Contemporary View of the Sabbath Recorder

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**WATCH AND PRAY.**

_By Margaret E. Sangster._

"Watch! 'tis the word of the Master,
He has bidden me watch and pray.
Oh! sweet is my soul with its answer,
"Lord, I would hear and obey!"

But the work of the house is waiting,
And the children are wanting their food,
There are errands to do, the long day through,
And I cannot watch as I would."

"Pray! 'tis the voice of the Master,
I am fain to enter and be
In the secret hush of his presence,
Alone, just my Lord and me!
But people are crowding closely,
And many a face meets mine;
Traces of tears, and furrows of tears,
Are on them, Lord divine."

"And I cannot pray, for seeking
To loose their burdens of care,
And I cannot watch for striving
To make dark places fair.
Oh! what shall I do, dear Master?
I am fain to dwell with thee,
But the needs that throng—it were surely wrong
If I cast them far from me!"

Clear from the heart of the glory
Rings a word of the Lord:
"Thou art watching and praying, beloved one!
My grace is upon thee poured;
For best is the praying and watching
That ceaseth not earlv and late
To bless the lost and the tempest-tossed,
And to cheer their low estate."

—S. S. Times.
Sabbath Recorder

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For the sake of facilitating the work of making out the annual reports, the Trust Board voted, at the last meeting, that the fiscal year close the last day of June. This is one month earlier than hitherto, and of course will leave only eleven months to be accounted for this year, but will become regular after the next year's reports.

THOMAS JEFFERSON, third presiding of the United States, the statesman, scholar, author and gentleman, once said: "I have always said, and always will say, that the gratuitous perusal of the sacred volume will make better citizens, better fathers, and better husbands." How much better is such testimony than all the foolish prating about the "mistakes of Moses!"

SILENCE never shows itself to so great an advantage as when one suffers from calumny. Time in life is worth too much to be frittered away in trying to overawe and overcome a falsehood. "Hiesel are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake." See to it that whatever defamation is spoken, is "falsely," and there let it rest.

We believe there is such a thing as retributive justice; that is, justice which renders to every one exactly that which is his due. It is expressed variously in Scripture language and illustrated by many examples. "With what measure ye mete it shall be measured to you again." "There is that scattereth and yet shall increase; and there is that withholdeth more than is meet and it tendeth to poverty." "The liberal soul shall be made fat." In giving for the Lord's cause, there should be due regard to our ability, for our blessings may be proportioned to our alms.

In the department of History and Biography this week will be found the beginning of an interesting discussion of the much mooted but little understood silver question. The matter is too important to be left out of view. It is a subject which requires the most careful consideration. It is one which should be brought before the people in a way that will attract their attention and call forth a discussion worthy of the subject.

TEMPERANCE Education Bill and Equal Pay, which are deemed misrepresentations of its aim and scope, as well as to dwell for an hour or more upon the subject, is a most important and very different; Peter still another, and James unlike either of these. Does not Jesus love them all? No one is asked to be the upholder of another individual. Be your own natural self under the divine love and guidance, and the world will not be the worse for your having been a Christian by Christ. "Perfect love casteth out fear." "He knoweth our frame; he remembereth that we are dust."

We need not go to Russia, or Turkey for examples of intolerance and bitter persecution. In conscience, the Western world is the scene of the spirit of persecution as it is natural as the air they breathe. Some time ago, in New York City, the husband of a devoted Catholic died and was positively refused a decent burial by two Catholic priests. The griefed wife decided that she could no longer be a Roman Catholic and, breaking away, in time, was baptized into the faith of a Protestant Church. Since that time she has been persistently and maliciously persecuted. Almost daily she receives vulgar and threatening letters from unknown sources. A man hurled a brick through a side door into the room where she sat writing, inflicting a severe wound upon her head. Another person called to make an inquiry, and when near enough drew a sharp knife across her hand, inflicting a serious wound. The woman is Hungarian and cannot speak English; and it is difficult to secure any sort of justice for her. Recently a Protestant Hungarian minister from Cleveland, Ohio, visited the Hungarian Laborers in New York City to the Lord's Supper in the Chapel, and since then the persecutions have broken out with greater violence. The matter has been put into the hands of the police and they have promised the woman, Mrs. Erdely, proper protection. She has also received promises that the persecutions will cease if she will return to the Catholics, which proposition she firmly refuses to accept.

There are many devout Christian people who so far doubt God's willingness to hear their petitions for all the affairs of life, small and great, that they seldom if ever ask for temporal blessings. We well remember an old man who seemed to be in a condition of depression. His words of Christian experience, and views of the Scriptures were always instructive. But he did not believe it was right to ask God for temporal things. His idea was that God gave only spiritual insight and comfort. He often said that he never asked God for temporal blessings. This man was in abject poverty. He was an object of charity. He had all he asked for. God took him at his word, and according to his faith. The Scripture instructions do not limit God's children to ask for temporal blessings. It is sometimes asked: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22. "If ye shall ask anything in my name, I will do it." John 14: 14. Thank God there are persons who have been gifted with the most joyful experiences, the truth of these passages. They have attained a more intimate, nearer, if not quite, a complete fellowship with Christ. To be filled with Christ is the disciple's high privilege. Then he can say with Paul, "I can do all things through Christ who strengtheneth me." But the conditions are that you must believe. That is, you must be true dis-
ciples; not filled with self and blindly asking for things to gratify selfishness. That will come under another head. "Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures." James 4: 8, (R. V.) God's promises are not given to mock us. When we are in a condition to receive them they will all be fulfilled. There are no contradictions in His Word. All contradictions are in us.

NEWS AND COMMENTS.

The Hawaiian government has appointed William B. Castle as successor of Mr. Thurston as minister at Washington. He intends to locate at the capitol in August.

The oldest graduate of Harvard now living, and perhaps the oldest clergyman, is the Rev. W. H. Furness, of Philadelphia. He was born in 1802, and is still hale and hearty.

Strict orders have been issued by the authorities at Washington to collectors of customs and others to watch closely and guard against violation of the neutrality laws by filibustering expeditions to aid the Cuban insurgents.

The veterans of the war of 1812, at the beginning of this year, are said to have numbered only forty-five. It will not be many years before the same number will indicate all that remain of the veterans of the War of the Rebellion.

Two students of the freshman class of Princeton College, N. J., were shot and dangerously wounded by a negro, June 8th. The men have been hard work to keep the cowardly rascal from the hands of the incensed students and citizens.

The summer school at Northfield, Mass., from June 12th to August 15th will be a spiritual feast. It will be addressed by Mr. D. L. Moody, Dr. T. L. Cayler, Bishop Hall, President Patton, President Stryker, President Gates, Dr. A. T. Pierson and others.

New Mexico may be called the banner State on tobacco. Its legislature has enacted a law prohibiting the sale of tobacco in any form to minors. Now if the provisions of the law are fairly enforced, there will be a great rising generation and consequently for the State.

Eminent medical authorities are of the opinion that malarial diseases which have generally been supposed to be induced by breathing impure air, are probably brought on by drinking water. The malariar germs are thought to exist in the water, which should be boiled to kill the germs.

The Cumberland Presbyterian Church in its General Assembly, held May 23d, decided to revoke the ordination of its only woman preacher, Mrs. Woolsey, who was ordained about six years ago. There has never been agreement in that body as to the propriety of encouraging women to become preachers, hence this final step to undo what had been done.

The conviction and imprisonment of Police Inspector William W. McLaughlin of New York; for financial crookedness in his official relations, is regarded as a great triump of justice, and an event that will have a whole-some influence in holding other officials in check. His counsel will try hard to secure another trial. He was placed in a cell with a culprit charged with murder.

Mr. HOLYOKE COLLEGE has received a gift of $50,000 by Dr. D. K. Pearsons of Chicago, conditioned upon the raising of $150,000 additional by the friends of the school. It is thought that within eighteen months the entire amount will be raised. This is only a fraction of what Mr. Pearsons has done, and perhaps will yet do. Higgin to eight western institutions already aggregate $2,500,000.

The three powers, Great Britain, France and Russia have united in their demands for such a reform in the Turk as will prevent further atrocities toward the Armenians. Queen Victoria is said to be greatly stirred over the inhumanities that have come to light. The situation is very grave, and the Turks must yield to these reasonable demands or take the consequences.

