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CONTENTS.

The Words of Jesus to Martha; Christian Conversation.....	449
MISSIONS.—Paragraph; Recent Adverse Criticism on the work of Modern Missions.....	450
WOMAN'S WORK.—Paragraphs; A Helpful Testimony.....	451
SABBATH-SCHOOL.—Lesson.....	452
Needless Fears.....	452
Washington Letter; Higher.....	453
HISTORICAL AND BIOGRAPHICAL.—Extinct Seventh-day Baptist Societies in South-eastern Pennsylvania.....	454
Great Men Deluded by Christianity.....	454
SABBATH REFORM.—A Scientific Basis for Sunday Legislation.....	455
Humor of Irish Blunders.....	455
EDITORIALS.—Paragraphs; What she Could.....	456
The Stability of Truth; Law and Order.....	457
YOUNG PEOPLE'S WORK.—A Summer Sabbath—Poetry; Paragraphs; The Tabula; Standing alone; <i>Our Forum</i> ; <i>Our Mirror</i>	458
EDUCATION.....	459
TEMPERANCE.....	459
POPULAR SCIENCE.....	459
Precept and Example.....	459
COMMUNICATIONS.—Letters of Church Standing; Opening of the Season at Chautauqua; Semi-annual Meeting; Please Take Notice; South-Western Association; From Bro. J. Clarke.....	460
HOME NEWS.—Westerly, R. I.....	461
Doing Little Things for Christ.....	461
MISCELLANY.—Lilla's White Lie; Courageous Piety Needed; Honesty and Integrity; Afire at the Mouth.....	462
SPECIAL NOTICES.....	462
BUSINESS DIRECTORY.....	463
CATALOGUE OF PUBLICATIONS.....	463
Support Yourselves.....	464
CONDENSED NEWS.....	464
MARRIAGES AND DEATHS.....	464

THE WORDS OF JESUS TO MARTHA.

When Martha, the sister of Lazarus, who had just died and had also been buried, heard that Jesus was on his way to Bethany, she went out and met him before his arrival. Word had previously been sent to Jesus, informing him that Lazarus was sick; but he did not go to Bethany at the time, and did not exercise his power to heal him. He waited until death had done its work, that "the Son of God might be glorified" by his resurrection. When Martha met him, after the death scene was ended, she said to him: "Lord, if thou hadst been here, my brother had not died." This language was not that of complaint or reproach, because Jesus had not sooner come, but rather that of confidence in him, and lament that he was not present to prevent the fatal issue of the sickness. It was immediately followed by an expression of her confidence in these words: "But I know that, even now, whatsoever thou wilt ask of God, God will give it thee."

Jesus, in reply, said to Martha: "Thy brother shall rise again." She understood this to refer to the final resurrection at the last day, and hence said: "I know that he will rise again in the resurrection at the last day." Jesus at once connected with this answer words intended to draw forth her faith in him, whose truth, as he then knew, the sequel would soon establish. These are the words that fell from his lips: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John 11; 25, 26.

These precious words, uttered by Jesus to Martha as she met him in the street, have filled all the Christian ages with a shout of joy, and will continue to ring in the ear of piety to the end of time. God be praised that they are not among the unrecorded sayings of Jesus. They fitted the occasion of their original utterance, and they fit every occasion in which human thought looks into the grave and ponders upon the scene. The world is richer and clearer in its hopes, because Jesus spoke these words, and left them as a legacy to mankind.

When Jesus said, "I am the resurrection and the life," he meant to say, and did say, that the power of raising the dead and giving life to man was lodged in him. He assumed his own prerogative, and in effect asserted his own divinity, and hence spake as no mere man ever spake, or should speak. Such words never before fell from human lips. To raise the dead and give life is the work of God, and Jesus was God "manifested in the flesh." He was the incarnated Word, or *Logos*, of whom John speaks in the commencement of his gospel, that was "in the beginning," and "was with God, and was God." The words to Martha fit his lips, and on his lips were true. That which in mere man would be an unwarrantable assumption, when uttered by him in reference to himself, was the announcement of a sublime truth.

