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 blast 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 circumcision 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.
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 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 in the mind, and not the doing of certain or other actions, and 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 inconsiderable the number of 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 to deaden the pain. At the 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, by advising it, have driven the 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 deterioration 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 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 this 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 union. 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 school." We might 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."
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 Mills, 20 miles above, 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 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 whiskies.

A WESTERN paper states that there are 15,187,805 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 reported four inches deep in the wheat. But this stirring up seems to be of a nature to almost entirely eradicate a crop that was reported to have a root of four inches thick.

The tragic death of Hamlin J. Andrus, in the Watervliet Arsenal, to the depth of three inches. At the same time, a wealthy gentleman of the old school was reported to be a sufferer among the property of which his father each morning read from the Book Which now so dear to his wife.

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 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 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 now 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 what would have been our own taste, its pages being about 13½ x 8½ inches.

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THE SABBATH RECORDER.

MRS. BRUCE'S HELPER.
BY MARYL.

(An old story retold.)

"If I only had one to help me.
"The farmer's wife answered,
"As she finished, and placed in the oven, her pies.

While her ear caught the whir of the reapers at work in the harvest fields.

And she knew for tea men who were laboring there.

For that morning her capable Martha

Had suddenly been summoned home.

And basin had tired of her innocent play.

And was fretful with little Solomon.

In a whisper, "Am I not thy Helper?"

And therefore her mind with new meaning, the verse selected as the text for the day:

"I will wait for the God of salvation; Will up mine eye to the Lord; (God will hear me)." "Yes, Lord, hear me and help me," she thought.

"Indeed he already has heard.

For the thought that God's presence was with her 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, his ladies,

Said, "Annie, how fresh you appear; That with Martha away I should find you tired out, Has been all the morning on the door. I "I've drawn water from the living fountain, And it refreshing!" she said.

"You can't surely have been to that spring in the lot!"

"No, sir. It was only a well, sir." "Something truly refreshing there must be in Annie's relation. I'll own,"

He thought as her words lingered still in his mind While the afternoon sun descended close to the sash.

To his mind came this passage of Scripture: "And Moses, for a mountaineer, said, And a Man as a sheltering shadow shall be, Of a rock in a wilderness land."

"Such a shelter would be very pleasant;" And he thought of his early 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 he was retelling.

When after returning one evening from church. They were quietly sitting at the table.

Two hours later, when they were rejoicing Together in Jesus, she said:

And so twas by Mr. Duncan'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."
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 he had met his earthly home by the angel of death, and the sweet and lovely little Beatrice, who had dwelt with them four years and eight months, had been taken to the heavenly home. This news did not reach us until the first form, including the usual notices 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 Savior in this hour of and bervarevement. 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. —Epictum.

A hurried step—a startled cry,
A silent prayer while hopes depart;
A branch of flowers gracing the hearse;
A sudden darkening of the sky.

It all was but a troubled dream,
I think, at this the time to sigh.
Her winsome form will greet my sight,
Touched by the sunset's parting gleam.

Once more she'll lead the merry chase,
To scenes of joy; I shall meet.
Once more will press the kisses sweet
Upon the lips of this dear one.

The gingham dress is put aside,
The hood and jacket are laid by;
The slipper-shoe and the dollars lie
Just as she left them when she died.

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

The Baviour loved the lovely flowers
That bloom'd in fair Galilee.
He took the children on his knee
And bless'd them for the happy hours.

And still the wondrous acres say—
"Forbid them not, but let them come."—Mansel.

He whose arm no winds can bow,
In the same to-day.
O, gracious plan that God hath wrought!
That all that live shall work for good.
The saviour in my path hath stood.
Herein I see, oh blessed thought.
There, there amid the blood-washed throng
Is Mother, roused to her place
In the service of the same ascending grace.
Have other voices joined the song.
No death, no pain, no gathering gloom.
No smiling while the tears pour free,
The Lily shall be all in all.
The barge of gold their message call
"His bevorver will come."—White.

LETTER FROM LONDON.

1, Maryland Road, Wood Green.
London N., 11th October, 1867.

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 new Baptist Gospel Road chapel, there 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. This year the session 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 "Free-will Baptists" 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 division 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 universal, or for all. The churches 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 Baptist 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 the duty and privileges of all disciples of Christ to observe their faith given in connection with their determinations to salvation."

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 known "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, it be 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, 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 feel that both 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 and 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 our church, 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...
Tract Society Work.

