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CONTENTS.

| | |
|--|-----|
| For Good or Ill—Poetry; The Church and Revivals; "The King's Daughters"..... | 433 |
| MISSIONS.—Paragraphs; From E. H. Scowell; A Question; The Happy Death of a Mohammedan Girl in India..... | 434 |
| WOMAN'S WORK.—Paragraphs; Scriptural Significance of the Thank-offering; Ned's Day of Liberty..... | 435 |
| SABBATH-SCHOOL.—Lesson..... | 436 |
| Personal Obligations..... | 436 |
| Tract Society—Receipts; Perils of Promotion; Grace in Little Things; Not Lonely..... | 437 |
| HISTORICAL AND BIOGRAPHICAL.—Extinct Seventh-day Baptist Societies in South-eastern Pennsylvania..... | 438 |
| SABBATH REFORM.—A False Conception of Liberty; "National Reform" and the W. C. T. U..... | 439 |
| Gen. Gordon's Handkerchief; Life of Faith..... | 439 |
| EDITORIALS.—Paragraphs; Slightly Confused; Destructiveness of Sin..... | 440 |
| So Easily Pleas'd..... | 441 |
| YOUNG PEOPLE'S WORK.—The Child and the Tramp—Poetry; Paragraphs; How to Avoid Circles in Young People's Societies; The Tabula; Noddington Church; A Strong Hint..... | 442 |
| EDUCATION..... | 443 |
| TEMPERANCE..... | 443 |
| POPULAR SCIENCE..... | 443 |
| Are They the Lost Tribes of Israel?..... | 443 |
| COMMUNICATIONS.—Washington Letter; Albion Commencement; Commencement Week at Milton..... | 444 |
| Hammond, La..... | 445 |
| Apologies..... | 445 |
| MISCELLANY.—A Medical Hero; The Modern Dance..... | 446 |
| BOOKS AND MAGAZINES..... | 446 |
| SPECIAL NOTICES..... | 446 |
| BUSINESS DIRECTORY..... | 447 |
| CATALOGUE OF PUBLICATIONS..... | 447 |
| Something in Common; A Barbarous Pedagogue..... | 448 |
| CONDENSED NEWS..... | 448 |
| MARRIAGES AND DEATHS..... | 448 |

For the SABBATH RECORDER.

FOR GOOD OR ILL.

BY ANNIE L. HOLBERTON.

What worth is human life
That makes the world no better for its living,
How useless is the strife
That but its will obtains, no high attainment giving.

The motive of the heart
Demeans, or elevates what we endeavor,
In nature as in art,
The master hand that moves can make or mar forever.

The courage that can dare
To do the right, the tempter's voice unheeding,
Nor fears the good to bear.
Will nobly win the cross to which its course is leading.

The hope that builds its all
Upon the altar of earth's fickle treasure,
Neath sorrow's stroke must fall,
Which the stern hand of fate relentlessly may measure.

Thus life receives its hue,
As weak or noble aim our lot is shaping,
And all things, false or true,
Will meet this recompense beyond the final waking.

THE CHURCH AND REVIVALS.

SECOND PAPER.

In a former paper we spoke of the proper work of the church as an organization whose legitimate work is the bringing of souls to Christ, and their training in the service of the Lord. We anticipate, in this paper, the question, "If the church be living below her privilege and duty both as to her own spiritual state, and as to the demands of the world upon her, how shall she be awakened to her condition and set to work in her proper place and manner in the vineyard of the Lord? Is it not best to call in an evangelist at such a time, and for such a purpose?" Again we answer, "As a rule, no;" and for this answer we give two reasons:

1. The work of an evangelist, as a rule, does not accomplish for the church that which is most needed. The church needs to be instructed as to her true relations and duties to the world. She needs to be awakened in conscience with reference to those duties. She needs to be settled in systematic and continued habits of religious living and working; and, perhaps most of all, she needs to grow more and

more into the habit of regarding all honest, legitimate work in life as work for the Lord, and into the habit of doing such work with the spirit of true children of God. To put it in a word, the need of the church is a thoroughly devout, conscientious, intelligent religious habit.

Now, a limited observation of the methods, etc., of the average evangelist will be sufficient to show that his work does not, in the nature of the case it cannot, contribute to such an end. It appeals largely to the emotional element in men, and is necessarily hurried, and fragmentary. Men are asked to lay aside their business for a time and work for the Lord; thus they are practically taught that religion is one thing, while business is another thing, and that when a man engages in either one, he must necessarily leave the other out. Again the hurry and rush in which the evangelist's work is done inevitably produces a strain which is followed by a reaction, both of which—the high tension and the reaction—militate against, rather than foster and promote, the habitual temper in religious work which is so much needed.

2. But again, such methods beget wrong ideas and conceptions of the work of the church and of the proper way of doing it. Who that has observed the working of a season of evangelistic work in any church, has not, also, observed how quickly the church has fallen back into the old routine of formality and comparative indifference almost as soon as the evangelist had gone? It was not the fault of the people, nor yet of the evangelist that it was so, but it was the fault of the system. An hypodermic injection sometimes gives temporary relief from distressing pains, but can never give a permanent cure. A stimulant may rouse one to an unusual effort for a short time, but in the end it leaves the subject in an exhausted condition, unfit for any steady, honest work.

Again, a resort by the church to the work of an evangelist for a revival begets a feeling that that is the only way to have a revival, and so when the need of a revival begins to be felt, the inquiry is not "Lord what wilt thou have me to do?" but "where can we find an evangelist to get up a revival for us?" In this way the regular appointments of the church are made of none effect, and they come to be despised because they are of so little account. It is a sad state of things when a large church, well organized and officered, and presided over by a good pastor, sits down to mourn her coldness and, folding her hands, cries out for an evangelist!

But, it is said, the average pastor is not a revivalist, and many a good pastor would be at a loss to know what to do with a revival should one, by some strange cause, be thrown upon him. Speaking of revivals in the popular sense, this may be true, and yet not be much to be regretted. But every pastor, if he is at all worthy of his place, is competent to instruct his people, to feed them with the Word of God, and to lead them, if they will but follow, into ways of effectual Christian living and Christian working;

and that is better than any revival which simply lifts men up to the top shelf of excitement or zeal while the revival effort lasts, and drops them into the depths of idleness as soon as the evangelist is gone, to lie there until the next one comes along. If the members of the church would stand around the pastor, with their sympathies, their prayers, their support, and their willingness to work under his leadership, as they expect to stand by the evangelist when he comes, there would be a condition of church life far more wholesome and vital than any which can possibly be engendered by the transient, high pressure work of any evangelist, followed, as it must inevitably be, by the low pressure reaction. If ever the world is to witness a repetition of the scenes of apostolic times, when souls shall be added to the church daily, of such as shall be saved, it will be when the church, under the leadership of its pastors and teachers, rises to proper conception of her responsibility and power, and goes about her work as a faithful servant of the Lord, through regular channels and by instrumentalities placed in her hands for such regular work.

What then? Has the work of the evangelist become obsolete? By no means. But the work of the evangelist, as conducted in the New Testament times, finds its counterpart far more nearly in the work of the modern missionary, who goes into new fields and destitute regions, or visits and strengthens the feeble flock, than in the work of the so-called revivalist, who goes about among churches fully equipped and officered for the work of the Lord. But we are speaking, in this paper, of the work of the church and not of the work of the evangelist.

May the Lord awaken his church to an appreciation of her exalted privileges and of her mighty responsibility.

"THE KING'S DAUGHTERS."

Three years ago, in New York City, ten ladies met in the parlor of Mrs. Battome, whose hearts were all aglow in the Master's cause. They desired to start an organization which would unite Christian workers, and bring about concentration in Christian labor. The result of that parlor meeting was, that to-day 50,000 women are wearing the badge of the order—a little Maltese cross, tied with royal purple. Small circles have been formed of ten and fifteen women; and even the children have taken up the work, and a society is formed called "Little Daughters of the King," and another branch called "King's Sons." These workers are stirring the world. Our oldest member put on the cross on her hundredth birthday. Millionaires in New York clasp the hand of the very humblest when they see the little cross marked "I. H. N." (In His Name). Circles are being formed even among persons living far apart. The work has spread to China, India, New Zealand, and all the European countries. Christians all over the world have been drawn closer together. Some circles take up hospital work, others sew for the poor, or educate some worthy child, preparing him for the work and battle of life. Another circle takes up the work of sending easy chairs, or clothing, or reading to the sick. Christmas gifts are sent to the isolated and needy, encouragement is given to the sorrowing and heavy-laden and, in short, no work is too small to find some responsive heart and hands ready to obey the call.—*Ex.*

MISSIONS.

BRO. T. L. GARDINER, who represented our Board at the South-Eastern Association, writes as follows: "I arranged the following programme for the Missionary Society's hour, and the parties chosen did their part well:

I. THE FIELDS.

1. The South-West, F. F. Johnson.
2. The North-West, Geo. W. Burdick.
3. Western Virginia, S. D. Davis.
4. China and its re-enforcement, Perie R. Burdick.
5. Holland, and Mission to Jews, O. S. Mills.

II. OUR DUTY AND HOW TO MEET IT, J. L. Huffman.

Speakers were confined to ten minutes. The first five were instructed to give word pictures of their fields, and the needs thereof. These points were laid forcibly upon the hearts of the people, so they could almost see the fields, feel their needs, and hear the cry for help. Then Bro. Huffman was asked to drive home the question of their duty. The "how to meet it" included the strong point of systematic giving, etc. He gave a strong talk, and one they will remember. I lost my memorandum, and write this programme from memory. There may be a slight variation when compared with the minutes as to the order of the items."

FROM E. H. SOCWELL.

In looking over the labors of the last quarter I find nothing of special importance to note, yet can report a healthy state of affairs among us, and see no reason why we may not make advancement in the future. During the first part of the quarter Eld. A. Corder, Campbellite, held a series of revival meetings in our church, and, by invitation, I assisted him what I could. I think the meetings resulted in good for our people, as well as for the other denomination. Soon after these meetings closed we received one addition to our church by baptism, and there is another who, I think, is a proper candidate for baptism.

Not long since I organized a young people's prayer-meeting, which is well attended, and is exerting a good influence. There is quite a number of young people in this society, nearly all of whom are members of our church, but many of them have become careless and ceased to be actively engaged in the Master's work. Our prayer is for these young men and women, that they may become earnest workers in the vineyard. If they would all take up the work in deep earnest they would be a power in this community. May God incline them back to duty. There is preaching in our church by the United Brethren pastor every two weeks, on Sunday evening, and for a long while I have preached the intervening Sunday evenings to a good congregation, most of whom seem to appreciate church privileges.

Early in the spring I began a course of free lectures in the church, on the evening after Sabbath, upon the subject of Egypt, Sinai, and Palestine, or "Rambles" through these countries. It has been my aim in this course, which is yet unfinished, as I took my audience from place to place, and rambled, in imagination, among the ruins of former times, to call up the Bible history and prophetic predictions respecting the places visited, and give to each place, mountain and stream, its Bible setting. I have now given seven of these lectures, and have had a good audience upon each occasion, with the very best attention. I think I have succeeded in interesting all who attend, and have made it beneficial to some, at least, and am well pleased with the undertaking. I shall continue the course a few

weeks longer, and close with a lecture respecting the Pharaoh of the Oppression.

I have not visited the church at Grand Junction during this quarter, but through correspondence I learn of their general prosperity, and of their maintaining regular Sabbath worship, Sabbath-school, etc. I am in receipt of their letter to our Association, in which they ask for admittance. My church has voted to send me as delegate to the Association, which will afford me much pleasure, especially since it convenes with my home church, where I was baptized and remained a member for eighteen years. Pray for the Master's cause in Garwin, that it may be advanced, and that the careless ones may have their interest renewed and intensified.

GARWIN, IOWA.

A QUESTION.

To the young people of our denomination I desire to ask a question. What are we doing for missions? It is not an uncommon occurrence to meet among us, those who have no interest in the subject and who are partially, if not wholly, ignorant of our foreign missions. This certainly ought not so to be.

At our last Conference, it was suggested that the young people of our denomination form an organization of some kind, that through it, we might become more useful in Christian work. It seems to me that now the way is opened and one branch of work is ready and waiting for us.

There is great need of re-enforcing our China mission. The Missionary Board is desirous of sending, not only a teacher, but a nurse. This is not only necessary for the work's sake, but for the sake of those who have already gone, that their cares and responsibilities may be lessened. The Woman's Board are aiding nobly but they cannot do it all. Here is the way opened for us to begin our work. I firmly believe it is our share of the work, yes, our duty, to take upon ourselves the responsibility of supporting the teacher who is to be sent. It is within our power.

In connection with our different churches, there are Y. P. S. C. E. societies with their missionary committee, Mission Bands, and many similar organizations, bearing different names, but whose aims and objects are comparatively the same. Why cannot all of the societies join hands and make an effort to do all in their power for this work during the coming year? If we should do this, we could easily raise the amount required to support the teacher. By so doing we should not only be an aid to the Boards, but we should become stronger as a young people.

It is a lamentable fact that the young people of our denomination are not, as a rule, sufficiently interested in Christian work. I believe one reason why so many of our number leave the Sabbath is because they have never given the subject much, if any, study; they observe it from the custom of parents and friends, rather than from a conscientious standpoint, consequently, when the world offers a fine position it is not a difficult matter to leave the Sabbath and accept the position. If in some way, I care not whether through an organization or in any other way, the young people could feel they had a work in missions, in Sabbath-reform, in denominational work in general, they would give these questions more study and thought and thus become more loyal. Let us as a young people, wake up to our share of the work and say to the Board: "We will support the teacher." Then do it.

THE HAPPY DEATH OF A MOHAMMEDAN GIRL IN INDIA.

BY REV. H. H. BADLEY.

Mrs. Nellie Peters, Bible-woman at Bahraich, has just sent me an interesting letter for publication in the *Kaukab i Hind* (*Star of India*). It begins, "Ek larki jis ka sin qarib 12 baras ke hoga qarib 4 baras se Mishan iskul men talim pati rahi—" But I forget that the bright-eyed girls who read the *Friend* can hardly understand this string of words; the only word that looks familiar is *sin*, and that in Urdee means *age*! So I translate:

"A little girl twelve years old, who has been reading four years in our mission school here, has just died. She was very quick and bright, the best scholar in school; she loved the Sabbath-school, and was especially fond of our Christian hymns and songs; she had memorized the two catechisms; and the Lord's Prayer and the Ten Commandments were 'her daily food.' If by any chance the Bible-reader was absent, this girl was accustomed to conduct the school, collecting the girls and having them sing as if she were a Christian. Besides, her conduct was so excellent and the pattern she set so good, that if I were to call her a Christian it would be only the truth. All the Christian graces were shown forth in her daily life, and all this was the result of the Sabbath-school.

"A month ago this little girl fell sick with fever. In all her sickness she continued very happy, and both morning and evening, as she had been taught, she prayed to God, and the hymn,

'Yisu Masih wero prana bachaiya,'

('The Lord Jesus Christ is my Saviour'), was constantly on her tongue. Every day she made inquiries about her school, and especially on Sunday evenings she would ask, 'What hymns were sung in Sunday-school to-day; what lesson was taught?'

"One Sabbath, as she heard from a distance the singing in her Sabbath-school, she besought her mother to allow her to go. 'Please let me go just once more and sing with the other girls!' but she was so weak that her mother could not let her go. Now, as she thinks of it, she sits and weeps. She said to me when I went to see her the other day, 'Teacher, my little girl sang and prayed all the time, even in her sickness she could not remain quiet, I cannot understand why she loved those hymns so much.'

"Thus singing and praying, the little Mohammedan girl passed away, and I am sure she is singing now with the angels. So it is, God's word through the agency of the Sabbath-school finds its way to the hearts of these little ones and they are led to Christ. God grant that all our Sabbath-school children may first be saved and then save others."

Dear Christian girls in America, will it not be pleasant by-and-by in the heavenly home above to meet this little happy singing girl from Bahraich! Oh, what a blessed thing it is to send missionaries and Bible-readers into these heathen and Mohammedan homes in India!

Now, I must tell you about a little Christian girl in our girls' boarding school in Bijnour, where Mr. and Mrs. Rockey are stationed. It is a very good school, and the girls are very bright, as you will see. In this school, the other day, a class of little girls were asked, "What is the cause of the moral condition and Christian enlightenment of England?" One replied very promptly, "The *Kaukab*" (*Star of India*)! It seems her father takes the paper, and like a good father, reads it aloud at home. It is our Christian weekly newspaper. Don't you think the editor has reason to feel complimented, and to think even more highly than ever before of little girls? I do.—*Heathen Woman's Friend*.

WE are nearly at the close of a century of missions, during which more doors of access have been opened, more missionary organizations formed, more laborers sent forth, more new translations of the Bible made, and more copies scattered, more converts from pagan, papal and moslem communities gathered, more evangelists raised up, and more evangelistic agencies multiplied and operated, than during the thousand years preceding.