The appointment of Attorney General Money to fill the vacancy occasioned by the death of Secretary Sewall, and the unexpected appointment of one of the ablest and most popular jurists of Ohio, Judson Harmon, to the office of Attorney General, are regarded by both parties as judicious selections. Both are men of distinction and special qualifications for their respective and responsible positions.

BELGIUM is spoken of as suffering more from the ravages of intemperance than any other country in the world. In spite of all efforts on the part of the citizens to regulate, the consumption of alcoholic liquors, the traffic has alarmingly increased. Chemists state that the poisonous nature of the liquors sold there renders them seven times more deadly in their effect than pure spirits. Our own country is making rapid strides in the race, and may yet outstrip even Belgium!

In New York City alone there are said to be more than 6,000 members of the thirteen Cuban revolutionary clubs. At a recent meeting it was agreed that each member should pay one day's earnings per month to the cause of Cuban freedom. That will probably amount to $25,000 per month. As most of these laborers are not regular, however, a large percentage of the rubs will be received on the average $4 per day. There are many people in the United States who sympathize with and aid the Cuban revolutionists.

SILENT EVANGELISM is the name of one of the most convenient and attractive devices for sowing gospel seed that we have yet seen. Rev. Richard B. Wightman, a pastor in Michigan, has devised the plan by which all Christian people can carry in a neat little black seal leather case in the vest pocket or else where beautiful cards in colors, addressing different classes of people with a brief, pointed, personal appeal to lead a virtuous Christian life, or words of comfort and encouragement. These cards are for the young, the old, workman, farmer, clergyman, merchant, teacher, tradesman, and in general for everybody. There are ten in number from which the right one can be selected to hand to the one to whom it is appropriate. For fifty cents the Silent Evangelism Association, Battle Creek, Mich., will send the case and fifty blank cards. For seventy-five cents the case and 100 cards. Afterwards new supplies of cards, at the rate of fifty cents per hundred. This Association is not sectarian. It is inter-denominational and is composed of several evangelists from various denominations and is most heartily endorsed by the leading evangelists and denominations of Christian workers.

CONTRIBUTED EDITORIALS.

Two Chicago policemen went to church not long ago. They had never been to such a place before, and only went now on a special order to arrest a man. In their frequent visits to theatres and shows they were wont to be admitted by showing their stars. A church, however, they supposed, was a freeinstitution and with considerable dignity they marched down the aisle to a front seat.

When the deacons started to take up the collection, the policemen held a whispered consultation. By the time the basket reached them, they had settled upon their course of action. They simply looked straight ahead, and at one time threw back their coat lapels showing their stars.

Evidently that is the way some people expect to get to heaven. They have engraved on their stars: "I am a Seventh-day Baptist," and by keeping that in sight they expect to avoid injuring their work. But names and forms are worthless alone. Their flashy glitter may command some attention among men, but they will not avail to open the pearly gates. The Lord knows his own and only those will be admitted who are "partakers of the divine nature."

THE Bible in the public school is still a burning question. Many a conscientious schoolmistress has pondered it, believing with all her heart that she has the one hand in the separation of Church and State, and deeply feeling on the other the great need of some spiritual training for the souls under her charge. The de- luge of replies which the Inter Ocean recently received in answer to its request for expressions of opinion on the subject, is indicative of the popular interest. A Berlin correspondent replies that "a preponderance of Christian, even of Protestant sentiment is averse to further agitation of the question of restoration of the Bible to the schools." Very significant, however, is the great majority that thinks that the Bible is itself unnecessary because of the use of the Bible as a text book, or even as a book of ethics, for use in the public schools, expresses itself as dissatisfied with the lack of moral training imparted by the teachers of the schools. One of the suggestions is especially worthy of careful consideration: "We greatly need a standard text-book on morals, made up chiefly, or altogether, of selections from the Bible. I believe such a book might be provided by the appointment, by the proper authorities, of a committee comprising, a Protestant, one Catholic, and one Jew, who should be authorized to compile and publish such a book. These would be men of the highest character and broadest intelligence. Such as Dr. Barrows or Rabbi Hirsch and a Catholic and one grade. My book would fill the bill if he were of Chicago. The men could be found."

This plan has been proposed before and it seems to be growing in favor with thoughtful people. While it might not be best to combine such selection into a text book, they might be very wisely employed for daily readings.
Neither need it be necessary to entirely exclude excerpts from the noble literature outside the Bible. But give the Bible a chance. And give these expanding minds a chance to be touched by the moral facts and ideals without which no man can be truly great.

We must not generalize too hastily, yet it seems to us that there is a healthy current in our schools of higher learning toward a more wholesome programme of life. Time was when, in commencement addresses, to the student class the stress was laid upon scholarship—curriculum. The church was run on “climbing to the top,” forgetting that the fellow at the top implied a fellow at the bottom, forgetting how brutal men often are in climbing rough-shod upon the shoulders of their neighbors.

One has but to glance over recent baccalaureate sermons preached at such universities as Chicago and Lake Forest to note a broader tone. While scholarship is no less strongly urged and personal ambition is given prominence, the great objective content is—the improvement of the race. Not further scholasticism, but the elevation of mankind is the ideal set before the student as he stands at the threshold of his Alma Mater facing the great world. All too few will be true to the call that educators are making more and more frequent. It is the spiritual that has to touch the heart of a man of wealth and power to bring this about, but that we are not fully in his service until we do so. “Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” Luke 14: 33. And in Luke 18: 29, 30 he tells what the all is, at the same time giving us the promise of an everlasting blessing. “Verify that man, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present, and in the world to come life everlasting.”

It will be noted that Christ does not say he will take from us those things that are near and dear to us, that which we consecrate to him and his service, but there must be nothing to come between Christ and us.

Many of us have been holding our treasures so near to us as to shut out the broad sunlight of God’s love. Our treasures were held so near as to almost obscure him. God’s dealings with Abraham should be a lesson to us, and Abraham’s ability to obey stands a monument of faith, obedience and consecration. It will be noted that the Lord left Isaac in the safety of the home which was built before the consecration was made. It is probable that God could not have found a more competent and worthy one to leave Isaac with, that they might come back with the sure knowledge that God will take care of all. And it is the ideal set by these words, “I am crucified with Christ.”

To become a new man the “old man” must die on the cross. The marks of the nail are brought to view to the world, its manner of speech betrays that he has been with Jesus. He who dies on the cross must suffer alone, without the gate, and willing to bear the reproach, and willing to be misunderstood and misrepresented by friends as well as by the world. The nails are driven in the tender places, but what does a nail do? It care for all these, his thoughts are fixed on other things. He has said good-bye to reputation, name, that which is solid, family and self; he says, take them all, but give me Jesus in the beauty of his holiness. “I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me.”

When we are accounted to the world, then the Lord can and will take us up. The house in which we have lived must be emptied (of self) then the Holy Spirit can come in and keep us to cleanse it, but the keys must all be turned over to him, and as it’s house cleaning time now each apartment must be swept and cleaned. The nests built by the insects, and the spider webs torn down, and the insects killed, perhaps it is the first of our knowledge of their presence, so with many of our transgressions or iniquities, and so we must go through each room. When the housewife has finished cleaning house, what a feeling of satisfaction comes to her that it is finished and well done. How the feeling of rest takes the place of that tired, care-worn look that worry and over-work brings.

More truly can it be said of a consecrated heart that has been deceased as we have described. Such an heart finds not only rest, but peace and the true joy of salvation. In years gone by we have looked back to the day when we were first brought to the Saviour as being the happiest day of our lives, and we are not alone in this experience, but I praise the Lord that the time has come when each day reveals more of that beautiful character of his, and new and greater joy through the gifts of the Holy Spirit. We cannot come into a heart and abide that cannot bear the approach of the world; in other words, is ashamed to acknowledge him before men under all circumstances, but he may pay occasional visits. Open wide the door and let the Saviour in. Joshua bade the children of Israel to sanctify themselves before entering Canaan where God would acknowledge them as his holy people.

God tells the followers of Christ of to-day, through his Word, to perfect themselves in and come to the possession of the spiritual promised land; although there are walled cities and giants in the land, he will help us to overcome them. The spies have been up and viewed the land, and tasted of the fruits, the milk and honey; and, they are a witness to all Christians who have not taken possession of the land and tasted of the fruits, and their testimonies are the fruits that they have brought back as a proof of such a land. Let all of Christ’s followers “go up and possess it,” that they may lead lives of greater usefulness, ever advancing to him for strength who is all strength, giving him all the honor, praise and glory.