By A. H. Lows, 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 catching the writer in the future, and I am sure that motion lulled my headache a little, and I felt 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 remain associated with thern; 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 duty 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 censor mill. I think I know how an apple feels when it is let go. When I think of the burden of the responsibilities I try to stop thinking by watching the gilded 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 when the sun is high and hot, and the road is stilled 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. I try to do it. 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 "nights" into "days" 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 Center, Ohio, October 20, 1896.

The line of emigrants postward carries 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 Davis, and Joseph Stillman and Joseph Langworthy emigrated from Stonington, Conn., and Westernly, 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, two of the latter being 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 16 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 children are now enrolled in the schools. The church was transferred lately to the senior society. We witnessed a fine reception 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 Miss Lova Simpson; the secretary, Grace Poland.

The pastor of the Jackson Centre church has been Simeon Babcock, L. A. Davis, Maxson Baleock, Hamilton Hull, S. H. Babcock, and the late Mrs. D. 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," they are cut off 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 the man who is offered a post," is a saying hardly 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 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 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 on October 18th, 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, and said: "Honor and greet him as the representative of the new Sabbath Reform movement." For the sake of truth he hopes to continue the pleasant acquaintance and friendship through these columns, from week to week, until earth's work ends and heaven's rest is ushered in.
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 they were coined and issued 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 from the commencement of 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) grams of pure gold, and not the dollar that contains three hundred seventy-one and twenty-five hundredths (371.25) grams of pure silver. By law this unit has been retained since 1837, but 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-six 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 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 payable for "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 authorized by Act of March 3, 1837, and 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 created and circulated this dollar to the amount of $5,478,268, 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 were depreciated at par, and kept in their vaults at the cost of government 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 flooring the market 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 and without any cost 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 $150,054,219.85, two and one-third times the fractional money, $76,688,845.40, issued by the government during the sixty-one years prior to 1853, on both its own account and for the account of private 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, $805,790,929, 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 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 subjectation 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 $567,031,825, besides $92,217,024 in gold buttons, and standard and fractional silver coins, amounting to $506,520,822, besides $119,053,659 in silver bullion. The sum total of these coins and the bullion was $1,225,729,364. 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 1873, has always 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 mostly since being above one and a half dollars in 1877. 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 unprecedented 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 all be patronized. We hope the women 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 bushel or 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.
Missions.

By O. E. Whorton, Cor. Secretary, Westley, R. I.

LETTER FROM DR. E. F. SWINNEY.

Smyrna, Del., September 30, 1896.

Dear Miss Whitford and Mrs. Wilshere:—The high 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, the people are beginning to awaken 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 order of the day, 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, but is still subject to considerable fatigue and fainting spells. The 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 80th 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 meeting 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 Cheshold, 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 practiced very 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. Thking 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 replied 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 interested in more individual interest 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 zeal for foreign missions among the more isolated and independent people in his 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 missionary's manly character. One 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 continuing their anxious interest and the zeal 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, and especially among all sorts of 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 your knowledge, very sincerely, your sister, in the Master's cause.

Ella F. Swinney.

FROM E. H. SOCWELL.

The regular work of the evening societies, 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; the attendance is increasing 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 people having a 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, and two of them isolated Seventh-Day Baptists, and were received into fellowship with our church upon the recommendation of your missionery. Two other isolated ones were, upon personal 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 communities, the State in Iowa, and in 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 the quarter I have done very much in the way of Taborian work, and 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 myself and others, the field there is yet unorganized and 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 toil 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 read Dr. Coon's 356 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.


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 every Friday evening, during the time the Coloma Station was closed, and during that time the Station was closed on Friday evenings. The first of these meetings was on Friday evening attended. The last one was the one attended of any such meeting we have had there in a long time, showing a growing interest. Aside from these appointments I attended the Sabbath service at the School Station and the Sabbath school at 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 to the 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 sociaies in Edward Brown's grove, at each of which an interesting literary program was rendered, excellent melons appeared the melon appetites. agood supper was served and a social time was greatly enjoyed by all. The proceeds of these, amounting to $13.14, were given to the mission as the salary 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.


TREASURER'S REPORT.

For the month of September, 1896.

