

The Sabbath Recorder.

Mrs. Margaret Davis
No. 88

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"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

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THE PESTILENCE THAT WALKETH IN DARKNESS.

BY REV. D. E. MAXSON, D. D.

Preached at Hartsville, N. Y., Oct. 13, 1888, and requested for publication in the SABBATH RECORDER, by the congregation.

"He that dwelleth in the secret places of the most high, shall abide under the shadow of the Almighty. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day." Psalms 91: 1, 5, 6.

As surely as God rules in human affairs and operates intelligently through his providence, all events have a divine reason for their existence.

All the ongoings of God's providence are for ends of intelligent beneficence, such as vastly transcend the physical results. Great plagues, sweeping tornadoes cause vast destruction of human life and property. Is that all?

May they not have a higher use, a moral use, which sufficiently explains and justifies them? May they not be a necessary part of the divine procedure in the grand redemption movement upon humanity, something to do with the final character and destiny of the human race?

Whether we shall be able to give intelligent and satisfactory answer to the inquiries we have raised or not, it seems very clear to me that the vast place that plagues and pestilence fill in human history is too important to allow the thought that they are not significant of some end in the removing of the divine providence commensurate with their vastness. And it is in search of that end I shall pursue the line of discourse today.

By pestilence is meant some fatal epidemic disease, that sweeps over whole communities and often over whole countries, leaving death and desolation in its path.

Whole communities melting away in silence before some invisible destroyer. No roar of cannon, no leaders rallying broken columns, no heroic exploit, as on the battle field, for loud-mouthed fame to herald. But death and burial, and death too fast for burial, cities pale with fear, nations thinning away, helpless and panic-stricken, beseeching the gods to spare and, in heathen countries, parents offering hecatombs of children to appease what they suppose to be, the anger of the gods. Such are some of the incidents of pestilence, too painful for history, except as it shall point a trembling finger at the scene too terrible for detail, and pass on with averted face. But, though history makes no parade of them, they are none the less significant incidents of the history

humanity *in sin* is making for itself. The silence of God is often more significant and operative and awful than the loudest thunder, and goes on from age to age working out results of measureless consequence.

To give more than the briefest recapitulation of the great plagues that have swept across the world since the beginning of the history period, would be beyond the limits of a single discourse. I will only instance a few, but enough through which to reach the moral end and uses I think I discover in them. Leaving all those whose dark shadows fell across the path of history before the Christian era, I shall make my brief rehearsal from those that have occurred during the Christian era. In A. D. 170 a terrible pestilence ravaged all Europe. In the single city of Rome the deaths were at least 10,000 a day at the height of the malady. A. D. 250-262 a plague swept over the whole Roman Empire, from Egypt to the British Isles. Gibbon says it was estimated that nearly half the human race perished of that pestilence during the twelve years of its prevalence. From A. D. 540-600, a pestilence was coursing back and forth through Europe and the East, limited to no climate, no season, no mode of passage, oftener by no remedies, sweeping many cities of every living being, as if the very air was full of lurking poison of silent death. Passing over many others in the fore part of the era, we come down to what was known as the "black death" raging for five years, from 1345 to 1350 on the Eastern Continent. In many cities 9 of every 10 died, some were entirely depopulated. In London 50,000 dead were buried in one graveyard. In Vienna 100,000 perished. In Luber 90,000 perished. In Florence 10,000 perished. In Spain two-thirds of her whole population perished. Again, from 1665 to 1667, another plague visited and destroyed Europe. Naples lost 240,000 of her 290,000 population. Geneva lost 80,000 of her 94,000. London lost 68,000 of her population. Again, a terrible pestilence ravaged all Europe and touched this country from 1702-1711, in which it is no exaggeration to say that millions of human beings perished. In one of the plagues I have just mentioned, the one in the fourteenth century, 25,000,000 of the dense population of China perished.

I have only snatched a few from the many of these sweeping plagues that have more than half unpeopled the world by their silent touch. Now imagine what I have not mentioned, and then add to these the fact that a band of contagious diseases, which seem to be inexhaustible and more than a match for remedial science, such as that now desolating the southern portion of our land, yellow fever, scarlet fever, typhoid fever, small pox, cholera, and the like, that are tramping a death march through our homes. Can the thoughtful mind, under the cloud of such appalling visitation, fail to conclude that there is some end to be served by the Divine Providence by instrumentalities so tremendous. What then may we suppose to be the ends and uses God can bring, and does bring out of catastrophes so appalling? I answer:

1. May not these sweeping maladies be to the physical removing of the race what purgatives and amputations are to the individual? There gather in the tissues and intestines of the body larger quantities of effete matter than can be thrown off by the common modes of emulsion, and unless these accumulations are disposed of by extraordinary and often severe and painful means, they will soon corrupt the whole vital process, and death of all the organs will take place. Sometimes, the hurt will be so localized in a single member of the body, as to be disposed of only by the excising that member. Severe, contradictory as it may sound, the cutting off the right hand, may be a sanitary measure, a preservative of all the life possible to be saved under the circumstances of the hurt to the excised member. While it is thus sanitary and necessary, it but too plainly shows that some great hurt had happened to the man. Something out of order had occurred. Now sin running constantly down into ways of vice, into channels of sensualism, lighting the fires of physical appetites that go on by hereditary descent from father and mother to son and daughter, from generation to generation, not only keeps weakening

the power of life by which it can resist, its many foes, but keeps generating and storing away in the tissues a certain virus, a certain bad blood, in the physical stock of families, and a corresponding weakness of moral character. Now the longer this downward course is run, the thinner and weaker the blood becomes, and this degeneracy of life power continually aggravated by filthy habits of life and low supplies of food, at length becomes not only chronic, but incurable. Thousands of human beings, whole families, tribes, and it may be, whole nations, become so emaciated, so dwarfed, so rounded, as to be entirely beyond the reach of revival agencies, and yet so connected to the body of the race that the virus of their own bad blood will keep running into the common arteries and endangering the whole race. They have become to the whole race what a diseased hand is to the body, and it soon becomes an appalling question, whether by some means, the degenerate stock cannot be separated from the rest, so that all shall not at length perish together. Now suppose God to stand to the whole race, thus endangered, as the physician stands to the patient. Who shall say, it would not be a necessary and beneficent providence were he to send some sweeping messenger of death across the decayed parts, which shall purge the race of so much diseased blood and prevent the spread of the infection? And it is a historical fact, that all plagues and pestilences have had their beginnings as fermentations of death in the most degraded nations, in the lowest forms of society and character. When it strikes one of our cities it seeks the victims most ready for it in the slaves and slums, the crowded and filthy, and half fed multitudes, along the wharves and in the tenement houses where a ray of sunshine or a breath of pure air never entered. And so, notwithstanding sin keeps on working as a poison to run down and finally kill out the race, God manages, by occasional amputation of the decayed limbs, purgations of the diseased tissues, by some pestilence breaking out when and where it is most needed to keep good the physical stock of the race and even to raise it higher by the treatment. Without such occasional sweeps of purgation through the poison clogged members of the body of the race, who can tell how soon the whole race would become fatally infected, so as to be ever descending to a feeble type of manhood and a lower capacity of character, till total extinction would be the only alternative, as in the Noachian deluge?

2. Another moral use of such great plagues is to set men into a deeper consciousness of God, a deeper sense of their own utter helplessness, and thence a deeper humility before him who holds in his firm grasp such tremendous forces, and has only to let them loose to send a heart wail around the world. In this light pestilence, even is an apostle of religion, preaching with fearful force of illustration the awfulness of God, an attribute of deity which other preachers are loth to proclaim if they had the power. And yet it is plain to be seen that if only the mercifulness of God were entered into man's conceptions of him, it would tend to obliterate any just appreciation of his whole character and of his moral government in the world.

Every man is dreadfully sensible of the presence and desert of sin. Such a sense crops out as the prominent feature of all religions, but a perpetual run of undeserved mercies would bring no sense of fitness, and therefore none of a God who administers human affairs according to laws of fitness. It is necessary therefore that, now and then, God should open the gates of terror and march out on the guilty fear of the race. Then how real is God, how sober a thing is life, how momentous an interest is religion! Then men pray, then they cry for help from above, and atheism itself pales before the awful presence of a power above and around them, and in its utter helplessness and terror even atheism itself goes to praying.

3. It is another moral use of pestilence that it gives us a deeper sense of the moral debility and degradation of sin. Though it is well understood that certain indulgences of vice or vicious appetite will open the door to the entrance of the enemy and invite him in, thousands will keep right on with the indulgence as if driven by the demon of very

desperation till the fatal limit is passed, and the direful messenger enters without knocking, and they go down before the wildest fear which only enhances their danger and offers them a still easier pray to the disease, and as it closes its lines around them, it will be aggravated and made tenfold more fatal by a panic that knows no bounds of excess, no limit to senseless and cowardly procedure. And as the confusion of fear proceeds and the destroyer follows with quickened step, selfishness, in its pure meanness, will seem to be the only residuum of character. Men will turn to brutes and commit such acts of cowardly neglect of best friends and of larceny and lust on the dying and the dead, as makes human nature shudder at its possible baseness.

When the stage of panic passes into that of wild despair, all that ennobles human nature seems extinct, and the brute passions hold high carnival in the very court of death. Such was the case in the great plague at Athens as described by the great historian, Thucydides. As the people grew wild and desperate, all the bonds of feeling gave way; brutal crimes and licentious pleasures; and sneers at the gods, became the spirit of society itself, and the beautiful city of Minerva appeared rather a city of incarnate fiends, than of the most refined scholars and philosophers of antiquity. Such a manifestation of the possible degradation of men in sin sometimes manifests itself in some of the Southern cities in our country. As the daily record of the horror goes on, we are told of men, stealing the last article of comfort from the suffering living, and of value from the unburied dead. And so it has always been that the human race never seems so weak and despicable and base, as when some dreadful pestilence gives opportunity to unbridled license. It should not be in vain that God's hand of plague teaches us such a painful lesson of human depravity as we can learn in no other school.

4. These visitations of plague also reveal, in startling contrast, the other and better side of men, of men trained to nobler views of life, to juster impressions of God and duty. Nothing like them brings out the heroic virtues, the Christly sacrifices of men and women whose souls have been lifted above the paganized passions that pander to lust and pay highest honor to self. Such souls accustomed to trust the beneficence of God, will be looking for the end of discipline for which the pest is permitted, and will be rather softened than hardened by it. When it was given to David to choose between famine, captivity and pestilence, he chose the latter because it was better to fall into the hands of God than of man. To such a soul, such a dire distress would work exultation, for in it he would realize the presence of a hand very strong, sometimes awful, but always God. No most vigilant quest has ever been able to find the secret lurking places of the causes or the cures of pestilence. It stalks forth in darkness, mows its swath across a continent and retires, and all that men can say is, that it cometh forth from God; and bowing under it, they are likely to be won to more trust and homage than they would be by an unbroken flow of merciful favors. When such awful judgments are abroad in the land, some, at least, will learn righteousness, and others mercy, and so, out of the sweet and holy charities that such dispensations of terror evoke, shall gleam the rays of silver light to tinge the edges of the awful clouds that hang terror over whole cities and states. Out of such have come our John Howard and Florence Nightingale. When men die in ordinary ways, dropping away one by one, we say it is only nature running her own course. But when some giant death marches through the land, over lakes and rivers, mowing down whole populations before their time, we cannot help thinking of something above nature. God has thus come to his true light in his judgments, mysterious, fearful and awfully good; and we are tempered to more modesty, sobriety, made more teachable, and more humble.

5. One of the most impressive uses of pestilences is to show us the dark fraternity of woe in which the whole race is bound up together. The Asiatic cholera had its birth in the remote East, among a most decayed and degraded family of the race. And so all the great plagues and sweeping pestilences had their rise in China, Egypt,

THE CATHOLICS AND PUBLIC EDUCATION.

BY REV. A. H. LEWIS, D. D.

The evidence that the Roman Catholics in America are determined to obtain control of public education, at least so far as their own children are concerned, has been prominently set forth during the past few months. These efforts will undoubtedly be continued. All friends of American institutions and of Protestantism ought to be deeply interested in the final result of these efforts concerning which we do not attempt to prophesy. The "Plenary Council" of the Roman Catholic Church which was held in Baltimore in 1884 decreed that parochial schools should be established everywhere among Roman Catholics in the United States, and the developments which have taken place since that time are in keeping with this decree. The Catholic Directory for 1888 gives the number of private parochial schools in the United States as 2,606, in which there are 511,063 pupils, who are under Roman Catholic instruction. Catholic parents are compelled to send their children to these parochial schools under heavy ecclesiastical penalties. Whether it be avowed, or not, the object of these schools is to destroy our American common school system, and remove the Catholic population from its influence. The division of public funds for the support of these schools will not be sought at once; when they have grown sufficiently strong, it will be demanded.

The majority of the Catholic population in the United States is centered in our cities, at which points the schools are most readily and successfully established. The subordination of the state in all its relations to the church is a fundamental part of Roman Catholic creed. That which the Roman Catholics write for the eyes of Protestants—such articles as those by Bishop Gilmore in the June and July numbers of the *Forum*, 1888—put forth this doctrine in such a way as to deceive the unsuspecting Protestants, and lead them to believe that the Roman Catholics plead only for the supremacy of religion in national and social life; whereas, in fact, their plea and that which will be their ultimate demand, is the supremacy of the Catholic Church as the guardian and conservator of the true faith. It is well understood by all, that the early training, that which occupies the first ten years of the child's life, is the largest factor in determining future character. The influence of the public schools upon Catholic children has tended to Americanize them and thus unfit them for becoming loyal Catholics. The decrees of the Baltimore Council, which were directed from Rome, were therefore a necessary step in self-defense on the part of the Catholic Church.

Both the political and educational movement in the Catholic Church have been, and are yet, largely controlled through the order of Jesuits. The central power of this order is at Rome. No Jesuit who is loyal to his vows, can be also a loyal American citizen, though he may take the oath of allegiance many times. This matter is well understood both in this country and in Europe, and Mr. Gladstone among English statesmen, has often warned the English people against this foreign influence in disguise. As a matter of history, "The Jesuits alone rolled back the tide of Protestant advance, when that half of Europe which had not already shaken off its allegiance to the papacy was threatening to do so, and the whole honors of the counter-reformation are theirs singly." The success of the Jesuits' efforts to check the Reformation was due in no small degree to the position which they took concerning public education. From that time forward they have used this as a strong weapon, and a most successful means of propagating and perpetuating Roman Catholic influences. The well known theory of the Jesuits, that "the end justifies the means," and that men are not bound to maintain long-continued resistance against temptation, makes it possible for the most baneful results to be insured through the early education of our Catholic population. The entire question is surrounded by difficult complications; and it is not easy to see what steps, especially in the line of public legislation, are desirable, or could be made effective in checking these subtle inroads on the part of the Roman Catholics. One thing, at least, is to be done; every Protestant, every lover of religious liberty, every friend of American institutions, and every believer in the authority of the Bible and of the law of God, as opposed to the "authority of the church," ought to be actively engaged in checking this tide of foreign influence, and in saving American Protestantism from its tendency to affiliate with Romanism and be absorbed by this ancient enemy of New Testament Christianity.

(Continued on fourth page.)

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JOHN FERRISS,
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Missions.

"Go ye into all the world; and preach the gospel to every creature."

UNTIL further notice, the address of the Corresponding Secretary will be as formerly, Ashaway, R. I.

FROM W. W. AMES.

BERLIN, WIS., Aug. 26, 1888.

