.
For that morning her capable Martha
Had suddenly been summoned home,
Baby Nellie had tired of her innocent play
And was fretful with little Salome.

In a whisper, "Am I not thy Helper?"
A voice seemed distinctly to say;
And there came to her mind with new meaning, the verse
Selected as the text for the day.
"I will wait for the God of salvation;
Will lift up mine eyes to the Lord;
God will hear me." "Yes, hear me and help me," she
thought,
"Indeed he already has heard."
For the thought that God's presence was with her
A sweet peace and comfort had brought;
And the joy in her heart found expression in song
As through the long morning she wrought.

When he came to his dinner, her husband
Said, "Annie, how fresh you appear;
That with Martha away I should find you tired out,
Has been all the morning my fear."
"I've drawn water from the living fountain,
And found it refreshing," she said.
"You can't surely have been to that spring in the lot!"
"No, the well of salvation, dear Ned."

"Something truly refreshing there must be
In Annie's religion. I'll own;"
He thought as her words lingered still in his mind
While the afternoon sun fiercely shone.
To his mind came this passage of Scripture
As his brow, for a moment, he fanned,
"And a Man as a sheltering shadow shall be,
Of a rock in a wearisome land."
"Such a shelter would be very pleasant;"
And he thought of his early home life
When his father each morning had read from the Book
Which now is so dear to his wife.

"Will you pray for me, Annie?" Months later
Ned asked this in faltering tone,
When after returning one evening from church,
They were quietly sitting alone.
Two hours later, when they were rejoicing
Together in Jesus, she said,
And so 'twas by Mr. Deane's sermon to-night
You have to the Saviour been led?"

"Of the need of immediate action,
The sermon has shown me, 'tis true;
But the longing my heart has for many months known,
Was awakened, dear Annie, by you,
That day you were looking so sunny
Last summer when Martha was gone;
And you said 'twas because of the water which you
From the well of salvation had drawn."

A BOY TO SPARE?

The saloon must have boys, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get about 2,000,000 from each generation for raw material, some of these factories must close out, and its operations must be thrown on a cold world, and the public revenue will dwindle. "Wanted 2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The Minotaur of Crete had to have a trireme full of fair maidens each year; but the Minotaur of America demands a city full of boys each year. Are you a father? If not, some other family has had to give more than his share. Are you not selfish, voting to keep the saloon open to grind up boys, and then doing nothing to keep up the supply?—*Presbyterian*.

THE question of spiritual growth is one of right relationships and surroundings. The process is as natural as the growth of the lilies. Given food, air, and exercise, and growth will follow.

THE burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—*Richter*.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

WE were waiting longer than usual this week for the contributions from the Western Editor, and had already begun to fear that all was not well with him, when the sad news came that his earthly home had been entered by the angel of death, and the sweet and lovely little Beatrice, who had dwelt with them most four years and eight months, had been taken to the heavenly home. This news did not reach us until the first form, including the page containing the obituary notices, had been printed, hence the usual notice cannot appear until next week. But we can assure these dear, stricken ones of the heartfelt sympathy of all who know them, while we commend them to the ever compassionate Saviour for comfort in this hour of sad bereavement. Our brother sends the following verses as his only contribution this week. These lines breathe the sweet spirit of resignation and evince that strong faith and hope which he would ever encourage in others in times of sorrow.—[EDITOR.]

A hurried step,—a startled cry,
A silent prayer while hopes depart;
A sudden wrenching of the heart;
A sudden darkening of the sky.

It all was but a troubled dream.
I think that at the turn to-night
Her winsome form will greet my sight
Touched by the sunset's parting gleam.

Once more she'll lead the merry chase
To be the first one I shall meet.
Once more will press the kisses sweet
Upon a lonely father's face.

The gingham dress is put aside;
The hood and jacket are laid by;
The scrap-book and the dollies lie
Just as she left them when she died.

'Twas Love that gave what now is gone,
Sweet, tender songs the memory fill.
The little singer singeth still
And love can never lose its own.

The Saviour loved the fair young flowers
That bloomed in far blue Galilee.
He took the children on his knee
And blessed for them the happy hours.

And still the wondrous accents say:
"Forbid them not, but let them come."
The sheltering arms are open thrown,
The Saviour is the same to-day.

O, gracious plan that God hath wrought!
All things—all things shall work for good.
The Saviour in my place hath stood.
He leadeth me, oh blessed thought!

There, there amid the blood-washed throng
Is Mother, risen to her place.
And through the same abounding grace
Have other voices joined the song.

No death, no pain, no gathering gloom,
No smiling while the teardrops fall,
The Lamb shall be our all in all;
The harps of gold their message call
"And whosoever will may come."

LETTER FROM LONDON.

1, MARYLAND ROAD, Wood Green, }
London N., 11th October, 1896. }

To the Editor of THE SABBATH RECORDER:

Dear Bro.:—It may be a severe tax upon your well-known editorial forbearance, as well as upon the patience and good nature of your readers, for another letter from your alien brother to claim admission to your columns so soon after my last missive. But the General Baptist Assembly meets but once a year, and since we have had the pleasure to be present at its late session, held last week, in the Bethnal Green Road chapel, now seems to be the best time to tell you of the meetings about which I know some of you will be glad to hear.

The General Baptist Assembly is the oldest body of Baptist churches in England, having been founded in 1653. The session this year

was the 243d of its existence. There is, at least, one other body of General Baptist churches in England, and there may be more. The term "General Baptist," like "Free-will Baptist" in the United States, was at first a theological one, they being distinguished from the Regular or Calvinistic Baptists, who are sometimes called in contra-distinction "Particular Baptists." The origin was in the view of the atonement held by the different churches, the Particular Baptists holding that the atonement was *particular*, or limited to the elect, while the General Baptists regarded the atonement as *general*, or for all mankind. Of course the controversy represented by these distinctive terms has long ceased to have the importance it once had, and like the Arminian Baptists in America, who have now changed their name from "Free-will Baptists" to "Free Baptists," the General Baptists of England often think of the term as almost synonymous with "free," or "liberal."

The following extract from a note prefixed to the printed proceedings of the Assembly will give some idea of their freedom: The Assembly "consists of churches which believe that the way of salvation is open to all, and which also regard it as the duty and privilege of all disciples of Christ to avow their faith in their common Lord by observing the Christian ordinance of baptism, by immersion, 'into the name of the Father, the Son, and the Holy Spirit' (Matt. 28: 19), whereby they signify their death to sin and resurrection to newness of life. They mostly, however, believe that the gates of any sectional part of Christ's church should be as wide open as the gate of his universal church, and, therefore, that all his churches may gladly receive into membership any persons who shall confess their personal faith in Christ and avow their determination to obey him according to their light." This is all the statement of faith given in connection with their account of themselves. I spoke with one or two of the ministers and learned that generally they endeavor to persuade those who present themselves for membership to receive baptism, but if for any cause the candidates prefer not to be baptized, they are readily admitted without baptism. I inquired whether this meant without any semblance of baptism and was told that that was the case. One minister said that he thought that really it might, perhaps, be better to introduce the custom of sprinkling or pouring than not to have any ceremony at all. I asked if infant baptism were recognized at all by any of the churches, and he said he thought not, although he had known of a dedicatory service of children to the Lord in which the use of water formed a part, and he, himself, had sprinkled children at the request of parents, and would again do so, but this was not regarded as a substitute for the baptism of the believer, which was held by the churches as the New Testament practice and *counseled always*. But the churches of this body deem that they have no right to exclude anyone who confesses faith in Christ, and who promises to obey him according to the light he has. No error of doctrine or practice can be a barrier to admittance, if the one who comes confesses his personal faith in Christ. More than one of these churches is distinctly Unitarian, and several of the ministers hold views which would not by our churches in

America be considered as "good Baptist doctrine." One minister told me that he did not believe in miracles at all, or in any supernatural element in religion. This of course rules out the miraculous birth of Christ and his resurrection. But these extremes of faith—or lack of faith, some would call it—are not shared by the majority of the ministers or people. But the one element of liberality or universal toleration is common to all. It is the glory of the General Baptist churches that they have never persecuted, even in the age when persecution was the one weapon considered legitimate by all who believed that they were right and that their truth was essential to salvation. I was never in such a "happy family," religiously, as in the gathering of the representatives of these churches.

This body is about the size of our Eastern Association in the United States. There are some fifteen or more churches composing it, several of which are very small, and some are but names, a condition of things not unknown to us, you will readily see. One curious feature of the statistics reported from the churches was the two-fold class of new members received, exclusive of those transferred by letter. These classes are those received "with baptism" and those received "without baptism." There were reported altogether this year 19 of the former class as against 36 of the latter. It was noteworthy that all those received by baptism were in two churches, 13 in one and 6 in another. So that only two of these Baptist churches baptized their newly admitted members. Of the 55 who confessed Christ and joined this body during the year, by far the larger part were not baptized in any shape or form. And yet, be it remembered, these are Baptist churches. It is needless to say that the "communion question" is not mooted at all in this body.

Our "Mill Yard" church has been a member of this Assembly for many years; just how long, I am unable at this moment to state. Of course our church does not receive unbaptized persons to membership, and our members are not all in sympathy with the very liberal policy of the General Baptist churches. We approve the spirit of charity and of encouraging those who confess Christ to follow him as they see their way plain. But as a church we form, both on the question of baptism and the Sabbath, one of the diverse elements that go to make up this now somewhat singular body of Christians.

The meetings last week were held on Monday and Tuesday, Oct. 5th and 6th, in the chapel of the Bethnal Green Road General Baptist church, in the East of London, of which the Rev. W. Harvey Smith is pastor. The first public meeting was held on Monday evening, when the sermon was preached by one of the ministers. We were not present. We attended the first session on Tuesday, and all our delegates were present during some part of the exercises. After an opening devotional meeting, the new President, the Rev. J. A. Brinkworth (whose immediate predecessor succeeded the former pastor of Mill Yard, our lamented brother, the Rev. Dr. W. M. Jones, in that office,) delivered the annual address, which was an exposition and defence of the liberal views of General Baptists, with at the same time an earnest exhortation to guard the same from abuse. After some routine business a hearty welcome was given to your correspondent, as the new

pastor of the Mill Yard church, which made us feel quite at home. Quite like one of our own Associational Meetings, too, seemed the homelike luncheon hour, for which ample time was given, and where we became acquainted with some of those with whom we shall in the Providence of God have to do.

In the afternoon the letters from the churches were read and the further business was transacted. Major Richardson and myself were put on the Standing Committee of the Assembly, which manages its affairs between the annual sessions. On motion of Major Richardson a slight amendment was made in the Constitution of the Assembly, making its statements accord more nearly with the facts in regard to its composition and membership. Some of us could not help thinking that further amendments might be of advantage, such as to strike out the word "Baptist" from the designation of the Assembly; but that would not have been carried and would probably destroy an old landmark precious to many who do not in their practice follow it. It is but an illustration of the fact that a great many of us see the truth and admit it, but for one consideration or another do not obey it. I wonder if, without as open an avowal, some of our churches in America may not be doing the same with respect to the Sabbath that these General Baptists churches do with regard to baptism. I say I simply wonder; I make no affirmations. If so, the proportion of such cases is of course small. I was amazed at the fact that, even in this liberal body, the majority of those received objected to baptism. A minister told me that the reason was that people shrank from the publicity of an immersion and also that they dreaded the water, and if they could be admitted without baptism, they would prefer it; therefore inasmuch as the constitution of the denomination permitted it, the ministers could do nothing else but yield. I may say that there is a large proportion of the ministers who regret that this state of things exists, and there was more than one word spoken in the meeting urging the pastors to preach upon the duty and obligation of baptism.

This ought to be a lesson to us Seventh-day Baptists to see to it that we as a people act up to our convictions on the question of Sabbath-observance, at the same time having a fervent charity toward all. Some of the Mill Yard members really think that our church ought perhaps not to be connected with this body; but we are a part of them now, and we had better for several reasons remain associated with them until it should be clearly made known what the duty of the church is in the matter. While we cannot approve some things, we are certainly not in the least compromised by our membership with them, for no one can exactly tell what a General Baptist is! Each church will have to be judged on its own merits as each Christian will have to be judged at the last day. To our own Master we stand or fall. What a blessed thing it is that we are to be judged by a merciful and infinitely just God!

In the evening a communion service was held. We could not remain to be present at that meeting as an important meeting of a committee of our own church required the most of us to leave. Hoping that I have not unduly tried your patience and that I have given you a little idea of the oldest and in some ways the most interesting body of people who in England bear the Baptist name, I am, my dear brother,

Faithfully yours,

WILLIAM C. DALAND.