Geo. H. Uter, Texas,

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Balance in Treasury, Sept. 1, 1896
Watson, (N.Y.) church
Junior Christian Endeavor Society, New York City
A friend, Evangelistic work
A. L. Utter, chairman, income fromispensary
Wise, N. Y., Sabbath-school
Peter School, Shanghai
支持女子学校在宁波,
Kingsley C. Hendricks, Hilgard, Oregon, a little boy's Sunday School offering, Nodes, Shanghai
M. J. Jones, Descebel, Wis., Dr. Sweney's benevolence.
Mrs. E. C. Stevens, Alfred, N. Y., thank offering
Cash
Repayment to Miss E. C. Stevens, N. Y.
Gara E. Waldo, Crossville, S.C.
L. P. Potter, Milton, Wis., Boys' School, Shanghai
Plaillfield, N. J., church
First Brookfield, N. Y., church
Chicago, III., church
Clara Mosey
General Fund
Louise

$441.18
$ 2.60
$ 2.00
$ 1.00
$ 5.00
$ 25.00
$ 25.00
$ 5.00
$ 10.00
$ 4.00
$ 5.55
$ 1,000.00
$2,329.95
$ 18.75
$ 300.00
$ 18.75
$300.00
$300.00
$ 10.00
$ 100.00
$ 360.00
$30.36
$ 100.00
$140.00
$140.00
$ 1,050.00
$ 121.33
$2,329.95

E. & O. E.

Geo. H. Utter, Texas.

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 Baptistry Missionary Society.

(Continued from last week.)

THE EVANGELISTIC WORK.


Mr. Randolph began his labors July 3, 1896, at 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. Seagram, formerly pastor of the Stokes church, joined him Nov. 30, and they carried on the work in 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 couple (Baptist turned-in) became zealous in 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 25 months, preached 188 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.


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. Keftner. He came to Conference at Plainfield, N. J., and after it, because of poor health, he returned and met a month 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 Calhoun 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 his coming to the Sabbath and 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 successful in every respect, 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. In the work of less ones were awakened, backsliders reclaimed, and the church greatly encouraged and strengthened. Mr. Hills went from Nortonville 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 labor of Mr. Hills until 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 Scandanavian brethren. He 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 camped in these places was conducted for nearly two months. The just criticism Mr. Hills offers upon this campaign is, it was extended over too much territory, and did not stand enough at a place to do just and complete work.

Summary of Mr. Hills’ Work.

Weeks of labor, 8; totals of meetings, 251; congregations, 90 to 200; prayer-meetings, 55; visits, 336; pages of tracts distributed, about 3,000; notices contributed 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.

REPLY TO REV. S. D. DAVIS.

My Dear Brother,—Your criticism of my article "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 other teachings; they were Seventh-day Baptists, "dyed 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 susceptible. 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 unbecoming 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 confident I shall correctly my mistake. With great respect.

Your brother in Christ,

A. McLeAnn.
familiar to students of missionary operations, are the Tamils, Malayans, Telugus, Karsens, 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 Rajputs, and (c) the serfs or Sudras. The Brahmans were the repositories 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. Christie, of the British and 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, and some foreign missionaries, says: "It is difficult for us Europeans to understand how the pride of caste, as a divine ordinance, interprets the whole being of a Hindoo. He looks upon his caste as his veritable god; and those caste rules which are 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 Hindoo writers—opposed to the superior 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 front the explanation of the effeminacy of so many millions in India? Will not the children of children remain children throughout their lives?" 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 Zena 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-

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MANOAH: 17:30.

Worship and Way-of-the-people. The Babylonians form the second region of the plain rivers, is still the home of the Aryan race; and the table-land 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

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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.'

"One day she 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 turned it in to him 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 de- riv ed 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 power by what prayers and by what sacrifices? 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 hanging 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 HORBIBLE CUSTOM is in vogue in Corea. When a father was married to 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 wall; and Christ came that he might destroy this wall and change that wall into victorious music, to which the race should march to the millennium. —Dr. R. H. Storey.

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

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WOMAN'S WORK.

By Mrs. R. T. Ruggles, Waterville, Maine.

CASTE IN INDIA.

Hindostan 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 separate the mountain regions into two large groups; and (3) the triangular table-land 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 near it are monasteries which, 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 worshipping powerful gods. These gods were also 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 Brahmins in Calcutta, by Protestant clergymen at Westminster, and by Catholic priests in Paris.

The second region, the river plains, is still the home of the Aryan race; and the table-land 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

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SERMON OF SABBATH-SCHOOL LESSON, read in New Market Sabbath-School, October 7, 1871.