WOMAN'S WORK.

WITH all of its short-comings and faults, Madagascar is the missionary miracle of the nineteenth century.

A MEMORIAL service was held in Boston, March 23d, at the church where, twenty years before, the Foreign Missionary Society of the Methodist Episcopal women was organized. Seven of the eight founders of this society were present. A memorial window was presented to the church from the friends of the society.

ONE of our ladies writes of visiting the new Congregational Church in Osaka. It was built entirely by Japanese (with the exception of what the missionaries contributed), cost about \$6,000, and will hold one thousand people. The women sit on one side, the men on the other. The floors are matted, the seats have a shelf underneath for the people to put their wooden shoes on, as they take them off at the door, and bring them in in their hands. The walls are yellow-washed, on each side of the pulpit was a square stand on which was a large vase of flowers. Two large Japanese flags were crossed over and in front of the pulpit, and on one side was an organ played by a Japanese girl, the preacher was also a Japanese. The Sunday-school numbered five hundred.—*Woman's Work.*

SCRIPTURAL SIGNIFICANCE OF THE THANK-OFFERING.

The thank-offering lies outside of and beyond the tithe—is an offering of and by itself, and not one displacing the tithe. "And this is the offering which ye shall take of them, gold and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat's hair, and ram's skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breast plate." See also the delivering of the commandment through Moses, Ex. 35. "And Moses spake unto all the congregation," not to a few of the rich ones amongst them, "and they departed from the presence of Moses." "And they came every one whose heart stirred him up, and every one whom his heart made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and ear-rings, and rings and tablets, all jewels of gold." My sister, you who may sometimes doubt your ability to give, or say that you do not own the gold and the jewels, do you not remember that the Lord had a hand in that experience and that he gave to the Israelites favor in the eyes of the Egyptians that the Israelites borrowed of them? (see Ex. 3: 21, 22,) and will he not also give to you in some way, that you may give to them? Most certainly he will, and it shall be in money, or that which money buys, according as in his own best understanding of your heart it shall best develop your life as a Christian, or if these things in free handling of yours would prove detrimental to you, then will he so arrange it that it shall be, are you in a teachable spirit towards the Master, a free-will offering of those services which may not have a money value. Could you, would you ask it to be less than the requisite offering of the poor man, the tenth part of an ephah of fine flour? Does God care less

for you, does he care less than for any other one for whom He died? "And they brought for every man with whom was found, purple, and all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue and of purple, and of scarlet, and of fine linen, and all the women whose heart stirred them up in wisdom spun goats' hair, "and the rulers brought onyx stones," etc. Ex. 36: 3. "And they brought yet unto him free offerings every morning," and they that wrought the work spake unto Moses, saying, "The people bring much more than enough for the service of the work which the Lord commanded them to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." "And when it was finished" (see Ex. 40: 34), "Then a cloud covered the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle, and Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle."

Do you, my sister, believe that the glory of God's pervading, giving grace was done away with, with the tabernacle, and its ceremonial institutions? Did not the tabernacle prefigure the church of Christ, and was not Jesus Christ the great High Priest, he who has become "a minister of the Sanctuary and of the true tabernacle, which the Lord pitched and not man." See also Amos 9: 11, and Acts 15: 16, as touching the tabernacle of David. What, also, shall we do with the promise of Christ, whose promises are pronounced by holy writ to be "in him yea, and in him amen, unto the glory of God," when he says, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete shall it be measured to you again." And, " whatsoever ye shall ask in my name I will do it unto you."

When David makes ready to build the house of God, the temple, also a most beautiful type of the Church of God upon the earth, through Christ the head of the church, we find (Chron. 29: 2.), "Now I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things to be made of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and of divers colors, and all manner of precious stones, and all marble stones in abundance." "And the people all gave of that which they had." The New Testament record (Cor. 11: 8), is rich upon the question of the poor giving with liberality.

As we shall take with us from this meeting (Milton Thank-offering service) our boxes for a continuance of the work, may we not in confidence approach our Lord with the prayer for the willing heart, and the willing hand, and this blessed benediction upon them that we may grow into watchfulness for the mercies of the Lord unto us, and a deeper gratitude for their rich abundance, and also for an increase of actual ability to give increased amounts?

Who then will consecrate herself this day unto the Lord in a service of gratitude for all his benefits which he does bestow upon us, and bring to him at our next box-opening service the offering of a willing hand?

NED'S DAY OF LIBERTY.

BY S. JENNIE SMITH.

Ned Townsend was a little boy who was particularly fond of having his own way. His mother's commands he always received with such a sullen look that he made her feel very sad. One morning he had been left to button his shoes, and he was pouting over them as usual when Mrs. Townsend returned to dress him for school. Taking a button-hook from his hand, she said pleasantly: "There has been a new law passed, my boy. Children are to have their own way for a whole day, no one is to interfere with them, and when the time is up they will know whether it is better to do as their parents say, or go according to their own wishes."

"Hurrah!" cried Ned, "won't I have a good time! Shall I go to school to-day? Yes, I'll lose all the fun with the boys, if I don't. Besides, I won't have to mind the teacher when I get there. How fine!"

So without another thought for his unbuttoned shoes, he threw on his hat and overcoat and started. The boys were having rare fun when he reached the play-ground, and he joined them heartily. Soon the bell rang for them to go into school, but they went on playing just the same. They all understood that they were having their own way now, and they meant to play as long as they wished. However, they at last grew tired of this sport, and concluded to go inside and search for different fun. The teacher invited them to take seats, but they scorned her invitation. They laughed, and played, and talked, and ran around just as if they were outside.

"How grand it is not to have to mind!" thought Ned. But at that moment a rough little boy ran past Ned's desk, and knocked over the basket containing his lunch. Of course it fell on the dirty floor, and was spoiled. "I wish he had been made to mind," said Ned to himself. But he tried to look happy, and to join in the general fun.

Somehow, toward noon the privilege of playing grew less and less satisfactory to the scholars, and without any apparent reason they began to feel cross, after that they took to quarreling and actually ended in fighting. The poor teacher looked very sorrowful, but she had no power to stop them that day. Lunch settled them for a while, but when they had taken their last bite they became more boisterous than before.

In the mean time Ned had grown very hungry, and his feet were wet and cold. His head was aching, and the noise of the other children made it worse. He sat down and wished the teacher could get them quiet; but instead, the usually pleasant room was beginning to somewhat resemble a miniature battle-field. Ned longed to get out into the still air. "But what hinders me?" he suddenly thought. And, leaving his seat, he hurried out of the noisy room. Then his feet grew colder and wetter than ever; his throat began to feel sore, too, and he came to the wise conclusion that he had better go directly home to his kind mother.

It was a very tired, very cold, and very sick little boy that crept into Mrs. Townsend's house that afternoon.

When he saw his mother he cried out in a hoarse voice, "O, mamma! I don't want boys to have their own way any more."

"You are sick, my son," was all she replied.

And, taking him in her arms, she laid him in his bed. Then the little fellow had a peculiar feeling all through his body, and he believed he was dying.

"Mamma," he cried in alarm, "don't let me die, and I'll always mind what you say!"

After that the feeling passed away, and he saw that his mother was smiling.

"Why Ned, you must have been dreaming!" she said.

And Ned looked down on his night-clothes, and realized that all his trouble had come to him in a dream.

"At any rate," he said to himself with a sigh of relief, "it isn't best for children to have their own way, anyhow."—*Congregationalist.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

| | |
|---|-------------------|
| July 6. Samuel Called of God..... | 1 Sam. 3: 1-14. |
| July 13. The Sorrowful Death of Eli..... | 1 Sam. 4: 1-18. |
| July 20. Samuel The Reformer..... | 1 Sam. 7: 1-12 |
| July 27. Israel Asking for a King..... | 1 Sam. 8: 4-20. |
| August 3. Saul Chosen of the Lord..... | 1 Sam. 9: 15-27. |
| August 10. Samuel's Farewell Address..... | 1 Sam. 12: 1-15. |
| August 17. Saul Rejected by the Lord..... | 1 Sam. 15: 10-23. |
| August 24. The Anointing of David..... | 1 Sam. 16: 1-13 |
| August 31. David and Goliath..... | 1 Sam. 17: 32-51. |
| September 7. David and Jonathan..... | 1 Sam. 20: 1-13. |
| September 14. David Sparing Saul..... | 1 Sam. 24: 4-17. |
| September 21. Death of Saul and his Sons..... | 1 Sam. 31: 1-13. |
| September 28. Review..... | 1 Samuel. |

LESSON III.—SAMUEL THE REFORMER.

For Sabbath-day, July 20, 1889.

SCRIPTURE LESSON—1 SAM. 7: 1-12.

1. And the men of Kirjath-jearim came and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill and sanctified Eleazar his son to keep the ark of the Lord.
2. And it came to pass, while the ark abode in Kirjath-jearim that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.
3. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.
4. Then the children of Israel did put away Baalim, and Ashtaroth, and served the Lord only.
5. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.
6. And they gathered together to Mizpeh, and drew water and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.
7. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.
8. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.
9. And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him.
10. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them: and they were smitten before Israel.
11. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.
12. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, hitherto hath the Lord helped us.

GOLDEN TEXT.—Cease to do evil, learn to do well.—Isa. 1: 16, 17.

DAILY HOME READINGS.

- S. 1 Sam. 3: 1-12. Success through obedience.
 M. 1 Sam. 5: 1-12. The ark in Dagon's house.
 T. 1 Sam. 6: 1-21. The ark returned to Israel.
 W. Matt. 12: 1-13. Success through obedience.
 T. Luke 5: 1-11. Success through obedience.
 F. John 9: 1-25. Success through obedience.
 S. John 21: 1-11. Success through obedience.

INTRODUCTION.

There was now approaching a crisis in the history of Israel. Sin and iniquity in high places were fast reaching the climax when the divine judgments were about to be poured out upon the nation of Israel and a new day was about to dawn. The reformer was rising up in the person of Samuel, who was to be instrumental in destroying the old form of government and in founding a new form. He was both reformer and mediator. He was the John the Baptist and the Paul of his age. The place of this lesson was Mizpeh, the watch-tower, a hill town about three and a half miles north-west of Jerusalem. This town stands on an eminence about six hundred feet above the surrounding plain, and about three thousand feet above the sea-level, being the highest mountain near Jerusalem, affording a very extensive view of southern Palestine. The time of this lesson was 1094 B. C. Samuel was now about 52 years old, with his home in Ramah, and was recognized as a prophet throughout Israel. He had been judge of Israel since the death of Eli, twenty years before, making circuits to several places for the purpose of administering justice. Samson died about two years previous to this time, having served as judge for several years in a district south-west from Jerusalem. "The defeat of the Israelites was followed by the removal of the ark by the Philistines to various cities, Ashdod, Gath, and Ekron, in each of which calamities came upon the inhabitants. 1 Sam. 5. Chapter 6 contains an account of the sending back of the ark with golden gifts."

EXPLANATORY NOTES.

The capture of the ark by the Philistines brought to them no good. Wherever they attempted to keep the ark some form of plague broke out, or disaster fell upon the city, until at last they were glad to get rid of this terrible visitant, and send it back to Israel, to the

priestly city of Beth-Shemesh. But the people of this city were not in condition to receive the ark on account of their sins, and hence they were as glad to rid themselves of its presence as the Philistines had been. The presence of the ark had the same effect upon the minds of a wicked people as the conscious presence of Jehovah. The question naturally arises, "Why was it not at once restored to Shiloh and placed in the tabernacle, from which it had been taken?" The reason plainly is, that they had plainly interpreted the capture of the ark as an indication of the Lord's displeasure of Israel and his abandonment of the sanctuary at Shiloh on account of the criminality practiced there. Since the ark, therefore, could not be taken back to Shiloh, the perplexity was, what to do with it. The men of Beth-Shemesh, fearing to harbor it longer, sent to the inhabitants of Kirjath-jearim, requesting them to take it.

V. 1. *And the men of Kirjath-jearim came and fetched up the ark of the Lord, and brought it into the house of Abinadab, in the hill, and sanctified Eleazar his son to keep the ark of the Lord.* This was not a priestly city, and there seems to have been no reason why it should be selected, except that it was in the neighborhood of Beth-Shemesh, and its inhabitants were willing to take it. Abinadab is not known to have been a Levite, but the circumstances indicate that he was a pious, God-fearing man, and was willing to shelter the sacred ark when others shrank from it from dread. Eleazar was not made a priest, but was simply set apart to the service of guarding the ark during the period of its seclusion. The ark was simply withdrawn from public view, and thus kept in seclusion until the Lord would once more consent to establish his sanctuary in Israel, and make his dwelling with them. The people, on account of their sins, had become afraid of the ark, which was the very embodiment of holiness, and was ever attended with manifestations of divine power.

V. 2. *And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.* This is not the full length of time that the ark continued there. It remained in the house of Abinadab until David sent to fetch it to Zion, but when twenty years had elapsed the event took place which is now to be recorded, and all the house of Israel lamented after Jehovah. The people had come to feel the great spiritual desolation which had come upon them and was the cause of the removal of the ark from their midst. They longed for its return. Like a punished child whose father had turned his face away, they were now pleading in their hearts for reconciliation and for the return of their father, Jehovah.

V. 3. *And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.* Samuel was very quick to discover any signs of repentance and to encourage the people to a thorough and hearty reform. And since he had been established as a prophet of the Lord he was authorized to propound the terms on which the people might be reconciled to God, and to make the proclamation to all Israel. They are notified at once that mere lip service, outward formality or mere pretence of homage, will be of no avail. To be real, their return must be sincere from the heart, and with the whole heart. They must at once put away the strange gods. Jehovah was their God and their fathers' God; and why should they abandon him for these idol deities, which were no gods. In addition to this negative putting away of all other objects of worship, there must be the positive devotion of the heart to the service of the Lord. They must occupy their minds with thoughts of God, their desires and aspirations must be toward him, the actings of their souls, their whole life and being, must be conformed to his will and pleasure, for he will not accept a divided heart; they cannot make a compromise between God and the world. Now if they are prepared in their hearts to fulfill these conditions, then they may be assured that the Lord will deliver them out of the hand of the Philistines.

V. 4. The children of Israel proved their sincerity by immediately putting away their false gods, and by giving their hearts to serve the Lord only.

V. 5. *And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.* This was the place at which assemblies of the people were held on important occasions. This measure was taken as a public renunciation of false deities, and also a most public avowal of their new loyalty and consecration to the service of the true God.

V. 6. *And they gathered together to Mizpeh, and drew water and poured it out before the Lord, and*

fasted on that day; and said there, We have sinned against the Lord. This unusual rite seems to be designed to express humiliation and penitence. Compare Psa. 62: 8, Psa. 22: 14, and Jer. 9: 1, and many other kindred expressions. If these passages were made the basis of explanation, it might be assumed that water as refreshing and life sustaining is here a symbol of God's most precious gifts, and of life itself. Or again, they may symbolize the pouring out of life in contrition and complete submission to the service of God. Samuel judged the children of Israel, not in the sense of condemning them now in this state of their repentance, but as a supreme judge he now establishes the principles of rectitude and of righteous loyalty among the people.

V. 7-8. This public movement on the part of Israel excited the Philistines to make one more desperate attack upon them. But the children of Israel in their new position were now moved as never before to look to God for defense and for deliverance.

V. 9. *And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the Lord: and Samuel cried unto the Lord for Israel: and the Lord heard him.* This was a young offering and was a whole offering and hence was significant of their new consecration and of their entire devotion to the true God. It became a sealing act on the part of Samuel in behalf of the people, a sort of solemn covenant between Israel and God.

V. 10. This records the manifest acceptance on the part of God of the covenant now made and also of his presence to deliver the children of Israel from their deadly enemies.

V. 12. *Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, hitherto hath the Lord helped us.* This was a movement to memorialize the wonderful deliverance which God hath granted to his trusting Israel. "This was the same place where the Philistines had gained their victory over Israel twenty years before (1st Sam. 4: 1), which resulted in such dreadful slaughter as well as in the capture of the ark. And it suggests a reason why Samuel called the assembly to meet precisely where it did in order that Israel's disgrace might be wiped out on the very same spot on which it had occurred, and that the Lord's help might be granted in this signal manner to his repentant people precisely where he had abandoned them before as a just punishment for their apostasy and sin."

PERSONAL OBLIGATION.