I came on this field the first of June, preaching twice at Coloma Junction, on the way, and arrived at Marquette just in time to attend and take part in the Quarterly Meeting. Remained there and at Sandy Hollow until the 18th of June, when I visited Wheaton, Ill., to attend the College Commencement, and see my son graduate; and thence to Milton Junction to attend the Association; and remained to attend Milton College Commencement.

As Dr. Lewis was to be here over the next Sabbath, I stayed, by urgent request, and preached for Bro. Wardner at Milton Junction. Was on hand here to lead the next Sixth-day evening meeting at the church. I would say that I have endeavored to give a religious turn to all my visits and calls, and closed with prayer, having read the Scriptures and sung.

I have preached at Scott but once. No Seventh-day Baptists there, and only one family at Sandy Hollow. A large part of my preaching there and at Marquette has to be on Sunday, except at Marquette I preach Sixth-day night and Sabbath afternoon. Congregations at Sandy Hollow from 40 to 60; had at Scott 60 or more; at Marquette have preached to congregations from 7 to as many as 50 or 60, and more at a funeral and quarterly meeting. Sabbath-keepers are very few at Marquette. The Sabbath and Sunday preaching is at the Methodist church. There seems to be some who are thoughtful and tender on that field, and tokens are becoming more encouraging. I hope to baptize some on my next trip there.

The majority of the people hereabouts are Universalists, Moralists, etc., with some First-day people who do not go anywhere to church very regularly. Some German families have moved in. A great quickening is much needed. There are some earnest praying ones here, and we are hoping for better days. I should have said that the first Sabbath I was here, Bro. J. B. Clarke preached and presented the tract cause. We hope people will be induced to turn out to meeting better, when the hurry of the season is over, though we may have to hold some Sunday or Sunday-night meetings to accomplish it.

FROM J. W. MORTON.

NEW CASTLE, PA., Aug. 31, 1888.

My report for the current quarter must necessarily be comparatively brief and uninteresting, as I have spent most of the time in Chicago, in work that is not fruitful in incidents. I have preached regularly on the Sabbath, and administered the Lord's Supper once in our little church.

We have made a special effort to "gather up the fragments," that is, to induce those members of other churches of our faith residing among us to procure letters and join us. In this we have been partially successful, six members of the Milton Junction Church having been enrolled with us since my last report.

There are remaining, in and near Chicago, ten or eleven Sabbath-keepers belonging to sister churches, most of whom we are in hopes will soon unite with us in church relations, as they are already united with us in gospel work. Besides these, there are several Sabbath-keepers, some of whom have not yet been baptized who are in full sympathy with us and who, it may reasonably be hoped, will gravitate to us in due time. There are also a few who have been members of Seventh-day Baptist Churches, but have wandered off through various temptations, and who, by means of prayerful endeavor, may be restored to their rightful places. I see no good reason why, with the blessing of God on hard and persistent work, our little church may not in the near future be increased to at least forty members. But this can be accomplished as a result of united efforts on the part of the church under wise leadership. I find it hard to decide with so many pressing calls from other points, whether it would be best to give still more time and attention to this most interesting part of the field. If our brethren could and would support four or five more laborers in the North-west this question would be greatly simplified.

As you are aware I attended the Anni-

versaries at Leonardville, after which I came to this place partly to visit relatives and old friends, and partly to sow the good seed of the kingdom. I have no reason to complain of my reception thus far. I am now in the very heart of Presbyterian orthodoxy, where even the name Sunday as applied to the first day of the week is offensive. I have been leaving tracts along the route, in the hands of ministers especially in Greenville where I once preached for more than a year; in Sharon where I delivered my "trials" and where I received a license to preach the gospel more than forty-five years ago, and in this place where I had many friends in boyhood's years. Forty-one years have passed since I last saw New Castle and I find almost everything changed. I saw yesterday, however, the house where lived the good old pastor who is said to have "sprinkled" me in babyhood, not much changed in outside appearance. As an illustration of the changes time has wrought I may mention the fact that that excellent man who started poor and received a salary of from \$300 to \$400 not only reared a respectable family of ten or twelve children (I forget the exact number) but acquired a home consisting of some twenty odd acres of good land with a commodious stone house and other improvements. That excellent family are all gone from here and that home is occupied by strangers but the stone house still stands, one of the chief landmarks of the olden time.

Since coming here I have formed the acquaintance of an educated and refined gentleman, a Covenanter who is a son of the Covenanter minister who offered the consecrating prayer at my ordination in 1846. He is deeply interested in the Sabbath question, of course on the side of the National Reform Association. He is buying every new book on the subject that he can hear of. I have recommended to him Dr. Lewis' three volumes which I think he will send for. He readily accepts my theory, that the trial of Jesus was on Thursday and the crucifixion on Friday. I sincerely hope that my little tract, "A New Harmony" etc., may prove to be a means of starting some of our First-day friends on new lines of thought whatever the ultimate result may be.

Here in western Pennsylvania and eastern Ohio is a field for Sabbath reform that our people have strangely neglected. These staunch Presbyterians are nearer to us on this question than any other people that I know of. A few months of earnest work among them ought to bring good fruit.

I report for the quarter 13 weeks of labor; 13 sermons; 5 Bible readings; numerous visits; and about 4,000 pages of reading matter distributed.

FROM J. F. SHAW.

TEXARKANA, ARK., Sept. 2, 1888.

Dear Brother,—My last quarter ended while I was at Booty, in Arkansas county, where I was a few days of the present quarter. The events of my work there have been reported already. I came home from there in order to be at my oldest son's marriage. The membership of the home church were invited. On the second Sabbath an old colored man began to attend the church, who had taken up the Sabbath. He spoke several times in our conference meetings and seemed happy in what he was doing. We all sympathize with him, knowing there are sore trials for him among his own race; for they have but little sympathy for any who depart from their established customs. I went to Lovelady, Tex., the first week in July, where I spent a week preaching nearly every evening, but to small audiences, such as could be entertained in Bro. Snell's house, as we did the most of the preaching at his house. Brother Snell and his family are deeply tried with their loneliness as Sabbath keepers, and they have about decided to remove to some one of our churches in order to have church privileges.

From Lovelady I went over to Rupee, reaching there on the 13th of July. My visit was in a rather unpropitious time, as there was so much sickness following the excessive rains. I preached thirteen times and visited all I could. On the last Sabbath of my stay I was asked to offer opportunity for applications for membership. To the joyful surprise of the church, but peculiarly so to Bro. Deacon W. N. Vaughn, his wife asked for membership and was received to fellowship from the Baptist Church. But this joy was followed by the death of Brother Vaughn on the 14th of August, which threw a gloom over our little church there. It is with a sense of profound gratitude that we recall the mem-

ories of this noble brother. Brother Vaughn had been a Christian from his youth, an ardent laborer for Christ in his sphere, was regarded as one of the most exemplary men of the country. When he took up the investigation of the Sabbath it was with great prejudice against it. But when light broke upon him he expressed his convictions, for which he was excluded from the Baptist Church to which he had been so much devoted and which he was instrumental in organizing and had served in the capacity of deacon. He was clerk in a grange store at the time and also postmaster at Rupee. These he cheerfully resigned that he might be free and untrammelled to keep the Sabbath, and went to work on his farm. We deeply sympathize with his wife and two little girls in their sad bereavement. We have learned that Bro. Mears and his family have taken up the Sabbath since I left. Another family, Mr. Jos. McCreary's, seven miles from Rupee, keep the Sabbath also, but have not yet united with the church.

From Rupee I came home to prepare for the meeting of our new Association which took place on the 9th to 12th of August, and which has been reported through the Recorder already. Brother Stephen Burdick was with us as delegate from the North-Western Association and preached for us until the evening of the 19th with increasing interest to the last and since he has gone the question has been repeatedly asked by our First-day neighbors "Why did you let him go away so soon. We love him and his preaching." We feel that we made a mistake to let him go so soon? Bros. Main, Wheeler, Clarke and Burdick have visited us. We would like to have them come again and more like them. I am now holding correspondence with Rev. M. Johnson, formerly of the Protestant Methodist Church who reports that he and his family have kept the Sabbath sixteen years alone and as he has no church relation he is seeking to unite with us. His address is Long Ridge, Logan Co, Ark. Am remaining at home now expecting to receive a visit from him or to be called to visit him.

FROM MRS. BURDICK.

LINCOLN CENTRE, N. Y., Aug. 20, 1888.

The work of the past three months has differed from the preceding ones, in the frequent calls for funeral sermons, there having been, occasionally, three funeral sermons in one week. Some of these calls come from Sunday families. The Methodist minister who preaches four miles from here, has been very sick, and his church have asked me to supply them till his recovery, and I have been preaching for them for the last month.

At Lincklaen, one young lady from the Sabbath-school has been baptized, and united with the church.

Our weekly prayer meeting is full of religious interest, two having asked for prayers. These two little churches, though themselves missionary churches, are interested in missions both home and foreign. Churches supplied, Lincklaen and Otselec; weeks of labor, 13; sermons, 34; added by baptism, 1; visits and calls, 46.

NOTES FROM THE LONDON CONFERENCE.

REV. DR. LONGFORD, of the Episcopal Church in the United States, said that more than the men, or the pastors, the women of America were alive to the pressing nature of the present crisis in the mission field. There was no Board of Missions in America that had not its "Woman's Auxiliary." It is a new point of departure. In the future woman was to take a still more important place, not only abroad, but in stimulating enthusiasm at home, and in collecting information. The women in America were stirring up the pastors of churches to their work. Women, in fact, have faith that it is not by might, but by the Spirit of God, that great works are to be done.

REV. W. S. SWANSON, from China, said they had passed from the stage when the only agent in the field was the ordained missionary; for of late they had had the medical missionary and women working for women in the missionary field. Within the last forty-eight hours had passed to her rest one of the most sainted of women—Mrs. Stronach, whose name was blessed by the Chinese among whom she had worked. The speaker had been converted on the subject of woman's work, having seen its benefits in China. This work lay at the back of all missionary work; for if they got the women they could get the men—and nowhere more so than in China. A Chinese woman is a valuable piece of goods; and this with attendant nameless horrors, was woman's condition now in China. But, with this degradation, woman yet had in China a remarkable place and power. The speaker had received into his church more than twenty of the girls who had been educated by English ladies in the girls' schools; and these girls had gone forth spreading their Christian influence far and wide.

Woman's Work.

"If ye shall ask anything in my name I will do it."

Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton, Wis.

A PRAYER FOR MISSIONARIES.

Speed Thy servants, Saviour, speed them!
Thou art Lord of winds and waves:
They were bound, but Thou hast freed them.
Now they go to free the slaves.
Be Thou with them!
'Tis Thine arm alone that saves.
Friends and home and all forsaking,
Forth they go at Thy command;
As their stay Thy promise taking,
While they traverse sea and land:
O be with them!
Lead them safely by the hand.
Speed them through the mighty ocean,
In the dark and stormy day,
When the waves in wild commotion
Fill all others with dismay:
Be Thou with them!
Drive their terrors far away.
When they reach the land of strangers,
And the prospect dark appears,
Nothing seen but toil and dangers,
Nothing felt but doubt and fears;
Be Thou with them!
Hear their sighs and count their tears.
When they think of home, now dearer
Than it ever seemed before,
Bring the promised glory nearer;
Let them see that peaceful shore
Where Thy people
Rest from toil and weep no more.
Where no fruit appears to cheer them
And they seem to toil in vain,
Then in mercy, Lord, draw near them,
Then their sinking hopes sustain;
Thus supported,
Let their zeal revive again!
In the midst of opposition
Let them trust, O Lord, in Thee;
When success attends their mission,
Let thy servants humbler be,
Never leave them,
Till Thy face in heaven they see;
There to reap, in joy for ever,
Fruit that grows from seed here sown;
There to be with Him, who never
Ceases to preserve His own,
And with triumph
Sing a Saviour's grace alone! —Thos. Kelley.

IN Beirut the Christian Church, the medical college and the girls' school go side by side. The very Pashas confess the power of these schools, and the Arabs had to open girls' schools in self-defense, and having no fit teachers, sent to our schools (American) for their own. Education acts as a prophylactic, upsetting the unscientific and absurd geography, cosmography, etc., of paganism, and so the religion itself.—A. T. Pierson.

MISS GRACE WILDER asked, at a Woman's meeting in India, how many had given up friends for Christ. Many arose, and the story of their sacrifices was pathetic. This one's mother had not recognized her since her conversion; another one's sister had refused to speak to her; while still another had been cast off by her whole family as a "de-spised Christian." She says it is hard to preach sacrifice to people who live it.

THE High Church party of the Church of England declined to share in the work of the London Missionary Conference, greatly to its loss, as one must believe. Rev. James Johnston, the Conference Secretary, considered it rather of a compliment to many of the workers represented upon the programme that they were not well and widely known, evidencing, as he thought, a most commendable self-forgetfulness. "It is because, in a self-oblivious spirit, they have buried themselves among the heathen, and, from those living sepulchers, they have been called by the voice of this Conference to tell of what they have seen and heard amid the dark places of the earth, full of the habitations of cruelty, and to bear witness to the gospel, which, to the highest and lowest alike, is still the power of God unto salvation.

A MILLIONAIRE.

The London Missionary Conference was like a millionaire. It held within itself vast stores, in its history of missionary work both upon the side of the worker and the worked for, in its history of missionary methods, and in prospective methods, in its treatises upon missionary qualifications, upon educational features, upon social and religious customs, upon organization as also in its emphasis upon the spiritual phases of the many-sided questions. In its many details of interest it was like the millionaire's thousands, each valuable within themselves.

But this Conference Millionaire was a benevolent man according to the spirit of Luke 6:38, giving "good measure, pressed down, and shaken together, and running over." Those who were there had offered to them just this kind of generosity from the very nature of the Conference itself. The whole church of God ought to be richer for the increase conferred upon those who

were privileged to be present. In its combined wealth and generosity it should be used as a great object lesson to the believers in Christ everywhere.

In another sense this Conference was like a millionaire. It represented a wealth which, because of its vastness is not likely to be spent at once. The richness of its influences even yet grow upon one, and from the nature of them they are likely to, and they should.

Woman's obligations and her own peculiar adaptedness to the question of the evangelization of the world were conceded with sufficient emphasis and in a manner which was generous and courteous. All concede to her a place in this work.

EXETER HALL.

It was at Exeter Hall upon the Strand in London, that the World's Missionary Conference was held. While the gathering itself must be put down as one of historic value, the place in which it was held is already well established in historical interest. Exeter Hall is known the world over; its foreign reputation resting largely upon the fact that it is the place in which in the month of May, missionary, and benevolent and philanthropic associations hold their annual conventions, these being spoken of collectively as "The May Meetings." It would have been of service to this great world of ours if the World's Missionary Conference delegates had been called the first of May, in preparation for the work of the Conference itself, to attend these May meetings, besides that it would have relieved the delegate from the feeling that he had come too late for some special feast.