WORSHIP AND WAY-OF-THE-PEOPLE.

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Worship and Way-of-the-people. The Babylonians

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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 means, considering this a saving put away for raising 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 at eleven o'clock, 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 entertainments, it has been very difficult to keep up the interest in the Christian Endeavor Society. 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 AMOR E. 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 myriad? 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, at least, 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—those half million young people that joined our ranks a week or 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 they are needed somewhere else. 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. Why shouldn't they be there? Because they are needed elsewhere. Because they need to be somewhere else. Because they need the church's 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 fulfillment of duty? No! That would be to graduate backwards, like Jerry, and it is the antithesis of every idea of covenants? No! Graduation from daily Bible-reading and prayer? 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 gradually developing into a systematic 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 periodic 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 the Young People's 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 not 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 these 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 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 lag? 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 Senate of 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 capacity. 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 meetings, no minutes, no minutes for new work, better church prayer-meeting? They will ask at these monthly meetings. How does the church's need of a 'help'? "What needed work, unattended 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. Don't remove all the older workers from the Young People's society at once. Let them graduate gradually, trying systematic work for them selves 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 list, open the way for the church their full vigor and enthusiasm, try it!...
Children's Page.

THE POEM POSTPONED.

I want to tell you about my kitten, / The pretty little gray one I love; / But I've looked my spell through and through, / And I can't discove another rhyme that rhymes with kitten, / Excepting mitre, 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 rhymes with that.

CURIUS LAMPS.

BY C. F. HOLDER.

Nearly all the jelly-fishes are luminous, and on dark nights they shine as one goes_a_ into the water, in a most effective manner. In the 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 dwarfing the mackerel fish. Flocks of tentacles sufficient to drown a man, or seriously poison him by the discharge of their batteries of lasso cells.

One of the largest jelly-fishes 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 solid jelly, 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 waves.

The light emitted by these jelly-fishes 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, or confined to filled 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 jelly-fish placed in twenty-seven ounces of milk produced a light so vivid as to make 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 way up into the sky.

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 jelly-fishes and other minute jelly-like forms, so that the slightest disturbance in the water created a blaze of light.

The light of jelly-fishes 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 out for fire on the water, which can be seen from the topmost 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 illuminated by it. In such a sea one of the most remarkable of all phenomena was observed—a luminous water-spout. The spout was large and seemed less a column of litte pillar of fire travelling by night, and giving a palpable, a spectacle that it terrified mariners; yet one that thrilled out its song 'twixt the day and the dark; as glad as the angels, white and glistening. 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 father worked 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 an arm over his shoulder en consoling 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 monkey, Teddy any more!"

"Ray sobbed out: "He said there was 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 dreadfully 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 Leaqueer.

"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 war army, and under the temperance banner—Temperance Banner.
Home News.

Westerly.—The Pawtucket 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, assigning 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. They further stated that Mr. Davis will soon enter upon a course of studies at Yale, in New Haven, coming to Westerly each week to fulfill the duties of the Sabbath services. Such a course will prove arduous, almost severe, and the Pawtucket 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 the church in this respect. The action of the church testifies to that. The interest in the various services is good. The attendance upon the last Sabbath-even prayer-meeting was the largest since the vacation season was over, and we may soon expect our wanted 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-even was one of unusually deep and tender interest; the topic, “Love,” as a text for the evening, failing 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 entire past month. The weather was expressed over by the Rev. John Evans, pastor of the First Baptist Church. The principal speaker was Mr. S. H. Hadley, superintendent of the Jerry McKinley Mission, Water St., New York, who delivered an able address, revolving nearly the whole of what he had written in his book 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 what the church is destined to be. 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. Morey, 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. Duland, superintendent 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 fact which is the result of obtaining 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 is shown. It 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 Pawtucket, 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 year. Our local W. C. T. U. was present and a member of the organization. Miss Eliza M. Conover, of our church, was president of the local W. C. T. U., and 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 Pawtucket 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 Hannah A. Babcock, another of our church members, is president of the Pawtucket Union, of New London, a 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 membership. We are promised that another youngster is about to come and take his place among the church. It is more than probable that some of them may be wholly consecrated to the service of our Lord and Master. M.

IOWA.

GARVIN.—We are hearing fine fall weather, and soon the corn is commenced cooking 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 had been going 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 T. P. S. C. E. that had been abandoned was again organized, with about 35 members. The Sabbath-even 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.