Tract Society Work.

By A. H. LEWIS, Cor. Secretary, Plainfield, N. J.

LETTER NO. 1.

It was October 15, a pleasant morning. I had a severe headache. Several last things came up unexpectedly just before train time. "Last things" have an unpleasant habit of that kind. The train came at 10:44. The motion lulled my headache a little, and I fell a thinking some thoughts like the following:

I am fairly started on the new Sabbath Reform Work. I wonder how many times people have said to me, "Do you think the work will be a success; do you think the people will sustain it; will not your health fail; do you really see light in the future; can the indifference of Seventh-day Baptists and the opposition of the world be overcome?" etc., etc. These questions have been well-meant and honestly put, but I wish the people took God into the account more. God and truth are the main factors. If not, I had better stop off at Philadelphia and take the next train back.

Responsibility is a sort of spiritual cider mill. I think I know how an apple feels when it goes into the hopper—alone. Then I tried to stop thinking by watching the golden trees past which the train rushed: gold and green and royal purple woodlands, and soft-brown fields. This must be God's world after all, even when our nerves are blue, and our hearts shrink from new and untried experiences.

What is to be done? Send the "drum corps" ahead, playing "Hope thou in God," and order the whole line to advance. If any man stops to murder Hope, by too much dissection, call an ambulance, take his sword away, and send him to the hospital. If the drum-beats grow faint at noon-day, when the sun is high and hot, and the road is stifled with dust, send help to the drummer boys, tighten the drum heads, and beat back the dust clouds by the ceaseless breath of "Hope," "Hope," "HOPE."

We are nearing Washington now, and I am not going back. Perhaps I ought to beg pardon for telling these thoughts; but I want to come into close touch and constant familiarity with the readers of this column. I want you to know what I think, and I want to know what you think, and all for the sake of God's work, which we are all trying to do. His work must go on. Whatever comes to politics or parties or markets, many political theories will die to-morrow. The Ten Commandments abide forever. God can change our weakness into strength, and our "mites" into millions. Let us put our weakness into the hands of his might, and our poverty into the riches of his bounty and leave the results with him.

LETTER NO. 2.

JACKSON CENTRE, Ohio, October 20, 1896.

The line of emigration westward carried Seventh-day Baptists from New England and New Jersey, via Pennsylvania, to West Virginia and Ohio. The movement began in 1745, when Wm. Davis, Wm. Davis, Jr., John Davis, Thomas Davis, Edward Davis, James Davis, Joseph Maxson, Thomas Babcock, Joseph Stillman and Joseph Langworthy emigrated from Stonington, Conn., and Westerly, R. I., to a point on the eastern coast of New Jersey, and to a point on Squam River, near the present town of Shrewsbury, about 70 miles northeast from Philadelphia.

Churches were organized at several points

in Ohio early in the present century. Few Seventh-day Baptists now remain in the state except at Jackson Centre and Stokes, those at the latter being practically a part of the Jackson Centre church. The pastor at Jackson Centre holds services at Stokes on Sabbath afternoons. The tide of emigration westward has been the main cause of the extinction of the Ohio churches. The church at Jackson Centre has now about 130 members, with a possible congregation of 160. There is a Christian Endeavor Society of 40 members, and a flourishing Junior Society, three years old, consisting of 28 members. Six have been transferred lately to the senior society. We witnessed a fine recitation of the new catechism by these Juniors on Sabbath afternoon, October 17, under the superintendency of Mrs. W. D. Burdick, wife of the present pastor. The secretary of the junior society is Esten Stout. The president of the senior society is Miss Lova Simpson; the secretary, Grace Poland.

The pastors of the Jackson Centre church have been Simeon Babcock, L. A. Davis, Maxson Babcock, Hamilton Hull, S. H. Babcock, Varnum Hull, J. L. Huffman, L. D. Seagar and W. D. Burdick, the present pastor, who has been with the church three years.

Jackson Centre is situated in central-western Ohio, in a fertile and prosperous farming community. The village has enjoyed a rapid and substantial growth, by the opening up of a new railroad within the past three years. It is about 240 miles southeast from Chicago.

Like all churches which are comparatively isolated from those of "like precious faith," and hence are cut off more or less from the main currents of denominational life, Jackson Centre has been deprived of those helpful influences which come to churches more favorably situated. The greatest of these helpful influences is the obligations and duties which come to churches that are more closely related to denominational life and work. Individuals and churches are most highly blessed by being obliged to carry great burdens of responsibility. It is a serious misfortune to have nothing to do. "Blessed be obligation," is a saying worthy to be remembered. It seems evident to the writer that under the efficient work of Bro. Burdick, as pastor, and with a growing interest on the part of the people and the development of the young people along more active lines of church work, better days are at hand for our cause in Western Ohio. This church is an "advanced picket post," with the possible trials and possible successes which always attend those thus situated. Jackson Centre has a great store of undeveloped and but partly used resources, spiritual and material, which, like unworked gold mines, await the opening hand of greater activity and deeper devotion.

The writer held five public services with the church here, October 17-19, although burdened with a vigorous "epidemic cold." He was accorded a most earnest hearing and cordial reception by the friends of Jackson Centre, and from Stokes, ten miles away, who came night and day to listen to and greet him as the representative of the "new Sabbath Reform movement." For the sake of the cause of truth he hopes to continue the pleasant acquaintance thus begun, through these columns, from week to week, until earth's work ends and heaven's rest is ushered in.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

THE PRESENT PHASE OF THE SILVER QUESTION IN OUR COUNTRY.

A careful observer of the controversy on this question now prevailing everywhere in the United States, cannot fail to note in it these as the principal points:

1. Intelligent participants in all political parties admit substantially the following historical facts:

1. Standard silver dollars and fractional silver coins are freely used in all places as a medium of exchange in buying and selling commodities. They have thus the first function of money.

2. These dollars and these coins have lawful purchasing power, the former to any amount, and the latter only to ten dollars in any one transaction. This power is the second function of money, and is called the legal tender or debt paying. When in circulation, these dollars have always had this function since the Government first coined and issued them by virtue of the Act of 1792. The fractional coins had the same unlimited tender from the beginning up to 1853.

3. As this medium of exchange and as this purchasing power, the standard silver dollar, when circulating concurrently with the gold dollar, has always been kept at parity with the gold. In these respects, silver has not been demonetized. This parity was maintained up to 1873 by the market value of the pure silver in the dollar; and since that year, it has been sustained by the credit of the Government, which has thus offset the commercial depreciation of this silver. In other words, the Government has upheld its declared policy to preserve this parity by redeeming, when necessary, the silver dollar in gold of the same denomination.

4. The measuring unit of all commercial value is the dollar that contains twenty-three and twenty-two hundredths (23.22) grains of pure gold, and not the dollar that contains three hundred seventy-one and twenty-five hundredths (371.25) grains of pure silver. By law this unit has been retained since 1873; but it was established by practice as early as 1834, as shown by Government reports. This measuring power is the third function of money, and silver has not possessed it for the last sixty-two years. In this respect, silver has been demonetized, and was virtually so thirty-nine years prior to 1873. Minor coins and paper money have never, in reality, had this function, and so could not in this sense, be demonetized. But they both circulate as a medium of exchange, and the former as legal tender in a very small amount, while the latter is not such tender in any sum, except the Treasury notes, which are such tender in unlimited amounts for all private debts, and for all public, not including "custom duties and interest on the public debt." Gold and silver certificates are receivable for all "public dues," but not for private, though freely used, like the National Bank notes, as a medium of exchange for such accounts.

5. The Government coinage of fractional silver money for private owners of silver bullion, free and in unlimited quantities, was abolished by law in 1853; and that of the standard silver dollar in 1873, when "the most damnable crimes" is alleged to have been committed. As to this fractional money,

which became subsidiary or token coins in 1853, the Government has, since that time, coined and issued them on its own account, and not for any private bullion-holder. As to the silver dollar, its free and unlimited coinage has not been practiced since 1853, at least twenty years prior to 1873. During this time, the Government minted and circulated this dollar to the amount of \$5,478,238, purely on its own account. The reason why this dollar was not then coined for private parties was that they did not deposit any silver bullion with the Government for that purpose, the silver in a dollar being then worth more than the gold in a dollar; or, in other words, the intrinsic value of the silver in a dollar being greater than the legal or face value of a dollar. But it is true that the silver mine owners and others possessing silver bullion were deprived by law of the privilege after 1873, when silver was worth less than gold, of having this metal in any amount coined by the Government without any expense to themselves, and their silver dollars kept by the credit of the Government at parity with gold ones, each of them having the purchasing and debt-paying power of one hundred cents reckoned as gold. The opportunity of thus making very large profits on their commodity has been denied them, and that of flooding our currency now with fifty-cent silver dollars has been prevented, as the Government now controls the number of them issued.

6. The results of the government coinage of the fractional silver money and the standard silver dollar by law wholly on its own account, the former since 1853, and the latter since 1873, and both up to the middle of the present year, are seen to be as follows: This fractional money, together with the Trade Dollars, which had the same legal tender that this money had, viz., to five dollars, when they had any tender at all, reached the sum of \$180,954,219.98, two and one-third times the fractional money, \$76,688,854.50, issued by the government during the sixty-one years prior to 1853, on both its own account and that of private silver bullion owners. The standard silver dollars were not coined in the four years subsequent to 1873, not being then authorized coin; but after 1877, and up to the present time, fully eighteen and a half years, they have been coined, according to law, to the amount, at least, of \$430,775,441, fifty-three and one-half times the amount, \$8,045,838, coined during the eighty years prior to 1873. Then, what there is in the demonetization of silver has not prevented the enormous increase in the issue of its coins.

7. From the beginning up to 1878, the year before the government resumed specie payment, it had coined gold to the amount of \$1,010,900,324; and since that year it has coined in gold, up to July 1, of this year, \$803,790,929, fully four-fifths of the former amount. The rate of increase in the issue of these coins, they being the sole measuring value, has been insignificant when compared with that of silver.

8. In 1878, of these vast sums of gold coins, fractional silver coins, and standard silver dollars issued up to that year, there were in actual circulation only twenty-five million dollars of gold, fifty-three and nine-tenths million dollars of fractional silver coins, and one and a fifth million standard

dollars of silver. The paper money issued previously by the government as a war measure had greatly depreciated in its purchasing power, and had driven out of use as money, in subjection to the Gresham Law, the exceedingly greater proportion of all these coins.

9. On July 1, of this year, as a result very largely of the coinage of the United States since 1878, there were in circulation and in the Treasury, gold coins amounting to \$567,931,823, besides \$32,217,024 in gold bullion; and standard silver dollars and fractional silver coins, amounting to \$506,520,822, besides \$119,053,695 in silver bullion. The sum total of these coins and the bullion was \$1,225,723,364. Of these silver dollars, only one in eight and a quarter was then in circulation; and the others, \$378,614,043, were on deposit in the vaults of the treasury, over eight-ninths of them being covered by silver certificates in use. It is established, as this fact and that of the small coinage of the standard silver dollar prior to 1878 show, that this dollar has never been a popular coin in this country.

10. In the last seventy-nine years, the silver in the standard dollar had the highest market value in 1859. Since that time it depreciated gradually for several years, but most rapidly between 1890 and 1896. It was, of course, on this downward movement when the Act of 1873 was passed, called the "Act of demonetization of silver," which really accelerated this decline in value only slightly. This fact can be seen in comparing the ratio of the silver to the gold five years before 1873 with the ratio five years after, and the depreciation in that eleven years was only fifteen per cent, while that in the last five years has been sixty per cent. At the present writing the silver in a dollar is quoted at fifty cents, a fall of three cents in the past month. The immense purchase of silver and the coinage of it by the government between 1878 and 1893 inclusive, the amount in last three years of that period being nearly one-third of the entire product of silver in the world during those years, while somewhat retarding, did not prevent, its unexampled depreciation.

(Continued.)

MIZPAH BAZAAR.

At a recent meeting of the Mizpah Christmas Circle of King's Daughters, arrangements were made for a Bazaar to be held on the afternoon and evening of November 17. Will the friends of the Mizpah please bear this in mind, and do what you can to help in this way? The price should be marked on all articles for sale. Home-made cake will be in demand, as we shall sell it by the loaf, as well as by the piece in our lunch, which, we trust, will be well patronized. We hope children will be interested and forward articles of their own making. Everything should be sent so that we can open cases on Monday night. We can sell apples or potatoes by the barrel, or by the bushel. We are hoping much from this sale and beg the patronage of all.