This Hall is the Y. M. C. A.'s headquarters and was built in 1831. Its "Great Hall," though not as great in seating capacity as many others, seats according to reliable authorities something over 3,000. The city surroundings of this building are, should one be asked for its boundaries as you might ask a school child to bound the state in which he lives, on the north, Halborn, or as the Englishman would tell you "High Oborn," Long Acre, and Great Queen's street and Drury Lane; in all of which there clusters much miscellaneous history. The British Museum, Lincoln's Inn, and Shakespearean history concentrate here. David Garrick, Sir Joshua Reynolds, Samuel Johnson, and Ben Johnson and the contemporaries of these knew every foot of this locality. It is bounded on the east by what might be briefly put, business-wise, as the heart of down town, Chancery Lane, Fleet St., Ludgate Hill, Cannon St., Cheapside, Leadenhall St., Paternoster Row, the new Law Courts, Temple Inn, St. Paul's Cathedral, London Tower; on the south by the Thames and Thames embankment, across the Thames Spurgeon's Tabernacle, Parliament buildings, Westminster Abbey, whole streets of government buildings; on the west by Trafalgar Square, Charing Cross, Hyde Park and Kensington Gardens, Oxford and Regent streets, Piccadilly and Rotten Row, Buckingham Palace, Marlborough House, in short by "West End" aristocracy's home. This ground is all rich in the history of a city founded 1,600 years ago, and now grown to be about 20 miles wide and 25 miles long. Within the building, its boundaries are greater yet than measurements by squares or blocks, or as the Englishman would tell you, by "turnings," for, being occupied by offices of philanthropic and missionary societies, reading rooms, coffee rooms, and small or large halls for semi-public, or public gatherings in the interest of needy humanity, its boundaries north, east, south, and west reach so far as to keep one going on and on until he finds himself returning to the good old home run, Exeter Hall, which is the center of so many evangelizing purposes put to the practice as to bring its workers in contact with suffering humanity out to the ends of the earth. And, if one may be allowed to put it thus, it has two actor boundary marks, and they are cardinal points, the one the downward reach it makes to the depths of misery of those lying low in guilt and need; its upward reach through the fervent, effectual prayers of its workers reaching heaven's heights, and claiming by virtue of its scriptural condition the promise of availing much. In all of its build, without and within, it is exceedingly plain. This building like useful people does not depend upon ornamentation to command attention.

The Earl of Aberdeen, who was the President of the World's Missionary Conference, is one of whom one always hears something good. Amongst such is this, that he is the President of the White Cross Society in Aberdeen, and an interested and aggressive worker.

Sabbath Rest.

"Remember the Sabbath-day, six days shalt thou labor, and do the seventh day is the Sabbath of the Lord thy God."

GOOD NEWS FROM THE

The following letter is its own. It illustrates the fact that it is to scatter the seeds of truth to secure a harvest. Among who are indifferent, there are keenly alive to the claims the demands of God's law multitudes who are without the matter of Sabbath-keeping many who devoutly seek to the will of God. Every instance narrated below ought to strengthen of God's people and give ground and earnestness in pushing spreading the truth.

NORWICH, N.

Christian Brother,—On from Conference I found a prize awaiting me, and I had with all who are interested more clearly the fulfillment "Your labor is not in vain." I will ask you to insert as sent you two years ago, as the pleasure of sending you the Outlook, and will state instance of encouragement work, that the one desiring minister in Missouri, who much interested in it, and send for its renewal. This as a joyful surprise, as his friend of mine and a very being at my home on a very over my papers, and find spoke of her husband's regrets, and of her own desire "The Sabbath and the might have a clear under whole matter. They have family of five daughters, 11 devoted Christians, and on verted. What cause of re if all, or any of them, shoers and faithful advocates bath." A pressure of car interrupted our correspond full of interest has now c make these extracts:

"Amid all the changes controlling hand of a lo the same, and I can trust from daily experience. His promises are sure. B sufficient, and the blood Glory to Jesus evermore write much more this ti to three of the children see by my date it is S wonder what has come to so disregard all my e put in a solid day w Agnes, I have lost every for the day and no long of the day. Since a y have kept holy the "Se the Sabbath of the Lor beat I could under ex—difficult as you know, prayer and hope for the Three of our daught with me, and husband I, but don't see how h Do write soon. The with you all as with Lovingly, O. K. P."

You can imagine so as I read these preciou unspeakable" found v with the Psalmist, " with laughter and our because of this fresh a prayer that God will triumph over error. was long delayed, yet Glory to his name! I creased courage in thi may all our dear p duement of divine p

"AN AWAKENING"

BY REV. A. I.

Under the above h vocals of New York

The Sabbath ques proper place in the n is brought more fu conscience. An aw throughout the land day statutes; other be done and below t moral awakening t individual exam the church comman

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

GOOD NEWS FROM THE FIELD.

The following letter is its own explanation. It illustrates the fact that it is only needful to scatter the seeds of truth, in order to secure a harvest. Among the thousands who are indifferent, there are still many who are keenly alive to the claims of truth, and the demands of God's law. Among the multitudes who are without conscience in the matter of Sabbath-keeping, there are many who devoutly seek to know and do the will of God. Every instance like that narrated below ought to strengthen the faith of God's people and give greater enthusiasm and earnestness in pushing the work of spreading the truth.

NORWICH, N. Y., Sep. 3, 1888.

Christian Brother,—On my return home from Conference I found a most happy surprise awaiting me, and I hasten to share it with all who are interested, and to trace more clearly the fulfillment of the Word, "Your labor is not in vain in the Lord." I will ask you to insert again a request I sent you two years ago, as follows: "I have the pleasure of sending you an address for the *Outlook*, and will state as an additional instance of encouragement in your good work, that the one desiring it is a Baptist minister in Missouri, who has become very much interested in it, and had intended to send for its renewal." This fact came to me as a joyful surprise, as his wife, a very dear friend of mine and a very devoted Christian, being at my home on a visit, was looking over my papers, and finding the *Outlook*, spoke of her husband's regard for its teachings, and of her own desire to read your book, "The Sabbath and the Sunday," that she might have a clear understanding of the whole matter. They have an interesting family of five daughters, most of them devoted Christians, and one son yet unconverted. What cause of rejoicing it would be if all, or any of them, should become observers and faithful advocates of the Bible Sabbath." A pressure of cares on both has interrupted our correspondence, but a letter full of interest has now come, from which I make these extracts:

"Amid all the changes of life, I realize the controlling hand of a loving Father. He is the same, and I can trust him better and better from daily experience. His word is precious. His promises are sure. His grace proves to be sufficient, and the blood cleanseth even me. Glory to Jesus evermore! But I must not write much more this time, as I must write to three of the children yet to day, and you see by my date it is *Sunday*, and may be wonder what has come over my conscience to so disregard all my early training, as to put in a solid day writing letters! Well Agnes, I have lost every particle of reverence for the day and no longer join in worship of the day. Since a year ago last March I have kept holy the 'Seventh day which is the Sabbath of the Lord thy God,' kept as best I could under existing circumstances,—difficult as you know, but with heart full of prayer and hope for the good time coming. Three of our daughters fully sympathize with me, and husband as firmly believes as I, but don't see how he can make a change. Do write soon. The blessing of God be with you all as with us. Pray for us. Lovingly, O. K. P."

You can imagine something of my feeling as I read these precious tidings, the "joy unspeakable" found vent first in tears, then, with the Psalmist, "was our mouth filled with laughter and our tongue with singing," because of this fresh answer to the constant prayer that God will cause his truth to triumph over error. Though the assurance was long delayed, yet the work was done. Glory to his name! Let us engage with increased courage in this blessed cause. And may all our dear people secure the endowment of divine power. Joyfully, A. F. BARBER.

"AN AWAKENED CONSCIENCE."

BY REV. A. H. LEWIS, D. D.

Under the above head the *Christian Advocate* of New York says:

The Sabbath question will never find its proper place in the nation until its discussion is brought more fully within the realm of conscience. An awakened moral conviction throughout the land must precede civil Sunday statutes; otherwise such legislation will be loose and below the divine standard. This moral awakening will transpire just as soon as individual example is in accordance with the fourth commandment, when our secular

schools will give moral truth a full chance to assert itself, and when the home life will more generally guard the Lord's day against harmful perversions.

When the Christian Church will consent to magnify the divine command, "Remember the Sabbath day to keep it holy," not seeking worldly pleasure or gain on that sacred day; not joining hands with Sabbath-breaking directors, or corporations; not secularizing holy hours by admitting Sunday newspapers into the home—then will a new era break upon the nation. The spiritual significance of the Sabbath, as the holy sign between God and man of all good, will then become widely apparent. The Holy Spirit will then give to moral and Christian reforms of every kind a new impulse. In a word, the responsibility of right Sabbath-observance, with all its attendant blessings, rests upon the Church of Jesus Christ.

Great responsibility also rests upon leaders of Christian thought in reference to these vital subjects. The time-serving and pleasure-seeking have little power to influence others in matters that affect the conscience. They lack conviction themselves, and consequently have neither inspiration nor courage in efforts that look to such a general awakening.

We heartily agree with the *Advocate* in the statement that "Great responsibility rests upon leaders of Christian thought in reference to these vital subjects. The time-serving and pleasure-seeking have little power to influence others in matters that affect the conscience. They lack conviction themselves, and consequently have neither inspiration nor courage in efforts that look to such a general awakening." The serious lack among Christians is indicated in the above words. "They lack conviction themselves, and consequently have neither inspiration nor courage in efforts that look to such a general awakening." So long as they continue to occupy the unscriptural attitude toward the Sabbath and the acceptance of the Sunday involves, so long will both the church, being thus "time-serving," continue to be weak, and practically helpless against the tide of Sunday-desecration.

Education.

"Wisdom is the principal thing," therefore get wisdom; and with all thy getting get understanding."

EDUCATION IN IRELAND.

The two large pamphlets published last week by the "Intermediate Education Board for Ireland," containing "The Results of the Examinations held in 1888," bring home one point very forcibly to every mind—viz., the fact that Irish boys and girls are now supplied with incentives to learning, the thought of which a quarter of a century ago and less would have made every young tooth in the country water. Exhibitions, ranging in value from forty pounds to fifteen, gold medals, silver medals, money prizes from ten pounds to two, book prizes from three to two, are offered for competition *galore*, to use an Irish word as expressive as any that the English dictionary provides. The only regretful feeling that one has in reading of all these is one of having been born a little too soon. Paterfamilias and Materfamilias had no chance of such things as their children may now have by working for them. Such splendid endowments of learning ought surely to have a noble effect on the coming generation. The 4,551 boys and 1,507 girls who have passed through this educational mill this summer, added to the thousands who have done the same in former years, must surely be no unimportant, formative element in our Irish social life.

The proportion of passes at such an examination always deserves attention. The proficiency of the candidate, it may fairly be supposed, is indicated with greater or less precision in this way; and from the proficiency of the candidates we may form some idea of the state of the higher education among us—always an important matter to notice. Among the boys in the senior grade, out of 251 examined, 199 passed; in the middle, out of 586 boys, 474 passed; and in the junior grade 2,199 out of 3,714. In the senior grade 112 were examined, of whom 93 passed; in the middle grade 280 were examined, and 255 passed; the junior grade 1,115 were examined, and 874 passed. These figures yield the following respective percentages: Taking all three grades together into account, 62.8 per cent of the boys who presented themselves passed, and 80.8 of the girls—a clear victory for the softer sex. In both cases we leave out of account the comparatively few candidates who were "over age." If we take the pupils by grades, in the senior 79.9 of the boys passed, and 82.5 of the girls; in the middle 81.0 of the boys, and 91.1 of the girls; in the junior 58.8 of the boys and 78.1 of the girls. Again it will be observed the young ladies have beaten their brothers, hollow. The figures we have given point many a moral, which we have not time to-day to enlarge upon. Their significance cannot be overlooked. Here in the North of Ireland we naturally take a special interest in inquiring how our Ulster schools have acquitted themselves in this great national struggle. We may be excused if we feel some pride as we see what

they have done. Of ancient endowments and state patronage we know little. We have had to depend on our own right arms; yet here is the position in which we stand. *Place aux dames!* Victoria College, over which Mrs. Byers presides so admirably, has not only surpassed all the girls' schools in Ireland, as it has done for the last four years, but its pupils have acquitted themselves so splendidly that the united success of the three institutions which come nearest to it are not equal to its gains. It has won the magnificent total of no fewer than twenty-four pound prizes and exhibitions, while Alexandra school, Dublin, gets only six. Besides sixteen book prizes, three prizes for composition, three ten-pound special prizes, and six medals come to it, making a gross total of forty-eight high distinctions, as against eleven which Alexandra school has gained. This is a result of which any seminary may be proud. In all, the present and prospective value of the exhibitions and prizes held by pupils of the Victoria College this year is £1,240. Most heartily do we congratulate Mrs. Byers and her scholars on this splendid result. We have all reason to be proud of it.

The two Ulster Ladies' Schools which come next in point of success stand in the Maiden City—Strand House School and the Ladies' Collegiate School. Both have done excellently well, the total number of distinctions gained by each being twenty. The Methodist College takes eleven. We are glad to see that a country National School—that of Macosquin—has gained six including two exhibitions. This is a sort of thing of which we want more—the diffusion of the higher education in the rural districts. The Belfast Mercantile Academy takes five honors for its girl pupils. The day of triumph for woman's education has surely come!

Among the Ulster Boys' Schools, the Methodist College takes the lead by a long way. Thirteen exhibitions have fallen to the lot of its *alumni*, as against six to those of the Academical Institution, six to the Derry Institution, and five to the Belfast Academy.

The children of the Manse have, as usual, given a good account of themselves, some of them having carried off heaps of honors. Mr. Wm. A. Houston, son of the covenanting minister of Ballyclabber, Coleraine, has won two gold medals in the senior grade—one for mathematics, and the other for English—together with a £40 prize. Mr. Joseph R. Prenter, son of the Rev. Samuel Prenter, of Dublin, takes a middle grade gold medal in classics, a silver medal in Greek, another in Latin, a £3 prize in Latin, together with an exhibition of £25 tenable for two years. In the same grade Mr. Robert A. Waddell, son of the Rev. John Waddell, of this town, carries off a £3 prize for Greek composition, and a £2 book prize, while his brother, Mr. James Waddell, gains a £15 exhibition in the junior grade. Miss Josephine Jane Brown, a daughter of the Rev. N. M. Brown, D. D., Limavady, has won in the senior grade a £40 exhibition, together with the Latin silver medal. In October last she gained the Skinners' Scholarship of £50, and had previously held both a junior grade and middle grade exhibition. Her sister, Miss Alice Agnes Isabella Brown, has won a £20 junior grade exhibition. Miss Katherine Patton, Waterside Manse, Derry, has gained the middle grade gold medal in classics, the silver medal in Greek, a £3 prize in Latin, and a £25 exhibition tenable for two years. Our Manses are evidently not the worst training places for the intellect of the country. Amid the disagreeable features of our Irish national life, is it not refreshing to allow the eye to rest for a little on the oasis presented by this annual report?—*Belfast Witness*.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."

"At last it biteth like a serpent, and stingeth like an adder."

"I'LL STIR THE BATTER."

A dear, beautiful little boy in Pennsylvania, signed the temperance pledge at one of the temperance meetings held for children. A short time afterwards his mother was busy in the kitchen, preparing cakes and pies. "Davy," she said, "go up to the closet and bring down the whisky jug. I want some for these mince-pies."

Davy, as was his habit, instantly obeyed. But as he went dancing up stairs, the thought came to him, "Can you, a temperance boy, carry a whisky jug?"

He stopped right there and decided the question. Then hurrying back to the kitchen, he said—

"O, mamma! I can not carry a whisky jug. I've signed the pledge; but I'll stir the batter while you go."

Without a word, the mother gave into his little hands the spoon with which she was stirring the batter, and went herself to bring the jug. She felt a strange, choking sensation in her throat, but she walked up those stairs with a firm tread, and seized the jug. When she came down, the dear little fellow was beating at the dough with all his might. His eyes followed her as she went to the sink, and began to empty out the contents of the jug.