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 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 hearth and bed, and from the Bible 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. In their days he giveth them strength; and their seed is blessed in their land.” With this, she felt that a visit to 118 Main St., Westerly, would find all unchanged.

The morning broke, that mother arose, kindled her fire, and put on her best dress as usual, and the whole family were getting along. Her heart at first was too full for utterance; but in a short time she was told something of her destitution, and of her cry to God for help. She replied: “Last night about nine o’clock, mother, I woke up to find that you were in need. Spending almost a sleepless night, I hastened at early dawn to come and inquire 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 blessing, without naming the individual who was thus impressed and that at the very hour that this mother was to meet the need, God’s power was brought in, 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 those little ones are grown up, and settled in homes of their own, that mother’s heart is still strengthened to bear hardships and trust in God, and the rendering of that hour, when faith in God was so tested and yet so triumphant! Let skeptics ridicule the idea of a special providence, or lightly speak of prayer; one heart will ever believe God’s ear is in mercy is open to the feeblest of His children, in times to give out for help to him.—Selected.
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 be more properly designated nine hundred years before, in the direction of Abraham to the Lord of Mount Moriah upon the mountain of which “I will tell thee of.” Gen. 22:2. And again divinely selected when David in the time of the prophet Nathan (2 Sam. 7: 1-16) was set to build a temple shall be as perfectly as Hiram was ever to the Lord in the threshing floor of Araunah (Orran), 2 Sam. 24: 18. And David said, This is the house of the Lord God, and of David his son a temple is adapted to its work. The letter and Hiram’s reply were both preserved in the public schools of the kingdom. Between the two kingdoms. Because the narrow strip of sea-board which formed his narrowest front is steep the road seems only intended for goats: and Hiram, e’ver had, ever skill, ever desire.

The Birth of Hiram.

We infer that Solomon’s letter to Hiram is a practical. We have no desire to give anything which is not skill.

THE SABBATH RECORDER.

E. S. F.

UNIVERSITY OF MIAMI.

Ann Arbor, Oct. 18, 1866.

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 merits. 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 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 decreeing 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 not only to the sick, but to the community. In fact, he is no longer one of the group, but is a useful and necessary philosopher, endowed with the rare gift of diplomacy, for it is diplomacy which is the characteristic 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. In fact, his 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 escape the means of prevention, neglects his duty. The thought must be consoling to all—that while the plague is raging in certain lands, we are saved, because the people 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 hundred and seventy-four deaths in 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, 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 are before they are five years old. The causes which operate to produce the greater part of this startling mortality have but one solution—the right instruction. Sooner or later more efficient means than has yet employed will be enforced upon society; no thousands upon thousands of children will be saved.

Those who understand these questions should agitate, that they may educate public opinion. Agitation may best be done by means of tracts, newspaper articles, and public lectures. A very interesting one was written by Mr. Lloyd Garrison, Wendell Phillips and Charles Sumner. It was originally written for the purpose of the abolition of slavery. This was the good would come from it know that they would be numbered, as those good men are numbered among those who have helped the race of man.

There are many who have devoted their lives to the science of medicine and hygiene, without much recognition, but there is opportunity for many more.
**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, 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 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 Roller 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 they had landed, in which was a barn filled with hay, into which they snuggly stowed themselves, and were soon warm, when they fell asleep, and did not awake until the next day. Continuing on, they came to a herdsmen’s cottage, where 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 Dietffel, 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, twenty feet long. He found that for the first 300 feet, the temperature diminished one degree, 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 has 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 shore to 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 paid 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 sea for the fishes. Yet we do not yet understand how these 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 yet fully understood, as the wind of Dr. Benson and by Roller and Dechamps. This force has been somewhat utilized in sailing vessels and driving wind-mills for pumping water, etc.

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 keep the record up to date; but 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." 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 year 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, when the surgeon surveyed the fresh, youngish-looking face before him, "you look quite a little less than a hundred!"
DEATHS.

1. Allot, 
2. Baker, 
3. Bell, 
4. Clarke, 
5. Davidson, 
6. Dinsmore, 
7. Goodell, 
8. Hagar, 
9. Harley, 
10. Harpointer, 
11. Lapham, 
12. Logan, 
13. Manley, 
14. Middendorf, 
15. Moore, 
16. Nelson, 
17. Northon, 
18. Parker, 
19. Rockwell, 
20. Rogers, 
21. Scott, 
22. Smith, 
23. Turner, 
24. Wallen, 
25. Welty, 
26. Westmoreland, 
27. York.