In His name,

Mrs. J. G. BURDICK.

509 HUDSON ST., New York, Oct. 21, 1896.

A CHRISTIAN, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others. —Secker.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

LETTER FROM DR. E. F. SWINNEY.

SMYRNA, Del., September 30, 1896.

Dear Mr. and Mrs. Whitford:

The refreshing reports from Conference in the RECORDER are still having good influence upon us; we especially enjoy these accounts because of their fullness. The interest manifested in the Boys' School and in Dr. Lewis' work is gratifying, too. Little by little, it seems to me, more of the people are becoming awake to the importance of individual activity, which comes from a keen sense of *individual* responsibility; and thus the company of workers is increased.

I think of you as very busy people in your home affairs, and in the work outside; in reference to the General Board and the Woman's Board, it seems an unusual amount of responsibility has been borne and work done. All must rejoice in this, and have faith to believe that results in proportion will follow.

Activity is the word here, too; my time is fully occupied, most of it in the care of my mother, who is, you know, almost completely helpless. She was extremely weak and ill during a large part of the summer, particularly the hot days and nights; is now somewhat better and stronger since the cool weather has come, yet has many sick days. She watches as keenly as ever the denominational interests, and every step in advancement. The Christian ladies in Smyrna, and particularly the W. C. T. U. women, often call upon her, and not long since, on her 82d birthday, a number came, holding a very interesting prayer-meeting in her room, much to mother's enjoyment.

We have Endeavor Societies, active and wide-awake, and the town is to be honored with the State Convention, the last of October. For some time the churches have been holding union-weekly evangelistic meetings, to continue until that time, to increase the zeal of all in spiritual things preparatory to those meetings. Already some are feeling the revival influence.

The meetings and work of the King's Daughters in this place have interested me very much; the meeting last Thursday evening was the best, it seems to me, that I ever attended.

Not long since, I was invited to Cheswold, in this state, to interest the children of the Sunday-school in missionary work; also, in the church services following that session, there was good attention to hear concerning the foreign field and its needs.

An interesting incident in a town below us—Georgetown, Del.—is worth mentioning.

There is a small Presbyterian church in that place, where most of the members were in ordinary, or even poor, circumstances, yet there is one wealthy man among their number. A young minister from college, earnest in all religious activities of the day, went down there as their new pastor. He preached and prayed for a greater missionary interest and larger contributions; he thought they were doing too little.

Finally he decided to call upon the man of means, with this object in view, and make his first efforts with him. Thinking perhaps he would have some difficulty, he decided to speak of the home field and its needs first, as the most apparent. The wealthy man re-

plied that the home missionary work was very important, and plainly before every one's eyes as an appeal, but that he had for some time been growing more and more interested in the foreign work, because it was necessary to follow Christ's command to go into *all* the world, and also because he had noticed the greater the zeal for foreign missions in a church, the greater the spiritual life there. "I would like, myself, alone," he said, "to support a foreign missionary, if I could see first what kind of a man he was." The young pastor was delighted, and sent the proposition immediately to the Board, asking them to send some one down there who was to be sent out soon.

A young man came and the man of means met him, but said: "I like his spirit, yet he is inexperienced; we do not know how he will do on the field. Send me some one who has already been in the work."

The young pastor felt sure they could find one, and a man who had spent several years in the foreign field and was shortly to return, came to see him. The gentleman was not only pleased, but more deeply interested than ever, to learn of the details of the work and the manner of carrying it on, also of some of the good results the missionary had himself seen. He said he would support this man, with \$600 a year, for three years. The missionary is now at his work in Tabriz, Persia, from which place he writes interesting letters to his patron and the little church, thereby greatly increasing the missionary spirit among them. The word has spread abroad through the country to other towns and villages, where the people had never heard before of Tabriz in Persia, yet now are continually anxious to hear more of the good work going on there, and are manifesting a deep personal interest in missions, where before there was ignorance and apathy.

I love to think of this incident, and consider it a strong appeal to us to continue to work for the good cause at all times and places, among all people, in whatever circumstances, because we do not know what hearts the Lord may be already preparing for greater service in his cause.

With great interest in all departments of the work, and trusting you are prospering in all that comes to you to do, I am, very sincerely, your sister, in the Master's cause.

ELLA F. SWINNEY.

FROM E. H. SOCWELL.

The regular work on my field, together with the special work I have been called upon to perform, has rendered the past quarter an exceedingly busy three months. The first half of the quarter was spent upon my regular field, preaching, looking after isolated ones and in giving attention to our general interests. During this time I made one trip to Western Iowa and held several meetings at Grand Junction as well as calling upon isolated ones in the vicinity. The church at Grand Junction continues in a good spiritual condition, and continues to increase slowly in numbers, five persons uniting there by letter on my last visit. The young people were holding prayer-meetings on Sabbath afternoon, which were attended and were characterized by much Christian zeal. Altogether, I found the church advancing and taking higher ground than had been occupied in the past. The interest in spiritual affairs

at Welton continues good, meetings being well attended and a commendable interest evinced. During the quarter two have been added to the membership at Welton, each of them isolated Seventh-day Baptists, and were received into fellowship with our church upon the recommendation of your missionary. Two other isolated ones were, upon my recommendation, received into the fellowship of the church at Garwin. Each of these four persons referred to are converts to the Sabbath and are faithful workers in the Master's vineyard.

I have, during the quarter, visited scattered ones at Gowrie, State Centre, Iowa City and Des Moines and did what I could to encourage and help them. Altogether, the Iowa field still looks hopeful, and if we hold on to our work I still believe that a richer harvest is in store for us. I am not at all discouraged over our spiritual outlook, but very much regret that I am not a more efficient worker.

The last half of the quarter was spent in Western Montana laboring under the direction of your Evangelistic Committee and, although a report has been made to them by Bro. Hurley and myself, who were associated together in this work, yet reference to this work may not be out of place here. Though I regard the Montana field a difficult field to handle, and one that will not yield as large immediate returns as some other fields, yet I firmly believe that continuous labor in the valley where we toiled will result in the building up of a self-supporting church. People are interested in the Sabbath-question and in being Christians, and I believe that if we could locate just the right worker there he would find it a fruitful field. In fact, I think that, during the first year, a church of fifteen or twenty members could be organized if the proper laborer was there. I regard this field worthy of the consideration of our people. During the quarter I have distributed 8,556 pages of tracts, preached 31 sermons, made 86 visits, attended 18 prayer-meetings, received into fellowship of church 9 by letter and statement, and baptized one candidate. My labor in Montana prevented me from attending the Annual Meeting at Garwin, for which I was sorry, but I am rejoiced to hear of the good meetings they enjoyed during the Annual Meetings and since. May God still visit them graciously.

WELTON, Iowa, Oct. 2, 1896.

FROM D. BURDETTE COON.

According to previous arrangements, Mrs. Coon and I spent the month of September in Coloma and its vicinity. We rented a small house at Coloma Station, which was furnished with the necessities for light house-keeping, through the kindness of the Coloma people.

The Coloma church decided to have Sabbath services in the Congregational church at Coloma Corners, three and one-half miles from the Station while we were there. These services were well attended, and the interest manifested was quite encouraging. After the first week we were there we had preaching services at Coloma Station on Friday evenings. The first of these meetings was very lightly attended. The last one was the most largely attended of any such meeting we have had there in a long time, showing a growing interest. Aside from these appointments I preached each Sunday forenoon in the Fish Lake school-house, ten miles away, to a full house. The last Sunday afternoon in the

month I occupied the pulpit of the Coloma Congregational church, upon request of their pastor, who was in Madison attending a Christian Endeavor Convention.

We made fifty-four visits and calls, some of them being between fifteen and twenty miles apart. Among this number was a pleasant visit with Dr. Brown and wife, of Plainfield, this state. They afterwards spent a Sabbath with our people at Coloma. Dr. Brown is doing a good business as a dentist at Plainfield. The best of it is that he and his wife are staunch Seventh-day Baptists, though they are the only Sabbath-keepers in Plainfield.

The ladies about Fish Lake have taken steps toward organizing a Ladies' Aid Society. The people of this neighborhood held during the month two melon sociables in Edwin Hamel's grove, at each of which an interesting literary program was rendered, excellent melons appeased the melon appetites, a good supper was served and a social time was greatly enjoyed by all. The proceeds of these, amounting to \$13.14, were given to the missionary pastor to be applied on his salary. Altogether we greatly enjoyed the month's work.

The Coloma church is quite faithful in sustaining Sabbath services for Bible study and prayer and conference meetings while they have no pastor with them. May God bless them in their work.

BERLIN, Wis., Oct. 7, 1896.

TREASURER'S REPORT.

For the month of September, 1896.

GEO. H. UTTER, *Treas.*,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

<i>Dr.</i>	
Balance in Treasury, Sept. 1, 1896.....	\$ 344 13
Watson, (N. Y.) church.....	2 00
Junior Christian Endeavor Society, New Market, N. J.....	2 00
A friend, Evangelistic work.....	1 00
A. L. Chester, chairman, income from Permanent fund.....	874 49
Nile, N. Y., Sabbath-school:	
Boys' School, Shanghai, China, \$ 5 00	
Support of girl in school, Shanghai, China.....	25 00
Kingsley C. Hendricks, Hilgard, Oregon, a little boy's birthday offering, Boys' School, Shanghai.....	50
M. M. Jones, Boscobel, Wis., Dr. Swinney's helpers.....	1 00
Mrs. S. C. Stevens, Alfred, N. Y., thank offering.....	5 00
Cash.....	1 05
Phineas A. Shaw, Alfred Station, N. Y.....	10 00
Clara E. Waldo, Crossingville, Pa.....	2 60
L. A. Platts, Milton, Wis., Boys' School, Shanghai.....	10 00
Plainfield, N. J., church.....	25 25
First Brookfield, N. Y., church.....	7 38
China Mission.....	\$ 4 00
General Fund.....	5 55
Loans.....	1,000 00
	\$2,320 95
<i>Cr.</i>	
Church at Otselic, N. Y., appropriation, quarter ending June 30.....	\$ 18 75
Rev. Wm. C. Daland, London, Eng.: Salary, quarter ending Dec. 31, 1896.....	\$300 00
Charges on furniture in London, dockage, etc.....	60 00
Rev. G. Veithuyesen, Haarlem, Holland, salary, quarter ending Dec. 31, 1896.....	100 00
Russell J. Maxson, appropriation from church building fund, for church at Smyth, South Dakota.....	140 00
Evangelistic Committee—Orders Nos. 34-36..	59 36
Washington National Bank—Loans paid.....	1,500 00
—Interest.....	21 51
Cash in treasury, Oct. 1, 1896.....	121 33
	\$2,320 95

E. & O. E.

GEO. H. UTTER, *Treas.*

THE one thing needful is the development of positive loyalty to God and Goodness.—*Jeremy Taylor.*

FIFTY-FOURTH ANNUAL REPORT

Of the Board of Managers of the Seventh-day Baptist Missionary Society.

(Continued from last week.)

THE EVANGELISTIC WORK.

Labors of the Rev. L. C. Randolph, Chicago, Ill.

Mr. Randolph began his labors July 3, 1895, in the Gospel Tent work in Louisville, Ky., and remained during the entire campaign, doing mainly the preaching until Bro. J. L. Huffman went there. His services were very valuable, and he did much to make the tent meetings popular, interesting and successful.

His next field of evangelistic labor was at Stokes, Ohio, where he began meetings Nov. 11. There was deep interest from the first. Bro. J. L. Huffman had been holding some meetings there, but had returned home because of sickness. Mr. Randolph continued his work for two weeks, and then labored a week in both Stokes and Jackson Center. Rev. L. D. Seagar, formerly pastor of the Stokes church, joined him Nov. 30, and they carried on the meetings at both places, closing at Jackson Center December 9, at Stokes December 28. The work in these places was very far-reaching. Most of the converts were over 20 years of age, and some were hard drinkers. Four ceased the use of tobacco. One convert and his wife (Baptists) turned to the keeping of the Sabbath. Others were studying the Sabbath question. Three joined the Jackson Center church by baptism, and four the Stokes church. Mr. Randolph labored during this quarter 2½ months, preached 48 sermons, assisted otherwise in 30 meetings and made 225 visits. He was employed by the Evangelistic Committee for as much time as his church at Chicago would spare him for such work. He labored as an evangelist 5½ months.

Labors of the Rev. Geo. W. Hills, Attalla, Ala.