"What are you doing, mamma?"

"I'm emptying out the whisky. We'll not have any more in our mince-pies."

"O mamma! do you mean it?"

"Yes; I mean to use lemons instead."

"Goodey, goodey! I'm so glad. Then I can eat them, too, can't I, mamma?"

"Yes, my dear; and mamma will never

make anything again that her dear little boy can't eat."

"Goodey, goodey! we're going to have temperance pies."

And Davy fairly danced up and down the kitchen as the whisky gurgled out of the jug into the sink.

Touch not, taste not, handle not the unclean thing.—*Selected.*

REMOTER EFFECTS OF TOBACCO.

Another and most deplorable result of the tobacco habit is that the children of an apparently vigorous man, who is addicted to the use of tobacco in some form, will often show the symptoms of tobacco poisoning from which the father had never suffered. The general health of these children will be poor as compared with that of the father, the circulation will perhaps be poor and the face will be pale; there will be a tendency to catarrh, a somewhat nervous, unhappy, cold or joyless disposition, weak digestion, or a taste for dainty and stimulating food. The father perhaps, will tell you sincerely that he had still to find that the use of tobacco was injurious to him; that, on the contrary, he obtained much comfort from it.

The finest test of all is of a somewhat ethical nature, it is true, for it has to do with that element which is at last developed in the nature of man—religious emotion, taken in the broad significance of the term. The strictly scientific investigators of this subject have stopped at this point with the remark that they were not dealing with ethical questions or results involved, but only with those of a physical nature. But, believing that these cannot be separated, and not being limited to the use of medical terms in a discussion so general as this, a few facts come into place here. It was a matter of fixed belief with a celebrated clergyman that the amount of Christianity a man could receive into his soul had a very close dependence upon the state of his liver. On the other hand, a professor connected with a prominent medical college, while lecturing on disorders of the liver, stated that the use of tobacco, even in the smallest amount, impairs the functional action of the liver on the blood passing through it, and that the abnormal state of the blood thus caused will manifest itself by disturbance in the brain. When a patient is found to have this form of cerebral disturbance to stop his use of tobacco at the outset of treatment is a *sine qua non*. These two statements of leading authorities seem to connect themselves.—*Medical Journal.*

I MADE THAT MAN WHAT HE WAS.

Some time ago a saloon-keeper, in Dover, Delaware, who patronized his own bar very liberally, stepped into a back room where men were at work about a pump in a well. The covering had been removed, and he approached to look down, but being very drunk, he pitched in head foremost. He had become so much of a bloot, by the use of strong drink, that it was impossible to extricate him in time to save his life.

There was great excitement in the town. Men and women who had never been inside his saloon before were the first to rush to the rescue, and offer sympathy to the bereaved family. As he was dragged from the well, and stretched out dead on the saloon floor, a wholesale liquor-dealer from Philadelphia stepped in. After the first shock of finding one of his good customers dead, he turned to a prominent lady, and said, pointing to the wretched victim:

"I made that man what he was. I lent him the first dollar, and set him up with his first stock of liquors, and now he is worth \$10,000 or \$15,000."

Looking him square in the face, she replied:

"Yes, you did make that man what he was, a drunkard, a bloot, a stench in the nostrils of society; and sent him headlong into eternity and a drunkard's hell! What is \$15,000 weighed against a lost soul, a wasted life, a wife, a widow, and children orphans?"

He turned deadly pale, and without a word left the house.

What is all the revenue to the millions whose homes are destroyed, whose children are beggared, and whose loved ones are sent headlong to a drunkard's grave?—*The Christian Woman.*

SALOON AND PRISONS.

The presiding judge of one of the Chicago courts has recently said to an *Inter-Ocean* interviewer:

"You may ransack the pigeon-holes all over the city and country, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of the police force, the fifteen justice courts, the Bridewell, but also for the criminal courts, the county jail, a great portion of Joliet, the long murder trials, the coroner's office, the morgue, the poor house, the reform school, the mad-house. Go anywhere you please, and you will find almost invariably that whisky is at the root of the evil. The gambling houses of the city are the direct outgrowth of the boon companions of drink. Of all the thousands of prostitutes of Chicago the downfall of almost every one can be traced to drunkenness on the part of their parents or husbands or drunkenness on their own part. Of all the boys in the reform school at Pontiac, and in the various reformatories about the city, 95 per cent are the children whose parents died through drink or became criminal through the same cause. Look at the defalcations; fully

90 per cent of them come about through drink and dissipation. Go into the divorce courts; fully 90 per cent of the divorces come about through drink, or drink and adultery both. Of the insane or demented cases disposed of in the court here every Thursday, a moderate estimate is that 70 per cent are alcoholism and its effects. I saw it estimated the other day that there were 10,000 destitute boys in Chicago who are not confined at all, but are running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The county jail and poor house provide for some. It is a direct expense to the community. Generally speaking these families go to destruction. The boys turn out as thieves, and the girls and mothers generally resort to the slums. The sand-baggers, murderers, and thugs generally of to day who are prosecuted in the police courts and the criminal courts are the sons of men who fell victims to drink. The percentage in this case is fully 95 per cent. I have studied this question for years and have passed upon criminal cases for years, and know whereof I speak."—*Sel.*

NEVERMORE.

If Edgar Allan Poe had been as level-headed as that Boston saloon-keeper, when the hideous, black "Raven" of remorse invaded the chamber of his soul, instead of cowering, beseeching and despairing at the appalling announcement that it would depart "nevermore," he would have summoned a policeman and had the "ominous bird" arrested on the spot. But the raven came to the saloon keeper in the form of an innocent school-girl. By some accident he attended a school exhibition, during which a girl recited a poem portraying the ruin of the rum-seller's work, setting forth the woes and heartache of the drunkard's home. It made the saloon keeper feel uncomfortable, as he said, "like a criminal," but he went straight to the authorities to have the book taken from his heart, and the burning of the fiery eyes taken out of his soul. There was no sentimental nonsense about him, but plain "business." He laid complaint before the School Board, and demanded that impolite references to and criticisms on his trade should be stopped. The gentry which he represents cannot endure that their sensitive consciences and delicate sensibilities should be outraged in such fashion. Of course the Board which eliminated a history from the course because it told some truth regarding the sale of "indulgences" will attend to this case at once. By the way, does not Boston need a new crop of sturdy reformers, such as rose up some fifty years ago? Or is it, as the *Chicago Tribune* says, too late, seeing that Boston is in the hands of the un-American anti-temperance classes?—*Christian Standard.*

TEMPERANCE IN THE BIBLE.

Who was the first drunkard? Genesis 9: 20, 21.

Who took the first temperance pledge? Judges 13: 13, 15.

Did anybody mentioned in the Bible ever take a pledge of his own accord? Dan. 1: 8.

Was he any healthier and wiser in consequence? Dan. 1: 15, 17.

Ought kings to drink wine? Prov. 31: 4.

Ought we to make companions of drunkards? 1 Cor. 5: 11.

Can any drunkard enter the kingdom of heaven? 1 Cor. 6: 9, 10.

Does God pronounce woe upon drunkards? Isaiah 5: 11, 22.

Why has he promised this woe? Isaiah 28: 7, 8.

Are drunkards likely to get rich? Prov. 21: 18.

What are the consequences of drinking? Prov. 23: 29, 30.

How may these consequences be avoided? Prov. 33: 31.

What will be the result if we disregard this? Prov. 23: 21.

Is it wise to tamper with strong drink? Prov. 20: 1.

Where was the first temperance society? Jer. 30: 5, 6.

What blessing did God pronounce upon the first temperance society? Jer. 35: 17, 18.

Is intemperance a vice? Galatians 5: 21.

When is temperance a virtue? Galatians 5: 23.

Tobacco and opium were not known when the Bible was written, so they are not mentioned by name in the Bible; but is there anything in the Bible that governs all temperance habits? Rom. 14: 21.—*Selected.*

DR. RICHARDSON, of London, shows that about one-third of all the deaths in Great Britain are caused by drink. That is, in other words, prohibition would raise the life-rate of the kingdom 33 per cent. Hon. Carroll D. Wright, of our Bureau of Labor, shows that 20 per cent of idiots, 40 per cent of insane, 75 per cent of criminals, and 86 per cent of paupers are caused by drink. To accomplish all these results of death, idiocy, pauperism and criminality, "men of good moral character" are selected and licensed. Thousands of this kind of "moral men" are pushing their business of death-crime.

THERE is a whole temperance sermon in the reply of a butcher who was asked for a dollar toward paying a temperance lecturer. "There's your dollar," said he, "I've sold more meat in one day, since this town went no license, than I used to in a week when we had saloons."

privileged to be present. In its com- health and generosity it should be a great object lesson to the believers at everywhere.

Other sense this Conference was like onaire. It represented a wealth because of its vastness is not likely spent at once. The richness of its es even yet grow upon one, and e nature of them they are likely to, ey should.

an's obligations and her own peculiar nness to the question of the evangeliza- world were conceded with suffi- mphasis and in a manner which was as and courteous. All concede to her in this work.

EXETER HALL.

as at Exeter Hall upon the Strand in, that the World's Missionary Con- was held. While the gathering itself e put down as one of historic value, ce in which it was held is already established in historical interest. Ex- all is known the world over; its reputation resting largely upon the at it is the place in which in the of May, missionary, and benevolent philanthropic associations hold their conventions, these being spoken of ively as "The May Meetings." It have been of service to this great of ours if the World's Missionary Con- delegates had been called the first of n preparation for the work of the ence itself, to attend these May gs, besides that it would have re- delegate from the feeling that come too late for some special feat. Hall is the Y. M. C. A.'s headquarters as built in 1831. Its "Great Hall," not as great in seating capacity as others, seats according to reliable au- es; something over 3,000. The city sur- gs of this building are, should one be for its boundaries as you might ask a child to bound the state in which s, on the north, Halborn, or as the sman would tell you "High Oborn," Acte, and Great Queen's street and Lane; in all of which there clusters miscellaneous history. The British m, Lincoln's Inn, and Shakspearean y concentrate here. David Garrick, shua Reynolds, Samuel Johnson, and Johnson and the contemporaries of knew every foot of this locality. It is ed on the east by what might be briefly usness-wise, as the heart of down Chancery Lane, Fleet St., Ludgate nnon St., Cheapside, Leadenhall St., oaster Row, the new Law Courts, e Inn, St. Paul's Cathedral, London on the south by the Thames and s embankment, across the Thames on's Tabernacle, Parliament build- Westminster Abbey, whole streets of ment buildings; on the west by Tra- Square, Charing Cross, Hyde Park Kensington Gardens, Oxford and streets, Piccadilly and Rotten Row, ghamp Palace, Marlborough House, rt by "West End" aristocracy's This ground is all rich in the history ounded 1,500 years ago, and now to be about 20 miles wide and 25 ng. Within the building, its bound- e greater yet than measurements by or blocks, or as the Englishman ell you, by "turnings," for, being d by offices of philanthropic and ary societies, reading rooms, coffee and small or large halls for semi- ublic gatherings in the interest y humanity, its boundaries north, th, and west reach so far as to keep g on and on until he finds himself to the good old home run, Exeter rich is the center of so many evangel- ouses put to the practice as to bring ers in contact with suffering human- to the ends of the earth. And, if r allowed to put it thus, it has r boundary marks, and they are points, the one the downward reach to the depths of misery of those in guilt and need; its upward rough the fervent, effectual prayers rkers reaching heaven's heights, ning by virtue of its scriptural con- se promise of availing much. In all ld, without and within, it is exceed- ain. This building like useful es not depend upon ornamentation and attention.

arl of Aberdeen, who was the of the World's Missionary Con- one of whom one always hears g good. Amongst such is this, the President of the White Cross Aberdeen, and an interested and worker.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Oct. 25, 1888.

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"Search thine own heart. What paineth thee in others, in thyself may be; All dust is frail, all flesh is weak; Be thou the true man thou dost seek!"

In another column of this paper will be found a special notice from Brother Daland, to which we desire to call attention.

We are indebted to Hon. A. B. Cottrill, for a copy of the report of the New York Railroad Commissioners, for 1887, with a railroad map of the state. It is a bulky document in two volumes and is of great value to one wishing to know all about the railroads and railroad laws of our state.

TWO WEEKS ago we called attention to the resolution of the General Conference asking the churches to take a collection for the benefit of the Meeting House Fund. We sincerely hope that all will keep this call in mind, and on the second Sabbath in November give a collection worthy of the cause.

THE venerable American historian, George Bancroft, celebrated his 90th birthday a week or two since. It is said that he carries his years gracefully, being still vigorous in body and mind. He received many congratulatory letters and telegrams on the anniversary occasion, besides numerous calls from his more intimate personal friends.

A LITTLE item of home news appeared in our issue last week, from Ashaway, R. I., concerning the appearance of which an explanation seems necessary. The item was received and was in type when other communications came showing that there were differences of opinion with respect to it, whereupon we set it aside determined not to publish it until those differences should be adjusted. The "make up" of our last issue was put into the hands of one of the men who, it seems, did not understand this, and so the item crept in and was not discovered until the edition was nearly run. We regret the blunder, and trust this explanation will, at least, justify our motives in the matter.

WE print, in another column, a brief sketch of two of our ministers who belonged to a generation now fast passing away. Elders Lucius Crandall and James H. Cochran. It would do any young man good, especially any young minister, to come in personal contact, if only for an hour, with men like these. We never had the pleasure of an acquaintance with Elder Cochran; but knowing well those among whom he lived and died and beholding their admiration of and affection for, him we almost feel as though we too had known him intimately. During the last years of his life, Eld. Crandall was a frequent and most welcome visitor at the parsonage in New Market, while that house was our home. In those visits we learned the depth and tenderness of Elder Crandall's heart as they could be learned in no other way. Those who saw him only in public, who saw the fire of his eye as he rebuked wrong or defended truth, who saw the sparkle of his wit or the flash of his logic as he mercilessly slew his antagonist, never saw him at his best. There was always something admirable about the way in which he did such things, but there was necessarily always something harsh about it, too. This harshness, however, all faded away as we sat by the fireside and he talked, from out the fullness of his great heart, of the things of the life eternal, and sang the songs of faith and work, of home and heaven. Eld. Crandall was a man of massive intellect, but his heart was greater than his head. We pay this tribute to his memory the more gladly since so many knew him only from the public side of his life.

REVIVALS.

Two of our brethren in the South-west report precious revival seasons in progress. Brother L. F. Skagge, writing from Billings, Christian county, Missouri, says:

We are having a glorious revival of religion going on in this neighborhood. Two Methodist ministers and I have been doing the preaching. There have been four conversions, and two of that number are my sons, 14 and 9 years of age. It makes my heart rejoice to see the young seeking Christ. We are earnestly praying that many souls may be converted before the work ceases.

Brother F. M. Mayes writes:

I am at Jimtown, Indian Territory, in the midst of a glorious meeting. Thirteen came forward last evening for prayers, and others were made to rejoice. Rev. Wm. Dotson, of the M. E. Church, united with us last evening. He is a man 56 years of age, and never heard of the Seventh-day Sabbath until he came here among our people, one year ago. And, brethren, there are thousands of others in Texas and in this territory that have never heard of the Sabbath of God. Oh, may God revive his work in our hearts, and give us grace and courage to press forward in the glorious work of the Lord Jesus.