Ocala, Fla., June 5, 1865.

THE CENTRAL ASSOCIATION.

It was a great privilege to attend the late session of the Central Association, at Verona. The weather was fair, audience good, social privilege excellent, and the devotional meetings warm and hearty. It is a real joy to be a Seventh-day Baptist to see how many of the people and through the delegates, hear from all parts of our denomination.

It was an inspiration to learn of the success of the evangelistic work and the additions to the churches. God blessed the Missionary Board, who were concentrating their effort with the evangelists on the Central Association and for their plan to complete the work in the rest of the churches next autumn.

Let us as Seventh-day Baptists take care and give continual praise to our Heavenly Father.

L. R. S.

One of the grandest things in having rights is that, being your rights, you may give them up.—George MacDonald.
SHOULD OUR GOVERNMENT RESTORE FREE COINAGE OF SILVER?*

**NO EFFECT ON SILVER AS A MEDIUM OF EXCHANGE.**

Of course, this question does not imply that silver coins need to be re-introduced in our country as a medium of exchange. To raise the inquiry is to answer it. For all-aware that silver, in common with gold, copper, and nickel, still possesses everywhere among our people this well-known function of money. It daily transacts the business of buying and selling in the exchanges of all kinds of commodities, as for example, the various denominations of our government. The other governments show similar ratios. Take, for example, that of the two kinds. Of the nineteen governments of Europe that have, for years, re fused free coinage to silver, thirteen still continue the unlimited tender of it, and sixteen only the limited tender. Only in the amount of ten dollars can the silver coins that are fractions of a dollar be legally exchanged for goods in any one transaction or for the liquidation of any indebtedness. No other restriction does our government place upon the use of silver coins, as the United States has never denied or prevented their circulation, whenever there has been a demand for them in the exchange of commodities, especially of the lesser values. On the contrary, it has passed stringent and repeated laws to prevent and even increase their use, which has been found so convenient and necessary. The silver in the currency of the United States is reported by the Director of the Mint to have been, last year, one hundred and twenty billions of dollars, which amounted to nearly two-thirds of a billion (f) dollars. This occurred, it should be noticed, although we have suspended the free coinage of silver during the past twenty-two years. Yet ours is not an exceptional case. Other countries present the same fact in regard to the employment of this medium, whether they have abolished this free coinage, or whether they retain it. Take the European nations. In none of them is silver coined in unlimited quantities for private parties or even for the government; and still in all of them it is circulated, more or less, concurrently with gold. The ratio of it to gold in amount, reckoned in dollars, ranges from one to nine in Russia, to four and a half to one in Spain. In these countries the extents are reached. In Great Britain, this ratio is one to five and a half; in Germany, it is one to three; in the Scandinavian countries, it is one to two and a half; in France, it is one to one and three fourths; in Austria-Hungary, it is nearly one to one, in Switzerland, one to one. The other governments show similar ratios. Take the free silver nations of the world. For examples, in Mexico, this ratio is ten to one; in the Central American States, it is sixteen to one; in the South American Republics, it is one to one and a third; and in Japan, it is one and an eighth to one. China has an exclusively free-silver basis. While it coins neither silver nor gold, it circulates pieces of silver, whether coined or un coined, as mere ingots, which its traders accept according to their intrinsic value, and still in all of them it is to be on equality with the European nations in its commercial transactions.

**NO INCREASE IN THE LEGAL TENDER OF SILVER.**

Neither does this subject of free coinage refer, in our country, to the use of silver coins as legal tender in the purchase of articles or in the settlement of debts. The same question applies also to the creditor in all cases, public or private, or he forfeits his claim to the money which was due him. From the first, our government has never changed the legal-tender quality of these silver dollars. For a brief time they were exceeding the market value of the same at less than five dollars. Only in the amount of ten dollars can the silver coins that are fractions of a dollar be legally exchanged for goods in any one transaction or for the liquidation of any indebtedness. No other restriction does our government place upon the use of silver coins, as the United States has never denied or prevented their circulation, whenever there has been a demand for them in the exchange of commodities, especially of the lesser values. On the contrary, it has passed stringent and repeated laws to prevent and even increase their use, which has been found so convenient and necessary. The silver in the currency of the United States is reported by the Director of the Mint to have been, last year, one hundred and twenty billions of dollars, which amounted to nearly two-thirds of a billion (f) dollars. This occurred, it should be noticed, although we have suspended the free coinage of silver during the past twenty-two years. Yet ours is not an exceptional case. Other countries present the same fact in regard to the employment of this medium, whether they have abolished this free coinage, or whether they retain it. Take the European nations. In none of them is silver coined in unlimited quantities for private parties or even for the government; and still in all of them it is circulated, more or less, concurrently with gold. The ratio of it to gold in amount, reckoned in dollars, ranges from one to nine in Russia, to four and a half to one in Spain. In these countries the extents are reached. In Great Britain, this ratio is one to five and a half; in Germany, it is one to three; in the Scandinavian countries, it is one to two and a half; in France, it is one to one and three fourths; in Austria-Hungary, it is nearly one to one, in Switzerland, one to one. The other governments show similar ratios. Take the free silver nations of the world. For examples, in Mexico, this ratio is ten to one; in the Central American States, it is sixteen to one; in the South American Republics, it is one to one and a third; and in Japan, it is one and an eighth to one. China has an exclusively free-silver basis. While it coins neither silver nor gold, it circulates pieces of silver, whether coined or un coined, as mere ingots, which its traders accept according to their intrinsic value, and still in all of them it is to be on equality with the European nations in its commercial transactions.

**AS TO THE PURCHASING POWER OF SILVER COINS.**

Neither does the re-introduction of this free coinage needed in our country to confer on silver the same purchasing or debt-paying power which gold possesses. In this respect, the two metals are at complete parity with us. Unless differently specified in the bargain, you can buy or pay with the same number of gold dollars. This equivalence is preserved, not on account of the present intrinsic or market value of the silver contained in the coinage made from it, but on account of the redemption of these coins in gold by our government, dollar for dollar, upon the demand of the party holding the silver. All this has been effectuated in spite of the growing and now large depreciation in the intrinsic value of silver. Let us illustrate our point. While the silver in our dollar is worth at present in the markets of the civilized world, as measured by gold, it can be exchanged for only that number of cents in trade with the other great commercial countries. With us the silver dollar has the legal-tender value of one hundred cents. The reason that other nations of the world, other than the United States, are not recipients only on the intrinsic worth of its silver, is that there are no international provisions, and that they have no arrangements of their own, for redeeming, as our government has, this dollar in certain grains of gold, whose intrinsic value is equivalent to the face or nominal value of the silver dollar. With them the denomination stamped upon this coin is no criterion by which they shall determine its worth as compared with gold. The only tests are the purity and weight of its silver, and what this metal brings in the market. It is an immutable law from the uniform practice of our government in the redemption of our silver coins, our fifty-one cent silver dollar has now the full purchasing power of our hundred-cent gold dollar, and is accepted in trade by us at its face or nominal value, and not at the market value. Let us illustrate this point further, by citing a familiar but anomalous example. The currency of Mexico is based entirely on silver. Like all monetary systems of that character, it has no provisions for maintaining the equivalence between silver and gold in their purchasing power. That is, five of its silver dollars cannot buy, at home or elsewhere, the same products that our five dollar gold piece will buy. In that country the unit of the coin equal to the dollar is called the peso. Both Mexico and the United States, and there be redeemed in gold worth a hundred cents in all countries. So our silver dollar in Mexico itself has, for this reason, the purchasing power of two of its dollars. (To be continued.)

**A TRUE STORY ABOUT A BIBLE.**

There was a little boy who wanted a Bible very much indeed—wanted it more than anything else he could think of. But he was a poor boy, and could not afford to live at home; he could think of. But he observed from General Washington next week.

"I'd rather have a Bible than go to see General Washington," the boy said.

One of the gentlemen seemed much pleased with what he told him, and hoped he would always be as fond of the Bible. The next day the little boy received a beautiful Bible, and on the fly-leaf was written, "From George Washington." But the little boy did not know it, but he had been talking to General Washington himself the week before.