"To every man according to his several ability." Our Lord, in the parable of which this language is a part, is represented as directly delivering a charge to his servants adapted to their respective ability, and then departing for a time, uncertain to them, but definite to himself, when he will return and reckon with each, personally. This relationship is both dignified and responsible. It is dignified because the charge is given in person. It is not delegated through a secondary medium, nor is it of doubtful utility or importance. It is given with a definite end in view, and suited to the circumstances and capability of the recipient. It is responsible, first, because of the gravity of the charge; and second, because the reckoning will also be personal. We are not accountable at the tribunal of delegated authority, but "we shall all stand before the judgment seat of Christ." Neither shall we be judged as a church or a multitude, but "every man shall give account of himself to God." This is the relation of every intelligent being, and all should recognize it and act accordingly. The fact that a man does not profess religion is no excuse for disregard of his moral obligation. He ought to be a Christian, and a faithful Christian, too; there is no sufficient reason for being otherwise. "How shall we escape if we neglect so great salvation?"

But the thought we wish to enforce, is that all have a work assigned them which they can readily perform by the exercise of reasonable care and exertion. And while this obligation embraces every duty we owe to God and our fellow-creature, so far as our ability reaches, yet we wish to apply the principle to ourselves as a distinct denomination in relation to our denominational work. At our last annual Asso-

ciation, held in Plainfield, N. J., the following resolution was passed:

WHEREAS, The Missionary and Tract work of our denomination is necessary to our spiritual growth and prosperity as a people, and

WHEREAS, For the proper support of both these departments of our work we need not only a constant but increasing revenue, therefore,

Resolved, That each church in the Association be requested to obtain pledges from each and every one of its members, that they will give for the ensuing year not less than five cents each week for the support of these departments of our work.

We understand that a similar measure was advocated in the other Associations. Now, both the desirableness and practicability of this are apparent to all. If this measure, which is not only practicable but reasonable, is carried out by all our churches, allowing our denomination to number 8,000 in round numbers, we shall have, at the end of the fiscal year, \$20,800, which would not only meet all current expenses, but would leave a handsome surplus in the treasury, to be used for any other purpose that circumstances might demand.

Now, dear brethren, shall we do it? Will we not all cheerfully respond in the affirmative? Don't let any one roll the obligation upon his or her neighbor. Let no one find an excuse in poverty. You will be surprised to see how easily the matter can be accomplished. Remember, it is the Lord's cause. And this is not to be the limit of our giving, it is the least amount that should be given. Others, doubtless, will give more, but that will not excuse us from doing our duty. Remember, it is "every man according to his several ability." The Master is coming to reckon with each one. See, then, to it that every one be ready for the day of reckoning.

One thing more. Every Seventh-day Baptist should take the SABBATH RECORDER. It is the best religious paper published. Why? Because it comes every week freighted with instruction that you can safely put into the hands of your children. You are not shocked every now and then by erroneous teaching, and the painful torturing and wresting of the Word of God in support of some man-made institution, or in justification of some unscriptural practice, which we find more or less of in every other religious journal. As proof of this read carefully the "Sabbath Reform" page of the SABBATH RECORDER each week, and prove the truth and force of my statement. I do not want to read a paper before my family that makes me feel as if I was standing over a magazine. I don't want to have my heart fly to my mouth ever and anon by the appearance of mutilated scripture and glaring errors in the guise of scriptural doctrine. No, I want a paper that you can read with pleasure and profit, a paper that you can "trust in the dark," a paper that, after having read it, you feel that you are the better for it. We can't grow as Seventh-day Baptist Christians unless we read our own publications.

Now, dear brethren, you who indulge in luxuries, if you must have them, for Jesus' sake give as much at least as those luxuries cost you. When you buy a pound of tobacco lay the same amount up for the Lord. And so with all other things of a like nature. Let us spend as much, at least, for the necessities of the Lord's cause as we do for our unnecessary gratification. If so, the treasury of the Lord will be overflowing. Remember that we are his servants. Remember, also, that what we have is his. And do not forget, that he is coming in person to reckon with each individual. Read carefully Matt. 25:14-31.

A. McLEARN.

Rockville, R. I., July, 1889.

TRACT SOCIETY.

Receipts in June.

| | |
|---|----------|
| Collection, Eastern Association | \$67 36 |
| Quarterly Meeting at Albion, Wis. | 8 00 |
| Woman's Auxiliary Society, Plainfield, N. J. | 24 25 |
| George H. Babcock, Plainfield, N. J. | 500 00 |
| Ladies' Missionary Society, Nortonville, Kansas | 10 00 |
| Members of Pawcatuck Church | 20 00 |
| Church, Leonardsville, N. Y. | 6 50 |
| Sabbath-school | 1 50 |
| Woman's Executive Board | 7 15 |
| G. H. Lyon, Bradford, Pa. | 10 00 |
| Church, Dodge Centre, Minn. | 4 30 |
| Eugenia L. Lewis, Ashaway, R. I. | 5 00 |
| Naomi Witter, Adams Centre, N. Y. | 5 00 |
| A. Friend, Westerly, R. I. | 2 00 |
| A. Friend, Necedah, Wis. | 50 |
| Miss Selina E. Rogers, Oxford, N. Y. | 79 |
| Church, Jackson Centre, Ohio | 4 48 |
| Collection, North-Western Association | 33 50 |
| Church, West Hallock, Ill. | 11 00 |
| Thomas Vars, West Hallock, Ill., making Mrs. Thomas Vars L. M. | 20 00 |
| Mrs. Miranda Wilder, Watson, N. Y. | 1 00 |
| B. F. Stillman | 1 00 |
| Weston Thorpe, Preston, N. Y. | 1 50 |
| Mr. and Mrs. Nathan Rogers, Preston, N. Y., on L. M. | 10 00 |
| George H. Rogers | 10 00 |
| Dr. E. R. Maxson, Syracuse, N. Y. | 5 00 |
| F. D. Allen | 25 |
| Collection, Central Association | 24 21 |
| Sabbath-school, Adams Centre, N. Y. | 3 15 |
| George W. Stillman, Hebron, Pa. | 5 00 |
| M. U. Smith, Scio, N. Y. | 1 00 |
| Mrs. Charles Satterlee, Richburg, N. Y., on L. M. of L. H. Kenyon | 10 00 |
| I. F. Lewis, Richburg, N. Y., completing L. M. for self. | 10 00 |
| Joseph Allen, Nile, N. Y. | 2 00 |
| Mr. and Mrs. Fred Wolf, Durhamville, N. Y. | 2 00 |
| C. F. Maxson, Leonardsville, N. Y. | 5 00 |
| Book Sales | 44 90 |
| | \$876 87 |

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., July 1, 1889.

PERILS OF PROMOTION.

He who has no desire for promotion in or beyond his present field of service, lacks an important stimulus to best endeavor in the sphere of his present service. Yet promotion is almost sure to bring an increase of perils, even greater than its increase of honors and of opportunities. In order to do well where he is, a man must be inspired by the hope of a higher station than he now occupies. Yet a man's doing well where he is, does not prove that he would do equally well in a place above this one; and the moment of his transfer from a lower plane to a higher one is always a critical moment in his life of struggle for achievement.

One cause of peril to him who is promoted is his forgetfulness of the fact that he owes his promotion to no disclosed fitness for his new sphere, but wholly to his fitness for the sphere he has left. Because a man has done well in one place, he has, it is true, reason to think that he could continue to do well in that place; but he has therein no sufficient ground for supposing that he would do well in another place, which demands the exercise of qualities not yet evidenced by him. Others, indeed, may be willing to take the risk of trying him in the new place, but their risk is not so great as his in his transfer. Yet many a man loses sight of this truth as he accepts a proffered promotion, and he starts out in his new sphere with the thought in his mind that he owes his promotion to a fitness for it already evidenced, whereas all his former achievements are in no sense a proof that his failure here will not be as marked as were his successes there. He does not realize that his past is no guarantee of his future, and that, if he does well now, it must be by doing that which he has never done before. He is not only on trial anew, but he is on trial with the disadvantage of having acquired a reputation in another field, which he may be totally incapable of maintaining in this one.

Confidence in one's powers is an essential to his best use of his powers, but no man ought to have undue confidence in powers which he has never exercised. And just here it is that the man who is most likely to fail through promotion is least likely to be timid in the acceptance of promotion. He has such confidence in powers which he knows he possesses, that he permits that confidence to include powers which he takes it for granted that he has, simply because he sees that he needs them. And he who, in such a case, thinks that he is sure to stand, is the man who is in greatest danger of falling. One's honest questioning of his ability to succeed in a new field which opens before him by promotion, is essential to one's fair prospect of success in that new field.

One's unhesitating confidence at such a time in his ability for an untried sphere, is a confidence based on his supposed possession of other powers than those now in demand, and it is likely to fail him when he finds its basis to be a false one.

Entering a new field with a consciousness of its peculiar perils to him, a man may strive so earnestly and determinedly for the meeting of its requirements, that his filling of it shall be even more conspicuously successful than was his filling of the place below it. In this way it is that promotion is a gain to a man, not because it is without its perils to him, but because by a sense of its perils he is aroused to new and larger endeavors for their overcoming. In other words, the man who thinks there is no risk to him in his promotion, is likely to be a failure through his promotion; whereas the man who realizes the perils of promotion may be advantaged by every step he takes in the line of promotion. If he knows that he is not yet fitted for his new place, he may become so. If he thinks he is already fitted for it, he never will be. His only safety, in fact, lies in his sense of his danger.

If you are not afraid of failure through advancement, you ought to be. If it seems to you that you never can succeed in an enlarged sphere which is opening before you, you are in a hopeful mood so far. Promotion is perilous; but its perils are lessened by their recognition on the part of him who must meet them.—S. S. Times [abridged].

GRACE IN LITTLE THINGS.

A minister, while arranging his toilet for his parochial calls, found a button gone from his shirt collar, and all at once lost his temper. He fretted and scolded until at last his tired wife burst into tears, and escaped to her room. The hours of the afternoon wore away, during which the parson called upon old brother Jones, who was all bowed down with rheumatism, and found him patient and even cheerful; upon young Bro. Hall wasting away with consumption, and found him anxious to go and be with Christ; upon good old grandmother Smith, in her poor, miserable hovel of a home, and found her singing one of the good old hymns as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the view of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and, when evening came, and he was seated in his easy chair, his good wife near him busy with her needle, he could not help saying: "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful, wonderful!" When the little wife said, "Yes it is wonderful indeed, but there is one thing it cannot do." "Ah, what can that be?" said the husband. "Why, it does not seem to be able to control a minister's temper when a shirt button is gone." The beauty and power of our religion are most clearly seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's Prayer upon a five cent piece than upon a broad steel plate, so it takes more grace to be a good Christian at home than in public.—Golden Rule.

NOT LONELY.

A good minister of the gospel was visiting among the poor one winter's day in a large city in Scotland. He climbed up into a garret at the top of a very high house. He had been told there was a poor woman there, that nobody seemed to know about. He went on climbing up till he found his way into that garret room. As he entered the room, looked around, there was the bed, and a chair, and a table with a candle burning dimly upon it, a very little fire on the hearth, and an old woman sitting by it, with a large testament on her lap. The minister asked her what she was doing there. She said she was reading. "Don't you feel lonely here?" he asked. "Na, na," was her reply. "What do you do here all these long winter nights?" "Oh," she said, "I just sit here wi' my light and wi' my new testament on my knees, talkin' wi' Jesus."

HISTORICAL & BIOGRAPHICAL.

EXTINCT SEVENTH-DAY BAPTIST SOCIETIES IN SOUTH-EASTERN PENNSYLVANIA.

(Continued.)

On the morning after the conferences the house would be early astir. Horses were fed, groomed, and saddled, a bountiful breakfast eaten, when, after a parting prayer of exhortation, and the usual hand-shakings and leave-takings, the members would separate, and start on their journey homeward, frequently not to meet again until the meeting was held twelve months hence, on the verdant sward at Newtown.

During the latter half of the century, the Newtown people were frequently visited by Eld. Enoch David, who was for some time stationed at Nantmeal, where the second branch of the old society was located. He also visited the third branch at Nottingham. Some of his descendants are found in the Seventh-day Baptist churches of this country. An account of this preacher tells us, that this venerable man was one of the good old ministers of the ancient school, who preached the truth for its own sake, and who neither required nor expected a salary. Most all of the elders of the Sabbatarians of this period were plain, old-fashioned men, who, conscious of their integrity of purpose, labored unostentatiously and untiringly, their earnestness commanding the respect of all, while their characters secured it; and who, during the week, toiled in the fields of honest industry, while on their Sabbath, or when occasion required it, were always ready to proclaim the truth, though neither skilled in logic, nor taught in the schools; knowing naught of the polish or blandishments of modern eloquence, without making any affectation of learning, nor striving for effect, nor appealing to the passions of their hearers, they were none the less earnest. As a matter of fact, some of their best and most effective sermons were composed while their hands were guiding the plow, or were employed in the still humbler vocation of "whipping the welt," or driving the needle and shears. Elder Enoch David supported his numerous family by working at his trade, that of the tailor. He suffered many tribulations in this world, four times he was left a widower, and each time with the care of a young infant. He lived to see six of his nine children consigned to the grave.

Great activity was manifested among the Sabbath-keepers during the third quarter of the last century. This was especially the case with the branch at East Nantmeal, when in the year 1754, a number of the families left the society in a body, and planted a branch on Broad River, in St. Mark's Parish, in the south-western portion of South Carolina. Five years later, eight families, under the leadership of Richard Gryory left this branch, and formed another in Georgia. While the parent society at Nantmeal built a meeting-house on a square acre of land, which had been presented for religious purposes by David Rodgers, a member, this was the only (English) Seventh-day church, or meeting-house, ever erected within the bounds of the old county. Noteworthy among their preachers at this period were Phillip Davis, Lewis Williams, and John Brayman. The branch in the south-western part of Chester County, at Nottingham, was also in a flourishing condition, and gave signs of life and activity. Meetings were held at the different houses, but mainly that of Abijail Price and at the Bond homestead. Samuel and Richard Bond, father and son, were really the leaders of

the sect in this part of the county. Here the second yearly meeting was held, called the "August Meetings," to distinguish them from the May Meetings at Newtown. Held under the active administration of the younger Bonds, the sect was eventually extended into Maryland and West Virginia. Morgan Edwards, in his history written in 1770, states that the Seventh-day Baptist Society at upper Providence, had then only three families, named Thomas, German, and Wayne, of whom seven were baptized. He also credits the East Nantmeal branch with eighteen families, of whom twenty-four were baptized; and the Nottingham branch with six families, of whom eight were baptized.

Although the Sabbatarians in South-eastern Pennsylvania, as a class, refused to bear arms or engage actively in the revolutionary struggle, as they considered contention with arms, as well as at law, inconsistent with Christian character and their professions, they did not escape the ravages of war, and suffered the same as their neighbors. It was at the house of David Thomas where, in January, 1777, the British marauding party, under the command of the afterwards notorious Tarleton, made their first stop on their precipitated retreat, after their signal defeat, on the occasion of the surprise and attack on the patriot outpost in Easttown, commanded by Captain Henry Lee. Notwithstanding the protest from Thomas, that he was an old man and a non-combatant, it did not save his house from pillage, as the British took whatever clothing and other articles they could gather up in their haste, during their short stay. The loss of David Thomas on this day was computed at £5 3s. 2d.

Still they were not antagonistic to the patriot cause, and would proffer their aid and assistance whenever they could do it consistently with their religious convictions. A notable example of this was the action of the German Sabbatarians at Ephrata, Lancaster county, after the battle of Brandywine, who received and ministered to over five hundred wounded and sick patriots. The refusal of the members of the society to bear arms, frequently led to serious consequences with the officers in the discharge of their duties. The trouble in this respect did not even end with the close of the war. When the militia was reorganized, no provision was made for the exemption of this people from military duty, and when they refused to report or muster, they were fined and imprisoned. However, when a case of this kind was appealed to the Council, November 1st, 1785, Benjamin Franklin, the President, and the Council, at once took action, favorable to the petition, viz: "Upon the petition of John Horn, a minister of the gospel after the manner of the people called Seventh-day Baptists, praying the remission of a fine imposed upon him under a charge of militia delinquency, was read, and an order taken, that the Lieutenant of the county be instructed, that it is the opinion of the Council, that John Horn was exempted by law from militia service, and, therefore, was not liable to a fine for non-attendance on musters or other militia duty, and that he be released from that which has been imposed upon him."

Another noteworthy event, in the history of the Sabbatarians in the now independent state, was the incorporation of the second branch of the Newtown meeting. In this act they are denominated as the "Congregation of Seventh-day Baptists," residing within the township of East Nantmeal and places adjacent in the county of Chester.