In the same letter Brother Mayes asks us to thank the brethren and sisters of the North for assistance rendered him in a time of need, which we cheerfully do in his own words:

Please allow me to tender my thanks to the dear brethren and sisters for their kindness in helping me to bear the burdens of our Lord's cause that have been laid upon me. We have no other here to do the work, and I have to do without many things that are needed in this life, that I may be able to go into the world and work for the salvation of souls, and for the restoration of God's holy Sabbath. May God bless each of you for the help that you have given me.

We are confident that the news from these points in our great field of work will bring gladness to many hearts. Let us unite our fervent prayers with those of these dear brethren that the work may go gloriously forward, turning men from their sins to Jesus Christ, and from the traditions of men to the Sabbath of Jehovah. And while we are praying may we not forget the material wants of the field, and especially of those who give their all to engage in the work. God has given sure witness that when "prayers and alms" go up together he is well pleased with the offering. Let us also pray that the spirit of revival may come upon all our churches, North and South, East and West. We need nothing to-day more than we need this.

THE TOUCH OF JESUS.

It was a distinguishing feature of the ministry of Jesus that through it all he came into personal contact with those whom he would bless and save. The Jewish law made the touch of a leper, or of any ceremonial unclean person unclean to him who touched him. But Jesus laid his hands upon the unclean when, so far as we can see, a word from his lips would have brought the same healing, had he so willed it. So the lepers who came and stood afar off, while they plead for a healing word were made to feel the thrilling touch of his loving hand; and when the son of the widow of Nain was being carried to his burial, it was the touch of Jesus that set the life currents in motion again, and he that was dead sat up and was delivered alive to his mother. In the chamber of the little maid it was this same personal contact of the divine Life giver that restored the dead,—he took her by the hand "and the maid arose." So also when the sick or diseased came and touched him, healing power went forth from him. On one occasion when a great throng was gathered about Jesus, a woman with a malady of many years standing pressed her way through the crowd that she might come near him, for she said within herself, "If I may but touch the hem of his garment, I shall be made whole," and the record adds that immediately her disease left her. Jesus turned himself about, with the question, "Who touched me?" The disciples were amazed that he should ask such a question, since the jostling crowd was pressing him on every side. But Jesus insisted that somebody had touched him, "For," he said, "I perceive that virtue has gone forth from me."

We cannot recall these incidents in the ministry of Jesus without a feeling that there is more than an accident in this method of healing. Jesus evidently intended that the point of actual contact between himself and his patient should be the point of healing; and this was only a single phase of that grand, comprehensive truth that the unique personality of Jesus,—the divine human person,—is the point of contact between the divine Healer and the soul of man needing the divine renewing. On the human side of this picture, we learn that there is all the difference in the world between the touch of conscious need and the careless jostle of a curious crowd. So there is a vast difference between a coming to Jesus with our soul needs as to one who

can cleanse away the foulest stains, and that cold indifferent recognition of his wondrous nature and beautiful character but which finds no means of vital contact with him.

There are three things about this touch of Jesus which are worth treasuring up.

1. It was a touch of sympathy. The spirit which said to the poor, the suffering, or the outcast, "come not near to us with your distress," was the spirit of the selfish, cruel world. It not only recognized the actual difference of outward condition, but sought to make that difference the first step in that social ostracism which should make an insuperable barrier between those of low degree and those who would fain think themselves better than their neighbors. Its whole tendency was to widen the gulf between the sinful and the better elements of society, and to destroy that bond of brotherhood which we call sympathy. On the other hand, the whole purpose of Jesus, as shown by his incarnation, public teaching and private ministry was to break down the differences between men and to bring his own helpful life into the life of every suffering soul irrespective of outward condition. His sympathies with men was with their sufferings and sorrows on account of their sins, and not with their sins, so that while his enemies said he had gone to be the guest of a man who was a sinner, they told a blessed truth; yet he himself had no fellowship with the unfruitful works of darkness. While the selfishness of Phariseism expressed itself in scrupulous separation from the outward forms of sin and uncleanness, the sympathy of Jesus with every human heart, whatever its outward condition, was manifested by the touch of his hand, the contact of his person.

2. The touch of Jesus was a touch of power. We have already seen that at his touch the dead lived, the blind received sight and the lepers were cleansed. This gave abundant proof that his sympathy with men in their sorrows was not a helpless sorrow on their account, but an effective power for their relief. How this made him the divine helper! Many times in the purely human experience we find sympathizing friends, but they are friends whose sympathy can go no further than a kind wish, a benevolent desire to help which is compelled to mourn its own helplessness. Jesus' power, however, was equal to the benevolence of his heart, and his touch of sympathy became a touch of power.

3. The touch of Jesus was the touch of salvation. His sympathy with men went deeper than their physical sufferings. He saw the ruin which had come into their souls by reason of their sins, and in his great heart of love he mourned over them. His power was exercised not alone to relieve the physical sufferings which he everywhere found but with special and direct reference to the saving of men from their sins. Thus the formula with him often was, when he had healed a physical malady, "Go and sin no more." Looking at his wonderful sympathy and standing in the presence of the displays of his power over physical things, we often lose sight of the deeper purpose of his life. That purpose is expressed in his own words, "The Son of Man is come to seek and to save that which is lost;" and again in the words of Paul, "Christ Jesus came into the world to save sinners." All other aims or purposes are subordinated to this all-comprehensive one.

If, then, we would know the blessedness of the sympathy, power and salvation of Jesus, we must come into personal contact with him. Through the divine touch, the divine life and joy may come to every soul of man. If any perish alone and away from him, it can only be because they will not come to him that they may have life.

THE PESTILENCE THAT WALKETH IN DARKNESS.

(Continued from first page.)

or other places where men were huddled together and run down by beastly vices and heathen practices. Then, when the race had been reduced to its minimum of power, its climax of corruption, by a long course of physical and moral depravity, by savage passions, indolence, filth, falsehood and lust; just then, when we are beginning to doubt whether a type of beings so low can be called human, there is generated the virus of some death that is to desolate the world. On and on it comes, silent as the great heart-beat of nature, through kingdom after kingdom, from lower to higher forms of civilization, till it reaches the highest, half round the globe, filling cities and palaces with terror, and it returns again and again in its circuit of war as if to depopulate the globe. And so all ranks and conditions, civilized and savage, are brought into the fraternity of woe, as the former fall into the dark current of fatal disease generated by the latter.

We cannot escape the brotherhood, for there is no other world to which we can retreat. The highest are enveloped in the same atmosphere with the lowest, and compelled to breathe the miasma of their sin engendered diseases, and die of just such kind of deaths as they may chance to propagate. And is not this just as it should be? Is there no retribution of God in it? And is there not a call louder, more full of pleading woe, than that from Macedonia to come over and help? If we visit them, not with the brotherhood of light and love, to lift them out of their miasma-brewing sloughs of vice, and filth, and indolence, so that a newer, better blood can at length find course into and on through their veins, then they will visit us by a fierce law of social unity, and pour upon us the malarial atmosphere they engender, and we shall have to breathe it, though we know it to be impregnated with black-death, cholera, pestilence, in whatever form the law of retribution may appoint. What an appeal does this far-reaching liability, this infectious depravity of sin blighted races of men make for the evangelizing, and so for the physical, as well as the moral, healing of our barbarous and degraded portions of the human family. What an argument is this to us for becoming the ministers of love to the children of want and degradation around us, for if we do not raise them up out of vice and filth, by the Christian beneficence, they will bring in woe and death upon our children and us, the infection of which ages cannot expel.

Finally. An important moral benefit to Christianity may arise from plagues by showing its remarkable sanitary power even in a way of physical regeneration. If we had no haunts of vice, no abject classes, run down by uncleanly and vicious habits, the spread of plagues would soon find its limits. In seeking to destroy these places, to abolish the rum shops, the gambling halls and dens of infamy that are sending up the miasma of reeking death all over the land, Christianity may be doing more than all Christians know, or mean, toward keeping up the physical stock of men to a pitch where the spiritual forces and motives can take hold of them.

Who can contemplate, without solicitude, the possible future of our country, in the presence of the appalling amount of physical, as well as mental and moral, degeneracy that is going on under the double poisoning of alcohol and nicotine (tobacco) in old and young, to a degree that staggers calculation and bodes desolation, and opens wide doors to some sweeping pestilence? The American people alone are thus poisoning, emasculating themselves, and inviting all-sweeping pestilence to prey upon the poisoned tissues of the millions of victims of the alcohol and tobacco habits. When we stand before the appalling fact that the American people are paying for these intoxicants or poisons annually the sum of \$900,000,000 for the one and \$600,000,000 for the other, there is reason for every lover of his country, of his race, to inquire whether some remedial agency cannot be at once set against this fearful downsweep of a people who ought to be the salt of the earth, the light of the world.

It is the vices of men that are making pigmies of them. Physical life can only have a long run of health, as it has a pure moral atmosphere to breathe in. There was more than mere incident in the healing of so many and such repugnant forms of physical depravity as the Saviour of men did all through his ministry. There was a deeper philosophy than most men have yet learned in the healing of a man of palsy by the formula "Thy sins be forgiven thee," as equivalent to "Take up thy bed and walk." The virus of no desolating plague has ever been known to originate with any Christian people. Far as Christians are from living up to the pure behests of their religion, and hurtful as are many of the fashions of dress, style of living and habits of indulgence, there yet remains a vast preponderance of choice for Christianity, as a purely sanitary measure, a promoter of physical strength and longevity of human life. He who most nearly imitates Christ in all his ways of living, has most guarantee of physical health and length of days. David spoke from a far-reaching insight among causes and effects when he said (Ps. 55: 23) "Bloody and deceitful men shall not live out half their days." And God speaks from infinite wisdom when he says in the fifth commandment to children, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." Is it too much to believe that Christianity, as a remedial agency of all the woe man in sin is heir to, has a supernatural touch that sends a counter shock through the bad causes in nature, and

stands across the path of their desolations? Is there no healing virtue going out of the hem of his garment who, while in the flesh, was all the while a healer of maladies? However this may be, Christianity, as a historical fact, holds remarkable supremacy over all the religions of heathenism as an antiseptic and antagonist to physical degeneracy, and to the pestilence that walketh in darkness. A wave of health goes along with the regenerated harmony that the Christian faith works in the mind, the crucifying it puts upon the lusts of the flesh. By such tokens we gain courage to believe that all worst forms of physical debility and moral degradation will yield to the all healing leaves that fall from the trees that grow along the banks of the river of life, and a new spring be given to the sin-wasted energies of men made to be Godlike and immortal. Seeing what a power there is in our religion to stand against, and roll back the sweeping tide of desolation in pestilences and other dire diseases, we gain strength of faith to trust that at length it will bring a day of health and robust life, when men shall be young at a hundred and die as shocks of corn fully ripe for the sickle; when populations can grow dense without danger, and all the conditions of human existence be raised, and existence itself glorified. The Psalmist had a vision of such a renovating, protecting power of the religion of Christ when he wrote the 91st Psalm, and here it is my text comes into its proper connections and shines out in all its comforting assurance.

"He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. Surely he shall deliver thee from the snare of the fowler and from the noisome pestilence. Thou shalt not be afraid of the terror by night, nor of the arrow that falleth by day, nor for the pestilence that walketh by night, nor for the destruction that wasteth at noon-day. Because thou hast made the Lord who is thy refuge, even the Most High thy habitation. There shall no evil befall thee, nor shall the plague come near thy dwelling, for he shall give his angels charge over thee, to keep thee in all thy ways. I will set him on high because he hath known my name. I will be with him in trouble, I will deliver him and honor him, with long life will I satisfy him and show him my salvation."

By such wonder working uplifting, and such power of exempting its votaries from the ills with which sin has filled the world, it is that the religion of the Great Healer is to vindicate its claim to preference over the other religions of the world. Not now, nor in the future, by miraculous word or touch will it do its healings, but by the renovating and preserving power of the life, it will put the life of the race back into harmony with its laws, and thence into power of resistance and control over the evil forces that assail it. Then will great plagues be ended, ministers of wrath and yet ministers of good, they will be needed no more. But that good time coming is not yet bound by bonds we cannot sever, in the fraternity of woe, we must accept its conditions, and do its duties, and if some charm of circumstance keeps us out of the sad current of death running so heavily and so closely by us, all the more earnestly must we ply our oars to carry relief to those swept on the fearful tide. Now sectional lines fade from sight, old animosities die, and the heart, upheld by a holy charity, bids the hand give the needed help, and grateful hearts answer back the benediction.

Communications.

MRS. OLIVE B. WARDNER.

Mrs. Olive B. Wardner died at her home in Milton Junction, Wis., Oct. 5, 1888, by her fifth stroke of paralysis, which seized her about 8 o'clock in the morning of the previous day. She was born in the town of Locke, Cayuga county, N. Y., May 22, 1822. Her mother died when she was nine years old, and by an unhappy second marriage of her father, she was obliged to leave home, and from that tender age to earn her own living, besides which, by working and teaching, she paid her way through an Academic course of study. October 6, 1846, she was married to Nathan Wardner and, in the following January, started with him to Shanghai, China, as one of the four pioneer missionaries of the Seventh-day Baptist denomination. After laboring there for nine years she was obliged, on account of failing health, to return to this country. Her husband remained, expecting her to return to him; but owing to over exertion and exposure in this country, while visiting the churches for the purpose of awakening a greater interest and zeal for missions among them, her health became so

much impaired as to forbid China, and hence her husband this country the following year.

The denomination being in foreign missionary work, and inadequate ideas as to needed missionaries were much crippling in the line of teaching contriving ways to succeed. By the exercise of her art inures for prizes, by which to children, and by drawing other maps for explanations, as large a class as her room would date. Then, by having her husband write off the ten commandments prayer and other portions of her, she would teach them. Thus she continued to teach room, and from house to house captain, learning of her efforts her \$40 with which to employ assist her. Several were known Christ as the result of these many more, eternity alone with her return to this country, with the same self-sacrificing zeal, as her strength and of loved.

In 1875 she accompanied her mission to Scotland, under a of the American Sabbath Trustees turning in 1877. As a result of now have our "Holland Little Veltuysen, the faithful little lem, Brother Bakker at Vriesdal other consecrated workers in that ancient Fatherland. From Scotland she, with her husband with the Milton Junction Seventh-day Baptist Church, of which he has pastor.

Her death occurred only a few days before the forty-second anniversary of her funeral took place on the 8th inst., in the presence of a large number of sympathizing friends were conducted by Eld. assisted by Eld. J. C. Rogers. A sermon was preached from 1 Cor. 13: 1-3, which gave glory through our Lord Jesus Christ.

ELDER EDMUND DARROW.

Eld. Edmund Darrow died at Waterford, Connecticut, October 6, 1888, of his age. He was born in 1812, nearly all his life was spent in the State of Connecticut. In childhood he embraced the Baptist faith, and was united with the First Baptist Church in Waterford in 1830. Elder Darrow's cousin, being pastor, where he served as Deacon and Sunday-school for several years. In 1845 he embraced the Seventh-day Baptist faith, and united with the Baptist Church at Waterford in 1846. He was ordained a minister of the gospel in 1853, and in 1853 he was ordained to the ministry, and pastored the church at Waterford, continuing until his death, a faithful and successful pastor.

He was an industrious man, his cares and labors he regarded as a great blessing, and he was a true friend, and he was called to more funerals than any other man in the State. He was a man, and the unfortunate one, and was never turned away from his door. His aim was to love God and his neighbor, ever trying to do the will of the Father in heaven, and to leave the results with God.

He was a man of great faith, and he was a true friend, and he was called to more funerals than any other man in the State. He was a man, and the unfortunate one, and was never turned away from his door. His aim was to love God and his neighbor, ever trying to do the will of the Father in heaven, and to leave the results with God.