They are souls in the world who have the greatest delight in serving God and doing good, who are not averse to being behind them when they go. Their influence is an inevitable gladding of the heart. They are the ones whose bright hearts have a great work to do for God.—Frederick W. Faber.

The angels ministered to Jesus in the wilderness. In the dark hours we are not left without assistance. Angels are about us to minister to us. The best sign that a man believes anything is not his repetition of its formula, but his impregnation with its spirit.—Phillips Brooks.
Missions.

THE WESTERN ASSOCIATION.

The Sixtieth Annual Session of the Western Association convened with the First Alfred Church. The extreme warm weather was followed by a cold one, and people came with overcoats and wraps. The attendance was good from the beginning. After a service of prayer and praise, the introductory sermon was by Madison H. Perry, pastor of the Independence Church, from Luke 17: 5. Theme: “Increase of Faith.”

1. Need of an increase of faith. Not all have faith in God, but all have faith in something. It is natural for man to have faith in something, and the degree of faith is the degree of man’s efficiency. We all need more faith in God; we cannot tell how much we need it. It should be the sincere desire and effort of our lives to increase in faith in God and his Son. What is the degree of our faith in the gospel, in the increase of God’s kingdom, and his truth as we hold it? Is our faith up to the measure of God’s promises?

2. How Jesus increases the faith of his followers. 1. By requiring great things at their hands, that they may make great things for God, and expect great things from God. Christ requires us to love not only our friends but our enemies. He magnifies small things. If we have faith even as a grain of mustard seed, it will accomplish great things.

Life is great things, a greater faith, greater things. We must realize our need of faith, humbly seek it, and the measure of our success will be as the measure of our faith in God and his promises.

2. Increase by experience. That takes time. As we experience God’s love, help and power we increase in faith and confidence.

3. By a special gift of God through transformation of life. One of the great causes of lack of faith is that we are not conformed to the will of God. Why do the churches, with so much machinery for work, do not do as Christ, accomplish so little? It is because we do not conform to the will and truth of God. In view of our work as a people, and to accomplish that work successfully, we should seek a great increase of faith, for the measure of our efficiency and success will be as the degree of our faith.

The letters from the churches were very encouraging, showing a good degree of spiritual life and growth among them, good fruitage during the year in faithful pastoral work, and a large interest in all lines of denominational work. After a hearty welcome given by Pastor B. C. Davis, and by W. C. Whitford as Chairman of the Committee on Entertainment, the morning session closed.

AFTERNOON SESSION.

After a prayer service, communications were received from sister Associations, and standing committees were appointed. The letters read from the different associations, and the remarks of their delegates, M. E. Martin, G. J. Crandall, O. S. Mills, and D. K. Davis, showed a wonderful work of grace in many of our churches throughout our denomination, and a growing interest and helpfulness in all departments of our work on the part of the people. The extreme warm weather was used as an open parliament. The conductor presented the different lines of mission work done under the direction of the Missionary Board. G. J. Crandall spoke of evangelistic work, how it was bringing business men into the work of saving men, how it was building up our churches, also its source of growth to our people. He also spoke upon how we should be preserving the soil for Sabbath truth, and that in every place where our evangelists have labored, persons have come to the Sabbath.

A. P. Ashurst said that the South was a grand open field for evangelistic work, a grand harvest-field for Seventh-day Baptists in the work of evangelization and Sabbath reform.

The only way that work can be done with success is through the gospel tent. He said that the “Land-mark” Baptists were open to Sabbath truth, and not from our laymen, but from the elders and deacons, to the farmers, and from the teachers, and from the preachers, and from the church members, and from the parents.

L. A. Piatte spoke of several instances of persons seeking with intense spirit and purpose not only the salvation of their souls but Sabbath truth.

O. S. Mills and A. Lawrence outlined the needy work among the small churches, how blessed they were, and how these churches needed the help. The large and strong churches were giving through the Missionary Board, how necessary it was to hold these forts and make them outposts for aggressive work in saving souls and in propagating truth.

The conductor said these small churches, many of them strong in spiritual life and power, were paying back the help they were receiving, by giving us our ministers, for nearly all of our ministers are coming from them, and not from the large strong churches.

A. E. Main spoke upon the grand work being done in our China mission. We must not allow the needs near by to dull our vision of the great things to be done far away, nor forget the great commission and duty to preach the gospel to all nations. He showed the work of the Boys’ School in Shanghai in the evangelization of the Chinese by furnishing home and support of the school. The reformation of our Association was occupied in miscellaneous business.

SIXTH-DAY SESSION.

After a soul-inspiring devotional service and the transaction of the daily order of business, the Tract Hour was conducted by G. J. Crandall. The conductor spoke of the agitation of the Sabbath question throughout our land. The public is coming more and more to feel that the authority for Sunday-observance is not in the Bible, hence the opening door for Sabbath truth. The Bible is Sabbath is Christian, because Christ observed it, and it absolved it. Loosen or no Sabbath observance, shows a low religious life, or no spiritual life at all. The Sabbath and its observance should be earnestly taught and impressed upon the hearts and consciences of men.

Madison H. Perry called attention to the work and influence of the Sabbath Recorder upon our people. Christian people who can take their denominational paper, but do not, invariably lack in denominational spirit and in interest in religious work. Others spoke upon the excuses generally used for not taking the Recorder, and showed them not to be well taken. A. P. Ashurst spoke upon our other publications, saying that he would not here-to-day if it had not been for a Sabbath tract that came into his hands. He would be now no doubt in Georgia, unknown to our people. He also spoke of the necessity of letting us as a people to spread in the South, and in all our land, Sabbath and religious tracts. O. U. Whitford responded to the subject of the persecution of Sabbath-keepers. There is a tendency in this land, founded on the principle of the right of man to do as he pleases, to bring about a great persecution of Sabbath-keepers. Many are being persecuted largely through spite and prejudice. He gave several instances. The result of all this will be the raising up of friends for the persecuted, and the truth for which they suffer, the advancement of the Sabbath cause, and the greater faithfulness and loyalty of Sabbath-keepers to the Sabbath.

This was followed by a sermon by O. S. Mills, delegate from the Central Association. Theme: “Perfect rest in Jesus Christ.” Man is ever restless; seeks rest and satisfaction in sinful life and pleasure. Jesus Christ is God, and has various avocations, in travel and amusements, but they all do not give rest and peace to the soul. In Christ Himself and in His service, in the work of saving men, and in the richer of comfort and satisfaction. Christ will bear our burdens, if we submit to Him, and will help us to success fully wear the yoke of service.

The Rev. J. Lee Gamble was introduced by Pastor B. C. Davis to the congregation, who happily responded. He was happy to be in our gathering and to meet our people. He was brought to us through the Outlook, and that copy was preserving. He was identified with us in sympathy, purpose and practice, and in our work. He was thankful for three things in particular: 1. For the truth of God, which saves and makes men free. 2. For faithful witnesses of the truth, through whom men learn of the truth. 3. For the love of the truth, which gives great joy to the soul, and delightful service in teaching it and advancing it in the earth. He was a true sabbath-keeper, but not in the home among us. We were doing, as a people, a grand work, and he was with us with all his soul.

SIXTH-DAY AFTERNOON SESSION.

A service of song and prayer was followed by a partial report of the Committee on Resolutions. A resolution upon the publishing of catechisms on religious doctrine, and especially upon the Sabbath, for the use of our Junior Societies of Christian Endeavor, was discussed by G. J. Crandall, B. C. Davis, when further remark was waived for the special order, when Prof. L. C. Rogers gave an able essay upon “The Late Revision of the Sacred Scriptures.” Remarks were offered upon this essay by J. P. Hunting and others. The time being come for the sermon, M. E. Martin, of West Point, and the Rev. B. C. Davis, preached a soul-inspiring sermon from 1 Chron. 19: 5, showing in what ways we can build up Christ’s kingdom in the world. A duet was finely rendered by W. W. Coon and H. W. Prentice. The rest of the afternoon was devoted to reports of standing committees. Inadmissible remarks were made upon the report of the Committee on Education, especially in the
line of Christian education, and loyalty to our institutions of learning. Remarks were further made on the resolution on catechetical training by A. Lawrence, D. K. Davis, and Madison Harry. Warm and enthusiastic remarks were made by O. U. Whitford, L. A. Platts, and H. P. Burdick on the resolution upon evangelism.