A celebrated theologian, Elhanan Winchester, London, 1788, of another denomination, writing, shortly after the close of the Revolution,

about both the German and English Sabbatarians in South-eastern Pennsylvania, states: "Such Christians I have never seen as they are, who take the Scriptures as their only guide, in matters both of faith and practice. . . . So adverse are they to all sin, and to many things that other Christians esteem lawful, that they not only refuse to swear, go to war, etc., but are so afraid of doing anything contrary to the commands of Christ, that no temptation would prevail upon them even to sue any person at law, for either name, character, estate, or any debt, be it ever so just. They are industrious, sober, temperate, kind, charitable people, envying not the great, nor despising the mean. They read much, they sing and pray much, they are constant attendants upon the worship of God; their dwelling houses are all houses of prayer; they walk in the commandments and ordinances of the Lord blameless; both in public and private, they bring up their children in the nurture and admonition of the Lord; no noise of rudeness, shameless mirth, loud, vain laughter, is heard within their doors; the law of kindness is within their mouths; no sourness or moroseness disgraces their religion; and whatsoever they believe their Saviour commands, they practice without enquiring or regarding what others do."

David Thomas (II.), of the Upper Providence Society, died in 1789, at the ripe age of seventy-nine years, while his wife, Ruth, followed him three years later, in 1792. The old homestead now descended to their son, David, the third, and last of that name, who followed the example set by his father, and married the daughter of an elder, Sarah Davis by name. Her father was Eld. Jonathan Davis, of Cohansey (now Shiloh), who paid frequent visits to the societies in Chester county, ministering to such as had no resident elder. Elder Davis was a man eminently distinguished for his sound judgment, great stability, and moral worth. He served the church at Cohansey from 1756 until his death in 1785.

David Thomas (I.) had eleven children, six daughters and five sons. His daughter, Elizabeth, born 1709, became the wife of Isaac Wayne, of Easttown, and was the mother of General Anthony Wayne, who was destined to play so important a part in the struggle for independence. Elizabeth Wayne was a strict Sabbath-keeper, while her husband attended the Radnor church. There is a tradition, partly borne out by documentary evidence, that Elizabeth Wayne was much opposed, from principle, to her son Anthony engaging actively in the struggle for American liberty, and that his subsequent action in joining the military, caused quite an estrangement between mother and son. In her will, proved May 24, 1793, which is quite lengthy, she directs: "Item.—I do hereby order my executors, as soon as conveniency they can, to purchase a convenient tomb-stone, and have it properly placed over the grave of my late husband, Isaac Wayne, at the Radnor church, and in proper time, one for myself, and also over my four children's graves, entered in the grave-yard of the seven days people in Newtown, and charge the expense thereof to my estate." A large, flat, marble slab, resting on four columns of gray stone, covers her remains, and bears the following inscription:

Dedicated to the memory of

ELIZABETH WAYNE,

Relict of Isaac Wayne, Esquire.

Who departed this life

In the month of May, 1793,

Aged 84 years.

She was a woman of distinguished piety and benevolence.

(To be continued.)

SABBATH REFORM.

A FALSE CONCEPTION OF LIBERTY.

In the *Christian at Work*, for Feb. 28th, the Rev. H. D. Jenkins, D. D., pays his compliments to the *Outlook* under the head of "The Law and the Gospel; the letter killeth, but the Spirit giveth life, only some don't seem to know it." Either Mr. Jenkins or the printer located us in Newark instead of Plainfield, N. J., for which we will forgive him. His article opens as follows:

Not long since I received, in common with others, I presume, a type-written letter from the editor of a religious weekly published at Newark, N. J., in the interest of the Sabbatarian movement. This letter requested written answers to certain questions regarding the perpetual obligation of the Fourth Commandment, the asserted decline in Sunday-observance, and my opinion as to the utility of Sunday laws. The circular was courteously worded, and contained an offer to lay whatever answer I might choose to make before 50,000 readers without change or erasure, or ill-tempered criticism. To such an epistle it were an easy matter to reply in the same spirit; but the very fact that it can be sent by a Doctor of Divinity, and as representing no inconsiderable body of Christians, shows how difficult it is for even Christ's disciples to realize that they are not living under the law, but under grace. Rom. 6: 14.

Some time before, a good brother, standing high in one of our largest denominations, said to me in private conversation, that although he had preached every Sunday for years, he had never found any clear Scriptural reason for the observance of the first day of the week instead of the seventh; and that upon Biblical grounds he was quite at a loss to justify the observance of a different day from that laid down in the commandment.

Then follows more than two columns, spent mainly in an effort to show that obedience to the letter of the law is disregard for the spirit. The essence of Mr. Jenkins' argument is that "love is the fulfilling of the law." *The Outlook* has never claimed anything more than this, and only insists that love be not made to abrogate law. We claim that the law, being divinely given, expresses, by its letter, its spirit and purpose with the exactness of divine wisdom. We have no sympathy with the idea that the law is a ground of salvation, or that obedience to it has any merit which sets aside faith in Christ, and we have never spoken of it in such a light. We have always maintained the ground which the apostle to the Gentiles occupied, when, having discussed the relation between law and faith, between the bondage to outward ceremonies and the liberty which comes through faith in Christ, he declares that faith does not abolish the law, but does "establish" it. Rom. 3:31. We plead for the observance of the Sabbath, with the largest liberty consistent with the law of love, and the example of Christ. We accept gladly the pruning Christ gave to it, and look upon the Sabbath as a season of joy, thanksgiving, and spiritual rest, and all because of love to Christ, the Lord of the Sabbath. We object to that lawlessness which was first enunciated by the half-converted pagan philosopher, Justin Martyr, and which, through a strange blindness, men still insist upon, because love leads to the fulfilling of the law. If Dr. Jenkins will obey the law as Christ did, because of love for Christ, we will neither find fault with him nor fail to rejoice with him in the freedom of obedient love. But when he teaches the annulling of the law, because love is the fulfilling of the law, and proposes therefore to introduce some other day than the Sabbath, for reasons not mentioned in the Scriptures, we must respectfully insist upon fulfilling the law through love rather than assuming to abrogate it. When Dr. Jenkins' vision is clarified from pagan lawlessness, he will see the

difference between keeping the law as a ground of salvation, and obeying the law as a rule of life because we love him who hath redeemed us.

"NATIONAL REFORM" AND THE W. C. T. U.

LONDON, Eng., June 2, 1889.

The reports made at the "Quarterly Centennial Convention," of the National Reform Association, at Pittsburg, Pa., April, 1889, show an avowed purpose to capture the W. C. T. U. in the interest of the proposed Christian Party, for the renovating of American politics. In the inception of the Crusade, and in the development of the W. C. T. U., the Christian women of America have done a work of incomparable value. The possible good which this movement may yet accomplish is also immeasurable, if it be not perverted by unwise alliance with politics. We are not ready to believe that the majority of the women now engaged in temperance work, will accede to the plans of the National Reformists. Many of our readers will not see the following in the columns of the *Christian Statesman*, hence we reproduce it here. It needs no prophetic vision to see that in so far as the W. C. T. U. is drawn away from its legitimate work, through the allurements of National Reform Politics, its usefulness, unity, and value, as a factor in temperance reform, will be endangered, or destroyed. Because we rejoice in what it has accomplished, and have high hopes of what it may yet do, we trust that it will not be drawn from its work of saving men and women from drunkenness and impurity; of teaching children the ways of sobriety, virtue and righteousness, into the vain endeavor to enthrone Christ as Ruler, through the political plans of a "Christian Party." Mistaken ambition could scarcely formulate plans more erroneous for the Christianizing of the nation, than those proposed by the *Christian Statesman*. Read with care the following from the foremost Secretary of the National Reform Association, in his annual report, *Christian Statesman*, May 9, 1889.

While carrying forward the ordinary essential work by sermons, addresses, newspaper articles, etc., especial attention was directed to the following points affording remarkable opportunity in the providence of God for the practical application of the great principles of the National Reform Movement.

First, the Woman's Christian Temperance Union. To any one who studies this great organization and our own, there will be revealed an essential unity between them of character, spirit and purpose. Alike both are composed of Christians. Alike both have been taught and made strong by the self-same spirit, the Holy Ghost sent down from heaven. Both seek the realization of a common purpose—not simply temperance in this, or a constitutional amendment in that—but the leading of this great nation, as a nation, to the practical acknowledgement of Christ's kingly rule over it, in its character and every phase of its life. This being so, and as in union there is strength, and as we both stand facing the same desperate foe, the Evil One entrenched in government, law, working politics, custom and habits of the nation, does it not become us of both these great organizations clearly to understand this remarkable unity of spirit and purpose, and co-operate in every proper practical way? Ought we not to join hands against the deadly perils that beset our common heritage, such as the desecration of the Sabbath, the curse of the liquor traffic, the attack on our public school system? But especially as sound political builders of national purity and righteousness, ought we not to join hands to crown our Lord Jesus Christ sovereign of this American Nation?

Believing that wisdom and the rigorous necessity of our circumstances declare for such co-operation, it has been brought to the attention of the national officers, heads of departments, national organizations, etc., and through them to the consideration of the representatives of the whole national union with fair measure of success. The declaration of their last National Convention for "Christ in Government," is a word of cheer and hope to national reformers. May we not hope that the National Union will do what Pennsylvania has already done, create a department of National Reform. The

Lord grant it. For the most remarkable force God is bringing to the front in public affairs, not only in America, but the world, is the trained Christian womanhood, of which the W. C. T. U. is the most notable organization. The pillar of cloud and fire leads them. And the cause that stands aloof from them shall miss the aid of the mightiest force that to-day either graces or helps a cause. Can we afford that?

The second important point is the political parties. In the providence of the King of kings many hearts have been led to desire, and to seek to obtain the practical adoption of the principles of Christ's authority and the supremacy of his law in the platforms and conduct of our various political parties. Effort has been made to secure this in every one of our political parties, though as yet with little apparent success. The most effort and most success has been in the Prohibition party, which has taken the most advanced ground in regard to Christian politics of any party known to American history, although yet far short of what a Christian party must be. In pushing our principles here as sound political principles, we may find that it is not the battle field of National Reform, but certainly that it is a battle field, and one on which one of the keenest, bitterest contests of the movement will be fought. For the political party makes the government. You want a tariff government, you put it in the hands of a tariff party. When we wanted an anti-slavery government we built an anti-slavery party and put it in possession, and it made the government anti-slavery. So if we will have a Christian government we must have Christian political parties. In vain shall we teach that Christ is Ruler of this nation and appeal for laws agreeing therewith, so long as the practical political machinery of the nation is largely in the hands of godless men and disgraced by thoroughly godless practices. None but Christ coming into our political parties can cast Satan out. Committees of One Hundred, or Five Hundred, or Civil Service Reform rules, will be as important as the clutch of baby fingers until we honestly invite Christ to take control of our political parties.

GEN. GORDON'S HANDKERCHIEF.

The bishop of Newcastle, preaching at the funeral service of Gen. Gordon, gave a very beautiful and inspiring illustration of that good man's faithfulness to his times of daily communion with God.

"There was each morning during his first journey in the Soudan, one-half hour during which there lay outside Charles George Gordon's tent a handkerchief, and the whole camp knew the full significance of that small token, and most religiously was it respected by all there, whatever was their color, creed, or business; No foot dared to enter the tent so guarded. No message, however pressing, was carried in. Whatever it was of life or of death, it had to wait until the guardian signal was removed. Every one knew that God and Gordon were alone in there together; that the servant prayed and communed, and the Master heard and answered. Into the heart so opened the presence of God came down. Into the life so offered the strength of God was poured. So that strange power was given to Gordon, because his heart became the dwelling place of God."

LIFE OF FAITH.

Have you ever thought of the life of a child? Why, the life of a child is a perfect life of faith. That little child—what can that little child do? Why, it could not find its way to the street end and back again. It would be lost if you trusted it alone. It could not find the next meal. If left to itself it would die of want. The little one could not furnish a shelter for its head to-night. And yet, has the child any fear about it? has it any sort of alarm about it? Not at all. How comes it the child's life is so happy? Because it is, instinctively, a life of faith. The child could not buy the next loaf, but it has a firm belief that "father" can. It could not provide for itself the garments for to-morrow, but it has unbounded faith in "father" and "mother's" power to do it. It is a life of perfect faith.

"Did you attend church, my daughter?" "Yes, papa." "How did you like the sermon?" "Well, the minister stuck to his text, and I must say, delivered a very cheerful, though somewhat unseasonable discourse." "What was the text?" "Many are cold but few are frozen."

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

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"NO ENDEAVOR is in vain;
 Its reward is in the doing;
 And the rapture of pursuing
 Is the price the vanquished gain."

THE editor of the RECORDER is spending a few days as delegate of the Seventh-day Baptist Missionary Society, at Binghamton, N. Y., of which meeting he may have more to say in a future number.

IN our issue of June 27th, we published a letter from Florida, but by some mistake omitted the address of the writer. Several persons, being interested in the matter of the letter, have asked where it comes from. The post-office address of the writer is Limona, Hillsborough county, Fla., which seems to be near Tampa.

THE *Philadelphia Ledger*, speaking of work and wages, says, if a young man expects to succeed in the world, receive promotion and better wages, he must be content to earn more than he receives. As long as a boy allows himself to reason that, since he is receiving only three dollars per week, he will earn only three dollars, so long he will be obliged to work for three dollars, or less, or quit work entirely. It is only after conclusive proof that his services are worth more than he is getting that his employer will give him more; and that proof is in the doing. Is not this a true principle? And is not the disposition of so many men not to do any more work than they are obliged to do, the prime source of so much trouble between labor and capital? How often is the promptness of laboring men to quit work on time and the tardiness of the same men in beginning a day's work noticeable. Many men appear to work on the theory that a man must do the least possible work for the largest possible amount of pay. There are exceptions, of course, among laboring men, as there are among employers, but, as a rule, the man who is careful to give his employer full time and his best work has no trouble in finding plenty of work at good wages.

WE often hear regrets expressed that certain classes of people, such as young people, business men, etc., are not more actively engaged in church and religious work. We exhort and entreat them to go to work, and sometimes we scold because they do not, according to our notion, respond more readily and heartily. Did it ever occur to us to ask if they do not want to be taught how to do what they are asked to do? We are willing to believe that many are idle in the church, not from deliberate choice to be so, but because they do not see clearly what needs to be done, or seeing, do not know how to set themselves about it. A good deacon, who was a tailor by trade, once said to us, "You ministers preach over the people. You take too much for granted. You tell us to go to work in the Lord's vine-

yard, but you neither tell us in detail what to do nor how to do it. When we tailors want work done, we do not throw down a roll of cloth and say to our apprentices or journeymen, 'take this and make it up into clothes'; but we give measurements, show them how to cut and put the parts together, and so by detailed instruction, and the bestowment of a little help here and there, we get our work done as we want it." May it not be that this criticism needs to be passed upon many of us? We urge our people, young and old, to go to work, but do we patiently and in detail lay out the work and show them how to do it? May not this be one reason, if not the reason, why so much talent in the church lies unused?

LIFE, in nature, is a hidden force. We see its results, but we never see it. We may analyze its products, but life itself is forever a mystery. The tree grows, we know not how; we admire its beauty, we rejoice in its cool, refreshing shade, and partake gratefully of the fruit it brings us in the mellow autumn, but we think little and know less of those silent, unseen forces which, under the earth or hidden away in nature's laboratory, are bringing forth all this beauty and wealth of leaf and fruit. Surely God is here, and though he himself is invisible to mortal sight, he is made manifest, being revealed by the things which do appear. Such, also, is the life of the Christian. Paul says, addressing such, "Your life is hid with Christ in God." Of it the world knows nothing. It comes from God, and is perpetuated by vital connection with God through faith in Jesus Christ, his son, through whom, as another apostle has expressed it, "we have exceeding great and precious promises, that by these we might be partakers of the divine nature." But as in nature the hidden life forces, through their mysterious workings, give us the tree with its grateful shade and its mellow fruit, so in grace the spirit of God in the heart of a man vitalizes and beautifies that life until it becomes a source of blessing and peace to many a passer-by. "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." The life itself is a hidden mystery—"hidden with Christ in God,"—but the evidence of that hidden life must be manifest to all, even the "fruit of the spirit which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law."

SLIGHTLY CONFUSED.

A fair sample of the confusion into which men fall when they attempt to justify religious practices which have no warrant in the Word of God, is furnished in a brief paragraph in the *Church Union*, in review of "Biblical Teachings Concerning the Sabbath," by Dr. Lewis. The writer says, "But would it not seem that when the Son of God, on the cross, cried out, 'It is finished,' the real work for the human race was complete, and that then the Lord's rest should be adopted in place of the physical creation?" From this one would naturally suppose the *Church Union* would have us observe the day of the crucifixion, as the Sabbath; but in the very next sentence the writer continues, "Let the Christian world still celebrate the day of the resurrection for then the Lord's Work was finished." In the sentence immediately following this last the writer says, the author of "Biblical Teachings" "seems to have forgotten that the world's work was completed at the crucifixion, and the resurrection was the first day of the new dispensation." In these three sentences we have, sub-

stantially, the declaration that the work of redemption was completed on the cross; also that it was completed at the resurrection; again that it was completed at the crucifixion; that the Resurrection was the first day of the new dispensation, and that therefore, the Christian world should still celebrate the day of the Resurrection, for then the Lord's work was finished, which was also finished at the crucifixion three days before.