How as a man intellectually well endowed, by nature, and higher in the estimation of God than the average of men, and his audience that gathered at his meetings, many miles around, attested that he was hospitable, social and genial, and hopeful, happy for all. He will be greatly missed in the church in Waterford.

He was with them at their graves before his death, and having a man of great strength and retained his youthful appearance well, until about this time, his condition at this meeting was a very solemn one. Though still more feeble, he was able to stand for the first time since he had been laid on his back.

across the path of their desolation... no healing virtue going out of the...

that dwelleth in the secret place of... high shall abide under the shadow...

such wonder working uplifting, and... power of exempting its votaries from...

Communications.

MRS. OLIVE B. WARDNER.

Olive B. Wardner died at her home... on Junction, Wis., Oct. 5, 1888, by...

much impaired as to forbid her return to... China, and hence her husband's return...

The denomination being inexperienced in... foreign missionary work, and hence, having...

In 1875 she accompanied her husband on... a mission to Scotland, under an appointment...

Her death occurred only a few hours before... the forty-second anniversary of her marriage...

ELDER EDMUND DARROW.

Eld. Edmund Darrow died at Waterford... Connecticut, October 6, 1888, in the 82d year...

He was an industrious man, but amid all... his cares and labors he regarded no sacrifice...

COMMUNICATIONS.

MRS. OLIVE B. WARDNER.

Olive B. Wardner died at her home... on Junction, Wis., Oct. 5, 1888, by...

He said, "to set them to work." He spoke... to them a few minutes from Daniel 2: 35...

It was a remarkable coincidence, to which... our brother has often made happy allusion...

The funeral services were held at the... church, where our brother had so long and...

Life's race well run, Life's work well done, Life's crown well won, Now comes rest.

TWO PASTORS OF THE PLAINFIELD (N. J.) SEVENTH-DAY BAPTIST CHURCH.

Extracts from the proceedings of the 50th anniversary... of the church, held in Plainfield, N. J., Feb. 18 and 19, 1888.

LUCIUS CRANDALL.

Lucius Crandall was born on Christmas... 1809, at Brookfield, N. Y., and was licensed...

In August, 1839, the church sent a request... to the General Conference—meeting that year...

Mr. Crandall was reliable and faithful in... all positions of trust, and seemed incapable...

marks his resting place in the cemetery of... this church is a befitting memento of one...

JAMES H. COCHRAN.

James Haldane Cochran was born in Kirk... field, Scotland, September 25, 1808. He...

The total membership reported at the last... session was 2,214. Could some one living within the bounds...

THE CHINA HOLIDAY BOX.

After so long a time the box is off for... Shanghai, with the bills paid and received.

ARE WE GROWING?

The question is often asked whether the... Seventh-day Baptist denomination is increasing...

east localities, and surrounded with many ad... verse influences, that have not only held their...

In order to show some of the changes, by... increase and decrease, in the Eastern Association...

Table with columns: Locality, ad. no., 1848, '53, '58, '63, '68, '73, '78, gain, loss.

The General Conference at its session in... 1803, the first after its organization, reported...

THE CHINA HOLIDAY BOX.

After so long a time the box is off for... Shanghai, with the bills paid and received.

In several of the societies, interested and... willing hands are preparing boxes for the...

MISSIONARY SOCIETY.

Table with columns: Name, Receipts from Sept. 1st to Sept. 20th.

Table with columns: Name, Amount.

Table with columns: Name, Amount.

Table with columns: Name, Amount.

Table with columns: Name, Amount.

Table with columns: Name, Amount.

Table with columns: Name, Amount.

Table with columns: Name, Amount.

Table with columns: Name, Amount.

Table with columns: Name, Amount.

Miscellany.

DAY BY DAY.

Every day has its dawn,
Is soft and silent eve,
Its noontide hours of bliss or bale;
Why should we grieve?

—Dinah Muloch Crank.

HOW A SQUIRREL EARNED BREAD.

BY JESS.

"I am tired of cat and dog stories, auntie,
can't you tell us about something, some-
thing else, something you have seen your
very self? Nothing about great men or
wonderful women, to night, for I don't feel
very heroic since I broke Ned's car playing
house-mover," and Joe looked a little sad-
dened, for the wreck of the beautiful red
"express" car had not yet become old.

"I think I can tell you something about
an animal smaller than either a cat or dog,
yet quite as wonderful,—a ground squirrel.

"Yes, they are very much like the ani-
mals inhabiting the forests, at least, you
would recognize them as belonging to the
same family, and a beautiful mixture of the
gray fur, which Bob searches after with an
open game-bag, and the red fur, so small he
passes it by unnoticed, goes to make up a
covering for their plump little bodies.

"Their tails curl as gracefully over their
backs, too, though they are not as bushy,
and, therefore, not as handsome, but the
tails are behind them, and I doubt if they are
aware that an animal exists who boasts of a
more beautiful appendage, for they whisk
by one briskly, and not up into a tree, nor
behind a thicket or brush, but down in a
hole, for these squirrels live in underground
houses.

"You may think they have made a poor
choice of location, but the hole is deep, and
the house is cool, a very pleasant comfort in
the heated climates they inhabit, for sum-
mer showers never fall there to lay the burning
sand, but the sun shines on incessantly, until
the squirrels in colder climes are snugly
settled for the winter, when the showers
come, and the little furry fellows know a
play day is at hand, and begin by giving
themselves a drenching bath in the first
rainfall.

"But my story relates to but one of these
little fellows, who dug his home in a field
that I could plainly see from my window.

Not because Chirk was vastly different from
his brothers, for he was not, but because
Chirk was unfortunate; he attracted the eye
of a passer-by all too forcibly for his own
comfort, and a week later he had been tempt-
ed into the odd-looking box-trap, and was
borne far away from his nice cool home, and
the little squirrels he trained every morning
before their door in the soft sand, and the
proud mother, who looked on and nibbled
the bit of green stolen from a neighboring
orange-tree, or chewed at her overgrowing
toe-nails. He was carried away to a new
home, the like of which he had never seen
before.

"At first sight, one might suppose Chirk
had bettered his condition, for certainly the
home was very much larger and contained
several people, but Chirk soon learned his
mistake, for, while there were more to pro-
vide, there were more to be provided for,
and often Chirk's share was short. This
caused the captive to look longingly toward
the field containing his home, and the sup-
ply from the neighboring orchards, which
never failed. But longing and wishing did
no good, and Chirk was obliged to wipe the
tear from his round, bright eye, and try to
think he was not hungry.

"With all the sorrows that now filled
Chirk's life, there was but one joy, the com-
panionship of a tawny little member of the
family, Pedro, by name, who could sympa-
thize with Chirk, for they both suffered the
same pain of hunger, and both had left a
home of plenty.

"To be sure, Pedro could talk and Chirk
couldn't, but they understood each other
very well, and when Chirk wiped his eye with
his furry forepaw, Pedro knew he was hungry,
and when Pedro took Chirk out of his slab-
box, and hugged him until he was forced to
utter a groan, Chirk knew Pedro was either
hungry, or tired, or both, and thus they
comforted each other.

"But a day came when Pedro could bear
this state of things no longer, and chattered
Spanish at Chirk until his ears rang, for
Chirk understood Spanish as well as English,
and the other members of the family did
not.

Chirk knew full well, for these were com-
mon occurrences, and Pedro had said some-
thing very, uncommon had befallen them
both.

"It was near midnight, after every one
had been asleep for a long time, and Chirk's
little brown nose had rested between the
warm, furry paws until it shone with tiny
drops of perspiration, that a hurried step
approached the slab box house, and a voice
said, brokenly, 'Come, Chirk, we will stand
this no longer, but we will go off and live by
ourselves, where, if we must be hungry, we
will not have to work and be whipped.'
With this, Chirk was given a ferocious hug,
covered with tears from Pedro's soft, black
eyes, and together they went away toward
the hills.

"It is a difficult thing for a little boy to
earn much money, especially when he must
keep away from all who once knew him for
fear of meeting his one enemy. Most people
have a dread of lonely children, and would
rather hire a child with responsible parents,
and so Pedro found the task harder than he
had imagined, and the rations shorter than
ever.

"Chirk, it's no use talking, I can't earn
the bread, and you must, or we shall starve.'
Chirk hardly realized what Pedro meant,
or how he was to earn bread, unless, indeed,
Pedro could partake of his bread; if this was
the case, he but wanted to be free, and he
could supply an abundance.

"This time Pedro knew more than Chirk,
and whittled away trying, now and then, to
pucker the thin, wasted lips into a whistle,
all the time explaining matters to Chirk,
and laying plans for the future.

"Now, Chirk, you scratch that as hard
as ever you can, and let me see how fast it
will go," and Pedro fastened inside the slab-
house a tiny tread-wheel, such as he had seen
the men on the streets use for cutting fire-
wood, only much, very much smaller, for
theirs was turned by a horse, and this was
moved by a tiny ground-squirrel.

"The little claws fastened firmly to the
soft wood, and the slats moved round and
round while Pedro worked on, cutting little
bands of leather from the piece he had begged
of the cobbler, and thinking out the remain-
ing pieces of machinery.

"The big round moon was high in a clear
sky, and the man's face in it was looking
straight at Pedro, as though telling him not
to be afraid, for he was watching, when Chirk
was again disturbed from his slumbers, and
asked to turn the wheel.

"I hardly think Chirk would have been
so accommodating if it had not gratified his
own irritation to scratch the slats, and
amused him to see the wheels go.

"There Chirk, you are all right now; see
the saw fly. O Chirk! O Chirk!"

"It was more than the suffering little
form could bear quietly, and again the soft
black eyes rained tears that bathed Chirk's
soft fur, but they were tears of joy this
time, for now there would be no more
hungry times.

"The sun had but peeped above the hills,
casting a beautiful shadow on the sombre
sides of 'Old Baldy' when Pedro took the
coat from under his head, and put it on his
shivering little form, and felt in the pockets
for the remaining crust.

"There was but one piece, a dry little
morsel, but it looked big to the hungry eyes
of Pedro, and he fastened his white teeth
into the firm sides with a will, when he
thought it was not his but belonged to
Chirk, for if Chirk was to work he certainly
must be fed. Sitting close, where he could
watch the tiny crumbs as Chirk lifted them
with his paws, Pedro waited until the last
had disappeared, and then, lifting the box
with its new improvements, he trudged
away.

"It was the hour of noon, in a neighbor-
ing town, when a crowd completely sur-
rounded Chirk and Pedro. Yet, an anxious
eye might get an occasional peep at the
rimble little Chirk who patiently moved the
slats, the slats moving wheels, and the wheels
moving a tiny saw that cut as nice toys for
children, with Pedro's help, as you might
wish to see. Of course, they were eagerly
sought after by the amused people, for,
like us, they had never supposed a squirrel
could earn bread."—Golden Rule.

DECLINE OF MANNERS.

No one who is brought into contact with
the young people of the present day, will
deny that the manners of the rising gener-
ation do not receive that degree of attention
from the rank and file, at least, of their
instructors, which the importance of the
subject demands. The stiff formality which
marked the intercourse of a period which
men who are still middle aged can recall,
has happily vanished, and no sensible person
would wish to see, even if it were possible, a
revival of the manners which then prevailed.
At the same time, while fully alive to the
gain to society occasioned by the disappear-
ance of the mock deference and stilted and
insincere compliments which were once so
much in vogue, one cannot help feeling that
much that was really valuable has also been
surrendered, and that possibly too high a
price has, after all, been paid for the social
freedom and unbridled liberty of speech
which now are continually doing violence to
old fashioned notions of courtesy. The
habit of allowing children to mix on terms
of practical equality with their elders, and
of permitting them to take a full share in the
conversation of the drawing room, appears
to be an increasing tendency, and is one
which cannot be on all grounds too severely
reprehended. Nothing takes the bloom
of a child's thoughts more quickly than
the desire to shine, and the

awakening of that hunger for splen-
dour which is often fatal even to the chil-
dren of a larger growth. It is a grave in-
justice to the children themselves to thrust
them forward into an atmosphere in which
they are naturally at a disadvantage, and in
which they can only feel at home when they
have been robbed of that frank and modest
unconsciousness of look and speech which
ought to be their safeguard, as it undoubt-
edly is their charm. Even the warmest ad-
mirer of American institutions and customs
will, if his opinions are based on personal
knowledge, draw the line when he comes to
deal with the manners of the children in
transatlantic homes. There the system of
forcing human sensitive plants in the hot
atmosphere of the drawing-room can be
studied to advantage, and no one who looks
dispassionately at the results will feel any
difficulty as to the nature of the verdict
which truth compels him to pronounce.—
London Standard.

MORE WHOLLY THINE.

More wholly Thine, my Lord,
My soul would be;
O lead me through Thy Word,
Closer to Thee.

Do Thou but show the way,
My soul shall trust
On thee its only stay—
Press on I must.

Only my heart I bring—
Naught else have I—
To Thee, my Lord and King,
Whom once didst die.

More Thine, no more to stray,
More Thine, each year, each day,
More Thine I ever pray,
More wholly Thine.

—Rep. Ernest C. Wesley.

AUNT DOROTHY'S LONELY PASS.

"I've come to a pass," said Aunt Dorothy,
our nearest neighbor, to my mother, as she
came into our kitchen and took from her
gathered apron the squashes she had
brought.

"I hope that it is not a very dark one,"
replied my mother, who was busy with her
plans for the dinner. She was accustomed
to hear of Aunt Dorothy's experience, and
knew just how to answer her, it always
seemed to me.

"It seems as dark as night," replied the
visitor, shaking her head as she spoke.

"Oh, I'm sure you'll begin soon to see
the light overhead," said mother, soothingly.
"You know your passes always seem
dark when you first enter them."

"Yes, yes, I know," the thin voice whis-
pered; "but I'm all alone in this—all alone!"

"I saw Robert going by yesterday and he
looked, I thought, wonderfully improved;
Aunt Dorothy, I think you've much for
which to be thankful," said my mother in
her most cheerful tones. But I noticed
that her words had no visible effect upon
the woman. She groaned, and swayed back
and forth, while my mother went on giving
the cook directions for the preparations for
dinner, thinking there was nothing very se-
rious in the character of her visitor's trouble.

Aunt Dorothy soon rose to go, and my
mother, having finished her duties in the
kitchen, said:

"Come with me up to my room, auntie;
we will have a little talk where it is cool."

Aunt Dorothy followed, and the two en-
tered the sweet, cool room shaded by trees
in which the birds were singing with all
their might. Mother's room we thought the
most restful and delightful one in all the
house; we all went there to tell our troubles,
and came out from it with the touch of peace
resting upon us. I felt something of impa-
tience,—or was it envy?—with regard to
mother's going into it on this particular
morning; for I had my own little trouble
that seemed a mountain upon my young
consciousness, and I wanted the help that
nobody but my mother could give. "I
have come to a dark pass myself, and I need
to be lighted through it; a woman of Aunt
Dorothy's experience ought to have learned
to go by herself through dark passes." I
said to myself, as I walked up and down
past my mother's door, hoping every minute
to see it open.

But it was a long time before the old lady
came out, and when she did her head was
bowed, and there was no sign upon her face
that she had been comforted. I went into
my mother's room, and took a seat beside
her as she sat sewing. There was an ex-
pression of seriousness upon her face that
seemed a kind of shadow on its usual placid-
ity, and I began to feel that Aunt Dorothy's
case might have been more important than
I had supposed. I broke the silence by
saying, "Aunt Dorothy always has a world
of trouble, it seems to me, mother!"