Jesus connects with these utterances two promises, in some respects parallel, and in others different. The first promise evidently relates to his statement that he is the "resurrection." "I am the resurrection," and hence, "he that believeth in me, though he were dead, yet shall he live." The meaning is that the dead believer is dead only as to his *body*, and not at all as to his soul, and that even the body shall be raised again from the state of death. This was the truth which was to be established in the resurrection of Lazarus, and in the final day will be established in respect to all believers, by their resurrection from the dead. Though they die, they shall, nevertheless, live. The great conqueror of death and the grave is the guarantor of this result. He is himself "the resurrection," and is more than a match for man's "last enemy." Let every Martha that mourns over pious and saintly kindred dead sleeping in the grave, remember that Jesus has announced himself to the world as "the resurrection," that through his power these believing and departed ones are still living, and that he will re-animate their sleeping dust, and give them bodies like unto "his glorious body" in heaven. They are not lost forever, but only absent for the time being, and will be met again in another and better clime. The same Jesus that said to Lazarus, "Come forth," will say to them, "Come forth." He is "the resurrection."

The other promise is evidently based on the assertion that Jesus is also "the life." It relates to the believer, not considered as having died, but as still living. What Jesus here says is that "whosoever liveth and believeth in me shall never die." He clearly did not mean that such a person will not die a *bodily* death, and hence that faith in him exempts us from such a death; but he did mean that the living believer shall not die the death of *extinction*, and shall not die the death which Paul declares to be "the wages of sin." He did mean that such a believer shall not die the death eternal and shall not lose the life eternal. He did mean salvation in heaven.

The ultimate result in the two promises is identical and suspended on the same condition. In the one case the promise relates to the dead believer, who, not dead as to his soul, will, as to his body, rise again by the power and at the command of Jesus, and whose home is in the heavenly world. In the other case, the promise relates to the living believer, who, though not exempt from the death of the body, will never die as to his soul, and whose home is also in the heavenly world. As to the one Jesus designates himself as "the resurrection," and to the other he designates himself as "the life." The one shall live again, and the other shall never die. The great Saviour of the dead and the living is alike the guardian and the friend of both—the guardian and friend of Martha, to whom he was talk-

ing at the time, and whose attention he was seeking to turn to himself, and the guardian and friend of Lazarus, whose body he soon intended to raise from the dead.

We have endeavored, in this brief comment, to let the words of Jesus speak for themselves. There they are, once uttered by him, recorded in the eleventh chapter of John's gospel, and intended for the reading and hope of piety in all ages. Millions have read them, and other millions will read them. "Believest thou this?" said Jesus to Martha. "Yea, Lord," responded that heart-broken woman, "I believe that thou art the Christ, the Son of God, which should come into the world." Reader, "believest thou this?" If so, then you need no other faith, and can have no better faith. This faith in Jesus solves all the essential problems of existence. As "the resurrection and the life," he is "the light of the world." Whoever follows him "shall not walk in darkness, but shall have the light of life." John 8: 12.—*Independent*.

CHRISTIAN CONVERSATION.

It is said of the Rev. John Janeway, that he was greatly distressed by the indisposition manifested among Christians to engage in suitable conversation; and that they could satisfy themselves with empty, common, vain stuff, as if Christ, heaven, and eternity, were not of greater worth than anything else that usually sounds in the ears and comes from the lips of professors. That the folly of such discourse might appear more, and that he might discover how little such language did become those called Christians, he once sat down silently, and took out his pen and ink and wrote down in short-hand the discourse that passed for some time amongst those who pretended to more than common understanding in the things of God. And after a while he took his paper and read it to them, and asked them whether their talk was such as they would be willing God should record. This he did to shame them out of that usual, un lamented, and fruitless squandering away of that inestimable jewel, opportunity. "Oh, to spend an hour or two together, and to hear scarcely a word for Christ, or that speaks people's hearts in love with holiness! Fie, fie! Where is our love to God and souls all this while? Where our sense of the preciousness of time, of the greatness of our own account? Should we talk thus if we believed that we should hear of it again at the day of judgment? Is this like those that understand the language of Canaan? Did saints in former times use their tongues to no better purpose? Would Enoch, David, or Paul have talked thus? Is this the sweetest communication of saints upon earth? How shall we do to spend eternity in speaking of the praises of God, if here we cannot find matter for an hour's discourse? Doth not this speak aloud our hearts to be empty of grace, and that we have little sense of our spiritual and eternal concerns?"