How more ridiculous nonsense could be put into the form of honest, religious teaching, it is difficult to conceive. Doesn't the writer know that a thing which was finished on a given day, and at a specified point on that day, cannot be completed also on some future day? Does he not know that the celebration of one day because some event occurred on some other day, would be a meaningless ceremony? Does he not also know that the New Testament nowhere makes any mention of any intention on the part of God, to require of men the observance of any day to celebrate either the Crucifixion or Resurrection of our Lord?

All this confusion and self-contradiction in such teachings, comes of the superfluous task, which men have taken upon themselves, of filling out what must seem to them a grave omission on the part of the Author of the New Testament, regarding the commemoration of the closing events of the earth life of Jesus. If the *Church Union* and others, who seem so desirous of honoring the resurrection of Christ and his finished work, would find all this provided for, in the beautiful and suggestive New Testament ordinances of Baptism and the Lord's Supper, they could save themselves this work of supererogation, and then they could go joyfully to the divine command, "Remember the Sabbath to keep it holy," etc., and let the Lord himself provide the manner in which his true and loyal disciples should celebrate his finished work.

DESTRUCTIVENESS OF SIN.

BY REV. E. A. WITTER.

Text. Prov. 11: 19, "He that pursueth evil pursueth it to his own death."

In all the affairs of life, it is a mark of true wisdom to reflect on consequences, to look well to the results of whatever we may contemplate undertaking. Solomon says, "A prudent man foreseeth the evil and hideth himself." Foresight is, then, a mark of prudence.

The reason why so many are involved in circumstances of embarrassment and misery is the want of forethought. If a young man starts off in any business enterprise without carefully counting the costs, or looking well to the elements entering into that particular business by which it shall become a success, he need not be surprised if he fail utterly. It would be surprising if he did not fail. A purpose, giving directness and continuity of effort, is necessary on the part of him who would be successful in the business of life. If in worldly affairs it is a mark of prudence for one to heed well the results of certain operations, how much more careful should he be with regard to the result of his choice in spiritual affairs.

In spiritual matters man shrinks from the investigation of his own conduct. But few seem willing to turn on their own hearts the full light of divine truth, and judge themselves according to the revelation made by such an investigation. No wonder, then, that he who pursueth evil pursueth it to his own death, and that the end of such a life should be marked with dying regrets and painful forebodings, for these are but the result of thoughtlessness.

The text says, "He that pursueth evil (sin) pur-

sueth it to his own death." But what is it? It is trespass against the great law-giver. It is departure from the path of obedience to God. It is departure from God. It is doing our own pleasure regardless of the will of God. In John 3: 4 we read thus, "whosoever committeth sin transgresseth the law, for sin is the transgression of the law." The nature of sin is to separate us from God. "Your iniquities have separated between you and your God, and your sins have hid his face from you." Isa. 59: 2. The Scriptures declare that God cannot look upon sin with the least degree of allowance.

The depraved heart is the source of all evil thoughts and actions. It is from the heart that all our thoughts proceed. "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure of the heart bringeth forth evil things." Words and actions are but the expression of thought, hence we see that the source of sin is within ourselves, within our own hearts.

In Rom. 7: 21-23, Paul teaches that sin is in man, that it is an element of the flesh, that it reigns over man, and in his unregenerate state holds him in subjection to its powers; but in Rom. 3: 11-14, we see that although sin has dominion over the unregenerate heart it has no terror for those who believe on Christ, who "yield their members as instruments of righteousness unto God," for the Scriptures teach that if we put away sin and seek safety in Christ we shall be saved by the grace of God manifest in Christ.

Sin develops itself by the disposition, by the temper, by the language. All these are means by which the human heart expresses itself; they are some of the fruit by which the true nature of the heart is known.

The sinner seeks self gratification in "fulfilling the lusts of the flesh," by intemperance, by a love for worldly amusements and evil associations, by contempt for God's word, by hatred for his people; by disregard of faithful and tender advice and warning, and sometimes by the most flagrant deeds of wickedness that have ever led to penal affliction. Any and all of these are means by which man seeks personal gratification in "fulfilling the lusts of the flesh," and they indicate a growth of sin.

Who of us have not been made to recognize the presence of sin within ourselves, by the sour disposition or harsh temper that would manifest itself whenever we could not follow out our own desires? It seems to me that none who observe themselves carefully will fail to find these manifestations, unless it be they have learned of Christ and his powers to overcome the sinful desires of the heart; but when we have learned of him by experiencing his love in our hearts, how different then is the trend of life. Instead of seeking gratification in nurturing our evil disposition, we find ourselves striving to correct the errors of the past by bringing our hearts into subjection to the divine will. Where before we found discomfort, dissatisfaction and unrest, we now find peace, comfort, and a rest of heart of which the world can never know, or heart enjoy, save as it drinks in of the Holy Spirit through repentance.

The pursuit of sin is the result of choice. The sinner pursues sin because he chooses to. The way of life and of death, so of sin and of righteousness, is placed before every one, and he is left to choose in which of these ways he will walk. The unregenerate heart chooses the way of sin, because it promises present gratification,

and he says there is no restraint in this way, "I can here be free;" never once thinking that ere he has proceeded far, he is an abject slave to the passions and appetites which he thought to gratify for a season; but he has chosen this rather than that which is the result of obedience; he has chosen husks rather than the true and living bread, and like the prodigal, has found himself in a wretched and destitute condition, only a step between him and perdition. He has chosen death rather than life, the world rather than Christ, perdition rather than heaven.

This pursuit of sin is progressive, the sinner proceeds from one degree of sin to another, from a less sin to a greater, he does not go to the worst of sins at a single bound, but he comes to them gradually. Sin hardens the heart and makes dull the finer sensibilities of the soul, by which we judge between right and wrong, so that in the pursuit we are rendered unable to give proper judgment in matters of conscience, save as the heart is enlivened and enlightened by the in-breathing of the divine spirit.

Notwithstanding the everywhere to be seen degrading influence of sin, how often do we find those who are pursuing such a course even against their convictions, for having become victims of some sorrow or trouble, they turn to the allurements of sin, that, under its intoxicating influence, they may find a solace for all their woes. Poor, deluded souls, the gospel comes to all such tempted ones with this timely warning, "flee from the wrath to come," "seek the Lord while he may be found, call upon him while he is near," "sin, when it is finished, bringeth forth death." See James 1: 13-15. The termination of sin is death, "he that pursueth sin pursueth it," to no place of safety, to no place of lasting enjoyment, but to his own death. There are several senses in which the pursuit of sin is to death:

I. It is the death of reputation, no one in sin has a good name, the deeper down in sin the more unholy the reputation. "Sin is a reproach to any people," sayeth the Scriptures.

II. The pursuit of sin is frequently the death of mental vigor. The nature of sin is such that it destroys the power of the mind and dethrones reason. What have drunkenness and sensuality done in this respect? They have driven man back, and made him inferior to many a child tender in years.

III. The pursuit of sin is the death of happiness, as may be judged by what has already been said. In the Scriptures we read, "there is no peace, sayeth my God, to the wicked," "woe to the wicked, it shall be ill with him," "the wicked are like the troubled sea that cannot rest." Oh what a wretched condition! not able to find rest anywhere, but like the restless ocean tossed to and fro by every storm and wind that blows. No wonder the Psalmist, in contemplating these things exclaimed, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." "The soul that sinneth it shall die." All who die in unbelief die in their sins, and go down to the grave with this guilt on their own heads to come up with them to the judgment. Death comes to such with a curse, "the wages of sin is death," not the corruption of the body in the grave, but "banishment from the presence of the Lord." The death consequent upon sin is to be accounted cursed, and to "depart into everlasting fire, there shall be weeping and gnashing of teeth, for the worm dieth not and the fire is not quenched." If you will receive it, this worm that dieth not and this fire that is not quenched is the ever enduring consciousness of disloyalty, of disobedience to the holy will of

God. What more bitter anguish, what more enduring torment than the ever present consciousness of having proven ourselves to be ungrateful, yea untrue to such a merciful benefactor as God has proven himself to be. Oh that we might so follow in God's ways, as that we may be liberated from the unending misery of an eternal death.

Dear friends, let us be so taught with respect to sin as that we may turn from it, not only because of its final result, but because it is contrary to God's holy will.

SO EASILY PLEASED.

"Has your young visitor left you?" asked Mrs. Hale, of her afternoon caller.

"She has gone," returned Mrs. Freeman; "and how we do miss her. She was the most charming guest in the world."

"That is a strong statement," laughed her friend. "What remarkable gifts had she?"

"The gift of being easily pleased, and the happy faculty of enjoying everything," was the emphatic reply. "Whatever was proposed for her pleasure seemed to be just the diversion she liked best. She entered into every plan with such zest and enthusiasm that it was a comfort to see her. She found such enjoyment in little things, and was so content without any 'goings-on' whatever, that it was no trouble at all to entertain her."

"A model guest, indeed," said Mrs. Hale, "Had she any other perfection?"

"I might add one or two more to the catalogue," answered Mrs. Freeman, smiling. "She was always prompt at meals (a credit to her mother's training), and she ate what was set before her, with a respectable appetite. O, these dainty creatures, that mince and mince, as if it were not polite to be hungry! I can't abide them;" and the notable housewife made an indignant gesture, as if she would sweep the offenders from the face of the earth. Mrs. Hale looked sympathetic, and Mrs. Freeman continued: "I do like to see people enjoy simple things of every sort. This is Clara Foster's charm; she is so easily pleased."

"So easily pleased. It is an open secret, and all may test its virtue."

Is this happy characteristic a gift, a talent bestowed? Then "neglect not the gift that is in thee." Put the talent "to the exchangers," that the giver may "have his own with usury."

Is it an art? That excellent and interesting book, the dictionary, makes art synonymous with skill, aptitude and readiness. Aptitude, indeed may be natural, but readiness must be acquired. It is not gained without effort and energy. Little preferences must be set aside, certain rough edges in mind and manner must be smoothed, and all manner of heartsome, genuine interest, kindly feelings, and gentle courtesies must be cultivated.

And what a gracious thing it is to receive all friendliness with appreciation, and all efforts to entertain with readiness! What is it that Adelaide Proctor says? We need to get it by heart:

"I hold him great, who, for love's sake,
Can give with noble, generous will;
But he who takes for love's sweet sake,
I think I hold more generous still."

It is surely worth while to find much in little, by way of enjoyment, comfort, and cheer, and to feel and show a genuine, wholesome pleasure in the small incidentals, as well as in the greater things that come for our refreshment along life's common ways. To be easily pleased is to be often pleased, and in this way we may "do good and communicate," which is better than simply to be happy. Most of us love to be helpful and to make others glad. This is the text of other sermons. To be easily pleased ourselves is the text of this one. It is a trait of that "childlike spirit" which every heart "at leisure from itself" should "keep and cultivate."—*Mid-Content.*

As is usual with that excellent monthly, the *Home-maker* for July, abounds in good things, things the house-wife, the kitchen-maid, or the mother, needs to know. The department of general home literature is also excellent, making the magazine in every way desirable. The Home-maker Publishing Company.

YOUNG PEOPLE'S WORK.

THE CHILD AND THE TRAMP.

It's not so nice here as it looks,
With china that keeps breaking so,
And five of Mr. Tennyson's books
Too fine to look in—is it, though?
If you just had to sit here (well!)
In satin chairs too blue to touch,
And look at flowers too sweet to smell,
In vases—would you like it much?
If you see any flowers, they grow,
And you can find them in the sun.
These are the ones we buy, you know,
In winter time—when there are none!
Then you sit on rocks, you see,
And walk about in water, too—
Because you have no shoes! Dear me!
How many things they let you do!
Then you can sleep out in the shade
All day, I guess, and all night! too,
Because—you know, you're not afraid
Of other fellows just like you!
You have no house like this, you know,
(Where mamma's cross, and ladies call)
You have the world to live in though,
And that's the prettiest place of all!

—Mrs. Piatt.

[This poem is supposed to be addressed by a child sufficed with civilization to a tramp outside, who is looking through the window of the rich home]

It is quite needful that our young people be early impressed with the duty of giving, regularly and systematically, to the Lord's cause.

We expect our fathers and mothers to give of their means, but we too often defer the fulfillment of this duty till we are in their place.

THIS is not as it should be. Every boy or girl, every young man or woman who spends or earns money, ought to set apart a portion to the Lord's use. This practice begun in youth and faithfully continued, will make the duty far easier in after life. If all our young people begin now to form this habit, the church of the future will not have to depend upon uncertain, spasmodic gifts for the support of its evangelistic and benevolent work, as is too generally the case to-day.

HOW TO AVOID CIRCLES IN YOUNG PEOPLE'S SOCIETIES.

When young people unite themselves together for religious work, it is quite apt to be the case that a certain set have to take the larger share of the work upon themselves. Now such societies are formed for the express purpose of helping those not already active in such work to become so, not for the purpose of simply increasing the activity of the active ones. How shall this be done?

When a parent sees in his child a desire to accept Jesus as a personal Saviour, the parent should often talk and pray with the child, that it may clearly understand that it must make a complete consecration of all its powers to God. As a follower of Christ the child must be baptized, learn to speak and pray in public, and always yield obedience to the Holy Spirit.

When the pastor learns that a soul is seeking Christ, he should at once find out if that soul understands these requirements, and if it does not, he must instruct it. Also the Sabbath-school teacher must do his share in teaching these truths.

The active Christian young people must always be kind and friendly toward such, and each active Christian must make it a point to win the confidence of all new converts, and by prayer and conversation, both in public and private, seek to help all weak ones to become strong. But weak and strong Christians must pray and

strive earnestly for a Christlike spirit of obedience, that when God bids us work we may obey. He will not be to us like the Egyptian task masters who required the Hebrews to make bricks, but would not furnish the material of which to make them. On the contrary, God never requires any work of us without providing everything needed for it. Remember, dear timid Christian, if we have first a willing spirit, we have only to ask of God and he will open our eyes to see our opportunities, and give us strength and wisdom to grasp and rightly use them.

That some are more bashful and timid than others is true. Yet it is often equally true that many who are usually much more retiring than some of their companions, are quicker to take part in prayer-meeting, and often seem to have clearer views of heavenly things than their less timid friends. This is that boldness in the faith which is given to the heart in which Christ reigns supreme. These reap the rich reward of their Master's approval. But think not that all who seem to have freedom of speech have no trials in this respect. Only as they trust absolutely in Christ's promise that the Holy Spirit will give them utterance can they obey their God.

Sometimes cliques come through social differences. Let those possessed of greater means and education be sure they have the true spirit of Christ in their hearts, and show its presence by a friendly manner toward every one. Let even the humblest Christians remember they are children of the King. This will put all on an equal footing in Christian work.

To prevent such circles forming, then, we would have thorough home training, faithful labor by the pastor and Sabbath-school teacher, aided by the example of every professed Christian. Perfect courtesy of manner in all Christians, and personal effort on the part of the hesitating ones. This is essential. Most important of all is it that there be the indwelling of the Holy Spirit. Then all will be united, and therefore strong in the Lord. *

THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Continued.)

Hospes. "What then is this way which leadeth to True Learning?"

Senex. "Dost thou see, said he, that place where no one dwelleth, but which seemeth to be a desert?"

H. "I do."

S. "Dost thou not see also a small door, and a path before the door, which is not much trodden, but very few go therein, as it were through what seemeth a trackless waste, both rough and stony?"

H. "Yea, truly," said I.

S. "Doth there not seem to be a certain high hill, and a very narrow path up it, which hath deep precipices here and there?"

H. "I see it."

S. "This, then, is the way which leadeth to True Learning."

H. "And truly it is grievous to look upon."

S. "And dost thou not see above the hill a great and high rock, steep round about?"

H. "I see it," said I.

S. "Dost thou also then see two women standing upon the rock, radiant with health, and as it were eagerly extending their hands?"

H. "I see them; but what are they called?" said I.

S. "One is called Temperance," said he, "and the other, Fortitude, and they are sisters."

H. "Why then do they thus eagerly extend their hands?"

S. "They encourage," said he, "those who come to the place, to be of good cheer and not to flinch, saying that it is needful for them to endure yet a little while, and then they will come to a good path."

H. "When now they come to the rock, how do they ascend? for I see no way which will bring them upon it?"

S. "These women reach down from the precipice and draw them up to themselves. Then they enjoin upon them to rest a while; and after a little, they give them strength and courage, and they say that they will bring them safely to True Learning. And they show to them the way, how beautiful it is, and how smooth, and easy to travel, and free from every evil, just as thou seest."

H. "It seemeth so, yea, by Zeus."

S. "Dost thou now see also," said he, "before yon grove, a place which seemeth to be beautiful, and meadowy, and illumined with a great light?"