In July and a part of August, Mr. Hills engaged in evangelistic work in Attalla and Pleasant Valley, Ala., and Edith, Tenn., with Bro. E. M. Keltner. He came to Conference at Plainfield, N. J., and after it, because of poor health and weariness, he rested a month or more in Rhode Island, Wisconsin and Minnesota. He returned to Alabama and labored eight weeks, assisted by Walter Greene. In this time he and the Attalla church lost a noble helper by the death of Dea. John T. Greene.

The Rev. A. H. Williams, of Cullman County, Ala., came to the Sabbath and joined the Attalla church, and one other by baptism. He also was in correspondence with Rev. J. N. Belton, Hoke's Bluff, Ala., and was sending him Sabbath literature, which resulted finally in Bro. Belton's coming to the Sabbath and joining the Attalla church.

Because of a malady which the Southern climate aggravated, Mr. Hills' physician decided that he should go North. He was then sent to Nortonville, Kan., to assist Pastor Todd in a series of meetings. The effort was continued for nearly three months, and the influence of the meetings extended for miles around, and it was said that this was the greatest revival ever known in that section. There were twenty-five baptized and joined our church at Nortonville, others going to other churches. Many indifferent and careless ones were awakened, backsliders reclaimed, and the church greatly encouraged and strengthened. Mr. Hills went from Nor-

tonville to Boulder, Colo., to assist Pastor S. R. Wheeler in a revival effort in his church. He arrived there March 18, and at once commenced meetings.

The interest gradually increased from the beginning. The church and community were greatly blessed by the effort. He labored here till May 10. The membership of the church was increased by baptism 12, by letter 9.

Mr. Hills was sent next to South Dakota, to conduct gospel tent work among our Scandinavian brethren. These brethren owned the tent, furnished singers, and a helper who could speak in their tongue, Rev. O. W. Pearson, and planned the campaign. The Evangelistic Committee furnished an English-speaking worker, who was to conduct the meetings. Mr. Hills conducted meetings at Viborg, Big Springs, Smythe and Dell Rapids, with varied success. In all these places the gospel and Sabbath cause were strengthened. At Smythe he baptized seven, who joined our church there. This tent campaign was held from May 15 to July 15, 1896. The just criticism Mr. Hills offers upon this campaign is, it was extended over too much territory, attempted too much in the time, and did not stay long enough at a place to do just and complete work.

Summary of Mr. Hills' Work.

Weeks of labor, 47; sermons and addresses, 251; congregations, 90 to 200; prayer-meetings, 55; visits, 336; pages of tracts distributed, about 3,000; additions to our church, 45 by baptism, 9 by letter; 2 converts to the Sabbath; 2 Junior C. E. societies organized; 7 discourses on the Sabbath question.

(Continued.)

REPLY TO REV. S. D. DAVIS.

My Dear Brother:—Your criticism of my article on "Restricted Communion," is "unfortunate," inasmuch as you did not wait to hear the conclusion. You say: "That Seventh-day Baptists do not hold that baptism is the door into the church." Well, you are the first person I have ever heard say so. Every person with whom I have conversed on the subject takes that ground. Moreover, the men whose writings on the subject, now in print, have not all come from other denominations; neither were they brought up under their teachings; but they are Seventh-day Baptists, "died in the wool." Besides they are men of ability and standing in the denomination. So it will not do to speak so plainly of such men. The use you make of my illustration is entirely irrelevant. You, beg the question; which shows clearly that something is the matter with your client. You suppose what is not supposable. Of course, if you had heard the last part of my article you would not have written as you did. The eucharist is a Christian ordinance and as such was intended for Christians. I apprehend you will not deny this. Then, if you allow this to be true, in order to be consistent in refusing the right to this privilege, you must consider all with whom you refuse to commune, either not Christians or guilty of out-breaking sin. I do wish that you, and all who may feel like criticising my position on this subject, would consider this, and answer it fairly and logically. Criticise what I have said, and point out a logical or theological, or rather a Biblical error, and I shall be very grateful and shall most humbly correct my mistake. With great respect.

Your brother in Christ,

A. McLEARN.

Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

MARK 10: 17-30.*

Weary and way-worn, the Saviour came
Up the long road to Jerusalem;
Weary and worn; from the shores of the sea,
In mountainous, far-away Galilee.
As he journeyed, a rich young ruler came,
Eagerly running, and kneeled to him.
Seeking for guidance: "Good Master, what may
I do to inherit eternal day?"

The Master gave him a searching look—
"Why callst me good?"—in mild rebuke;
"There is none good, save One; that is God.
Thou knowest the tables: Thou shalt not defraud,
Thou shalt honor thy father and mother, too,
And naught that is evil or murderous do."
"My Master, thou speakest the words of truth,
But all these I've kept from my earliest youth."

The Saviour beheld him with tender love
Ere he gave the test that his faith should prove.
"Thou lackest, my son, yet one thing more;
Sell all that thou hast and give to the poor;
Thy wealth shall be treasure in heaven for thee;
Then take up thy cross and follow me."

Did he welcome the Saviour's words, and take
The cross, to bear ever for his dear sake?
Ah! no; he turned away, grieving at heart,
And left the Saviour, rather than part
With his great possessions; he loved them more
Than to enter with Christ through Paradise door.

We may well believe Jesus' heart was sad,
As he turned to his few disciples and said:
"How hardly shall they that are rich behold
"My Father's face in the upper fold.
The burdened camel might easier go
Through the eye of the needle, bending low,
Than they, trusting in riches, might win a place
'Mid the ransomed throng who are saved by grace."

Filled with wonder and awe at his strange discourse,
Soon Peter spoke—as ever, the first:
"What hast thou for us, dear Lord? lo, we
Have given up all to follow thee."

Dost mark the answer? "I say unto you,
There shall ne'er be one who is faithful and true,
Of those who deny themselves for me,
But a hundred-fold shall rewarded be:
Who giveth up kindred; or houses, or land,
Or leadeth a son to the heavenly strand,
To him shall great treasure, *e'en now*, be given,
And up yonder, the perfect bliss of heaven."

Dear fellow-workers, what need we more
To strengthen our faith and give us the power
To welcome all sacrifice, labor or pain,
If the Master's approval we thus may gain?
How sweet, when he calls us up higher, to hear
From his own dear lips these glad words of cheer:
"Good and faithful servant, well done, well done!
Thou hast gained the victory, receive thy crown."

E. T. P.

CASTE IN INDIA.

Hindustan has three distinct physical regions: (1) the region of mountains, the Himalayas, or "dwelling place of snow," in the north; (2) the plains of the great rivers which flow down from these mountains; and (3) the triangular tableland which forms the southern and peninsular portion.

The first of these regions, the Himalayas, is peopled by Turanian tribes, and lies, for the most part, beyond the frontier of British India; but an acquaintance with it is essential to the history of India. Through its passes descended into India the fair-skinned, —literally "noble"—Aryan race, speaking a stately language, and worshiping powerful gods. Some of the Vedic gods were also the gods of Greece and Rome: and it is said that at this day the Deity is adored by names derived from the same old Aryan root by Brahmans in Calcutta, by Protestant clergymen at Westminster, and by Catholic priests in Peru.

The second region, the river plains, is still the home of the Aryan race; and the tableland has formed an arena for a long struggle between the Aryan and what is known as the Dravidian stock in the south. Bishop Caldwell recognizes twelve distinct languages as spoken by the Dravidians, among whom, and

familiar to students of missionary operations, are the Tamils, Malayans, Telugus, Karens, etc. The struggle for supremacy between these peoples and the Aryans was long and bitter, but finally the latter asserted their supremacy over the earlier possessors of the land.

The Aryans were anciently divided into three classes: (a) the priests or Brahmans, (b) the warriors or companions of the king, and (c) the husbandmen engaged in agriculture, called Vaisgas. These three classes gradually became castes. Marriage between them ceased, and each kept more and more strictly to its hereditary employment. Besides these there were the Sudras or slaves, the aborigines, who had been reduced to serfdom. The Vaisgas finally mingled with the laboring multitudes of Sudras and have become practically extinct.

At the present day the three conspicuous castes of India are (1) the priests or Brahmans, (2) the warriors or Rajputs, and (3) the serfs or Sudras. The Brahmans were the depositaries of the sacred books, the philosophy, the science and the laws of the ancient Hindoo people—the intellectual class—the makers of Sanskrit literature. Prof. Christlieb, of Bonn, in his Protestant Foreign Missions, says: "Hindooism as a system loses daily more of its influence over the spirit of the people. Polytheistic superstition is already overcome in the minds of the educated, the youth of India are continually withdrawing from its influence, but caste holds the old building fast together; even liberals seldom have the courage to break with it. If this be undermined, the whole religious edifice will fall in." Prof. Williams, of Oxford, in his "Modern India and the Indians," says: "It is difficult for us Europeans to understand how the pride of caste, as a divine ordinance, interpenetrates the whole being of a Hindoo. He looks upon his caste as his veritable god; and those caste rules which we believe to be a hindrance to his adoption of the true religion are to him the very essence of all religion, for they influence his whole life and conduct." This will explain what is stated to be a fact by all writers upon this subject, that the people of the Dravidian languages are most accessible to Christianity. There are converted Brahmans, but their number is small.

Under the caste laws marriage in early youth is made a religious duty, and it is said if you go into the upper classes of the high schools of India you will find half the boys already fathers! The question is asked, "Do we not here find the explanation of the effeminacy of so many millions in India? Will not the children of children remain children throughout their whole life? And what is the cause of the childish character of the Indian women? Their awful exclusion through the caste laws. Nothing can help in this but an entirely new ideal of womanhood—a complete renovation of the whole family life through the emancipation of women from their prison-homes."

The Zenana Mission among the women of prosperous families of high birth is a most important factor in the work of the conversion of India.

Christianity has been known in southern India for many centuries. An inscription in the ancient church of St. Thomas's Mount, near Madras, indicates a settlement of Mani-

chaeans or Persian Christians on each of the western and southern coasts; and tradition speaks of the preaching of St. Thomas in Madras, Tinneveli and Malabar. There are now many missions established in India by the different denominations of England, Scotland, and America. In round numbers there are said to be for all India one and one-half millions of Christians in a total population of two hundred and forty millions.

E. T. P.

GOD'S PROVIDENCE.

"Fifty years ago," writes an aged man from Vermont, "when I was a small boy, I had a good, pious mother. One time she was in a great strait for food or fuel, I have forgotten which.

"Though without earthly resources, she had great faith in her heavenly Father, and looked confidently to him. I did not share her confidence, and thought within myself, 'I wonder, mother, how you can think the Lord will send you any money.'

"But he did send it, and in a wonderful manner. Soon after, an old, rich miser came into the house and somehow or other, dropped his old purse, nearly full of money, on the floor. The money scattered well, and rolled in all directions, and we picked it up and hunted for it till he was satisfied, and said, 'I guess we've got it all; if there is any more, you may have it.'

"When he was gone, it seemed as if right under the soles of his feet we found just the sum she wanted. I believe that helped my faith wonderfully. It seems as if I have thought of it a thousand times since, when tempted to distrust my heavenly Father's care."

Accounts of God's providences may be derided by the skeptic who shuts his eyes to the plainest evidences; but to the believer who has tested the promises, they are a source of never-failing comfort and inspiration.—*Selected.*

ANOTHER QUESTION OR TWO.—You have not forgotten, have you, at what fearful cost our land was at the first reclaimed from cruel savages; by what prayers and self-denials it was consecrated to Christ; at what immense sacrifice of property and life its liberty was secured long ago, and its very existence was preserved in later times? Surely, if anything on earth is worth preserving and handing down to coming ages, it is an inheritance so costly and so precious as this. What better can you do for this end than to aid the work of Home Missions with your time, your purse, your personal influence and your prayers? Are you giving these?

A HORRIBLE custom is in vogue in Corea. When a father's life is in danger, a broth is made for him of his daughter's hand. No daughter would think of refusing to give up her hand for this purpose, and one who has made the sacrifice is almost worshiped by the family in case the father recovers.

THE voices of the world are on a minor key; the dominant note in the experience and history of the world is a wail; and Christ came that he might by his tidings from above, change that wail into victorious music, to which the race should march to the millenium.—*Dr. R. H. Storrs.*

EVERY person is responsible for all the good within the scope of his abilities, and for no more, and none can tell whose scope is the largest.

*Review of Sabbath-school lesson, read in New Market Sabbath-school, October 7, 1871.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

PRESIDENT'S LETTER.

Dear Young People:

The work has grown gradually here, from the start. The effort to organize a reading room is still in progress. On account of hard times, the membership has been put at fifty cents. This represents some five bushels of grain, and notwithstanding this a snug little purse has been raised or pledged the Missionary Board for Evangelical Work. The First-day people proposed it, and took an offering for this work at the Sunday night union meeting. Have also sold seventy singing books here during this campaign.