MARRIAGES.

Miss E. M. Button—On the 14th of Oct. 1896, at the residence of Mr. Bert L. Main, of Tallett, N. Y., and Miss M. F. M. Button, of South Edmeston, N. Y., by Rev. M. Harry, of West Edmeston, N. Y.


THE REEFE'D.

"About dusk 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 and twenty men, under special orders. I went at once to headquarters and presented the orders I had received from General Jackson, ran out, and beckoning me to follow, rode some fifty yards from his staff, turned then 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 see, for a special detail of one hundred men, under command of an officer who never uses spirituous liquors. Are you that man?'"

"'Yes, sir,' I said, 'I was detailed out for that purpose.'

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

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

"'No,' he answered, 'that is not all; but man, you can resist temptation to drink, you cannot carry out my orders. Do you see ever over there?' pointing to a large building a little way off. 'Take your command, and go to that building, get the barrels of bread rolled out and sent down to the railroad track so that my men can get it as they pass, and take your picked men into the building and spill all the liquor there—don't spare a drop. Then, man, taste it under any circumstances. This order I expect you to execute at all hazards.'

"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 then gain possession of the warehouse?"

"Coming up close to me, and looking me through my glasses 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 either to allow any one to enter nor to enter themselves.

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

"'I told him I was there by General Jackson's personal order, and was especially exempt. As I had been in the building, I had already transmitted the report of the commandeering of theh 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 staff. They concluded to try persuasion, since they could not get what they wanted by force. They found that method of no more avail than the other. Then they seemed to be minded to change my name and what command I belonged to, and threatened to remove the 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, came an order from General Jackson to fire the warehouse, which was immediately done.

"I carried out the order to the letter. Not a gun got a drink that day, and so for that to be a fact that Stonewall Jackson most dreaded was vanquished."

OUTLAND'S Compagnon.

After an illness of several weeks in the hospital, speaker in the Senate chamber, John A. Reed, of New York, arrived in Washington Tuesday morning and is now convalescent.

WANTED—An Idea

Dr. Augustus B. Grant.

This gentleman is possessed of an idea which he wishes to develop into a practical form. He is desirous of corresponding with any one who may have specialized in scientific attainments, who may have an idea of the kind, or who may know of any one who has.

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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 company. You see these numbers listed 1.2.3.etc. up to 25; well, the retailer is asked to fill this blank with names of young persons who do not use tobacco, and then the blank is sent back to the manufacturer, and when each of these young men will receive a calling card for a free par to the retailer. 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 smoke, and the retailer gets pays for his share of the work he has done to make the converts.”

This Scheme also explains another scheme to rob us of our boys and get them to use cigarettes, by offering to furnish cigarettes free to all their patrons who buy 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 wonder that these manufacturers, in this unscrupulous way, are endeavoring to rob our boys and entangle them in this deadly habit?—Christian Endeavorer.

A New Bred.

Persons who suffer from diabetes know how to tasteless and unsatisfactory are the ineritable bran bread and other substances that have hitherto been prescribed to them. There is the danger of wheat bread, and how soon they will return to their home meal time an event to be feared. That we need not lose the advantage of these patients are something of success. Several几乎是 inevitable in every rish.

5. The mule.—The mule is a favorite animal in the United States, and is recognized as the most useful and efficient of all the animals used in industry. Its strength and endurance are proverbial. It is chiefly employed in agriculture, but is also used in mining and other occupations.

6. The horse.—The horse is the most intelligent and versatile of all animals. It is used in almost every branch of industry, and is especially valuable in transportation. It is also the favorite animal in sport and recreation.

7. The ox.—The ox is the most docile and tractable of all animals. It is used extensively in agriculture, and is especially valuable for plowing and other heavy work.

8. The camel.—The camel is known for its ability to travel long distances without water. It is used extensively in desert areas for transportation and for carrying goods.

9. The bear.—The bear is a fierce and powerful animal, and is known for its ability to fight and defend itself. It is found in various parts of the world, and is especially common in North America.

10. The tiger.—The tiger is a large and powerful animal, and is known for its ability to hunt and kill. It is found in various parts of the world, and is especially common in Asia.

The Peculiar People.

EDITORS:

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