H. "Yea truly."

S. "Dost thou now mark in the midst of the meadow another enclosure, and another gate?"

H. "It is thus; but what is this place called?"

(To be continued.)

NODDINGTOWN CHURCH.

The pulpit of the church over in Noddington is vacant. Its vacancies have been often and sometimes long. This one is longer than the others; the next will be longer than this, and for obvious reasons. Noddington was so named because no one ever knew the time when it was not more than half asleep—wasn't nodding. Its only orthodox church seems to strive to keep up the reputation of the town. No one remembers the time when it was not sound asleep in its chair. Like a great many others, the Noddington church is too sleepy to do its work, and so wants a pastor to do it for them—a live, brilliant pastor, "who will draw a large congregation," and hold it. Several ministers, who didn't know Noddington when they accepted its call as well as they came to know it afterwards, have undertaken that job, fairly strong in their faith. They have left it discouraged, with broken health, and with no faith at all for the future of Noddington. They found that Aarons and Hurs were never known in that church, and probably never will be; that the pastor was paid for drawing and holding a paying congregation, while the sleepy church kept on nodding. The result is, Noddington church lives only in name. There are many Noddington churches.—*Evangelist.*

A STRONG HINT.

A speech was made recently for the day in a Scotch church. But as the purse-strings of the old farmers were known to be pretty tightly tied, the collection was to be taken up with the old-fashioned ladle after the delivery of a stirring discourse on the merits of giving, and the excellences of the scheme in question. About the middle of the sermon the minister, happening to look out of the window, spied a cow wading about in the adjoining cornfield. Turning towards one of the side seats, where sat the owner of the corn, and presumably of the cow also, he stopped his sermon, and said:

"Rab Stevieson, there's a coo wast yonder frae the kirk up to the horns amang yer corn. Ye'd better look after't at once."

Up sprang Rab, siezed his long-haired lum hat and stick, and made for the door, while the minister calmly took up the thread of his "discourse." As Rab reached the door, which the beadle was already holding open, the minister stopped again, and sang out:

"By-the-by, Rab, ye'll better jist leave your collection wi' the beadle in case ye dinna get back again."

It is said confidently that the ladle profited more by Rab on that occasion than it would otherwise have done, and no wonder. Few, unless totally bankrupt, would have had the hardihood to pass without drawing the purse after such a hint.—*Ed.*

EDUCATION.

—SIXTEEN prominent American colleges are without presidents.

—HENRY W. SAGE, of Ithaca, N. Y., gives \$500,000 to Cornell College.

—WESLEYAN University has a new president, Dr. Bradford P. Raymond.

—THE summer school at Niantic, Conn., will open July 2d and continue until the 16th.

—THE old building of Columbia College in which was the Superintendent's office is to be pulled down immediately.

—SIR EDWIN ARNOLD, in response to the invitation of President Eliot, will visit Harvard College next October.

—THE Hopkins Memorial Building, at Williams College, will soon be commenced. It will cost about \$80,000.

—THE National Summer School of Music, in the New England conservatory at Boston, will be held this year under the direction of E. Tourgee, July 22d to August 17th.

—THE enumeration of the school children of Indiana shows that there are 770,720 in the state, which indicates a total population of 2,563,066. The apportionment of school funds is 1.35 per capita, an increase of four cents over last year.

—THE rumor that has been circulated for the past six months to the effect that ex-minister Phelps would resume his duties as professor in the Yale Law School has been verified by the issuance of a prospectus of the elective studies, with a course in law by Mr. Phelps.

—DR. PEPPER, Provost of the University of Pennsylvania, greatly wants to resign his post, but the trustees will not hear of it. He gets \$5,000 a year salary, and gives the college \$10,000 a year from his own pocket. No wonder they want him to stay.

—THIS year each colored child of school age in Alabama, will have sixty-six cents appropriated for his education, while in Massachusetts each one will have about \$15 75, and in Ohio about \$12. The white children of Alabama receive but a few cents more than the colored per capita. No wonder the south has a "problem."

—WASHINGTON received the degree of LL. D. from Harvard in 1776, from Yale in 1781, from the University of Pennsylvania and from Brown in 1791. A greater scholastic distinction still was bestowed upon him in 1788, when, by a unanimous vote, he was designated the chancellor of the College of William and Mary, an office which he bore with pride until the day of his death.

TEMPERANCE.

—THE *Champion* (liquor paper,) favors a boycott on John Wannamaker for his temperance principles so strongly expressed lately.

—MR. POWDERLY states that in one Pennsylvania county, in 1887, \$11,000,000 of the amount came from workingmen.

—THE Supreme Court of Michigan has decided that the so-called social clubs of the state, where liquor is dispensed to the members, must take out licenses as retail liquor dealers, or disband.

—THE Woman's Temperance Union, organized in Philipopolis, Bulgaria, in 1887, now has thirty active members. Last year a union was formed at Bansko, Macedonia, and one at Lovcha. Loyal Legions are being organized among the children of Bulgaria.

—A RECENT English investigation shows that with men over twenty-five years of age the temperate use of alcoholic beverages cuts off ten years from life. Also that occasional indulgence, if carried to excess, doubles disease of the liver, quadruples diseases of the kidneys, and greatly increases deaths from pneumonia, pleurisy and epilepsy.

—THE official report of the New York Police Department for the year 1887, furnishes some interesting and suggestive statistics. Of the 81,176 arrests made during the year, 28,337 were for drunkenness, 4,708 for violation of the excise laws, and 25,638 for crimes attributable to the use of intoxicants. This makes a total of 58,673 arrests, or about two-thirds of the whole, due to the drink traffic.

—GOV. GOODELL, of New Hampshire, in his message to the Legislature, takes out-and-out prohibitory grounds. "With very rare exceptions," says he, "our people believe that the sale and use of intoxicating liq-

uors as a beverage are a great evil. I have tried to look at it from every point of view, and I am forced to the conclusion that it is the duty of the state to prohibit the sale of all poisons to be used for illegitimate purposes. It is said that the attempt to enforce the prohibitory law is a farce. This is mere assertion, and the facts do not warrant it."

—A CONVENTION, numbering about five hundred members, assembled in Lincoln, Neb., June 5th. It was composed of Republicans, Democrats, and Prohibitionists, and was held in the interest of the adoption of the prohibitory amendment to the Constitution which is now pending before the people. To that end a state non-partisan prohibitory league was organized and a plan of campaign adopted. It is proposed to organize auxiliary leagues, in every school district, and to carry on a red-hot war until the election in 1890.

—THE *New York Tribune* says, If intemperance were a new evil, coming in upon us for the first time like a pestilence from some foreign shore, laden with its awful burden of disease, of pauperism and crime, with what horror would the nation contemplate its monstrous approach! What severity of laws, what stringencies of quarantine, what activities of resistance, would be suddenly aroused! But alas! it is no new evil. It surrounds us like an atmosphere, as it has our fathers through countless generations. It perverts judgments, it poisons habits, it sways passions, it taints churches, and tears consciences. It seizes the enginery of our legislation, and by it creates a morel phenomenon of perpetual motion, which nature denies to physics; for it licenses and empowers itself to beget, in endless rounds, the wrongs, vices, and crimes which society is organized to prevent; and, worst of all for our country, it coils parties, like the serpents of Laocoon, and crushes in its folds the spirit of patriotism and virtue.

POPULAR SCIENCE.

THE TINFOIL so commonly used to wrap Neufchatel cheese, chewing gum, various kinds of candy, and all kinds of chewing tobacco, is said to be dangerous on account of the lead in it. Its use for wrapping articles of food has been forbidden in France.

A SWEDISH SCIENTIST claims to have discovered the secret of artificially petrifying wood, by which means he believes edifices may be built of wood and converted into stone. At present the cost is about \$500 per cubic inch, so that the discovery does not promise an immediate revolution in building.

THE GOLD used for testing in the Assay Department of the United States Assay Office in New York City, is claimed to be absolutely pure, being 1,000 fine. It is usually run into long, thin strips, that look like so much tape, or ribbon. "People often ask me," said a gentleman in this department, "how much gold there is in a twenty-dollar gold piece. There is exactly twenty dollars in a twenty-dollar gold piece, the alloy used being in excess of this valuation."

WILD SILK COCOONS.—L. G. Wilson, a resident of Jefferson County, Dakota, successful, will be of vast importance to the farmers. He has found that the wild silk cocoons are strong and substantial, and that they can be carded. These cocoons are so numerous that they have to be taken off the trees and destroyed, and while Mr. Wilson was at this work last spring, he stopped to examine one, and found it to be made of strong material. He at once wrote to several silk-workers, and sent samples to one in France, who immediately sent an order for fifty pounds. From this amount the silk-worker will test the value of the cocoons, and will report.—*American Analyst*.

A SUBSTITUTE FOR GLASS.—The new translucent substance, intended as a substitute for glass, has been satisfactorily adopted in some of the public buildings in London, and various advantages are claimed for it, among these being such a degree of pliancy that it may be bent backward and forward like leather, and be subjected to very considerable tensile strain with impunity. It is almost as translucent as glass, and of a pleasing amber color, varying in shade from a very light golden to pale brown. The basis of the materials is a web of fine iron wire, with warp and weft threads about one-twelfth inch apart, this being inclosed, like a fly amber, in a sheet of translucent varnish, of which the base is linseed oil. There is no resin or gum in the varnish, and once having become dry it is capable of standing heat and damp without undergoing any change, neither hardening nor becoming sticky. Briefly, the manufacture is accomplished by dipping the sheets edgewise into deep tanks of varnish and then allowing the coating which they thus receive, to dry in a warm atmosphere. It requires

somewhat more than a dozen of these dips to bring the sheets to the required degree of thickness, and when this has been accomplished the material is stored for several weeks to thoroughly set.—*Chicago Times*.

TO MAKE WOOD FIRE-PROOF.—If this could be cheaply and effectually done, there are few improvements which would be more largely conducive to the welfare of mankind. The following paragraph, therefore, which has lately been in circulation, may be fairly pronounced "important, if true, and interesting at any rate." It is stated that a New Englander has recently discovered a cheap method of dissolving zinc by combining it with hydrogen and producing a solution called zinc water. This liquid, if applied to certain woods, notably white wood, makes it absolutely fireproof, and at a low cost. Mr. Edward Atkinson, the Boston economist, in speaking of it at Cornell University, says he regards this discovery as one of the most important of the age, and one that will surely revolutionize fire insurance, as well as immensely decrease the losses by fire. The invention is kept secret for the present. Only one foreigner, Sir Lyon Playfair, the English scientist, knows of it. He corroborates all that is claimed for the invention, and says that the inventor is a bungling chemist, but that he has a faculty of blundering into the choicest secrets of nature's laboratory. As soon as patents are perfected and capital interested, zinc water will become an article of commerce.—*Safety Valve*.

CAVE DWELLERS FOUND IN MEXICO.—A dispatch from Deming, New Mexico, says: "Lieutenant Schwatka has arrived here. His party has been successful beyond expectations in their explorations, and especially in Southern Chihuahua, where living cliff and cave dwellers were found in great abundance, wild as any of the Mexican tribes at the time of Cortez's conquest. The abodes they live in are exactly similar to the old, abandoned cliff dwellings of Arizona and New Mexico, about which there has been much speculation. It was almost impossible to get near them, so wild and timid were they. Upon the approach of white people they flee to their caves by notched sticks placed against the face of the cliffs, if steep, although they can ascend vertical stone faces if there are the slightest crevices for their fingers and toes. These cliff dwellers are sun worshippers, putting their new-born children out in the full rays of the sun the first day of their lives, and showing many other forms of devotion to the great luminary. They are usually tall, lean, and well-formed, their skin being a blackish red, much nearer the color of the negro than the copper-colored Indian of the United States. Schwatka claims that nothing has heretofore been known about these people, except by the half-Indian mountain Mexicans, and thinks that his investigation will be of immense anthropological and archaeological value. He estimates the cave and cliff dwellers to be from 3,000 to 12,000 in number, armed only with bows, arrows, and stone hatchets."—*Scientific American*.

ARE THEY THE LOST TRIBES OF ISRAEL?

When Stanley Africanus was in this country several years ago he gave it as his firm opinion that there is a white or light-colored people somewhere in the heart of Africa, and he entertained the preposterous notion that they might possibly be the lost tribes of Israel. He said that he had found traditions of such a people among the natives of the regions through which he had traveled, and who believed that they were yet in existence. Livingstone himself entertained some fancies about this matter, which he had gathered during his wanderings, but he died without throwing any light upon it. We shall doubtless soon learn whether Stanley has found any during the last few years. Over a hundred years ago Swedenborg, the seer of heaven and hell, told of the existence of a civilized people in the unexplored parts of Africa, the spirits of some of whom he conversed with in the other world. The fact that he spoke of these people as "Gentiles" might seem to preclude the idea of their being Jews, but the term Gentiles was used by him to describe men born out of the Christian church. It would be hard to believe that the lost tribes of Israel are in equatorial Africa, or, if there, that none of their members have ever traveled away from it in the course of ages. But we will wait for news by Stanley.—*New York Sun*.

COMING and going so strangely, to meet and to act and re-act on one another, move all we restless travelers through the pilgrimage of life.—*Little Dorrit*.

COMMUNICATIONS.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 5, 1889.

The "Glorious Fourth" has been a blessed day in Washington, owing to the large number of excursions to here, there and everywhere, and since the cannon boomed and the church bells chimed national airs at daybreak, there has been reasonable quiet in this city. The small boy with the toy pistol, and the nuisance adult with the cannon firecracker, have alike hied away for the day and there is peace. Holidays are perhaps less noisy in Washington than elsewhere because they are more common here, especially so far as the poor government wage-earner is concerned. What with the regular holidays, the Christmas week half-holiday, his thirty-days annual leave, and his sixty days sick leave (of which he generally takes some advantage) the government clerk could afford to ignore the liberty of the Fourth. But he does not. The passion for holidays becomes a fierce flame. Everytime he reads of the critical condition of any ex-secretary of the particular Department in which he is employed, he becomes solicitous. If the ex-official dies, be it in Washington or Persia, the Department will be closed for the day. So the government clerk is charitably inclined to believe that so long as man is mortal, and this particular man is very old, and his work is done, he might do far worse than die, especially as it is now midsummer and the office is particularly close and hot.

The first of July did not, to any extent, bring about the revolution in the Departments that had been fondly predicted by the waiting office seekers. The discharges were not unusually large for the end of any fiscal year, and were not even so numerous as those occurring in the summer after Mr. Cleveland's inauguration. The few Republican Congressmen whom I have talked with on the subject, bitterly denounce the tardiness of the administration in this regard.

Your Uncle Jerry Rusk is a picturesque figure, a sort of sportive rustic who plays his part as Secretary of Agriculture with considerable comic-opera spirit. When he left the state of Wisconsin to take care of itself, and came to Washington as head of the seed distributing office, his friends bewailed his action as being a voluntary rushing into obscurity. Some did not hesitate to say it was a Hoosier trick to take Uncle Jerry out of the fierce light of active politics and prevent him from assuming a presidential importance in 1892. But Uncle Jerry is a man of original daring. Within a month after arriving here he had installed himself into the good graces of all newspaper men in Washington. It is just as easy to get a paragraph of him as it is to get one of a county justice of the peace. The Agricultural Department is now a great news center. Ancient jokes elbow personal anecdotes, and every correspondent may take his pick. One day Secretary Rusk sets every one laughing by swinging a scythe on the Department lawns and thereby giving a lesson to the gang of slow workmen employed. In anyone else this would have been a freak, in this case it was an advertisement, as well prepared as the best of Mr. Wanamaker's Philadelphia announcements. Mr. Rusk followed this hit by mounting the wheel horse and driving a double team from the station to General Felix Angus' county place in Maryland. The hay wagon thus con-

ducted, contained a score of newspaper correspondents who promptly spread the story over the country, to the good natured gratification of the majority of readers. But all this time, Uncle Jerry is on the outlook for something sensational in politics. Life has its stern duties, its serious obligations, as well as its frolicsome relaxations. Everyone with a recollection of the details of the last campaign remembers Mary Ann Dougherty. This widow had a special pension bill passed for her benefit by Congress, and President Cleveland vetoed it on the grounds that Mary Ann was a disreputable character and not worthy of being classed among the humble widows of veterans. Though the widow Dougherty thus lost her pension, she gained great fame, and her name was in the mouths of half the campaign speakers. Fame, alas, was too much for her girlish nature and her exuberance of feeling was several times checked by small fines in the police court, where she was charged with inhaling strong liquors. This week Secretary Rusk discovered her in poverty and wretchedness, and immediately appointed her as a seed packer at \$1 50 per day. The picture of the gracious Secretary handing \$1 50 a day to a red nosed widow with the violent breath touches one to tears.

Apropos of the great Paris sale of paintings this week, the officials of the Corcoran art gallery gravely announce that they sent a secret commission to France with instructions to bid "The Angelus" up to \$100,000.