On Sabbath-day, nine united with our church, one by baptism, the remainder by letters and experience, part from our churches and part from other churches. We expected to close last Sunday night, but on the strength of a vote taken, and the attendance of new faces, decided to hold a couple more meetings, at least, in the hall, or opera house. Between the political meetings and other entertainment, it has been very difficult to keep up attendance and growing interest. The Lord has wonderfully blessed us and answered our prayers. We hope many others will yet come to Christ.

The new pastor's goods are here, and the family are expected soon. I believe they will receive a warm welcome. This is certainly a field for a great work. Our little church is making a brave fight to live, but I am afraid the soil is too rich to grow Sabbath-keepers.

Pray for Garwin. E. B. SAUNDERS.

SENIOR ENDEAVORERS.

An Important Christian Endeavor Advance.

BY AMOS R. WELLS.

Ten years ago there were in the world fifty thousand Christian Endeavorers. Where have they gone? Eight years ago the number had risen to three hundred thousand. What has become of these myriads? Seven years ago there were nearly half a million Christian Endeavorers. Where are those half million young people now?

Well, some of them are married. I hope all of them are, and married to Christian Endeavorers, too. Some of them are in active business. I hope all of them are, and about their Father's business, too. Most of them—nay, all of them, I verily believe—are in the church, that dear church to which, with Christ, they promised their faithful allegiance ten, eight, seven years ago. But as regards the Christian Endeavor Society, where are they—these half million young people that joined our ranks a week of years ago?

I am really afraid that thousands and thousands of them are in the Young People's society still. Why shouldn't they be there? Because during these seven years two million young people have flocked to our standard. Because societies that once could rattle around in their meeting-rooms like the filbert in its shell are now holding overflow meetings or splitting up into sections, and hours that once had room for a yard of talk from each member now haven't room for an inch.

Why shouldn't they be there? Because they are in the way. Because the younger Endeavorers look to them too much.

Why shouldn't they be there? Because they need to be somewhere else. Because

they have become too familiar with the work of the Young People's society, and it has become too easy for them.

Why shouldn't they be there? Because they are needed somewhere else. Because the church needs their full time and undivided energies. Because graduation is one of the Christian Endeavor principles,—graduation from the Junior into the Young People's society, and graduation from the Young People's society into—into what?

Not into the church, for they are in that already. Shall it be graduation into less strict fulfilment of duty? No! That would be to graduate backwards, like a crab. Shall it be graduation away from the idea of covenants? No! Graduation from daily Bible-reading and prayer? No, no! Graduation from systematic work for Christ and the church? No! Graduation from regular testimony in a prayer-meeting? No! Graduation into what, then? Why, into what shall it be but a Senior society of Christian Endeavor?

The Christian Endeavor pledge is helpful to a young man of twenty-five. Will it not be equally helpful to the same young man ten years later? Systematic committee work gives business-like efficiency to your Christian service now. Will it not do the same a decade hence? Your consecration is fanned to a fresher flame by the breath of each consecration meeting. Will there ever come a time on earth when your consecration will not need periodical revivals?

Does any one object that our young men and women, leaving the Young People's society, should, without any Senior society or pledge, go right on and do for the older church just what they have been trained to do in their Endeavor society? The objector has forgotten the stimulus that comes from organization, and the energizing force of definite obligations. One at a time our Endeavorers drop out of the Young People's society, out of its strenuous atmosphere of strict requirement and the close shoulder-to-shoulder of its working fellowship. They *do* go into the full activities of the older church. They *do* take part in its prayer-meetings and do their full share, usually more than their full share, of its work. But any one that knows human nature will know how much more they could do if, on graduation from the Young People's society, they were received into another eager, compact body of Endeavorers, trained like themselves, using the same methods, seeking the same goals.

But does any one object that this Senior society would mean another meeting? It would not. The prayer-meeting of the Senior society is the regular church prayer-meeting. To this it transfers its full Christian Endeavor pledge. And how much such a phalanx of trained workers might do for our church prayer-meetings! With Christian Endeavor zeal, they would fly to the weakest point. Are prayers lacking? They would pour them in,—ten, fifteen, twenty at a time. Does the singing drag? They would focus their fresh young voices into clarion leadership. Are the speeches too long? The Senior Endeavorers would drive in the hot shot of testimony with cannon-ball brevity. Do awful pauses yawn through the meeting? The Seniors would systematically fill them. The Senior society meeting is the church prayer-meeting. Do not forget that.

And does any one further object that this

will mean more church machinery? It will not. If your pastor will serve as president, install him in that office for life. You will have no records, and will need no secretary. You will have no money, and will need no treasurer. The simplest of constitutions—send to the United Society for a suggestion of one,—and the pledge,—that is all you need. No business meetings? Once a month, after the church prayer-meeting, the Senior Endeavorers should gather under the pastor's leadership, and spend a few minutes in prayerful search for new work. "How can we better the church prayer-meeting?" they will ask at these monthly meetings. "How does the Young People's society need our help?" "What needed work, unattempted by others, can we take up?" What pastor would not rejoice in such a meeting of trained workers? Save this brief monthly conference, there is nothing visible about the Senior society. Its mission work is the church's, its social work the church's, its temperance work the church's, its finances the church's. The Senior society would not Endeavorize the church,—though that wouldn't be such a terrible thing, but would simply churchify Christian Endeavor.

Do you want to make the experiment, pastors? Because if you do not want it, no one wants it made. But if you do want to experiment, it is very easy. Begin with a few. Don't remove all the older workers from the Young People's society at once. Let them withdraw gradually, in the meantime working to make themselves unnecessary, training their successors, as Elijah trained Elisha. The best way to start is for these older Endeavorers to belong, for a time, to both Young People's and Senior society, gradually weaning themselves from the younger organization.

Try it, Endeavorers, try it! Your pastors co-operating, try it! To strengthen the Young People's society, to conserve for the church their full vigor and enthusiasm, try it!

OUR MIRROR.

HAVE you seen those yellow envelopes? They are to remind you that an item for the Mirror is wanted from your society once a month. The societies are showing their interest by responding promptly.

THE Y. P. S. C. E. at Hornellsville, N. Y., has received much encouragement by the addition of several active members. During the winter we shall miss some of our members who are attending college, but are glad that the Seventh-day teachers in our schools, whose homes are elsewhere, take an active interest in the work of the society.

THE Shiloh Christian Endeavor Society was invited to attend a rally at the Berean Temple, in Bridgeton, Thursday evening, Oct. 1, to listen to an address by Dr. Wayland Hoyt, of Philadelphia, a man well known to Christian Endeavorers. His subject was, "Crown Solomon and Vanquish Adonijah." Sabbath-school workers will recall the facts concerning these persons from last Sabbath's lesson. The lecture was able and instructive, as well as very entertaining, and especially helpful to Christian Endeavorers.

Our society has recently revised its membership list, on account of the temporary absence of many of the members who are teaching or attending school.

We are interested in assisting the Permanent Committee in fulfilling its pledges to the Missionary and Tract Societies.

We write because we would like to hear through the Mirror from all the other Christian Endeavor Societies in the denomination, and hope we may be helpful, one to the other.

COR. SEC.

Children's Page.

THE POEM POSTPONED.

I want to tell you about my kitten,
The prettiest kitten that ever purred;
But I've looked my speller through and through,
And I can't discover a single word
That rhymes with kitten,
Excepting mitten,
And that is old and too absurd.
So the only thing for me to do
Is just to send you what I've written,
And wait till she grows to be a cat;
There are so many to rhyme with that.

—Selected.

CURIOUS LAMPS.

BY C. F. HOLDER.

Nearly all the jellyfishes are luminous, and on dark nights the sight as one gazes into the water is a marvelous one. Instead of darkness and gloom, the water appears to be filled with lights which move in every direction, with long tails like comets, others like mimic suns and moons. These remarkable creatures are so delicate that many can be seen, but not felt, and nearly all are ninety-five per cent water; so that when exposed to the sun they soon disappear, evaporating like water itself. They range in size from specimens just visible to monsters almost capable of stopping a boat, and with a maze of tentacles sufficient to drown a man, or seriously poison him by the discharge of their batteries of lasso cells.

One of the largest jellyfishes ever seen in American waters was observed by Mrs. Louis Agassiz, who found it floating on the surface in Massachusetts Bay. An oar was used to measure it, and across the disc it was seven feet, while the mass of tentacles as they stretched away was over one hundred feet in length. Imagine this monster, this mass of solidified water luminous, a gigantic comet moving through the depths of the ocean, each individual tentacle standing out in high relief against the dark water, and some conception may be had of the sights to be seen beneath the sea.

The light emitted by these jellyfishes is called phosphorescence, but what it is, or how it is produced, is more or less a mystery. In some it invests the entire animal; in others the umbrella of the jelly is the light-giving organ, while in others it is confined to certain portions of the body. The lights vary in color. The common tint is yellow or white, while blue, green and red are seen, so that the jellies appear like gems in the sea, scintillating with all the tints of the diamond.

By stirring small jellies violently, the writer has produced a light by which the time was told at night by a watch; and one luminous jellyfish placed in twenty-seven ounces of milk produced a light so vivid that ordinary newspaper print could be read several feet away. More remarkable yet was the experience of a naturalist in the equatorial Pacific, who stood on the shore of an island and read a book by the light of the breaking waves, which were grinding up the fragile fire-bodies and making a line of fire or light that reached away for miles.

The writer has witnessed a similar phenomenon in extreme southern Florida, where the waves broke on a coral reef, at night, making a gradual curve of white light that could be distinguished a long distance on the darkest night. The water here was filled with jellyfishes and other minute jelly-like forms, so that the slightest disturbance in the water created a blaze of light.

The light of jellyfishes has a practical value. On the New England coast the mackerel fishermen take advantage of it by following the schools at night, relying upon the telltale jellies and other minute light-givers to expose the situation of the fish, which they really do by a very simple process. The mackerel, by swimming along in a vast body, disturb the jellies, irritating them so that the entire school looks like a patch of fire on the water, which can be seen from the topmast of the mackerel-men a long distance off. Toward it the vessel is directed, the large net thrown about the fiery spot, and enormous hauls of fish made.

If a single school of fish can change the water for acres into a mass of seeming fire, we can imagine the appearance of the ocean in a storm where phosphorescent animals abound. The effect in such cases is often remarkable. Ahead of the ship will be a mass of foam blazing like fire, and so brilliant that the sails, masts and rigging are illumined by it. In such a sea one of the most remarkable of all phenomena was observed—a luminous waterspout. The spout was large and seemed lost in the clouds, a literal pillar of fire travelling by night, and so appalling a spectacle that it terrified mariners; yet the simple phosphorescent jellyfishes, diatoms, noctiluca, and others, were the cause; whirled about, torn apart by the rushing waters, the light was augmented until the entire monster column appeared to blaze with light and stand out against the sky like a pillar of fire. Such a sight might well excite the superstitious fears of the sailors and augment the terrors of the sea.

One of the most remarkable of the jelly-like luminous animals is known as the pyrosoma, or "fire-body." It resembles a cylinder, open at one end, from six inches to four or five feet in length, and is in reality a community of animals, better known as an ascidian. A ship once sailed through a sea of these creatures, with a result that was awe-inspiring. The water had a milky appearance, and looked, upon examination, as though it were filled with red-hot cylinders. The sea when it broke gave a spectral glare to everything, so that the sails and rigging cast dark shadows on the deck.

Some of these fire-bodies were nearly five feet in length, and presented a most singular spectacle when brought on deck, great waves of fire sweeping over the surface, which seemed to be studded with bolts, or to have the appearance of hammered brass. The naturalist Bibra took one of these fire-bodies and placed it in a jar of water which he suspended from the ceiling, when it emitted so brilliant a light that he actually wrote a description of the animal by its own light.

The animals which constitute these cylinders each draw in water from the outside and eject it into the interior, and the volume, rushing out or forced out of the larger end, forces the animal along, after the manner of some of the steamers used in canals, in which water is simply forced out of a pipe in the stern, thus pushing them along.

These lights have their uses in the economy of nature; they are signals and warnings, and undoubtedly aid the illumination of the submarine world. The light is well known in every sea, familiar to everyone who has crossed the ocean or sailed upon it, and there is hardly a branch of the animal king-

dom that does not contain a light-giver; yet no one, so far, has given a satisfactory explanation of the cause of the light—the same light, apparently, that is seen in living animals, in decayed wood and animal matter, in minerals, and under conditions in which ordinary light cannot exist, or combustion continue.—*The Outlook.*

THE HEART OF A CHILD.