"She has had a great deal, my child, and
she has been a very brave woman through it
all, through the heavy trials I mean. She
cared for her husband through a long and
trying illness, saw him die, and rose from
her grief resigned at last, and ready to go on
working for the two boys who were left.
One of these boys, as you know, was
drowned. It was a terrible blow, but she
felt the presence of her Father in it and
traced him like a child. The boy remain-
ing, began to be a trouble to her, getting
into bad company and at last drinking to ex-
cess, and was brought home to her one night,
thoroughly intoxicated with liquor. She

watched and prayed and waited, and now he
is a sober young man. The new trouble is a
light one compared to the others; it is the
news that her son is going to bring home a
wife, and she fears that he will not care for
her as he has done. But let me tell you the
secret of her trouble. She is, as she says,
going through a dark pass alone. She can-
not see the hand of the Heavenly Father in
the new trial, as she has in the old ones. She
is not unlike many others, who think that
the wise and tender God knows and sympa-
thizes with all sorrows and affairs except those
that relate to the common, every day con-
cerns. The little troubles that wear con-
stantly, they try to bear alone, and thus
they become the very hardest in life's ex-
perience."

"I dropped my eyes; I had come with my
little burden hoping that my mother would
roll it away for me, and had not thought
that there was a ready ear waiting my con-
fidence; that God's ear was open to my story
of trouble; that he held for me that wisdom,
love, and direction that was just what I
needed. My mother went on:

"He leads us through no darker way
Than he went through before."

If we only could feel that having God's
confidence, we have the sympathy of one
who has tasted our cup of sorrow in all its
bitterness, we should be able to gain that
constant restfulness that the abiding Chris-
tian has."

I glanced at the face that had grown so
dear to me, so unlike all other faces, and I
thought that the secret was at last revealed
to me—the secret of the sweet serenity that
always sat there. I wondered if others had
learned it—those who spoke of the attraction
in my mother's expression. Had they been
able to learn whence it came? I went out
of the room without saying a word of what
had troubled me. I did not, however, take
my difficulty to a higher love and wisdom.
I said to myself, "I will try and see if I can-
not learn how to gain this trust." I was
really too proud to give my confidence to
this higher wisdom at once. I wanted to as-
sure myself that I should be wise in doing
so before I committed myself. There was a
lingering hope, I must own, that I could
bear it without this help, and if I could, why
that would certainly be greatly in my favor.
Of course I was not conscious of each suc-
cessive step of reasoning, yet I know now
what kept me from laying my hand in that
of the mighty Father—it was my pride.

The new wife came, and Aunt Dorothy,
as everybody called her, found her pass
lonely indeed; for the young creature who
had come to take charge of the old home
where she had herself reigned so many years,
had no understanding of the old ways, and
no purpose to please her husband's mother.
Aunt Dorothy came often to the cool room
where restful, helpful words awaited her;
and once I noticed when she came out, that
there was a light in her eyes that I had never
seen there before.

I wanted to ask my mother about it, but
something held me from doing so. Aunt
Dorothy did not come for many weeks again,
but the neighbors told of the change in the
home, and how the new wife was growing to
like her husband's mother, and that the old
lady was getting to be fond of her. And
mother smiled, and looked as if she would
have said, "I told you so!" Mother's I told
you so was never like that of most people, it
never had anything of pride or triumph in
it. She did tell me alone by the open
window, with the soft breeze cooling my
face, and the bird's voices seeming to echo
her own joyful tones, that Aunt Dorothy
had learned to place her hand in that of her
God, and had found him a help in the
smallest affairs of life; and becoming tender
and trustful, she had shed the new light of
joy throughout the home.

One evening in the late autumn, my
mother was sent for, for Aunt Dorothy,
they said, was dying. She told me to put
on my wrappings, as she wished me to go
with her. I shrank from the thought, but
obeyed, and was soon walking by her side
in the cool evening air. I thought of the
lines I had been reading during the day in
my favorite poem, of one who had gone

"Through the straight and dreadful pass of death."

I felt I could not witness such a scene.
We entered. Aunt Dorothy's face seemed
to shine with a light I had never seen before.
She whispered to my mother, "You were
right. I found him in the little dark pas-
sage. I am finding him in the last one of
all—the one people call great, and there is
no darkness at all." Then she ended,

"He leads us through no darker way
Than he went through before."

That was all, and she was gone, and it
was through her experience through the
short, dark pass, and through the last one
that gave me life's most valuable lesson.—
The Well-Spring.

BIBLE KNOWLEDGE A SAFEGUARD OF FAITH.

The Christian life, the Christian charac-
ter, made up as it is of various and excellent
graces, has faith as its basis and foundation.
Christian faith is the habit of the soul re-
posing upon Christ, communing with him,
and receiving from him light, and joy, and
strength, day by day. We use the word
faith, then, to express the state or condition
of the individual believer. In speaking of
safeguards of faith, we assume, of course,
that faith needs safeguards. This condition
of grace we term faith may be assailed; there
are hostile influences which play upon faith;
it may be injured and weakened. Christian
faith is a tender, yet sturdy, plant, tender in
its infancy and early growth, yet capable of
nurture to a robust and vigorous life.

In this nurture and care of faith we must
avoid the extremes of a reckless self confi-
dence on the one hand, and a coddling senti-
mentalism, on the other. One says, "I do
not want my young people to know that there
is such a man as Robert Ingerson!" another
says, "O, yes! I advise mine to go and hear,
and judge for themselves." The one builds
convents, the other soon discards churches.
Now, Bible knowledge is the great safeguard
of faith. Jesus vanquished the tempter
when he said, "It is written." With this,
in the language of Paul, "The man of God
may be perfect, thoroughly furnished unto
every good work."

But this Bible knowledge is not merely
knowledge of the Bible. There are the books
of the Bible, their number and variety, the
names of the writers, the geography and
topography of the countries mentioned, the
persons spoken of, and facts and histories,
the doctrines and lessons taught, all this is
Bible knowledge to be sure. But there is a
another and spiritual knowledge over and
above this; or rather under and deeper than
this. There is a secret communication of
grace through the Word, which only enlight-
ened and gracious souls receive and realize.

David says, "The secret of the Lord is
with them that fear him, and he will show
them his salvation." There are thoughts and
ideas communicated, as well as emotions and
feelings awakened in the devout reading of
the Word. This hidden knowledge comes,
not so much in defined thoughts, perhaps,
as in intuitions and inspirations.

There come views of God and Christ, and
divine things, which, though they are un-
formed and undefined as any expression of
them in words, yet are real, and blessed,
and inspiring. Jesus promised his disciples,
and us through them, that "the Comforter,"
should come, and that he should guide them
into all truth, and take of the things of
Christ and show it unto them. He did, and
he does this in the opening up of the spiri-
tual vision, in the awakening of divine emo-
tion, in the communication, of grace. That
is true Bible knowledge which is the safe-
guard of faith; and it is a safeguard because
it anchors the heart to Christ.

We have emphasized this heart knowledge
as the safeguard of faith, because it is the
heart which first proves recreant to the truth.
If one wander from the truth, or relapse from
the faith, it is because the heart has become
cold to Christ. If that inner, intuitive vi-
sion of Christ be maintained, if that divine
communication of grace be kept up, there
will be "no falling away." Making of chief
importance, this which we have termed heart
knowledge, let us not overlook the value of
general Bible knowledge. "I can trust the
head if the heart be right," it is sometimes
said. But the heart is deceitful and deceiv-
ing; its condition may be mistaken. A right
head usually goes with a right heart. To say
the least, an intelligent, well furnished mind
contributes toward a gracious and renewed
heart. As a safeguard of faith, then, be a
diligent student of the Bible.—Mid-Conti-
nental.

PARADOXICAL.

Fishes are weighed in their scales,
And an elephant packs his own trunk;
But rats never tell their own tales.
And one seldom gets drunk in a chunk.
Dogs seldom wear their own pants,
Which fact lays them open to scorn;
No nephew or niece fancies ants,
And a cow never blows her own horn.
A cat cannot parse its own claws,
No porcupine nips its own quill.
Though orphan bears still have their paws,
A bird will not pay its own bill.
Sick ducks never go to a quack;
A horse cannot plow its own mane;
A ship is not hurt by a tack;
And a window ne'er suffers from pane."

TRUTH TRIUMPHANT.

Just outside of the city of Geneva, in
Switzerland, there are two rivers which
come together at an acute angle; the one to
the left is muddy and turbid, while that to
the right is as clear as crystal—you can look
way down through its liquid depths, clearly
distinguishing that which lies at the bottom
of the river. Standing there upon that
narrow neck of land, as far as the eye can
reach, these two rivers move along side by
side, as though divided by an invisible par-
tition of glass. But if you go down the
river a mile or two you discover that the
clear limpid water is beginning to be defiled
by the waters of the muddy turbid stream.
If you go down the river a short distance
farther you find that the clear, crystal water
is lost in the mingled presence of the muddy,
turbid stream. You go down the river a
few miles farther, and you find that the
mud, and filth, and dirt are beginning to
settle down to their earth—the river is
filtering as it flows. If you go down to
where it pours its great flood into the
ocean, and as its flood rolls at your feet, you
will find the entire stream as clear as crystal.
So it is with the stream of truth, flowing
from beneath the throne of God, to be
mixed and mingled in the early centuries
with doubt and unbelief, and error and sin,
until multitudes of men all along the ages
inquire: "Where is truth?" and "What is
truth?" But as you come down the cen-
turies you discover that error and unbelief
and skepticism are settling down to their
native earth, and the stream of truth is
growing clearer and purer, and when at last
the generations of men shall stand where
this great river pours its vast flood into the
ocean of eternity, it shall be clear as crystal
as when it flowed from beneath the throne
of God.—Rev. Sylvanus Stall.

WORRY.

Is there not a lingering b
of conscientious people, a
sional duty to worry? If I
of confession, most of us w
to own that, under certain
feel anxiety to be incumbe
sign that we are not hard
pathetic, if the woes of otl
awake o' nights; moreover
sensitivity, if we are glo
misfortune to ourselves.
A little girl whose aunt
was herself too young to e
ity, said, in after years, th
mortified at seeing others
no desire to shed a tear.
"Finally," she confes
ashamed at being so ha
got an onion, and rubbe
Then I cried with the r
happy."
"Why don't you go t
school-girl of an exotai
midnight.
"Oh, I can't," was the
worried for fear my moth

The Sabbath School.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

INTERNATIONAL LESSONS, 1888.

- FOURTH QUARTER. Oct. 6. The Commission of Joshua. Josh. 1: 1-9. Oct. 13. Crossing the Jordan. Josh. 3: 5-17. Oct. 20. Stones of Memorial. Josh. 4: 10-24. Oct. 27. The Fall of Jericho. Josh. 5: 20-29. Nov. 3. Defeat at Ai. Josh. 7: 1-15. Nov. 10. Caleb's Inheritance. Josh. 14: 6-15. Nov. 17. Helping One Another. Job. 31: 43-45; 22: 1-9. Nov. 24. The Covenant Renewed. Josh. 24: 19-28. Dec. 1. Israel Under Judges. Judges 9: 11-23. Dec. 8. Gideon's Army. Judges 7: 1-8. Dec. 15. Death of Samson. Judges 16: 21-31. Dec. 22. Ruth's Choice. Ruth 1: 16-22. Dec. 29. Review Service.

LESSON V.—DEFEAT AT AI.

BY REV. T. B. WILLIAMS, D. D. For Sabbath-day, November 8, 1888.

SCRIPTURE LESSON.—Joshua 7: 1-12.

1. But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Cami, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing, and he was angry with all the children of Israel. 2. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the evening, because he and all the people of Israel were made void, and because they had done evil in Israel. 3. And Joshua said unto all the people, 'Behold, because ye have done evil in Israel, therefore hath the Lord brought this evil upon you. He hath taken away the silver and the gold, and the best of the things, and he hath put it in the tent of Achan, as I have said unto you. Now therefore, ye shall be divided into three parts, and ye shall draw lots there this day; for the Lord hath said, 'The accursed thing is in one of these three parts.' 4. And the lot fell upon the tribe of Judah; and the lot of the tribe of Judah fell upon the family of the Camiteans; and the lot of the Camiteans fell upon Achan, the son of Cami, the son of Zabdi, the son of Zerah. 5. And Joshua called Achan, and said unto him, 'Behold, thou hast done evil: now therefore confess what thou hast done.' And Achan said unto Joshua, 'I have done evil: for I saw when the children of Israel hid themselves in the tent, and I took of the silver and gold, and the best of the things, and hid them in the tent of mine house, as thou saidst. And now therefore, I beseech thee, let my punishment be as heavy as the weight of my sin.' 6. And Joshua said unto all the people, 'The Lord hath said, 'The accursed thing is in one of these three parts.' And ye shall draw lots this day; for the Lord hath said, 'The accursed thing is in one of these three parts.' 7. And the lot fell upon the tribe of Judah; and the lot of the tribe of Judah fell upon the family of the Camiteans; and the lot of the Camiteans fell upon Achan, the son of Cami, the son of Zabdi, the son of Zerah. 8. And Joshua called Achan, and said unto him, 'Behold, thou hast done evil: now therefore confess what thou hast done.' And Achan said unto Joshua, 'I have done evil: for I saw when the children of Israel hid themselves in the tent, and I took of the silver and gold, and the best of the things, and hid them in the tent of mine house, as thou saidst. And now therefore, I beseech thee, let my punishment be as heavy as the weight of my sin.' 9. And Joshua said unto all the people, 'The Lord hath said, 'The accursed thing is in one of these three parts.' And ye shall draw lots this day; for the Lord hath said, 'The accursed thing is in one of these three parts.' 10. And the lot fell upon the tribe of Judah; and the lot of the tribe of Judah fell upon the family of the Camiteans; and the lot of the Camiteans fell upon Achan, the son of Cami, the son of Zabdi, the son of Zerah. 11. And Joshua called Achan, and said unto him, 'Behold, thou hast done evil: now therefore confess what thou hast done.' And Achan said unto Joshua, 'I have done evil: for I saw when the children of Israel hid themselves in the tent, and I took of the silver and gold, and the best of the things, and hid them in the tent of mine house, as thou saidst. And now therefore, I beseech thee, let my punishment be as heavy as the weight of my sin.' 12. And Joshua said unto all the people, 'The Lord hath said, 'The accursed thing is in one of these three parts.' And ye shall draw lots this day; for the Lord hath said, 'The accursed thing is in one of these three parts.'

GOLDEN TEXT.—Incline my heart unto Thy testimonies, and not to covetousness. Ps. 119: 36.

INTRODUCTION.

The children of Israel were now entering upon a new era in their wonderful history to which all the former centuries of their life were preparatory. In the previous lesson we have contemplated the destruction of Jericho. It was ordered that nothing should be saved that might be useful for personal interest. But the fact was subsequently disclosed that one man had violated this order and thus had brought the divine displeasure upon the whole army of Israelites.

OUTLINE.

- 1. Israel's trespass in "the accursed thing." v. 1. 2. Israel's plan and self-trust. v. 2, 3. 3. Israel's repulse and humiliation. v. 4, 5. 4. Joshua's grief and discouragement. v. 6-9. 5. God's announcement of cause of defeat. v. 10-12.

TIME.—B. C. 1451. In the spring, soon after the time of the last lesson.