Sabbath evening, prayer and Conference meeting was led by A. P. Ashurst. The topic of the meeting was “Love to Christ.” There was a large attendance, and it was a meeting that all, old and young, greatly enjoyed. Many prayers were offered for more love to Christ, especially for those in deep distress. It is given of love to God and his dear Son. All said it was a good meeting, a feast of good things.

SABBATH-DAY.

Services were opened by singing, invocation by Rev. J. W. Dickey, followed by the Lord’s Prayer by the congregation, and the reading of Psalm 111th, respectively. After singing again, Rev. S. S. Powell read Eph. 4, and Rev. M. G. Stillman offered prayer, which was followed by singing.


1. Perfecting the ideal. Christ said, “Be ye perfect.” High ideals are essential to high attainments. Some have ventured to lower this standard. God forbid that we should ever dare to do it.

2. What is God’s way to secure this ideal in men?
   (b) Growth. There must be activity, development. Paul illustrates this by running a race. No discipline, no training, should be considered too severe.

Let Pastor D. Davis attain to this perfection which is in Christ Jesus.

A collection for the Missionary and Tract Societies was brought forward, and an offer- tory prayer made by Rev. G. J. Crandall. The congregation was then dismissed by singing and the benediction by Rev. S. S. Powell. A session of the Sabbath-school followed, conducted by Supt. E. P. Saunders. After singing, prayer by Rev. M. Harry, reading the lesson, and singing again, the lesson was treated as follows:

1. The Bad Story, by Rev. M. G. Stillman. He said they were bad, because they understood not.

2. Prophecy Fulfilled, Rev. S. S. Powell. “Ought not Christ to have suffered,” etc. Ought means necessarily. All animal sacrifices pointed to it. The Suffering of Christ is extensively portrayed in the Psalms.

3. Christ Revealed, Rev. A. Lawrence. Christ was first invited, and afterward came to be recognized.

4. Application, Rev. J. Lee Gumble. The sadness was caused by ignorance, so it is often with us. Yet Jesus was near to instruct. Remember Jesus will come in only when invited. There is great need that our eyes be opened. The school was dismissed by singing: “What a Wonderful Saviour.”

The afternoon Sabbath afternoon was led by Prof. W. C. Whitford after a prayer service. The subject for prayer and remarks was: “How Shall we Study the Bible?” Many excellent thoughts and suggestions were brought out in the meeting upon the Bible as a book, the Word of God, its doctrines, its promises, its revelation; how to profitably study it, how it was neglected. And what great comfort and encouragement one gets in reading and studying the Bible in times of doubt, trials, and perplexities of life.

The evening after the Sabbath was occupied by the Young People’s Hour, conducted by Miss Eola Hamilton. There was a soul-inspiring prayer service, led by Geo. B. Shaw. Prayer was offered by S. B. Powell. A paper was presented by Miss Lucy Davidson, of Nile, N. Y., on “Practical Endeavor Work.” This was followed by an interesting discussion upon Endavors and Citizenship. W. C. Whitford and B. C. Davis spoke upon the formation of Committees on Good Citizenship in Endeavor Societies, and the work they were doing in securing and enforcing good laws. Corliss F. Randolph gave a very interesting account of the Good Government Clubs organized in New York and Brooklyn, and what they had accomplished in the late municipal elections and in the political purifica- tion, to secure progressive measures.

A. C. Prentice gave a good talk upon the organization of Junior Societies, methods of work in them, and the results.

Miss Myra Clark read a paper, prepared by Miss Anna Langworthy, upon “Why Conven- tions?”

1. To obtain light.
2. For unity in work.
3. To meet the demands of the times.
4. To bring frugality to Christ and the Church.

A solo was finely rendered by Miss Iva Palmer, of Hornellsville, N. Y. The Association, Secretary, Miss Eola Hamilton, presented an excellent report of the Societies in the Association. There are 10 Senior Societies, an addition of two since last year, with 286 active members, and 100 associate. The Heb- ye and truth, and what loss of spirit, having lost 26. 35-8.

In the report of Mrs. C. M. Lewis presented a paper, prepared by the state, the church, for soul development. The Life of the New Testament, and what do we mean by a liberal education?—said, “Be tiona?”

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2. What do we mean by a liberal education?
3. How are we to obtain it? By hard work and persistent effort, and continue therein all the time.

Prof. Corliss F. Randolph gave a convincing and clear address upon “The Value of Our Schools to Our Own People.”

The rest of the afternoon was occupied in the discussion upon resolutions on temperance, the publication of a series of Bible readings, our Boy’s School in China, and upon the pernicious use of tobacco, in which H. P. Burdick, J. F. Hunting, L. A. Platts, D. K. Davis, O. U. Whitford, M. B. Kelly, Jr., M. G. Still- man, Madison Harry, H. C. Coo and others took part.

FIRST-DAY EVEING.

The evening was occupied with the Woman’s Hour, conducted by Mrs. M. G. Stillman, Secretary. Reading of Scripture and prayer by Mrs. M. B. Kelly. Singing by a male quartette.

A paper was presented by Miss Flora Cartwright, of Bichburg, on “Home life of the Chinese women and our duty to them.”

Mrs. C. M. Lewis presented a paper, “Some reasons why we should provide for and support the Boy’s School in China.”

Mrs. L. A. Platts gave a very interesting account of the organization of the Woman’s Board and what it had accomplished since. Mrs. A. E. Main spoke upon “What is and should be the relation of the women of our denomination to the Woman’s Board.”

Miss Mary Bowler spoke upon “Uniform organization of Women’s Societies and apportionment of money to be raised by the different Ladies Societies.”

There was an open parliament upon the “Different papers and topics presented,” in which President A. E. Main, Secretary Whitford, Mrs. L. A. Platts, Mrs. M. B. Kelly and others took part.

The Association Secretary, Mrs. M. G. Stillman, closed the hour with a fine report full of facts, good thoughts, and earnest exhortation.

After finishing up the business of the Asso-
The passage seems to require a re-reading to clarify the context. The text appears to discuss the implications of the doctrine of believers not marrying unbelievers, as articulated by Paul in 1 Corinthians 7:39. The passage suggests that believers should not marry unbelievers, even when they have the opportunity, because it is contrary to the nature of their faith. The text also references the importance of maintaining unity and harmony within the community of believers, and the potential negative consequences of intermarriage with unbelievers. The goal is to preserve the integrity of the faith and avoid entanglement with the world. The passage emphasizes the necessity of focusing on spiritual concerns and avoiding idolatry, especially in light of the potential for disaster among believers.
Popular Science.

MACHINERY has simplified the doing of a great many things, and in doing them accurately. For instance, there are machines for calculating, keeping accounts, and even working out rapidly mathematical problems far beyond the reach of human calculations. Machines for setting and distributing type faster than four men, and will make fewer mistakes. The reaping machine will reap the grain, bunch, and bind the bunches in bundles faster than ten or a dozen men can do the same work. Near by is a printing press, or machine that will print, fold, paste, bind, count and deliver in packages at an astonishing rate.

All this is very well, but it does seem very singular in a civilized and Christianized country like this, that we should have to invent scientific machinery of a high order to protect each one of us against fraud, and the destruction of the sacred right, viz., the right to say who shall be the rulers.

Now comes the voting machine, and none too soon. This machine steps in to turn the rascals out, and allow a man to cast his vote, have it numbered, registered, counted and declared, without the slightest chance of any fraud being practiced by the heelers of any party, and without the least rapidity that opens the way for the fullest number to vote.

It is to be regretted that any such machine has to be invented to protect the elective franchise against scoundrels, but so it is, and ever will be, while politicians can enrich themselves at the public expense. We say let the people vote as they please, vote for the man to fill the office, and not the man seek the office, obliging the people to employ machinery to protect themselves against dishonesty.

Hardly would any one suppose that the bright and beautiful red color called carmine or crimson was the blood of a dark colored little bug not larger than a smallLim,0, and apparently as destitute of a head, tail or legs.

The name of this little bug is "cochinilla," and they are cultivated in several places within tropical countries, especially on the island Teneriffe, being introduced there in 1825. There is now an annual production from different countries of 4,000 tons.

The larvae are hatched and feeds upon the cactus, or what is more generally known as the prickly pear. When the bugs are fully grown they are swept or shaken off and gathered to be prepared for market, but only the females produce the carmine.