How should the heart of a little child be?
As pure as the lily that blooms on the lea,
As clear as the dews from the heavens that fall,
As true as the mirror that hangs on the wall,
As fresh as the fountain, as gay as the lark
That thrills out its song 'twixt the day and the dark;
As glad as the angels, when soaring they fly
On the bright wings of love to their home in the sky.

TAD LINCOLN'S FRIEND.

BY MARGARET SPENCER.

"Don't know him."

"No; Tad had hundreds of friends in Washington. But Raymond Grey was a particular one. We used to call him "Ray, the temperance lecturer." In those days at the capital we were always urged to take punch, wine, and juleps" with cake at our friends' houses or at most public entertainments.

"Ray's father worked beside me in the War Department, and I knew he was very fond of strong drink—when he was warm, to make him cool; and when he was too cool, to warm his blood. He had "bad headaches" and "off days," and Ray used often to come to the office with excuses for him from his mother.

One morning as I was going over to the White House with some papers I found Ray and Tad sitting on the steps of the area. Ray was sobbing and crying. Tad had his arm over his shoulder comforting him.

"I don't care, Tad—but—but—you see. Teddy Welsh just hollered out, so all the boys could hear—and—"

"What did he dare to say, Ray? I'm going to tell my father! There, don't, Ray; don't fuss about that old mean Teddy any more!"

Ray sobbed out: "He said there goes the boy—the boy—whose father gets drunk every day, and I'd be ashamed to play with a drunkard's boy."

Tad's eyes flashed; he looked up and down the White House lot. "It's a lie, Ray, and I know it; and I'm going right in to tell my father, too!"

That very night loyal little Tad went over to Ray's house and told Ray's father that Mr. Lincoln wanted to see him. The man trembled at such a message from the President. He thought, "I have lost my position now."

Nobody heard what Abraham Lincoln said to Ray's father. But the two little friends talked it over together, and agreed it was a dreadful sin to drink liquor, and whether Teddy was right or wrong that time, Ray's father was never again sick with bad headaches or "dizzy spells."

"Tad Lincoln's little friend" used to talk with the guards and the soldiers about being good temperance men, and they named him "The Temperance Lecturer."

"Ray's father has clean lips, and his last glass was taken on the day when little Tad went and told father" about his sorrowing friend and comrade.

Raymond Grey has little boys of his own now. They work for the cold water army and under the temperance banner.—*Temperance Banner.*

Home News.

Rhode Island.

WESTERLY.—The Pawcatuck Seventh-day Baptist church are thankful over the prospect of again having a pastor. At a special church meeting, held Oct. 18, the committee on supply of the pulpit and the securing of a pastor presented its report and offered the following resolution which was unanimously adopted:

Resolved, That the church extend to Mr. Samuel H. Davis a call to be ordained to the Gospel ministry, granting him as much time before his ordination as he shall consider necessary for any special preparation for the work and as is consistent with the interests of the church; and that, pending such ordination, he serve the church as acting pastor and, from and after such ordination, as pastor at a salary to be fixed between Mr. Davis and the trustees.

The committee announced that Mr. Davis was willing to accept the call under the terms specified, that his experience as pulpit supply coupled with the call from the church had served to remove whatever doubt, or hesitation, he had heretofore entertained, as to his duty in entering upon the gospel ministry.

It is understood that Mr. Davis will soon enter upon a course of studies at Yale, in New Haven, coming to Westerly each week to fulfil the duties of the Sabbath services. Such a course will prove arduous, almost severe, and the Pawcatuck church would ask that the denomination remember to unite in prayer with us that he may be enabled to receive all necessary strength, spiritually, mentally and physically for the demands upon him.

It is unnecessary to speak of the satisfaction Mr. Davis has given as pulpit supply. The action of the church testifies to that. The interest in the various services is good. The attendance upon the last Sabbath-evening prayer-meeting was the largest since the vacation season was over, and we may soon expect our wonted numbers. Soon after Mr. Davis came he remarked that the evidence of deep and active spiritual life was very manifest in our prayer-meetings; and the meeting of last Sabbath-evening was one of unusually deep and tender interest; the topic, "Love," as portrayed in 1 Cor. 13th chapter, failed not to appeal to every heart present.

The Bible-school is also getting back to its usual attendance of pupils and teachers, and a disposition is manifest to settle down to renewed and regular activity in the Y. P. S. C. E., and all lines of church work.

The annual union service, in the interests of "The People's Mission" was held in the Opera House on the evening of Oct. 17, and was well attended, considering the unfavorable weather which prevailed during the early part of the evening. The meeting was presided over by the Rev. John Evans, pastor of the First Baptist church. The principal speaker was Mr. S. H. Hadley, superintendent of the Jerry McAuley Mission, Water St., New York, who delivered an able address, replete with touching incidents connected with his work of soul-saving. He gave to many a new idea as to the worth of a human soul in God's sight, and clearly portrayed the travail of soul one may bear for another soul when one has come to see through God's vision, and partake of his love for the sinner. Remarks were also made by the Rev. W. M. Groton, pastor of Christ Episcopal church; Rev. E. L. Warren, pastor of Congregational

church; Rev. G. E. Merrill, of the Christian church; Rev. W. J. Smith, of the Methodist church; Rev. G. D. Gould, of Calvary Baptist church; Mr. S. H. Davis, of the Seventh-day Baptist church; and by Harry D. Kidelle, superintendent of the People's Mission. The singing was in charge of Rev. George G. Daland, associate pastor of the Episcopal church. Rev. O. U. Whitford also took part in the services.

It will be seen from the above roll of the clergy of Westerly that each of the seven evangelical churches have again a settled pastor; a condition which has not obtained simultaneously for a long time previous to this present writing.

One of the pleasant things which has fallen to us is the privilege of a clear idea of the home and surroundings of our missionary pastor in London. The little blue prints of the snap-shots taken of the interior of "1 Maryland Road," and of the children assure one of a cozy and pleasant home for lively and active children to delight in. In one view the arrangements of familiar objects of furniture and faces upon the wall seems so like the former home here that one is tempted to dream that a visit to 118 Main St., Westerly, would find all unchanged.

The recent annual election of officers in the local W. C. T. U. resulted in the re-election of Mrs. E. A. Whitford to the presidency, much against her expressed wishes. The annual convention of the Rhode Island W. C. T. U., recently held in Pawcatuck, was perhaps the largest ever held in the state, as the roll-call of delegates received response of the presence of a greater representation than any preceding one. Mrs. M. A. Babcock, of Phenix, was re-elected president for the ensuing year. It is worthy of note that Mrs. Babcock, president of the State, Mrs. Moore, president of the 4th District, and Mrs. Whitford, president of the Local W. C. T. U. are each members of the Pawcatuck Seventh-day Baptist church. Our women are accorded in the National Union the commendation of being active, faithful and efficient workers in whatever they undertake. Miss Hanna A. Babcock, another of our church members, is president of the Pawcatuck Union, of New London Co., vice-president in the Connecticut W. C. T. U., and a member of the National organization of a kindred society. Miss Babcock is a young woman possessing a force and originality and a command of thought and expression which will make her a world-wide reputation if she keeps on as she is now promising to do.

We have many keen, quick, original intellects and marked ability among our young people, especially among those of our own church. Will not the prayers of our brethren include them that they may be wholly consecrated to the service of our Lord and Master?

M.

Iowa.

GARWIN.—We are having fine fall weather, and some have commenced cribbing corn.

We feel very grateful for the labors of Bro. Saunders. He came September 10, and has had meetings continually until October 14, which resulted in a general awakening of our people, as well as the First-day people. Some that have been on the background for years have made a new start, and others have put on Christ for the first time, and some that were at variance are working harmoniously.

The Y. P. S. C. E. that had been abandoned was again organized, with about 35 members. The Sabbath-evening prayer-meeting, that had an attendance of about six, was attended by 25 at the last meeting. Bro. Saunders will be with us again to-night (September 20), at which time 10 are to be received into church fellowship.

We have secured Leon D. Burdick as pastor. His goods are in the parsonage, and it is expected that he will be with us to-night to assist in the services. H.

A WONDERFUL DELIVERANCE.

In the winter of 1855, in the state of Iowa, the snow fell early in November to the depth of two feet. The storm was such that neither man nor beast could move against it. In a log cabin, six miles from her nearest relative, lived a woman with five children, ranging from one to eleven years. The supply of food and fuel was but scant when the snow began falling, and day after day the small store melted away, until the fourth evening, when the last provisions were cooked for supper, and barely enough fuel remained to last one day more. That night, as was her custom, the little ones were called around her knee to hear the Scripture lesson read, before commending them to the heavenly Father's care. Then, bowing in prayer, she pleaded as only those in like condition can plead, that help from God might be sent. While wrestling in prayer, the Spirit took the words of the Psalmist and impressed them on her heart, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." And again these words came as if spoken audibly, "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." Faith took God at his word, and with an assurance that help would come, she prayed God, who heareth prayer, and retired to rest without a care or a fear for the morrow. When again the morning broke, that mother arose, kindled her fire, and put on the kettle as she had done on other days before the food was all gone. Just as the sun arose, a man in a sleigh drove up to the house, and hastening in, inquired how they were getting along. Her heart at first was too full for utterance; but in a short time he was told something of their destitution, and of her cry to God for help.

He replied: "Last night about nine o'clock, my wife and I were both impressed that you were in need. Spending almost a sleepless night, I hastened at early dawn to come and enquire about the case."

Then returning to his sleigh he took into the house breadstuff, meat, and groceries, so that the mother had abundance to prepare breakfast for the little ones, who had eaten the last bread the night before. As if to make the case above-mentioned a special providence, without a doubt remaining, the individual who was thus impressed—and that at the very hour that this mother was crying to God—was a stranger to the circumstances and surroundings of this family. Indeed, he had never been in that house before, nor had he ever shown any interest in the family, but he ever afterwards proved a friend indeed.

Now, after years have rolled around, and these children are all married and settled in homes of their own, that mother's heart is still strengthened to bear hardships and trust in God by the recollections of that hour, when faith in God was so tested and yet was so triumphant.

Let skeptics ridicule the idea of a special providence, or lightly speak of prayer; one heart will ever believe God's ear in mercy is open to the cry of the feeblest of his children, when in distress their cry goes up for help to him.—Selected.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

FOURTH QUARTER.

Oct. 3.	Solomon Anointed King.....	1 Kings 1: 28-39
Oct. 10.	Solomon's Wise Choice.....	1 Kings 3: 5-15
Oct. 17.	Solomon's Wealth and Wisdom.....	1 Kings 4: 25-34
Oct. 24.	Proverbs of Solomon.....	Prov. 1: 1-19
Oct. 31.	Building the Temple.....	1 Kings 5: 1-12
Nov. 7.	The Temple Dedicated.....	1 Kings 8: 54-63
Nov. 14.	God's Blessing upon Solomon.....	1 Kings 9: 1-9
Nov. 21.	Rewards of Obedience.....	Prov. 3: 1-17
Nov. 28.	The Fame of Solomon.....	1 Kings 10: 1-10
Dec. 5.	Solomon's Sin.....	1 Kings 11: 4-13
Dec. 12.	Caution Against Intemperance.....	Prov. 23: 15-25
Dec. 19.	The Birth of Christ.....	Matt. 2: 1-12
Dec. 26.	Review.....	

LESSON V.—BUILDING THE TEMPLE.

For Sabbath-day, Oct. 31, 1896.

LESSON TEXT.—1 Kings 5: 1-12.

GOLDEN TEXT—Except the Lord build the house, they labor in vain that build it. Psa. 127: 1.

INTRODUCTION.

The building of the temple implied in the title, is not described in the verses selected, which relate only to the correspondence between king Solomon and Hiram about the supply of timber. The International Committee expects chapter five and six to be taken into consideration. The site of the temple seems to have been prophetically designated nine hundred years before, in the direction of Abraham to the land of Moriah to offer Isaac upon the mountain "which I will tell thee of." Gen. 22: 2. And again divinely selected when David in the time of pestilence is told to Go up, rear an altar unto the Lord in the threshing floor of Araunah (Ornan). 2 Sam. 24: 18. And David said, This is the house of the Lord God. 1 Chron. 22: 1. The stone used in the foundation, a white limestone, was probably taken mostly from a quarry discovered in 1852 under Jerusalem, the entrance to which is near the Damascus Gate. The roof is about thirty feet high; for about 650 feet the excavations are sloping; in the walls are still stone half cut. Here the great stones were accurately fitted for their place, so that there was no sound of "hammer or axe or any tool of iron heard in the house while it was building." 1 Kings 6: 7.