ALBION COMMENCEMENT.

We are glad to note the fact that we have come to another position of observation; to another halt in the whirl of school life. Many have learned that school work is work of no easy kind.

The attendance of the term just closed, has been the largest of any spring term for many years, and its close has been equally successful. The exercises were held on the campus. It is not common for institutions of learning to have a more beautiful, and pleasant, and appropriate place, in which to assemble the people to witness the wise sayings of the actors upon the stage. It is a level plat of land, containing about eight acres, beautified by many quite large trees which were planted there many years ago by human hands. Their arrangement shows special design. It was between two rows of these trees, that a stage and seats were provided for the convenience of the assembled multitude. A vast concourse of people assembled at the appointed hour. Not for many years have so many people been attracted to this place. The number of them has been estimated at 1,500 people. Such interest as this cannot be an unfavorable indication.

The different sessions of Commencement week were well attended, but I wish to speak more particularly of the Commencement exercises. There were fifteen graduates, thirteen of whom graduated in preparatory courses, while two took the degree of Bachelor of Philosophy. The character of the productions was good. The variety of talent and treatment was considerable. Some of them need to be mentioned. "Strong Reasons Make Strong Actions," by Miss Johnson. She referred to some of the most important circumstances in the history of the world, and showed that fundamental principles were at stake, in their transaction. "Mythology of the Greeks," Miss May Burdick. Hers was quite a skillful effort to account for the work of Mythology. "Anatomy of Fiction," by Charles Cran-

dall. He argued in favor of discriminating between different kinds of fiction. While we discard the one, we should hold to the other. "Trusts" was discoursed upon by Mr. Kenyon Coon. He did not believe that the powerful combinations which go under this name, and are designed to rob the people of their just dues, and fill to overflowing, their own already well-filled coffers, should be allowed by law to continue in their present course. "Influence of the Bible," was the subject chosen by Mr. T. W. Barber, who is expecting to enter the work of the ministry. He goes from here to take charge of three churches. I wish that prosperity may attend his efforts. Other subjects and names are worthy of mention, but space will not allow. Five of the graduates belong to our own society.

We are fortunate in having a good band connected with the Academy, called Albion Academy Band, which rendered five pieces of music. This added much to the interest of the exercises. Taken all in all it was a grand success.

We are glad that we can feel that advancement is being continually made. No small portion of this must be due to Rev. S. L. Maxson, who is the principal of the school, and an efficient worker in every department of Christian work.

So far as we are concerned, the church and school are one. It seems to me to be true that "United we stand, divided we fall." Religion and education mutually strengthen each other. By the use of these means we may form a rounded character, with strong mutual power, directed by a mind sanctified by the Holy Spirit. Therefore, let the school and the church work together, and mutually strengthen each other.

W. H. ERNST.

ALBION, Wis., June 25, 1889.

COMMENCEMENT WEEK AT MILTON.

The weather was exceptionally favorable for all the exercises of Milton College, during the Commencement Week. The attendance at every session was large, in two or three instances, exceeding that for several years. The general impression is that the Institution maintained its usual standing in the orations, addresses, sermons, and concerts presented.

Thursday afternoon, June 20th, was occupied with the Field-day exercises of the students, on the public square. They attracted considerable attention, and were universally commended. They consisted mainly of games of base ball and tennis, of walking, running, and jumping, and throwing and kicking balls. The ladies were in the lighter sports. About one-third of the prizes were offered by the business men of the place.

Rev. R. W. Bosworth, D. D., Methodist Presiding Elder of the Janesville district, preached on Friday evening, June 21st, in the Seventh-day Baptist church, the Annual Sermon before the Christian Association of the College. He was a student in Union College, Schenectady, N. Y., at the time Rev. Geo. E. Tomlinson, Rev. E. M. Dunn, and Prof. Albert Whitford, attended that Institution. His discourse was based on the words, "What is man?" (Psa. 8: 4), and treated in a forcible manner, of the insignificance of man's physical being as compared with the powers and attainments of his spiritual nature.

In place of the old-time College colloquy, members of the Orophilian and Iduna Lyceums furnished, Seventh-day evening, June 22d, in the College Chapel, a selected play, entitled "Millie, the Quadroon." The plot was laid on a Southern plantation, just before the Civil War. The character of the play, which was very satisfactorily acted, can be ascertained from the following cast of it:

Fred Grover, a doctor, R. W. Bullock, Milton.
 Charles Hayden, cousin to the doctor, J. N. Anderson, Poysippi.

Oscar Daville, a planter, J. A. Williams, Edgerton.
 Ford, a sheriff, Geo. H. Bond, Milton.
 Freddie, a son of Doctor and Millie Grover.

Siah, a slave of Daville, Phil. W. Place, Milton.
 Millie Grover, the supposed quadroon, J. R. Godfrey, Lima Center.

Isadore Hayden, the supposed sister of Charles, Nannie A. Hughes, Milton.
 Mary L. Allen, Milton.

Pricilla Grover, old maid sister of Dr. Grover, Bessie L. Jones, Clinton.

Harriet, a mulatto slave woman, Jennie G. Spaulding, Milton.
 Gyp, a child slave, Helen Smith, Milton.

Pres. Whitford presented the Baccalaureate Sermon, Sunday evening, June 23d, in the church, on the subject, "A False Scheme to Secure Pardon and Reconciliation." The text was taken from 2 Sam. 14: 13, and contains a portion of the appeal of the woman of Tekoah to David, the King of Israel, for the recall of his son Absalom from banishment. It was a clear and earnest discussion of the failure attending the device to escape, without any equivalent or repentance, from the punishment of sin. At this service, as well as at that of the Christian Association, the College choir, under the training of Prof. J. M. Stillman, provided excellent singing.

On Monday evening, June 24th, in the Chapel, members of the Philomathean and Iduna Lyceums, furnished very interesting exercises at their annual public session. The music, principally by the students, was well received. After prayer by Prof. Albert Whitford, the following programme was presented:

Oration, "Materialism *versus* Substantialism,"
 Floyd B. Wells, Dodge Centre, Minn.

Oration, "Is the Negro Responsible?"
 Perley L. Clarke, Berlin.

The Society Paper, Mammie J. Jones, Clinton.
 Oration, "Labor a Means for Culture,"
 Gertrude C. Crumb, Walworth.

Recitation, "The Subscription List,"
 Frank H. Miller, Fulton.

Address, "A Plea for Education,"
 Mrs. Addie R. Peterson, Eagle.

The first oration noticed, quite forcibly, the difficulties found in the theory of the wave motion of the physical forces; the second, was presented with animation and a pleasing effect; the third, the paper, was admirably written, attracted close attention, and was entirely free from offensive personalities; the recitation was spoken with naturalness of tone and manner, but was open to criticism, as burlesquing a sacred service; and the address was highly commended for both its matter and its delivery.

The annual concert of the Musical Department of the College, was given Tuesday evening, June 25th, in the church. It was under the direction of Prof. J. M. Stillman, who had Jennie A. Dunn for his accompanist. Like all his musical entertainments, it showed the most thorough drill, and was heartily appreciated by a large audience. Besides the choruses of male voices and the singing class, piano and vocal solos were furnished by Jennie L. Boothroyd, of Edgerton; Willard D. Burdick, of Milton; Nellie E. Burdick, of Lima; Alice Dow, of Palmyra; Arthur G. Sears and Allie Button, of Milton Junction; M. Dell Burdick, of Janesville; Edward E. Campbell, of Walworth; Ellen W. Socwell, of Garwin, Iowa; Jennie A. Dunn, of Milton; and Prof. J. M. Stillman. Two duets were sung by Mr. Campbell and M. Dell Burdick, and by Mr. Sears and Miss Socwell. Most of these exercises were enthusiastically encored. Besides the descriptive song, "The Ship on Fire," by Prof. Stillman, no other solo was more skillfully executed than that of Miss Socwell, "At Length a Brilliant Ray." The playing of Miss Dunn, in the accompaniments and her solo, was executed with remarkable grace and precision.

At the close of the concert, Pres. Whitford, in behalf of the many friends of Prof. Stillman,

most of whom he had instructed at Milton, presented him with an elegant gold watch, as a token of their high appreciation of his work and his character.

The Commencement exercises were held Wednesday, June 26th, on the College campus. The audience enjoyed the gentle breeze, the shade of the trees, and the green grass. The music was provided by the large Milton Cornet Band. Prayer was offered by Rev. James W. McGowan, of Johnstown Centre. The first oration, on "Silent Forces," by Miss Angie M. Langworthy, of Albion, was well spoken and well received. The first Master's Oration, on "The Present Rewards of Well-doing," by John Cunningham, of Janesville, was an able presentation of the theme. The second Master's Oration, on "The Golden Age of Man," by Belle R. Walker, of Milton, was heard with great satisfaction. The last oration, on "Individuality in National Government," by Arza Lovelle Burdick, of Milton, showed a most careful preparation. A memorial address on Mrs. Chloe Curtis Whitford, by Mrs. Ada Ray Cooke, of Whitewater, was a just and feeling tribute to a most worthy teacher, who departed this life during the past year. An address on the life and character of Lucius Heritage, by E. Stillman Bailey, M. D., of Chicago, was a very appreciative review of his work and attainments in scholarship. Prof. Heritage was a graduate of the College, and, at his death, a professor in the State University of Wisconsin. Dr. Bailey not being able to attend the exercises, his address was excellently read by Mrs. Clara Dunn Humphrey, of Whitewater.

On this occasion, and at the other exercises of the day, there was a large attendance of the old students. At the annual Alumni meeting, Wednesday afternoon, on the campus, Prof. Edwin B. Shaw, of Leonardsville, N. Y., was chosen President for the next year; Miss Mary M. McLay, of Janesville, Vice-President, and Prof. Walter D. Thomas, of Milton, Secretary. An instructive and eloquent address on, "The Benefits of College Graduation to a Business Man," was delivered by Hon. William Kennedy, of Appleton, and a well-written paper, on "The Lessons which a College Graduate may Learn from a trip to England and Ireland," by Miss Bessie M. Tomkins, of Milton, was highly appreciated. The College Glee Club delighted the audience by some of their favorite songs.

The Senior Concert by the Milton Cornet Band, aided by some talent from abroad, Wednesday evening, in the church, was all that could be desired. They always appear before the Milton people with a varied and well-executed programme.

MILTON, Wis., July 1, 1889.

HAMMOND, LA.

A union concert was given by the Seventh-day Baptist Sabbath-school and Congregational Sunday-school, of Hammond, on Sunday evening last, at the Congregational church. This large church was filled, even to standing room. The exercises were varied and appropriate, and the large audience was highly entertained for an hour and a half. The character of the matter presented, and its very efficient rendering attest the good judgment and efficiency of the promoters of the enterprise. The religious public of the place would welcome frequent returns of such pleasant occasions. Our regular quarterly review of Sabbath-school lessons occurred yesterday. As usual it was pleasant and profitable. The quarterly report of the secretary showed a satisfactory state of interest.

With very few exceptions, during a two years

and a half's residence in Louisiana, our morning service and Sabbath-school have taken place each Sabbath.

A short time since, the evangelist, J. D. Potter, of Massachusetts, gave us a week of evangelistic labor, day and evening. He was well received, and good was accomplished.

The matter of satisfactory day school facilities for our young people has heretofore given us some anxiety, but the recent incorporation of the village now makes it practicable to institute a graded school. The present number of students necessitates the employment of three teachers, which by another year, at the present rate of increase from the north, will be increased to four, with term of nine months. W. R. P.

JUNE, 30, 1889.

APOLOGIES.

We know that this article will go straight to the heart of a host of house-keepers. The happy mean between too much neatness—or possibly we ought to say the making too much of neatness—and common vulgar shiftlessness, is probably a little difficult to determine, nevertheless, it is there. There is that neatness which makes every body uncomfortable, and there is also that lack of it which makes everybody even more uncomfortable. Strive after that happy mean, happy in two senses, which is to be found and which once found gives time for much useful work and mental discipline. But here is the article:

Everybody knows that window-panes will grow dingy, that dust will accumulate, that the faces of little children, like their clothes, have a natural affinity for dust, that all clothes will wear out, that paint is sure to be finger-marked, that china will get chipped, and that it is simply impossible to keep everything in perfect order all the time. In spite of this, we are continually apologizing for omissions, negligences, and errors which cannot be avoided, and which would not be noticed, perhaps, if attention were not called to them by ill-timed apologies.

It is refreshing to go into the houses of our friends and see things a little topsy-turvy, and be assured by what we see that we are all mortal, and only what is common has happened to us; that just when company comes our hostess has nothing cooked; that children, usually quiet and orderly, when animated by the presence of visitors, show off to the greatest possible disadvantage, and that other people have their trials as well as we have ours, and that the difference between these and those is quite trivial. On the other hand, it is really depressing to come across a woman who always, under all circumstances and on all occasions is ready for company, on whose ceilings spiders never hang their webs, behind whose furniture dust never hides, whose closets and drawers and trunks, being thrown wide open at any moment, reveal only orderly interiors. Let the language be changed a little, if such a woman could be found it would be discouraging to persons of ordinary feelings. While she had been polishing her silver, notching her shelf paper, fluting her pillow-shams, adjusting the position of easy chairs and sofas, and brushing away the last suggestion of dust from the mantel-piece, possibly it might appear that she had not had time to glance at the latest discoveries in science, to enjoy the last new poems in our magazines, to become posted as to the latest political and social events here and abroad.

Should she apologize for this? By no means. Let her be happy, if thus it must be, with her perfect house-keeping, and let her sister, who loves something else better than painful domestic neatness, rejoice without envy in that something better. It is much the wiser and nobler way to pass those things, for which apologies are usually made, in silence, and to lead, if possible, the minds of visitors, not toward, but away from those things which suggest apologies. The habitual apologist is invariably weak in mind or body, and frequently in both.—*New York Advocate.*

MISCELLANY.

A MEDICAL HERO.

On the 21st of October, 1805, the English fleet encountered the united French and Spanish squadrons in the battle of Trafalgar. During the progress of that battle, a furious storm arose, and continued to rage when the cannon had ceased to roar.

The Berwick, a French frigate, on which Dr. Lasserre was surgeon-major, had been seriously damaged in the combat. The captain and second in command had been killed. The frigate had been pierced through and through like a sponge, and at the close of the engagement the cry arose from the survivors, "The ship is sinking!"

Dr. Lasserre had been busy for many hours in cutting off shattered arms and legs, and in dressing the wounds of the victims that lay around him, when suddenly he heard, above the groans of the wounded and the sound of the storm, the wild cry, "The ship is sinking! Every man to the pumps!"

The united efforts of the diminished crew were unavailing, and the vessel began gradually to settle down. A great ship, however, does not go to the bottom suddenly, like a scallop-shell. The water increased in spite of the pumping, but increased slowly. The storm raged tempestuously, though as yet it had not reached its greatest force.

The defeat of the united French and Spanish squadrons was complete, and the Berwick, whose masts were broken, could no longer manoeuvre, and stood almost alone in front of the British fleet. The condition of the shattered, sinking ship became desperate. Suddenly the cry rose again above the sound of the hurricane, "Launch all the boats!"

Of the frigate's boats there were scarcely two that remained seaworthy. They were launched, but it was painfully evident that they could not accommodate the entire crew. It was necessary to make a selection, and those who were able, forced their way into the boats. They called on Dr. Lasserre to accompany them. He replied:

"I am captain of the wounded, and I wish either to be saved with them, or to perish with them."

"How absurd! how mad!" they cried impatiently.

"Either take my wounded, whom I cannot leave and will not leave, or go without me," he responded.

The wounded men were crowded between decks, and it would have been impossible to have had them embarked under the circumstances.

Dr. Lasserre, having voluntarily made the sacrifice of his life, remained on the sinking ship. The two boats departed without him; but they were suddenly swamped by the tempest, and the entire effective crew of the Berwick perished.

About an hour after the crew had abandoned the Berwick, Dr. Lasserre was standing on the deck, looking out on the wild, sweltering sea, when suddenly he saw an English pinnace, manned by five English sailors, bounding over the waves towards him. The commander of the pinnace called for the doctor.

"I am the doctor," replied Lasserre.

"Very good," said the English captain. We offer you your safety, if you will come aboard our ship."

"I accept your offer gratefully," said Lasserre, "but on one condition—that all my wounded shall be removed to your ship before me."

"Impossible!" said the English captain. "You see we are caught in a hurricane, and we have no time to make a number of transshipments. It is impossible!"

The English sailors prepared to take Lasserre by force, but he cried, "I shall throw myself into the sea if you attempt to seize me."

The doctor in the English ship had been killed by a shell, and the wounded were lying without surgical aid.

"I wish to go with you," cried Lasserre, as he prepared to plunge, "but you must first take my wounded."