There are three modes of killing them, and the quality and richness of the color is varied by the method chosen. The first is to put them on heated plates, these are darker and give the richest color; the second is to place them in ovens, these are of an ashen color; and the third is to put them in boiling water and dry them in the sun, these are of less value still.

These bugs are gathered twice a year, after they have laid sufficient eggs for a new brood, then after passing through the heat their shriveled bodies are packed in bags and are ready for market. By the use of acids the brightest scarlet dyes are made, and of alkalae the various other colors and shades. The finest comes from Honduras, and sells at about $25 an hundred pounds.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

LESSON I.—THE TEN COMMANDMENTS.

For Sabbath day, July 8, 1895.

LESSON TEXT.—Ex. 20: 1—17.

GOLDEN TEXT.—And answering boldly, thou shalt love the Lord thy God with all the heart, and with all the soul, and with all the mind; and thy neighbor as thyself. Deut. 6: 5.

INTRODUCTORY.

The Ten Commandments were spoken by Jehovah on Mt. Sinai. They were written on two tables of stone by the finger of God. The first tables were broken by Moses. Two other tables were hewn out by Moses and the original Ten Commandments were inscribed thereon. These Commandments are divided into two parts or tables—the first including the first five commandments, and the second table the last five. But most of the ethical division as given by the outline, is that the first four were written on one table, and the last six were written on another table.

The first commandment requires a disposition and conduct suited to the relation in which we stand to Jehovah. By the second commandment it is enjoined upon men to render to the Lord our God a worship and service, suitable to his perfections, and honorable to his name. The third commandment forbids the use of the name of God irreverently or profanely, or in fraud, dissimulation, or mockery. The fourth commandment, "Remember," etc., implies that the Sabbath had been given and had been known to the patriarchs and their descendants, though they may have been prone to forget the Sabbath. "Take this day from the calendar of the Christian, and all that remnant of the ancient Sabbath will instantly decay. Ignorance, error, and vice will immediately triumph; the sense of duty vanished; morals fade away; the judgment and evidence of his submission of God be far removed from mankind; the glad tidings of salvation cease to sound; and the communication between heaven and earth be cut off forever. God will not suffer such men as Dwight are to take away the Sabbath of the Lord. "Tell it not in Gath; publish it not in the streets of Jebus." The fifth commandment concerns the duties which one owes to his relations; that of children to their parents is the duty specified. This includes a respect for their persons, an inward esteem of them, outwardly expressed on all occasions in one's conduct toward them. Fear, reverence, honor, love, and obey them. The sixth commandment requires one to love his neighbor as himself, in respect to his person and life. The seventh commandment regulates one's love to his neighbor in respect to property and domestic comfort. The eighth commandment is the law of love in respect to property.

The ninth commandment is the law of love as respects the reputation of one's neighbor. The tenth commandment forbids one to covet anything that belongs to his neighbor.

PRACTICAL TEACHERS.

Men are said who "offended at the point," and therefore, guilty of all. James 2: 10. What then of First-day breakers of the Sabbath? God never commanded the breakers of the Sabbath, but well break any one of the other nine commandments and bring him to the fourth commandment. That which God did not command can never take the place of that which he expressly commanded. One is just as guilty of breaking the Sabbath as of observing another day as to break any one of the other commandments."

The lateral laws exceeding all the other laws of God, but, we say, as they are, lest we all fall under the condemnation of God's holy law.
Young People's Work

A YEAR WITH THE JUNIORS.

BY MRS. BENJ. M. MAESS.

The American mind naturally to estimate anything according to its commercial value. Now the Christian Endeavor movement cannot be measured by feet and inches or dollars and cents, and still I hear the question, "How much good will it do and what will, just so far as I know how, I will tell you that few Juniors did during the first year of their existence, and you can draw your own conclusions as to what they will amount to, and how much good they will do.

The history of the first year's work of any organization, of fact, is varied failures and successes, of seed-planting rather than fruit-gathering. When the question arose in our Junior Society of starting a Junior Society, the objection was raised that we had not enough children to make such a society a success. It is not likely best to try it if we could get five children to join. I made a thorough canvass of the congregation and visited all the parents of children under 14 years of age, so from the first the sympathy and interest of the parents were secured.

You are perhaps familiar with the pledge that each child takes when he comes to the society: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do what he would have me do; and that, so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the society when I can, and will take some part in every meeting; and also the one that the parents take: "I am willing that my child should sign this pledge, and do all I can to help him keep it." So no child goes into this blindly or without the consent of his parents. There are the regular officers of any society, president, vice-president, secretary and treasurer, who are appointed every six months by the Superintendent and are usually devolving upon them. Then we have a Missionary Committee, a Scrap-book Committee, a Birthday Committee, with two or three members on each. The Book Committee has one member who serves for a month and then another for a month and so on. And the Missionary and temperance meetings were after month. We have studied our mission in absent only once, and now that we are well grounded in the organization, the idea of taking a vacation was a new one, but the boys and girls took up the work on their return with so much interest that we felt the plan to be a success. We have sent two large boxes of literature to the Mepihah paper and two boxes of magazines, thirteen of which were sent to Mrs. Hill's school in Attalla, and the others distributed through the agency of the Mariner's Temple in New York to some little girls in their school. About thirty envelopes were sent to the same place, while others had already been sent to the sick of our own society.

We have encouraged the Juniors to earn the money which they bring for their weekly contributions, and some have done it by selling papers, doing errands, helping mother, and in many other ways. We received the contributions and the Birthday Box, something over $8, and of this we sent $2 to Dr. Swinney to purchase kindergarten materials for the use of the convalescent children in the Shanghai hospital, $2 to Dr. Swinney, $2 to the work in Boulder, Col., and the balance for missionary supplies. We believe in sending small sums to do a little good somewhere, rather than wait for the money to accumulate. There is also an advantage in this in creating various points of interest for the boys and girls.

Starting in December, 1893, with a membership of seventeen, at the end of the year we had thirty-one members enrolled and nearly all the families in our church represented by either children or grandparents. The attendance is always good. Our pastor assures us that no department of the church can equal us for regularity of attendance. We have an honor roll read at the business meeting each month, and one month I remember we had some names on that roll of who had been present at every meeting during the month. Many of these names appear month after month. Two members were present at every meeting for a year and two more were absent only once, and now that we are well along in the second year in some cases the record is still unbroken.

The most satisfactory report of all is that eight of our members have found Christ and their church within the year.

Believing that the religious instruction of children cannot be begun too early, we receive them as soon as the parents will promulgate them. We do the work of the younger members of the society, that is, that they shall be present at every meeting of the society when they can, and take some part in every meeting, which means reciting a verse, and that some form of prayer shall be used every week. And in our Sunday School, way, how they may in time come to know about the entire mission work of our denomination.

We attempt as far as is practicable to explain the texts given. Of course this is not always done neither would it be always best, but we want their verses to have some meaning and for each one some lesson. The Consecration meeting occurs on the last Sunday in the month, when frequently the pledge is recited and its value and importance urged by the Superintendent. The business meetings are held on the first Sunday in the month, when the Secretary and Treasurer render reports of the work of the month past.

Forty-three meetings were held during the year, no meetings being held during the summer months. The Juniors and seniors are together, and this idea of taking a vacation was a new one, but the boys and girls took up the work on their return with so much interest that we felt the plan to be a success. We have sent two large boxes of literature to the Mepihah paper and two boxes of magazines, thirteen of which were sent to Mrs. Hill's school in Attalla, and the others distributed through the agency of the Mariner's Temple in New York to some little girls in their school. About thirty envelopes were sent to the same place, while others had already been sent to the sick of our own society.

We have encouraged the Juniors to earn the money which they bring for their weekly contributions, and some have done it by selling papers, doing errands, helping mother, and in many other ways. We received the contributions and the Birthday Box, something over $8, and of this we sent $2 to Dr. Swinney to purchase kindergarten materials for the use of the convalescent children in the Shanghai hospital, $2 to Dr. Swinney, $2 to the work in Boulder, Col., and the balance for missionary supplies. We believe in sending small sums to do a little good somewhere, rather than wait for the money to accumulate. There is also an advantage in this in creating various points of interest for the boys and girls.

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Children's Page.

A FRIEND OF THE KING.