PLACE.—Ai, an ancient city about twenty miles west of Jericho, near Bethel. Its population was about 12,000; its situation was in the highlands, about 3,000 feet above the plain of Jericho.

EXPLANATORY NOTES.

V. 1. But the children of Israel committed a trespass. The trespass is attributed to the whole people when the facts show that the crime belonged to only one man. At first this seems unjust, but it must be remembered that this man was of the nation, identified with the nation so closely that his sin was the sin of the whole people, and they must suffer for it. It is not implied that any others had participated with Achan in his act of concealing the silver and gold; probably it was not known outside of his own family, and yet his sin was the ground of retribution visited upon all. In that accursed thing. This expression "devoted thing." The gold and silver had been placed under an irrevocable vow and could not be appropriated for any other purpose without direct violation. This brings out the responsibility of the body of men for the sin of any one of their number even though they may not at first know of his sin as committed. How much more guilty must that man be who voluntarily indorses the sin of a body of men by identifying himself with them and thus sustaining them openly in their wrong doing.

V. 2. And Joshua sent men from Jericho to Ai, saying, Go up and view the country. This was an act of view precaution preparatory for making an attack upon the city. This city lay on the great highway which leads into the heart of the country, and must needs be subdued next in order, if they are to take full possession of the country.

V. 3. Let about two or three thousand men go up. The spies returned and reported that the city could be easily taken, and with a view to economy recommended that only a portion of the army be sent for that purpose. This report and advice betrayed great self-confidence on their part. The confidence might have arisen largely from their misconception of the power which had broken down the walls of Jericho, and had enabled them to subdue and destroy that city. It seemed to them that Ai would be much more easily overcome.

V. 4. Joshua accepted of their advice and probably considered the small army entirely sufficient for the purpose.

V. 5. And the men of Ai smote of them about thirty,

and six men; for they chased them from before the gate. The flight of Joshua's soldiers was down a precipitous way toward Jericho. The narrative indicates that it was while the soldiers were fleeing down this way that some of their number were overtaken and killed. Wherefore the hearts of the people melted. This indicates that the courage of the army was completely broken down so that they were utterly unable to make any resistance. It is probable that they had approached the city trusting in their own strength and God had left them to their own strength, that they might see their perfect weakness without his immediate presence and favor.

V. 6. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord. It would seem from this that Joshua was deeply humiliated as well as disappointed in this sudden reverse. He seemed to understand at once that there was something wrong, and that God knew what it was; that it was on this account that he had suffered Joshua's army to be thus driven back, and put to shame. The first thought that came to him and to the elders of Israel was to prostrate themselves before the ark of the Lord and there seek an explanation for this great calamity.

V. 7. The language of Joshua in these words is expressive of very deep discouragement and almost of despair. He cannot reconcile this event with the promises and with the recent displays of God's favor. He is for the hour almost overwhelmed with doubt and confusion. Would to God we had been content and dwell on the other side of Jordan. This calamity awakens in their hearts the wish that they had never crossed the Jordan; they are evidently panic stricken.

V. 8. O Lord what shall I say, when Israel turneth their backs before their enemies? He begins to think of the impossibility of advancing again against the enemies. It seems to him that the promises of God have come to an end and that the courage of Israel is completely broken down.

V. 9. For the Canaanites and all the inhabitants of the land shall hear of it. Such victory on the part of their enemies will be heralded throughout the country, and of course will greatly strengthen the courage and animosity of their hosts. And shall environ us around, and cut off our name from the earth. The position of the Israelites in the plain of Jericho between the highlands and the impassable river, could easily be surrounded if the enemies were determined to do so; and besides there was no apparent escape for the Israelites; they could not expect a passage to be opened for their retreat across the river. And what wilt thou do unto thy great name? Joshua was greatly concerned for the honor of God's name, in contrast with the gods of these Canaanites. God's name had already come before the Canaanites as being invested with great power; now it would be disgraced in their eyes, and their gods would be exalted in comparison with Israel's God.

V. 10. And the Lord said unto Joshua, Get thee up. Joshua's prayer and deep inquiry had been heard of the Lord. His humiliation, and deep solicitude for the honor of God was evident. In response to all this God commanded him to get up, as much as to say, take courage.

V. 11. Israel hath sinned, and they have also transgressed my covenant which I commanded them. The Lord begins here to explain to Joshua the reason for this sad defeat. It was all unknown to Joshua, else he might have understood it himself. For they have even taken of the accursed thing. This begins to specify more particularly what was the nature of the sin. They had attempted to steal from the Lord what had been devoted to him and have put it even among their own stuff. He reveals the fact to Joshua that they have not only stolen and dissembled, but that they have appropriated and hidden among their own private goods what belongs exclusively to God.

V. 12. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed. This completes the explanation of the great calamity. The fault lies wholly with the people, they have violated their covenant with God and hence are filled with conscious weakness and fear. Neither will I be with you any more, except ye destroy the accursed from among you. Here is a very solemn announcement, a clear and positive statement of the only condition on which God will be with, and sustain his people, Israel. The guilty party must be sought out and utterly destroyed, the responsibility of the Israelites must be purged from a share and participation in the plunder, and in the crime of that wicked and selfish Achan. This lesson brings before us the great and eternal fact that God makes no compromise with those who violate the sacred covenant which he has made. It also reminds us of what has been true in God's dealing with men through all generations; those who have lived up to the requirements of God, he has given strength for every victory, and those who have compromised with God's covenant and his righteous requirements, he has left to be defeated in shame and confusion.

For a child of God, there is no safety in striking hands with evil doers, or compromising with iniquity in any measure. This is emphatically a timely lesson.

MARRIED.

At Alfred Centre, N. Y., Oct. 20, 1888, by Rev. J. ALLEN, Mr. ALVIN E. HALL and Miss SUSAN A. CANFIELD, both of Ward.

In Alfred Centre, N. Y., Oct. 17, 1888, by Rev. A. W. COON, of Uniondale, Pa., Mr. ORPREUS S. MILLS, B. D., and Miss JOSIE LOUISE COON, daughter of the officiating clergyman, both of Alfred Centre.

In Alfred, N. Y., Oct. 15, 1888, by Rev. W. C. TITSWORTH, WM. M. SAUNDERS of Alfred Centre, and Mrs. MARY J. AUSTIN, of Alfred.

In West Union, Steuben Co., N. Y., Oct. 17, 1888, by Rev. W. C. TITSWORTH, MYRON KENTON, of Alfred Centre, and LOUISE SPRIGER SHERMAN, of West Union.

In Petersburg, N. Y., Oct. 17, 1888, by Rev. B. F. ROGERS, Mr. FRANK E. REYNOLDS and Miss LUCY M. TAYLOR, both of Petersburg.

At the Seventh-day Baptist church, Adams Centre, N. Y., Oct. 17, 1888, by Rev. A. B. PRENTICE, ALFRED T. STILLMAN, of Scott and LUCY A. PRENTICE, of Adams Centre; also at the same time and place and by the same, DAVID S. GURLEY and SUSAN A. WILLIAMS, both of Adams Centre.

At the residence of the bride's parents, in Ellipsisburg, N. Y., Oct. 11, 1888, by Rev. A. B. PRENTICE, O. D. GREENE, JR., of Adams Centre and ARDELIA V. HOLLEY, of Ellipsisburg.

At the Seventh-day Baptist parsonage, in Walworth, Wis., by the pastor, Eld. S. H. BABCOCK, Sept. 12, 1888, Mr. CHARLES WITT and Miss ANNA LEMBEKE, both of Harvard, Ill.

At the same place, and by the same, Oct. 14, 1888, Mr. LYMAN TINNEY and Miss MAMIE HANCOCK, both of Bigfoot, Ill.

DIED.

In Watson, N. Y., Oct. 8, 1888, of consumption, BRADDOCK I. PECKHAM, aged 35 years, 5 months and 5 days. August 18, 1875, he married Ada Clark, who, with two daughters, Addie and Alice, survive him. He had some twelve years ago believed on the Lord Jesus as his personal Saviour, and was baptized by Eld. J. L. Huffman. But in the last remaining months of his life he more fully gave himself into the care of the Lord, and died in the triumph of faith. Bro. Peckham was known to be honest, industrious and faithful. His funeral was largely attended by friends and neighbors on the 11th inst., at the Seventh-day Baptist church, the pastor preaching from Psa. 17: 4, "One thing have I desired of the Lord, that will I seek after," being assisted by the Rev. F. G. Severance. T. R. N.

In Shiloh, N. J., Oct. 13, 1888, Mrs. SARAH E. HUMMEL, in the 84th year of her age. She was buried in the cemetery at Marlboro, on the afternoon of the 15th. Services in the Marlboro church, conducted by the writer. Text: Luke 12: 40. She leaves nine children, the youngest of whom is over forty years of age. All were present at the funeral except the eldest son, Des. J. G. Hummel, who lives in Topeka, Kan., and a daughter in Atlantic City, N. J. It was an interesting and solemn sight to witness the four sons present, carrying their aged mother, and depositing her in the silent tomb. She often expressed a desire to depart and with Jesus, and nearly her last words were, "I trust that Jesus will soon take me home." J. C. B.

At 2,118 Columbia Ave., Philadelphia, Pa., Sept. 18, 1888 JENNIE JOHNSON, wife of George P. Darrow. She was buried near her old home in Athens, Pa., the home which scarcely two years before she had left a happy bride. Most of her married life was spent at Wellsville, N. Y., the family having but recently removed to Philadelphia. She left a little daughter ten days old, a mother whose stay she was, the grief-stricken husband, and a large circle of friends to mourn her loss. She was a woman of rare refinement and personal beauty, and possessed a mind of unusual brilliancy and culture. Her noble, generous nature, her dignified bearing and gentle manner irresistibly won the warm love and high esteem of friends and acquaintances, and she will be long and deeply mourned by all who knew her. She did not fear death, but grieved to leave her happy home and her loved ones. And the gloom which her departure has left over them can only be lifted by the loving favor and grace of God.

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RESOLUTIONS.

The following resolutions were adopted by the Farina Sabbath-school at a recent session, and requested for publication in the SABBATH RECORDER:

WHEREAS, The all-wise and loving Heavenly Father has in the exercise of his divine will called from us POLLY CLARE, a young and much beloved member of our Sabbath-school; therefore,

Resolved, That while mourning our loss of this tender plant from the Lord's vineyard, we are comforted with the assurance that Jesus beckons little children to that "house of many mansions," for their immortal good and as a lesson to those left behind.

Resolved, That we extend our sympathy to her grief-stricken parents, brothers and sisters, and those of her tender age who are bereft of her sweet companionship in this life.

MARY F. ZINN, } Com. CARRIE R. DAVIS, }

WHEREAS, Our Heavenly Father in his infinite wisdom has taken from our midst, our friend and classmate, FAY DAVIS; therefore,

Resolved, That in the death of Fay, this school has lost a loved and earnest member.

Resolved, That his memory will ever be cherished by the circle of young people among whom his cheerful ways made him always welcome.

Resolved, That this school extends its heartfelt sympathy to his now bereaved family and friends.

SARAH A. CARLISLE, } Com. AMELIA WHITFIELD, } MAMIE CARLISLE, } CLARE CHEN, } GEORGE CROSBY, } EDDIE CROSBY, }

Are Your Pullets Laying?

This question is often asked at this season by persons keeping hens; and the answer is too often, "No! and suppose they won't lay until eggs get cheap next spring, just my luck." If ought not to be your luck. Pullets hatched in April last should have commenced laying a month ago; May and June hatches should be laying this month. It is not too late now to force early pullets to laying in a few weeks. The late ones, as late as July and August, can be brought forward so as to pay well, while eggs bring good prices. Strictly fresh pullets' eggs will probably retail as high as fifty or sixty cents per dozen, in Boston and New York markets, before March 1st, 1889. Mr. L. J. Wilson, of Northboro, Mass., says: "In past years I have noticed when my pullets laid at all, they would lay a litter and then either want to set or mope around for weeks doing no laying. Last fall and winter there was no interruption of their laying. The results were the best I ever saw in an experience of eighteen years. My thirty pullets were all just six months old when they commenced laying. I never saw such return of eggs. In just eight weeks after they commenced to lay, the thirty pullets laid 1,437 eggs, which I ascribed to the use of Sheridan's Condition Powder, to make hens lay." The new and enlarged edition of the Farmer's Poultry Guide contains much information upon the above subject. I. S. Johnson & Co., 22 Custom House Street, Boston, Mass., (the only manufacturers of Sheridan's Powder, to make hens lay) will send a Guide postpaid, to any address for 25 cents in stamps; or two 25 cent packs of Sheridan's Powder and the book for 60 cents, five packs, \$1. A large 24 pound can of the Powder for \$1.20, postpaid, and the Guide free; six cans \$5, express prepaid; a testimonial circular free to any one. Send for it.

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SPECIAL NOTICES.

Rev. W. C. DALAND, at Leonardsville, N. Y., wishes to obtain a copy of the Recorder of Sept. 26, 1886. Any one having a copy of that date will confer a great favor upon Brother Daland by sending it to him.

H. P. BURDICK wishes his correspondents to address him at Alfred, Allegany Co., N. Y.

Bro. J. P. LANDOW requests his correspondents to address him as follows, until further notice: A. J. Pick, 4 Ullica Copernicu, Lemberg, Galzies, far. J. P. Landow.

Rev. A. LAWRENCE has removed from Charle-mont, Mass., to Berlin, N. Y. Persons desiring to correspond with him will please address him at the latter place.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Agt., Alfred Centre, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

The Hornellsville Seventh-day Baptist Church holds regular services in the Hall of the Royal Temples, over the Boston Store (Nast Brothers); entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10.30 o'clock A. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

The New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible Study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

Legal.

THE PEOPLE OF THE STATE OF NEW YORK, to all persons interested in the estate of George C. Sherman, assigned to Daniel A. Smitz for the benefit of creditors, send greeting: And each of you are hereby cited and required personally to be and appear at a term of the county court for the county of Allegany, to be held in the Chamber of the Allegany county Judge, in the village of Wellsville, N. Y., on the 9th day of November, 1888, at 10 o'clock A. M., there and then to show cause why a final settlement of the accounts of Daniel A. Smitz, assignee of the above named George C. Sherman, insolvent debtor, should not be had, and if no cause be shown, then to attend the final settlement of the assignee's accounts. In testimony whereof, I have hereunto caused the seal of the said county court to be hereunto affixed. Witness, Hon. Clarence A. Farnum, Allegany County Judge, this 21st day of September, 1888. W. E. SMITH, Clerk. DOLSON & ORCUTT, Assignee's Attorneys.

A NEW MAP OF THE CITY OF ST. ANDREWS BAY.

First edition just published, showing about four miles of coastline from Dyer's Point, taking in the old town site of St. Andrews, showing the location of every public business place, and private residences, docks, etc. Every lot in each block and the adjoining addition to the Company's lands, with a full description of the place. The size of the map is 30x50 inches. Limited number now for sale at \$1.00 each. ELIAS AYERS, PUBLISHER. St. Andrews BAY, Washington Co., Pa.

FOR SALE.

A 140 acres dairy farm for sale, situated 3/4 miles west of Alfred Centre, in the town of Alfred. For terms and further particulars address W. H. Church, Wellsville, Allegany Co., N. Y.

SABBATH COMMENTARY.

A scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate in any way, to the Sabbath doctrine. BY REV. JAMES BAILEY. This commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 210 pp; fine mu-lin binding. Price 60 cents. AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3. Alfred Centre, N. Y.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Winter Term begins Wednesday, Dec. 13, 1888. Rev. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

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