NOTES, EXPLANATORY AND PRACTICAL.

I. The Father's Plan. 1-3. 1. King . . . sent his servants. Ambassadors to console Solomon on the death of his father, to congratulate him on his accession to the throne, and to renew the friendly relation between the two kingdoms. It was important to Hiram, because the narrow strip of sea-board which formed his kingdom furnished no grain, and his country depended on Israel for bread. Had heard, probably by official messenger from the court of Israel. This diplomacy gives us a glimpse of the civilization of those nations. For Hiram was ever a lover of David. By the common chronology Hiram had, twenty years before, sent material and workmen and built David that house of cedar which made him feel that the ark of the Lord ought not to dwell in a tent—practical. We ought not to feel satisfied to live in homes of convenience, comfort and beauty, while the house where we worship God is inferior. "The church should stand before the community as the expression to the world that religion is the most important thing." Its structure should, with the best costliness and beauty at our command, be as perfectly as possible adapted to accomplish the object for which it was built. All the genius, and skill, and invention, and taste which are used in our dwellings, and stores, and factories, and public halls, should be applied to the church building. It should be better adapted to its work of teaching the children, of reaching the masses, of helping the poor, of training the people in Christian work, than the best machinery in the best factory in the town is adapted to its work. It should be a real home, a family home, for all the people.—Select Notes. 2. Solomon sent to Hiram. Josephus says that Solomon's letter and Hiram's reply were both preserved in the public archives of Tyre. 3. Thou knowest. A confidential intimacy must have existed between them. Hiram, ever a lover of David, had built his house for him (2 Sam. 5: 11) and had furnished "much cedar" for the house of the Lord. 1 Chron. 22: 4. Since the days of Samuel a temple fund had accumulated. 1 Chron. 26: 26-28. The spoils of war had been consecrated for the future temple. 1 Chron. 18: 7-11. David said he had prepared with all his might for the house of God, and the amount of material gathered was immense. 1 Chron. 22: 14, 29; 1-7. The gold is estimated at 500 tons; silver, 1,000 tons; brass, 1,100 tons, etc. He had gathered and set his masons at work. Yet, thou knowest how my father could not build. Solomon writes to Hiram, and thou knowest why for the wars which were

about him, subduing enemies and extending the kingdoms from Egypt to the Euphrates. There is no reflection upon his father, but a most honorable reference to the Napoleonic work which prevented his building, but enabled him to gather material. Put under the soles of his feet. An Oriental idiom implying complete subjection. David, during all his later years, planned. He gave Solomon a "pattern" that he "had by the spirit" (1 Chron. 28: 11), and charged his son to carry out his purpose.

II. The Son's Compliance. 4-6.

4. God hath given me rest as he promised my father. 1 Chron. 2: 29. A grateful acknowledgment that he owed all to God and should now work for him. On every side, where David had wars. God had given Solomon rest. Neither adversary nor evil occurrence (occurrence). No fear of invasion, conspiracy, famine nor pestilence. 5. I purpose. "Determined" (2 Chron. 2: 1) to carry out my father's plans as he has charged me to do and as God has promised I should. It shows a dutiful effort to give his father the credit of planning and providing for the temple. It shows an obedience to his father, a faithfulness in keeping a covenant with his people and with God as implied in his anointing. 6. Therefore command thou. Read the beautiful expression of this in 2 Chron. 2: 3-10. Cedar grows for a thousand years, gains a height of 80 feet, has a bitter taste, is hard, tough and never rots. It is of a red color which becomes richer with age. Lebanon has exactly the same meaning in Hebrew as Mt. Blanc has in French, "the White Mountain." It is a white limestone ridge with summits of snow. "All Lebanon" was promised Israel (Josh. 13: 5), but they did not go on to conquer it. There . . . is not skill. Israel had skilled workmen (1 Chron. 22: 15), but as they had no such large valuable trees they could not "hew timber like unto the Sidonians." Sidon was a chief city in Hiram's kingdom. Tyre and Sidon are often mentioned together.

III. A Friend's Assistance. 7-11.

7. Hiram . . . rejoiced greatly for more reasons than one. Israel's friendship was of more importance to Tyre than that of the United States is to England to-day. Friendship between the two nations now continued with greater strength. Tyre's supply of food was now assured. Its labor question was solved. Blessed be the Lord, "that made heaven and earth." 2 Chron. 2: 12. It seems evident from this that Hiram worshipped the true God. Hiram sent, writes, saying I have considered. This is very much like modern correspondence: "Yours is received and duly considered." 8. I will do all thy desire. The contract according to Josephus, was made in writing and filed at both Tyre and Jerusalem. 9. Down from Lebanon. From the mountain the descent is steep, the road seems only intended for goats. I will convey them by sea in floats. R. V., I will make them into rafts to go by sea. Such rafts are familiar along the forest streams of America. The place that thou shalt appoint. Joppa (2 Chron. 2: 16) 40 miles from Jerusalem. Discharged . . . thou shalt receive. A systematic business transaction. Timbers checked on the invoice by Hiram's servants, and receipts given for them by Solomon. Thou shalt accomplish my desire. That is, I will furnish what you want if you will give what I want in return, food for my household. 10. The contract is sealed and Hiram gave trees, and, 11, Solomon gave food to his household, twenty thousand measures of wheat, about 220,000 bushels. This was for the household; for the servants, the laborers, he gave (2 Chron. 2: 10) 20,000 measures of wheat, the same of barley, 20,000 bottles of wine and a like amount of oil, common oil. For the king's household it was pure oil. Thus . . . year by year. How long this continued is not known. It is possible that it was still in force at the accession of Rehoboam, more than thirty years later, when Israel complained to him of "the generous servitude of thy father."

IV. Divine Approval.

The Lord gave Solomon wisdom. Solomon had been divinely called to the work of building a house for the Lord and ruling the vast empire. He asked and God gave him an understanding heart to discern judgment; and he now gives him special wisdom to act in all business matters for the building of the temple. Its building was true statesmanship in cementing the people together and in strengthening true religion. It is the highest wisdom to employ all means and resources for the accomplishment of the work God has assigned. The work required material from Lebanon. Solomon contracted with Hiram and God approved him. There was peace so that all attention and energy could be used for Solomon's work. They two made a league. The two nations were friendly as long as the kingdom of Israel continued.

THE PREVENTION OF DISEASE.

The question of the prevention of disease, or the preservation of health, has never received, in this country, that attention, either public or private, which it deserves. It is possible that even scientists heretofore have not given it the time and thought which belong to it. Investigators, to a considerable extent, have lost sight of the importance of the restriction of disease in their efforts to discover means of cure. While the latter is of very great importance—and the writer notes with pleasure that there have been great achievements in that direction—yet he thinks the former should receive our first efforts, so long, at least, as it offers the better results; as the old saying goes, prevention is better than cure.

This is not decrying the science of healing. It is saying a whole lot for the science of prevention. The physician of to-day is a guardian of the public health. His function in the community has enlarged over that of what it once was. His field of labor has broadened. His responsibility is greater. He is, in a truer sense than ever before, his brother's keeper, and he looks with some pride upon the character of his calling. The writer would not have the reader get the idea that little has been done in the way of restricting physical suffering. Reference to one or two instances will be sufficient to show that great good has been accomplished in this respect. There has not been an outbreak of cholera in this country since 1873, and there can never be another unless some one, who has been appointed to execute means of prevention, neglects his duty. The thought must be consoling to all—that while the plague is raging in other lands, we are secure. But other peoples suffer, and the writer believes that some day there will be efforts made to exterminate the disease in its home—India. Another instance which will serve to illustrate something of what has been done in sanitary science, is the disease of yellow fever. There has been no epidemic of that disease in the United States since 1878. The mortality in that year was very great, amounting to sixteen thousand souls in Alabama, Louisiana and Mississippi. In previous epidemics the mortality was much greater.

As great good has been accomplished in preventing outbreaks of typhoid and other infectious fevers, but much more remains to be done. Consumption is a disease that will be attacked sooner or later more vigorously than hitherto, and will eventually be practically abolished. The writer does not limit the statement to consumption, however; he would use the generic term tuberculosis.

Great things have been achieved also by way of a better understanding of those causes which produce such a large mortality in children. More than one-fourth of all children born into the civilized world die before they are five years old. The causes which operate to produce the greater part of this startling mortality are well understood, and are avoidable. Sooner or later more efficient means than has yet been employed will be enforced to arrest these causes, and thousands upon thousands of children will be saved.

Those who understand these questions should agitate, that they may educate public opinion. Agitate as earnestly and persistently as Wm. Lloyd Garrison, Wendel Phillips and Charles Sumner agitated the question of slavery, and those who appreciate what good would come from it know that they would be numbered, as those good men are numbered, among the benefactors of the human race. There are many who have devoted their lives to the science of medicine and hygiene who have won such distinction, but there is opportunity for many more.

E. S. F.

UNIVERSITY OF MICHIGAN,
Ann Arbor, Oct. 18, 1896.

Popular Science.

BY H. H. BAKER.

Voyages of Balloons.

In 1859 I became very much interested in the experiments made by Messrs. Wise and La Mountain, in traveling through the air by the use of spherical balloons.

They made the longest and quickest voyage on record. They left St. Louis, Mo., on the evening of July 1, and in the afternoon of the next day landed in the town of Henderson, Jefferson County, New York. They passed in the night over the States of Illinois and Indiana, and the next day over Ohio, across Lake Erie, and Ontario, having traveled 1,150 miles in 19 hours and 50 minutes, averaging over 57 miles per hour.

The next longest and quickest voyage by balloon was made by Rolier and Dechamps during the siege of Paris in 1870. They left Paris at 11.40 P. M., Nov. 24, with military dispatches and letters, and the following morning found them far out at sea, and the weather intensely cold. They attempted to descend, by discharging gas, when they found the valve frozen fast; they then discharged some ballast, and ascended higher, and at 2.35 P. M. landed on the summit of a high, bleak mountain. Although suffering much with cold, they at once commenced to descend a little before night. They came to a clearing, in which was a barn filled with hay, into which they snugly stowed themselves, and were soon warm, when they fell asleep, and did not awake until the next day. Continuing on, they came to a herdsman's cottage, when they found they had landed on Mount Lifjeld, in Norway, having traveled 750 miles, in fourteen hours and fifty-five minutes, a speed exceeding fifty miles an hour.

During the siege of Paris, there were sixty-five balloons sent out, of which number two only were lost, five were captured, while the remaining fifty-eight landed in safety with some 150 passengers and nearly 4,000,000 letters. These balloons must have done the Parisians valuable service.

The highest ascension ever made with a balloon was by Dr. A. Benson, near Kiel, in Germany, on Dec. 4, 1894. The balloon was a very large one, using 70,600 cubic feet of hydrogen gas to inflate it, having a guide rope, six hundred and fifty feet long. The ascension commenced at 10.28 A. M., and in 15 minutes reached a height of 6,500 feet. It landed at 3.45 P. M., having ascended to an altitude of 30,000 feet, and having traveled 186 miles in five hours and forty-five minutes. The temperature of the atmosphere, at 4,900 feet, was at 41° F.; at 16,400 feet, at zero; and at 30,000, 54° below. The atmosphere at the greatest height was very dry. Dr. Benson swooned for a short time at the high altitude, which determined him to venture no higher, notwithstanding he had been and was using oxygen one inspiration every second; yet his life was greatly endangered when at the elevation of 5, 68-100 miles above the earth.

M. Andree, now of North Pole notoriety, made a balloon ascension from Stockholm, Oct. 19, 1893, and reached an altitude of 9,900 feet. He found that for the first 4,000 feet the temperature diminished one degree for every 250 feet, while it varied only one degree in every 400 feet for the balance of the ascent. In crossing over the Baltic Sea, he found that the humidity decreased from 100

per cent at an altitude of 6,000 feet to 4 per cent at 7,800.

There is now no need whatever to endanger life to obtain scientific information, since self-registering instruments can be attached to captive balloons, and an ascent made to the height of ten miles if desired.

The United States life-saving service have recently ordered several hundred small balloons to carry life-lines from wrecked vessels to the shore. This certainly looks more feasible than to shoot a line from a mortar from on shore to the ship. Every vessel should have one or two on board, and as the wind at such times generally blows on shore, a very certain and sure way of communication would be speedily opened, as the balloon could be made to collapse and descend at any moment when over land, by the life-line operating a valve, when no longer payed out from the ship.