This is a story for boys, and because it is a true story, and we are apt to think that all the wonderful things happen to people in books and not real live folks whom we may meet about, we will not know, and not talk to, unless we get to know them. I read a story about a young man whose story came to me yesterday, a young man who to-day is the trusted friend and helper of the King of Kings, and whose influence helped to keep the Siamese at the World’s Fair closed on Sunday.

He was once a little American boy, just like you and I, and his name was Grant. You may have heard of him, for he was a great man, and his name is on every map of the world. He was a great fighter for his country, and when he grew up he fought in the war against the Confederacy, and his bravery and skill made him famous. He was a great general, and his name is on every map of the world. He was a great fighter for his country, and when he grew up he fought in the war against the Confederacy, and his bravery and skill made him famous.

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The great change that came to young Grant was not made by himself, but by another man, and that man was Grant's father. The father was a soldier, and he taught his son the things that he had learned in the army.

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LETTER FROM LONDON.

To the Editor of THE SABBATH RECORDER.

Now that I have been on England's shores long enough to know where I stand, I have concluded to gird up my loins like a man and write you a letter.

The last days of my voyage was a very pleasant one. The sun designed to shine upon us, and the view of the Cornish coast as we passed was delightful. We passed the Scilly Isles in the morning, and reached the Isle of Wight just about as the sun set. We reached Southampton without having to have our health examined, so I did not come up to London till the next morning. The journey by rail from Southampton to London is a pleasant one. The season is a little in advance of that in New Hampshire, but we saw the corn, the hawthorn in bloom, and the thatched and tiled roofs of the quaint cottages make a picturesque difference from American landscapes. This is a lovely season of the year to see England.

Well, I am established here in the center of the great European metropolis. I will write you a few words in my next about the city itself. There have been some great improvements here of late, and there are many things about London that Americans do not know, and want to know, but do not tell. You readers will wish to know, first of all, about our little church, and then, I suppose, about the sights I have seen.

My mornings I have spent largely in studying the history of our church here, and my afternoons and evenings in visiting the members who live in London. In between I have found an opportunity to see some sights. The two Sabbaths past I worshiped with our people in the Welsh Baptist Chapel, in Eldon Street. On the 16th I preached to them on "Caleb's Choice," Joshua 14: 12. There were eleven present and all seemed interested. Last Sabbath, Mr. T. W. Richardson, who has been acting as pastor, preached on the subject of the Sabbath. His discourse was a clear presentation of our views. There were scarcely any contrast.

Next Sabbath and the following Sabbath, God willing, I shall preach to them. Leaflets have been printed announcing the services, one of which I enclose. I find the members of the church loyal and quite united in the purpose to do the work of God. A more detailed statement of these I shall reserve for my report to the Board of Managers of the Missionary Society. But I can say that I think the church here is too lively a corpse to bury just yet. The Sabbath-keepers here ought to be helped. They will be willing to help themselves, I feel sure, as soon as they know just where they stand with respect to their financial status. A young, active, consecrated and devoted minister, if possessed of tact, can, with God's blessing, build up a thriving church here out of the remnant of Israel in this place.

Next week I purpose to visit some members in the country. I make towards Oxford, and on the way I hope to stop in Oxford to see my Hebrew teacher, Prof. Francis Brown, of Union Theological Seminary, who is at Oxford, in Mansfield College, for a time. On the same trip I purpose visiting Newton, near Tewkesbury, Gloucester, and the little seating house of the now virtually extinct Seventh-day Baptist church there. I shall, of course, come back to London for the Sabbath.

To-day I went to Little Maplestead, Essex county, to see the estate there left by Joseph Davis for the benefit of the Seventh-day Baptists of Little Maplestead and Old Lathstead which is about three miles from Halstead, which is not far from Colchester, on a branch of the Great Eastern Railway. During the last century there was a Seventh-day Baptist church at Colchester, of nearly 200 members. What has become of the estate is quite large. The manor house, "Maplestead Hall," as it is called in the neighborhood, is a large, old-fashioned dwelling, and is occupied by C. E. Brewster, Esq., the tenant, whose father lived there before him. Opposite the Hall, on the other side of the road, is the Church of St. John the Baptist, which is on the estate. It is an old "round church," one of the four or six (I think only four) now remaining in the Kingdom. It was given to the Knights of St. John in 1285. It is said that there was a commandery or prebendary also there in those days. Henry the Eighth took the church from the priory at St. John's Gate in London, to which it belonged, and gave it and its tithes to one of his favorites. It passed through various hands, till about 1700 it was purchased by Joseph Davis who left it, so that it came to the Rogers and others met death by fire for Christ's sake. Of course I spent some time in the British Museum wandering amid monuments of Egypt and Assyria, reading a word or two of the tablet from the Nineveh, but nothing I owned had more than a few hours. I have not yet been in the Jerusalem Chamber at the Abbey, where the Bible was translated. They would not let me in the day I was there. I shall try to go again. I also hope to go to see Windsor Castle. The Queen has just gone from Windsor to Balmoral.

I have heard Dean Farrar and Dr. Joseph Parker, but have not been to Spurgeon's Metropolitan Tabernacle. I doubt if I shall, for I heard the younger Spurgeon in Brooklyn, and I need the time elsewhere. But I will drink the strength of God in the Vale of Achor, and wish I had months instead of hours. I have not yet been in the Jerusalem Chamber at the Abbey, where the Bible was translated. They would not let me in the day I was there. I shall try to go again. I also hope to go to see Windsor Castle. The Queen has just gone from Windsor to Balmoral.

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Woman's Work.

Our Corresponding Secretary wishes us to say to the children that the fund for the Kinder- gardens is most urgently needed. Do the children know that little boys and girls in China may learn about Jesus and his love?

When we think how easily a dollar can slip away in toys, candy, ice cream, soda and other nice things, isn't it a blessed use of a dollar to help such a school?

Remember, dear children, your gifts must come from your hearts, and must be accompanied by your prayers for God's blessing in the salvation of souls. Learn to love God, and love to obey him. And may the words, "Thou God seest me," ever remain with you of God's loving and watchful care over you.

I trust the time is not far distant when every church in our denomination will have a "children's band." Following this is a story to show you how eager one little girl was to know about the great God.

THE FACE IN THE LOOKING-GLASS.

A missionary sat one hot summer afternoon beneath the veranda. "She sent which approached, and was quickly out of sight. At the end of the year they had gathered away, and was quickly out of sight. The company were both surprised and de-}

She said again; for the missionary had remembered, dear, children, to join meetings about the mission, to be transferred to the Boy's School in Virginia.

The writer house the coming of the heathen child. At her forehead, and, when the writer had seen through the glass, and, when the truth dawned upon her, said slowly, "Dirty, horri

Our little reader is already interested in the Boy's and Girl's Schools in China? How many of you are willing to do

without some of your little comforts every day to help raise the money Brother Davis asked for, and which he variously huge mirror. The lady suddenly breathed into her presence, gasping, "Why didn't you tell me?" as she pointed to the stairs up which she had just come. Then slowly she explained, for the missionary had soothed away her fear, how she had seen the future below, as she had per-}

Some humble door among the many mansions, Something shady with no sign or window, and flows forever through Heaven's green expansion, "The river of Thy peace."
THE AINSWORTH TEMPERANCE EDUCATION BILL.

An open letter to his Excellency, Governor Levi P. Morton.

Dear Sir:—One condition in the misleading attempt against the bill with which Mr. Skinner has been trying to rouse the only opposition that has appeared against it.

We cannot believe that the authors of these letters, just published, are informed as to the subject of the bill on which they say they would not have characterized it as "born of fanaticism," inspired by "cranks," "faddists" and "would-be reformers."

This bill had its inception in the recommendations of the State and City temperance educational associations which says without the misleadership of the "fanatics," "would-be reformers." These representatives which Skinner has published through the newspapers a few more letters against the Ainsworth Temperance Education Bill. These like other letters of the same import are confessed as much intelligence on the subject and are as trustworthy of public confidence as are these critics who merely reiterated the misrepresentations which Mr. Skinner has issued. To these we reply briefly:

This bill does not, as claimed by one of the letter writers, require more time to study than the study it demands, "that is given to physiology and pathology in medical colleges." While it provides for this branch being taught each year for the benefit of those who have not mastered so much of it as is required for that time, it compels no pupil to continue it in either the primary, intermediate, or high school stage of study, after he has passed the tests for whatever of those stages he may be in.