When threats proved of no avail, the captain

accepted Lasserre's conditions. The English sailors boarded the sinking vessel, and by the help of the doctor proceeded to remove the wounded. But the little pinnace was too small to take all on board, and it had to make four voyages before all the wounded Frenchmen were safely conveyed aboard the English ship.

As the removal proceeded, the storm increased in violence, and the difficulty of getting the men from the one ship to the other increased. It was a work requiring great patience, courage, and endurance. At last Lasserre saw every one of his men safely removed, and himself alone on the foundering ship. When narrating the story in after years, he always spoke of the overwhelming desire to live that possessed him as he saw the last boat-load of his men move off from him, and found himself alone on the foundering ship. He stood on the deck over which the waves surged and swept. He watched the last cargo deposited in the English vessel, and the little pinnace coming towards him, now on the crest of some mountain wave, now in the trough of the sea, and, fearing lest it might be dashed against the sinking Berwick, threw himself into the sea, and swam with all his might towards the returning boat. A strong English hand seized him, and drew him into the boat, which sped like an arrow to the English vessel.

The story of Lasserre's devotion to his wounded had preceded him, and the English received him with a ringing cheer. The captain pressed his hand in silence. The officers placed dry clothes at his service, several pressing upon him their own top-coats, as they vied with each other in acts of kindness. While receiving the hearty English welcome, Dr. Lasserre noticed a sudden sensation among the officers. He turned his eyes in the direction in which they were looking. The broken masts of the Berwick were disappearing beneath the waves.

Dr. Lasserre attended to the wounded English sailors with as much skill and tenderness as he had shown to his own wounded countrymen. The English in return loaded him with presents, and set him free at Gibraltar, with one companion, who was liberated for his sake. Lasserre and his companion marched on foot through the length of Spain, and reached France and home long after they had been given up as lost.—*S. S. Times.*

THE MODERN DANCE.

You are welcome to quote me anywhere and everywhere as regarding the modern dance—waltz, german, or whatever else they call it—as immoral. My standpoint is, the Scriptures as understood in the primitive Christian age, when "renouncing the world" meant anything but conformity to the licentious and heathenish indecorums of that "excess of riot" which disgraces the Laodicean religion of these times. The shameless dances, with play going and social parties, are all denounced by the spirit of the New Testament, discouraged by the example of saints and martyrs, and everywhere discountenanced by moralists. Not to the Puritans alone belongs the exclusive honor of setting their faces against such things. Nowhere has play going been so written down as by the pen of Jeremy Collier, the stout old high-churchman. I have strong convictions on the subject.—*Bishop A. Cleveland Coxe.*

BOOKS AND MAGAZINES.

The *Century* for July contains the history of Abraham Lincoln. It is generally considered that it is thus far the best history of Lincoln yet written. George Kennan tells us more about "The Free command at the Mines of Kara," and the Siberian exiles. Every article in this number is excellent reading. "The Temperance question in India," "Women in Early Ireland," "Inland Navigation in the United States," "Winchester Cathedral," "An Echo of Antietam," etc. Dr. J. M. Buckley writes of "Presentiments, Visions, and Apparitions." \$4 00 a year. The Century Co., Union Square, New York.

Harper's Magazine for July has as a frontispiece a portrait of Mr. Justice Miller, of the Supreme Court, who is the author of an able article on "The State of

Iowa." Theodore Child writes of "Palatial Petersburg," giving vivid descriptions of points of interest. Fifteen illustrations accompany the paper. "The Banks of the Brandywine," with illustrations, is a well written sketch. Mr. Hearn, in "La Porteouses," portrays the women who bear burdens in Martinique. Rev. Dr. Atticus G. Haygood in his paper, "The South and the School Problem," gives a careful analysis of the present situation and the outlook for the future. Charles Dudley Warner furnishes another instalment of "A Little Journey around the World." The eighth paper in the series of American Industries takes up the manufacture of glass. Other articles with the Departments, and Monthly Record of Current Events, make a valuable number. Harper & Brothers, New York. \$4 00 per year.

The *Treasury* for pastor and people for July shows on sign of wilting under the summer heat. It is a capital number throughout, including a sermon by Dr. J. H. Barrows for Independence Day. An excellent portrait of Dr. A. McCullagh of Brooklyn, with a view of the Ross Street Presbyterian Church of which he is pastor, are the illustrations. His biographical sketch by Rev. W. Hageman will be read with interest. Full sermons, leading thoughts of sermons, notes and suggestions for the prayer-meeting will be very helpful to pastors and others. The Blessings of Head-Winds, by Dr. Cuyler, will throw light on many dark places in the Christian life, and Family Prayer, by Dr. Tappan, may awaken thoughts about this duty. The Questions of the Day are ably treated by several writers—on Romanism in the Church, State and School. Editorials are on Selfishness in Pleasure, The Prayer-meeting Keynote, A Live Membership, Sowing Beside All Waters, The Unutilized Energies of Woman, A Sabbath-school Dinner for Poor Children. All other departments well sustained. Yearly, \$2 50; Clergymen, \$2 00; single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

SPECIAL NOTICES.

THE HORNELLSVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. 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.

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuysen, we need the following dates: 1807-1821, 1844-1859, and 1865. Cannot some one help us out in the endeavor, especially in the dates since 1843?

REV. R. TREWARTHA, D. D., pastor of the Seventh-day Baptist Church at Cartwright, Wisconsin, holds himself ready to engage his services (as pastor) to any church of like faith and practice. Salary, a secondary object. The spreading of light and truth, in building up the kingdom of Christ in the world, is of far greater importance than money. God's promise is, "The bread shall be given and the water shall be sure." Superfluities are not in the bond. Elder Trewartha has no family.

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 Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago, Ill.

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. Pastor's address: Rev. J. G. Burdick, 111 West 106th St., New York City.

Notice to Creditors.

All persons having claims against the estate of Thomas H. Davis, deceased, late of the town of Alfred, County of Allegany, and State of New York, are requested to present the same, properly verified, to D. F. Cridler, at his office in Hornellsville, on or before August 15, 1889, for settlement. D. F. CRIDLER, Administrator.

SOMETHING IN COMMON.

"One language and one speech."

One came from the far-off South Sea Islands, the other from the country of the Ganges; of different races, speaking different languages, with customs and habits of life quite unlike; what had these two in common? How might they communicate their thoughts to each other? They met upon the deck of a missionary ship, strangers, yet they had a common interest. The question was, How to express it? Both had learned of Christ and his love through the missionaries, and when one pointed to his Bible, the other responded by holding up his own. Then they shook hands; it was a hand-shaking full of meaning. It meant that their hearts were one in Christ. Then they smiled in each other's faces. That seemed to end their exchange of thought. No, suddenly the Hindoo exclaimed, "Hallelujah!"

The New Zealander shouted back, "Amen!"

These two words, of another language than their own, each had engrafted upon his native dialect, even as they had taken the love of Jesus into their hearts. And thus, a Christian heart could hold communion with another Christian heart.—*Ex.*

A BARBAROUS PEDAGOGUE.

A rough teacher in a school called upon a poor, half-starved lad, who had offended against the laws of the school, and said: "Take off your coat directly, sir." The boy refused to take it off, whereupon the teacher said again: "Take off your coat, sir," as he swung the whip through the air. The boy refused. It was not because he was afraid of the lash—he was used to that at home—but it was from shame; he had no undergarment, and as at the third command he pulled slowly off his coat, there went a sob through the school. They saw then why he did not want to remove his coat, and they saw the shoulder blades had almost cut through the skin, and a stout, healthy boy rose up, and went to the teacher of the school, and said: "Oh, sir, please don't hurt this poor fellow, whip me, see, he's nothing but a poor chap, don't you hurt him, he's poor, whip me." "Well," said the teacher, "it's going to be a severe whipping, I am willing to take you as a substitute." "Well," said the boy, "I don't care, you whip me, if you will let this poor fellow go." The stout, healthy boy took the scourging without an outcry. "Bravo," says every man.

ONE gets a striking idea of the magnitude of this country from the statement of the Rev. Dr. Barrows, in the *Congregationalist*, that if the entire population of the globe, estimated at 1,400,000,000, were divided into families of five, the state of Texas alone could give each family half an acre of land to live upon.

CONDENSED NEWS.

Domestic.

Cholera has broken out in the west and no one will regret it, because chinch-bugs are the victims.

About one hundred cottages are opened at Bar Harbor, and the region is at the height of its physical glory.

Recent earthquakes at Susanville, Cal., turned the water of many springs, and also of Eagle Lake, to a milky white.

Hot milk, Mrs. Hayes's substitute for liquor, when needed as a stimulant, is a popular beverage in Washington. It is a quick restorative.

The attendance at the Moody summer school, at Northfield, Mass., is increasing. One hundred colleges are represented. The largest delegations are from Princeton, Cornell and Yale.

Summer schools of all kinds are opening for those of ambitious minds, and for those who do not feel the summer lethargy. A new school is to be established on Lookout Mountain for the purposes of art.

The Baltimore and Ohio Railway Company has decided to take independent action and make its tariff for corn and wheat on the basis of twenty cents from Chicago to New York, to take effect July 6th.

It is reported that Miss Mildred Fuller, fourth daughter of the Chief Justice, will study law under the direction of her father. She is so handsome and attractive that it is more than likely her first reading will be "Parsons on Contracts."

Foreign.

Notwithstanding the early statement that Victoria would not ask parliament to grant a handsome marriage fund to Albert Victor, the modest request has been made already.

There was an explosion of fire damp in a coal pit at St. Etienne, near Paris, on July 3d. Three hundred miners were entombed. A number of bodies have been taken out.

The latest educational report issued in Russia shows that only about one-tenth of the children in the Empire attend school. The other nine-tenths are growing up in ignorance.

The department of justice at Ottawa, has received a request from President Harrison for the extradition of Burke, the Cronin suspect, at Winnipeg. The papers will not be considered until the prisoner is committed by Judge Bain.

The English have removed the French flag from the house of Sultan Bountonkon, at Grand Bassam, Upper Guinea. France claims a protectorate over the Sultan's territory. Negotiations concerning the matter are proceeding between England and France.

MARRIED.

WHITFORD-CLARK.—In Hartsville, N. Y., at the home of the bride's parents, July 6, 1889, by Rev. H. P. Burdick, Mr. Horatio Whitford, of Alfred Centre, and Miss Jennie E. Clark, of Hartsville.

CLARKE-BROWNELL.—In Utica, N. Y., June 28, 1889, by the Rev. W. C. Daland, Mr. Edward P. Clarke, of Morrisville, N. Y., and Miss M. Josie Brownell, of Utica.

COON-FULLER.—In New Auburn, Minn., July 1, 1889, by Rev. A. G. Crofoot, Delano L. Coon and Anna M. Fuller, both of New Auburn, Minn.

CHAPIN-CANFIELD.—In Brownton, Minn., July 3, 1889, at the residence of the bride's father, Geo. C. Canfield, by Rev. A. G. Crofoot, Damon D. Chapin, of Winthrop, Minn., and Julia E. Canfield, of Brownton.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines (175 words) will be charged at the rate of ten cents per line for each line in excess of twenty.

STILLMAN.—Near Nile, N. Y., July 5, 1889, of obstruction and inflammation of the bowels, Mrs. Susan Jane, wife of Wm. H. Stillman, aged 60 years, 4 months and 18 days.

Sister Stillman made a profession of religion in early life, was baptized by Eld. Henry Green, and joined the Seventh-day Baptist Church at Little Genesee. About three years ago they came to live in their beautiful home near Nile, and with her husband she joined this church. She was a consistent, active, Christian woman, and to sum it up in the words of her bereaved husband, "She was a model woman." She was sick but eight days, but she was ready for the change. Thus in one day two worthy members of the Friendship Church fell asleep in Jesus. Sermon by the pastor. Text, Jer. 15: 9, "Her sun went down while it was yet day." H. B. L.

CLARK.—In Nile, Allegany Co., N. Y., July 5, 1889, of kidney difficulty, Mr. E. R. Clark, aged 73 years.

Bro. Clark made a profession of religion at the age of 15 years, and united with the Friendship Seventh-day Baptist Church, located at Nile. He was especially earnest and faithful in his Christian efforts to help others on in the divine life, growing in usefulness and power with his years. He was foremost in the great work of reform. The church and community have lost an efficient worker in religious life, and we hope that his mantle will fall on others who will go and do likewise. The very large attendance at his funeral, at his late home, attested the interest and attachment held by his neighbors and friends in and for the noble man. His sufferings were intense, but he was patient and trustful through it all, desiring to depart and be with Christ. Sermon by the writer. Text, Rev. 14: 13, "Blessed are the dead who die in the Lord." H. B. L.

BURDICK.—In loving remembrance of Pauline Eunetia, precious daughter of B. F. and Satie Burdick, who died in DeRuyter, N. Y., June 10, 1889, aged 9 months.

This darling child, so young and so fair, was stricken with disease (sarcoma tumor) and though the best medical aid was obtained and all that loving hearts and loving hands could do, was lavished upon her, yet her precious body yielded, and her pure spirit was wafted by angel hands to the paradise of God.

Bear her softly holy angels
Past the ranks of God's evangelists.

L. R. S.

GREEN.—In Hopkinton, R. I., June 25, 1889, Mary Lizzie Green, only daughter of Albert and Mary Content Green, aged 42 years, 10 months and 23 days.

Sister Green was born in Westerly, R. I. When quite young she became a subject of saving grace and united with the Pawcatuck Seventh-day Baptist Church, with which body she continued her membership till her death. Her health was never very good, but about seven months ago she was attacked with consumption which terminated in her early death. She was a lady of more than ordinary mental endowment. Her sufferings were great, but she maintained a patience through them all truly surprising. Her death was an illustrious example of overcoming faith. She leaves an only brother and a widowed mother to mourn her loss. A. M. C. L.

WELLS.—At Battle Creek, Mich., June 24, 1889, Wm. J. Wells, aged 78 years, 9 months and 6 days.

His remains were brought for interment to Milton, Wis., where he had long resided and whence he left about two months ago upon the death of his wife. The funeral exercises were held in the church of which he was a member. Bro. Wells was very highly esteemed in the community and was a generous and active member of the church. He leaves three daughters, Mrs. Stewart, of Battle Creek; Mrs. Hall, of Syracuse, N. Y., and Mrs. Adams, of Denver, Col., besides a brother at Joliet, Ill., and a sister residing in central New York. All but the latter were present at the funeral. His last communication prior to his decease, was that he trusted in Christ. We shall greatly feel the loss of his generous support and sympathy. E. M. D.

IRVING SAUNDERS will be at his Friendship Studio from July 11th to 16th, inclusive.

THE McSHANE BELLS AHEAD!

At the Centennial Celebration in New York, in April, many wondered where Trinity Church secured its fine collection of a 20th bell to the old chime of nine bells.

Other noted concerns had tried to produce the bell required, but failed, and one founder went so far as to say that the only thing for the church corporation to do was to go to England and try to secure the bell there from the same foundry which supplied the original bells, and admitted that he could not supply it. In this doubtful position of success the corporation found itself in January last, and the Carillon of Old Trinity, having played a chime of McShane Bells, felt confident that the bell could be had of the McSHANE BELL FOUNDRY. He suggested it to the Board of Comptrollers, and they, after an interview and consultation with the late Mr. Henry McShane, decided to entrust that celebrated foundry with the furnishing of the bell to be done and delivered in time for the Centennial Celebration. After casting two bells they were sent on and tried, and one of them was found to be just what was wanted, and Old Trinity Chimes completed. This is the story told in a nutshell, and is a most conclusive evidence of the excellence and superiority of the McShane Bells. Prof. Meislahn, the Carillonist, is very proud of the acquisition of this tenth bell, and enthusiastically chimed his bells during the celebration, to the delight of the thousands of distinguished visitors in New York. During the past year, Messrs. McShane & Co., have sent Chimes to the following cities:

- Chime of 10 Bells to Providence, R. I.
- 8 " " Somerset, P. Q., Cana.
- 8 " " Brooklyn, N. Y.
- 8 " " Frampton, P. Q., Cana.
- 8 " " Mt. Pleasant, Pa.
- 8 " " McKeesport, Pa.
- 8 " " North Adams, Mass.
- 8 " " St. Severin, P. Q., Cana.
- 8 " " Logansport, Ind.
- 8 " " Church in Allegheny City, Pa.
- 8 heavy bells to South America.
- 14 Bells to New Bedford, Mass.
- 10 " " Covington, Ky.
- 10 " " Vicksburg, Miss.
- 8 " " Wabasha, Minn.
- 8 " " Versailles, Ohio.
- 4 " " Providence, R. I.
- 3 " " Carnegie Library, Allegheny City, Pa.

To say nothing of the 800 other bells, ranging from 100 lbs. up to 8,000 lbs. in weight. Truly the McShane bells are becoming a mighty factor in Christianizing the nations of the earth.

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