By the All-wise Being the air seems to have been created for the home and the habitation of the birds, the earth for the habitation of animals, and the water for the fishes. Yet all are dependent upon the elements contained in air to support and sustain life.

What we call wind is simply a movement of the atmosphere set in motion, even at great heights, by some force not as yet fully understood, as witnessed by Dr. Benson and by Rolier and Dechamps. This force has been somewhat utilized in sailing vessels and driving wind-mills for pumping water, etc.

Since science brought to light the fact that hydrogen gas was 14 times lighter than air, and which enabled the brothers Joseph M. and Jacques E. Montgolfier to invent the first air balloon, in 1782, only a few inventions in this line have proved of practical use, and, to my mind, the carrying of life-lines from stranding vessels to the shore is among the greatest of them all.

"BUT THEY ALL DRINK."

It is well known that at certain central agencies a record is kept of the name, position, and standing of nearly every business man in the country. Careful men are employed to collect this information; and it not only includes the amount of property which the parties are worth, but also their standing as regards punctuality, promptness, integrity, temperance, morals, etc., etc. A number of years ago, it is stated, a firm of four men in Boston were rated as "A 1." They were rich, prosperous, young and prompt. One of them had the curiosity to see how they were rated, and found these facts on the book and was satisfied; but at the end it was written, "*but they all drink.*" He thought it was a good joke at the time; but a few years later two of them were dead, another was a drunkard, and a fourth was poor and living partly on charity. That one little note at the end of their rating was the most important and significant of all the facts collected and embodied in their rating.—*The Christian.*

Mrs. BLANK, a young-looking, middle-aged lady, had been away for some time, and came back much improved in health. Among the people who noticed the improvement was her small nephew.

"Why, auntie," he said, "how nice you look. Why, when you went away, you looked as if you were a hundred years old; and now," he added, as he surveyed the fresh, youngish-looking face before him, "you look quite a little less than a hundred!"

Special Notices.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

REV. CLAYTON A. BURDICK, having changed his residence from Brookfield, N. Y., desires his correspondents to address him at 236 West 21st, St., New York City.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month 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 First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

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. KELLY, Pastor.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE South-Western Seventh-day Baptist Association will commence its next annual session on the 12th day of November, 1896, with the Seventh-day Baptist church at Hammond, La.

The date has been changed by the Executive Committee from the 5th to the 12th on account of the proximity of the former date to the National Election.

S. I. LEE, Cor. Sec.

THE Quarterly Meeting of Otselic, Lincklaen, Cuyler, De Ruyter, and Scott churches, will be held with the Otselic Valley church, on Sixth-day evening before the last Sabbath in October, 1896.

PROGRAM.

Sixth-day evening, Oct. 30, sermon by Rev. O. S. Mills, followed by conference.

Sabbath morning, at 10.30 o'clock, devotional service; preaching at 11 o'clock by Rev. B. F. Rogers.

Afternoon—Sabbath-school lesson; addresses by pastors and others.

Evening service, 7.30 o'clock; sermon by Rev. L. R. Swinney.

Sunday morning, business meeting at 10 o'clock; preaching at 11 o'clock, by Rev. B. F. Rogers.

We hope for a full attendance.

L. M. COTTRELL.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files, the following:

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1880.

Those having the above, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

CORLISS F. RANDOLPH,

607 West 138th St., New York.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75.
Hall's Family Pills are the best.

MARRIAGES.

MAINE—BUTTON.—On the 14th of October, 1896, in West Edmeston, N. Y., Mr. Bert L. Maine, of Tallett, N. Y., and Flora M. Button, of South Edmeston, N. Y., by Eld. M. Harry, of West Edmeston, N. Y.

BURDICK—CLARKE.—At the home of the bride's mother, in Brookfield, Madison County, N. Y., October 21, 1896, by Rev. H. B. Lewis, Lucius H. Burdick, of Leonardsville, and Miss Alice E. Clarke.

NELSON—FORD.—In Independence, N. Y., October 17, 1896, by Eld. J. Kenyon, at his home, Curtis P. Nelson and Miss Ella L. Ford, both of Allegany Township, Pa.

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.

MINGOS.—In Independence, N. Y., October 17, 1896, of inflammation of the bowels, William H., son of Charles and Lena Mings, aged 8 years, 7 months and 17 days. He was a bright boy, and beloved by those who knew him. The funeral was held at the home of his parents, October 19, 1896. J. K.

THE FOE HE FEARED.

"About daylight of the day before the second battle of Manassas," said a Confederate officer at a recent reunion of the blue and the gray, "I was ordered to report to Gen. T. J. Jackson with a detail of one hundred men for special orders. I went at once to headquarters and presented the orders I had received. General Jackson came out, and beckoning me to follow him, rode some fifty yards from his staff, and then turned to me and halted.

"Captain, do you ever use liquor?" he asked.

"No, sir," I replied.

"A smile lit up his rugged face as he said:

"I sent for a special detail of one hundred men, under command of an officer who never used spirituous liquors. Are you that man?"

"Yes, sir," I said, "I was detailed on that account."

"Well, then," he continued, "I have an order to give, upon the execution of which depends the success of the present movement and the result of the battle soon to be fought."

"If to keep sober is all that is needed, General, you may depend upon me," I said.

"No," he answered, "that is not all; but unless you can resist temptation to drink, you cannot carry out my orders. Do you see that warehouse over there?" pointing to a large building a little way off. "Take your command up to that depot, have the barrels of bread rolled out and sent down to the railroad track so that my men can get it as they pass, and then take your picked men into the building and spill all the liquor there—don't spare a drop, nor let any man taste it under any circumstances. This order I expect you to execute at any cost."

"He turned and was about to ride back to his staff, when I called hastily:

"One moment, General. Suppose an officer of superior rank should order me under arrest and

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Royal Baking Powder

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then gain possession of the warehouse?"

"Coming up close to me and looking me through and through, as it seemed to me, he said with a look of solemnity that I shall never forget:

"Until I relieve you in person you are exempt from arrest except upon my written order. I fear that liquor more than Pope's army," he added as he rode away.

"I took my men down to the warehouse which had become so important and threw a guard around it, placing five men at each entrance, with orders neither to allow anyone to enter nor to enter themselves.

"The next thing was to roll out the bread, which we did. Just as we were finishing that task, I was called to one of the entrances to find a general officer with his staff demanding that the guards should either allow him to enter, or bring him out some liquor. Of course, I refused to comply with the command, upon which he ordered his adjutant to place me under arrest.

"I told him I was there by General Jackson's personal order, and was especially exempt from arrest. He ordered his staff to dismount and enter the warehouse, and I gave my men the order to level their guns and make ready.

"This made the General halt, in spite of his thirst, and hold a consultation with his officers. They concluded to try persuasion, since they could not get what they wanted by force. But they found that method of no more avail than the other. Then they demanded to know my name and what command I belonged to, and threatened to report me for disobedience.

"I should never have yielded, and whether they would have pushed things to an extremity in their raging desire for the liquor, I do not know; but just at that moment Gen. A. P. Hill came galloping up with his staff, and naturally wanted to know the trouble. I explained the situation, which the quick-witted General took in at once, and ordered the thirsty squad off.

"Have you orders to burn the building?" he asked.

"No," I answered, "I have not."

"Without a word he rode away, and within an hour there came an order from General Jackson to fire the warehouse, and when it was destroyed to report to him.

"I carried out the order to the letter. Not a man got a drink that day, and for that time the foe that Stonewall Jackson most dreaded was vanquished."—*Youth's Companion*.

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Literary Notes.

Harper's Weekly for October 31 as the last number to be issued before the Presidential Election, will be largely devoted to the pictorial side of the political campaign, and will contain a double-page drawing by De Thulstrup of the Rotunda of the Auditorium Hotel in Chicago, headquarters for campaigners of both parties.

THE following books will be published by Harper & Brothers on the 23d inst. and not, as previously announced, on the 20th:

Impressions and Experiences, by W. D. Howells; *Limitations*, a novel by E. F. Benson; *A Rebellious Heroine*, a story by John Kendrick Bangs; *Green Fire*, a romance by Fiona Macleod; and *Under the Greenwood Tree*, (new edition), by Thomas Hardy. Harper & Brothers, Publishers, New York, October 20, 1896.

TOSTI has hitherto been known only as the writer of some of the most famous songs known to musical people. He has now written his first purely instrumental composition, a minuet for the piano, which *The Ladies' Home Journal* has secured and will publish in an early issue.

MADAME CALVE AND MADAME MELBA will both appear in the next issue of *The Ladies' Home Journal* with articles on the voice. Madame Melba has written before and is, in fact, no novice with the pen, but this is Madame Calve's first attempt at authorship. She wrote the article in French, and after an English translation had been made of it she had the original manuscript bound between morocco covers as a souvenir of her debut as a writer.

CORRECTLY ANSWERED.—"Boys," said the teacher in a Sabbath-school, "can any of you quote a verse from Scripture to prove that it is wrong for a man to have two wives?" He paused, and after a moment or two a bright boy raised his hand.

"Well, Thomas," said the teacher, encouragingly.

Thomas stood up and said: "No man can serve two masters."

The question ended there.—*Boston Home Journal*.

A Good Child

is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

SMALL Madeline came home from church in a highly pleased frame of mind. "Oh, mamma," she said, "you just ought to have been at church to-day. The preacher had such a nice text—just the kind I liked!" "What was it, Madeline?" asked mamma. "It was, 'The Lord loveth a cheerful giggler.'"—*Organizer*.

A Golden Opportunity, Not Free Silver.

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While teaching a country school twelve years ago, I took Catarrh in its worst form, which almost made a physical wreck of me. In '92 I had LaGrippe, was followed by a very bad cough, free expectoration, loss of weight and strength. My physician advised change of climate. This I was not able to do, but used Aerial Medication; to the surprise of friends, it cured me, and for three years have had the good health that belonged to me twelve years ago.

RICHARD OSBORN, Brazil, Ind.



I took Catarrh in 1862. Grew worse for over thirty years, suffered untold misery with headaches, attacks would come on every two or three weeks and last about three days, then the gathering would break and run bloody matter; green scabs would form; hearing and memory became very much impaired. Since using Aerial Medication four months in 1892, am entirely free from all catarrhal affection; hearing and memory restored, throat and intense headaches entirely cured.

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The publisher of this paper has reliable information that Dr. Moore is a reputable physician, and recommends every interested reader to write him at once and investigate Aerial Medication.

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A NEW TRICK OF THE DEVIL.

A few days ago I stepped into the store of a friend who sells tobacco. Talking on the tobacco question, he reached over and took down a printed blank and made the following explanation:

"This blank you see is from a certain St. Louis wholesale tobacco manufacturer. You see these lines numbered 1, 2, 3, etc., up to 25; well, the retail dealer is asked to fill this blank with names of young persons who do not use tobacco, and return the blank to the manufacturer, when each of these young men will receive a check calling for a free plug of tobacco at the retailer's. The retailer then is to send these checks to the house at St. Louis and they will cash them for the retailer.

What does it mean?—Simply this: The manufacturers want more converts to the use of tobacco," the friend explained, "and give the tobacco free as an inducement to learn to chew, and the retailer gets pay for his share of the work he has done to make the converts."

This man also explained another scheme to rob us of our boys and get them to use cigarettes. "The house offers to furnish cigarettes free to all their patrons who buy their tobacco of this manufacturer." Do you see? The retailer then can sell them at a reduced price, or give them away if he wishes. Can we conceive any more horrible or wicked scheme to rob us of our boys and entangle them in this accursed habit?—Christian Endeavorer.

A New Bread.

Persons who suffer from diabetes know how tasteless and unpalatable are the inevitable bran bread and other substitutes that have heretofore been prescribed by physicians to take the place of wheat bread, and how soon they pall upon the appetite and make meal time an event to be dreaded. That such need be no longer the case diabetic patients are indebted to Messrs. Farwell & Rhines, of Watertown, N. Y. These manufacturers have placed upon the bill of fare for sufferers from this disease a special Diabetic Flour which is not only free from starch and other deleterious substances, but makes appetizing and delicious bread. Special Diabetic Flour is prescribed by physicians both in this and other countries. A sample will be sent free to anyone upon receipt of name and address.

FIND your niche and fill it. If it be ever so little, if it is only to be a hewer of wood or drawer of water, do something in this great battle for God and truth.—Spurgeon.

THE providence of God is to be used in determining our present duty. When he gives opportunity our duty is to do what he offers.

FAITH is the sacrifice of the understanding to God; repentance is the sacrifice of the will.—Jeremy Taylor.

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