The 60 per cent of public school children who are estimated to leave school at the end of the term, are given in this study only one 15th of the time that grade. Allowing 20 minutes to a lesson, the time usually given in other States, this 60 per cent of the children according to the minimum requirement of this bill, (4 lessons per week for 10 weeks) would, to meet reasonable tests, give after they are able to read only 15 hours to this all-important study of the laws of health including those relating to the use of alcoholic drinks and other narcotics." The 40 per cent who pass on to intermediate grades give over 200 hours, and the high school pupils only 40 hours during his entire public school course to this subject, which includes as it progresses, the whole subject of physiology as taught in public schools. This is a more conservative requirement than the strict construction of the present law demands, which says without any reservation, "that all pupils in all schools shall study this branch, but having no penalty this law has been largely evaded.

The making of the "tests" and the selection of text books for this branch are left by the Author to each school district, who make the tests and select the books for other branches; they decide when pupils can read well enough to use a text book. It provides only, as do similar laws of other states, that there shall be enough matter on the subject of alcoholic drinks and other narcotics to enable the pupil to cover those topics.

Widex experience has shown that text books adapted to grade, needed for this as for any other branch, are no more a bar to modern methods of teaching than in the case of any subject. Without text books this teaching is apt to be deadlocked.

It is a distortion of the language of the bill to allege, as some of the critics are doing, that it "prohibits oral instruction to children who can read," and "practically substitutes the text book for the teacher." Anyone familiar with the bill would never honestly make such misinterpretations. The requirements of only one-fifth of this instruction is devoted to the effects of alcoholic drinks and narcotics, and four-fifths to physiology and hygiene. The insinuation that book sellers are in any way responsible for it is too self-contradictory to deserve notice.

As nothing in this bill proposes "pseudo-chemistry and inaccurate physiology" for "innocent minds," the comments of one of these letter writers on that subject are without any force. If they are designed as a filing at the text books now in use in the schools, we reply, whenever that famous committee of 50 investigating the alcohol question, or any one else shall announce a new truth and prove it, on any topic taught in these books, or shall be able to prove in accurate the findings of other eminent, original investigators, we will cancel the paragraph in these books where such inaccuracies occur, we will urge immediate revision; but until they do that, good morals demand that we stand by the truth as far as ascertained and vouched for by good authorities. These text books in use in the schools in this country are forming the standard for similar school literature for the world. They have already been translated into the languages of 6 foreign countries, where they are in school use. By hundreds of thousands of these books and the building of the building in this bill. We submit that this book is a reply to his Excellency, Governor, this bill. We appeal after the last Sabbath in September and in each month following for public support, at 2 P. M., at the residence of R. C. Maxson, 22 Grand St. Sabbath-keeping in the city and adjacent villages, and others are most cordially invited to attend.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P.M. Sabbath-school meeting preceding service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Building, corner of Clark and Washington streets, at 2:30 P.M. of each Sabbath. All persons are cordially welcomed, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6134 Wharton Ave.

The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Bome's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 251st St. Entrance on 254th St. Services begin at 10:30 A.M., followed by the regular preaching services. Strangers are most cordially invited, and friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Milpah, 509 Hudson St.

The Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Conference act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Castles, in regard to this, and the other like such an Institute. Two or more schools near each other might unite in such a profitable convention.

For Sale or to Let.

House and Lot in North Loop, Nebraska. Has plenty of room for garden. For terms and particulars, address C. B. MAXSON, 128 Main St., Westfield, N. Y.
HE PROVED IT. Recently the evangelist, E. L. Hyde, was conducting a revival meeting in Jersey City, and in the course of his remarks said, "he could prove to the satisfaction of any infidel within ten minutes, that he was a fool, and that any infidel who should have occasion or opportunity of doing so. The next morning while walking, a gentleman accosted him very abruptly by saying, "Aren't you the evangelist preaching here at the church?"

"Yes, sir,"

"Well, I supposed you were a gentleman,"

"I claim to be one."

"Well, I don't think you are one. Didn't you say last night that you could prove to the satisfaction of any one within ten minutes that all infidels were fools? Have you the courage to prove to my satisfaction I will publish you in all the city papers as the most remarkable liar that ever struck the city."

Seeing there was no possibility of having the man, Mr. Hyde said,

"Where is your infidel?"

"I claim to be one," said the replier. "If you know my name you know I am no fool either."

You don't mean to say there is no reality in Christianity?"

"I do sir. I have studied all phases of the subject and have made my reasons and arguments against Christianity for more than twelve years; and I am prepared to say there is nothing in it."

"You are certain there is nothing in it."

"Yes sir, there is nothing in it."

"Will you please tell me," said Mr. Hyde, "a man who will lecture twelve years against nothing is not a fool, what in your judgment would constitute a fool?"

He turned away in a rage. Mr. Hyde, drawing out his watch, inquired how the performance would end if the infidel would not hear him, nor was Mr. Hyde published in the city papers.—Selected.

HEINE'S LAST DAYS. The brilliant poet and satirist, Henrik Ibsen, suffered terribly in his last illness. Writing of him, one of his friends quotes a letter which the late writer in the novel, Alexander Dumas, "When I am enduring the greatest torments, he said, 'my weakness is my own fault.' It is the only thing that can make me forget my suffering. I cannot help it, but I can accept my weakness as the poet that great child called Alexander Dumas is!" My wife says, 'You are a true poet, parrot says, 'Yes, yes, yes.' You see, my dear friend, all my household adored him."

Heine was very fond of the parrot, and he and it seemed in their long association to stand each other perfectly. Sometimes, however, he lost his temper and loaded the impertinent bird with insinuations which it reproached. Heine outlining his lively companion.

One night, in one of his paroxysms of pain, his wife became frightened. She sobbed bitterly as she held his hands. The ten- dency of his condition excited his apprehension, and they were both aware that the last inevitable parting was near. Between her sobs, Heine heard her say:

"No, no, Henri, do not do that! Do not die! You must have pity! I have already lost my parrot to-day; if you die too, I shall be too wretched.

"That settles it," said Heine. "You obey me, I shall go on living. You see how it is, my friend. Why do you not see such a good reason as that."

It was characteristic of the incurable humor that the dying line was infinitely touched at his wife's grief, was much amused at the comic form with which he made it. He delighted to enact the scene to his wife, imitating her distressed tone and partook great emphasis on the word parrot.

But though he survived that crisis, the end had come. He felt that he was dying, and asked to be left alone with Doctor Grundy.

"Doctor," said he, "you are my friend. I ask a last service. Tell me the truth. It is finished; is it?"

The doctor was silent.

"Thank you," said Heine. "If I live to-morrow, will you be my friend?" asked the doctor, with tears in his eyes.

He replied, the poet, "my dear wife is sleeping. Do not wake her, but bring me from the table those flowers which she left by this morning. I love flowers. That is right. Put them on my breast. Thank you.

Then he murmured: "Flowers! flowers! How beautiful they are!"

Before his last words—Companion.

"LET US QUARREL TO-MORROW." My wife is one of the sweetest little women in the whole world, and I am not considered peculiarly cruel. Yet sometimes differences would arise, beginning with the most trivial things, which, however, duly nursed, became of monumental proportions, and often threatened the peace of the family. Of course, I was commonly the one to blunder in fact, as I look back on it now, I am sure I was always to blame, for I should have had the wisdom to give way on the non-essentials, and by a little restraint and gen- tleness talk win my little wife and the children over. But I was so constituted, too, I cannot help it. But instead of that, I feared I should sacrifice my whole head and heart to the way of thinking. But instead of that, I feared I should sacrifice my whole head and heart to the way of thinking. But instead of that, I feared I should sacrifice my whole head and heart to the way of thinking. But instead of that, I feared I should sacrifice my whole head and heart to the way of thinking. But instead of that, I feared I should sacrifice my whole head and heart to the way of thinking. But instead of that, I feared I should sacrifice my whole head and heart to the way of thinking. But instead of that, I feared I should sacrifice my whole head and heart to the way of thinking.

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The Sabbath and the Sunday.

These numbers are for sale and add to the stock of Sabbath questions, argumentatively and literally. The editors of this work are so nearly identical, that it has been revised and corrected by the author, and is published in three volumes, as follows:

Vol. I.—A Critical History of the Sabbath and the Sunday in the Christian Church, containing 120 pages and discount to clergymen. 800 copies.

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