Enamour'd of their golden dreams,
Let worldlings talk on worldly themes;
This should not be when Christians meet;
The world should lie beneath their feet.
And do they want a nobler theme,
Whom Jesus suffer'd to redeem?
The love that bore the cross should throw
A shade on every thing below.

His saints can never want a theme:
How can they, when they think of him?
For love like his, so rich, so strong,
Is theme enough for endless song.
Let idle jests be far from us,
It suits us not to trifle thus:
We'll leave it to the sons of earth,
And meet for profit, not for mirth.

MISSIONS.

THE International Missionary Union is an organization made up of missionaries from foreign fields who are in this country. Some of these are men who, on account of age or for other causes, are at home permanently; others are here for vacations of greater or less length, expecting after a time to return to their work. The sixth annual session of this Union has just been held at Binghamton, N. Y., continuing from July 5th to July 12th, inclusive. The object of the meetings is to discuss topics of common interest to all missionaries, and to interest the people of the churches generally in the work of foreign missions. This year invitations were sent to the Boards of the various denominational societies in this country to be represented by their secretaries, or other persons whom they might appoint. A number of societies were thus represented. By appointment of the prudential committee, our own Board was represented by the Editor of the SABBATH RECORDER, who was cordially received, and afforded an opportunity to give a brief account of our foreign missionary work. Among the many good things of the convention, of which more will be said next week, was a paper by Dr. Cyrus Hamlin, of Turkey, on some characteristics of recent criticisms of Protestant missions. Of this paper we give some extended extracts in this issue.

RECENT ADVERSE CRITICISM ON THE WORK OF MODERN MISSIONS.

BY REV. CYRUS HAMLIN, D. D.
(Constantinople.)

We need mention only three critics as specimens of their class. If we take the Rev. Canon Taylor; Mr. W. T. Caine, M. P.; and Rev. Mr. Knapp, the Unitarian missionary to Japan, we shall have good representatives of a very large number of men and women.

The first characteristic I shall notice, and it is common to them all as a class is, that they claim to be very earnest friends of the cause. Their criticisms are for the purpose of enlightening the friends of missions and of leading to very important and much needed changes, very greatly to the advantage of missions. They would thus appear as the champions of missions. Mr. Caine, M. P., is very strenuous in protesting his high and sacred interest in missions.

The second very noticeable characteristic is their rash and inaccurate statements of numbers. Mr. Caine in making out his case against the English Baptist Mission overstates the number of missionaries by 47 per cent, and understates the converts by 67 per cent. He had every facility for ascertaining the facts in the case.

This disposition to make positive assertion take the place of inquiry and ascertainment of fact is quite common to these unfriendly critics. Mr. Knapp, the liberal or Unitarian missionary to Japan, who has evidently joined the heathen Japanese against the missionaries, has asserted positively that orthodox missions have gained no proselytes from the higher classes of Japan. He presents himself as in loving union with them. He declares that no one of that class has been proselyted by the missionaries, and that all their gains were from the very lowest classes and were persons of no influence.

Now, everyone who has followed the history of Japanese missions the past ten years knows this representation to be notoriously false. The declarations of Japanese writers, of travelers, the journals of missionaries, reports of public

meetings in Japan, the history of the Dashesu University, all prove the statement to be utterly without foundation in fact. Mr. Cony admirably refuted the assertion and quoted from a Japanese Christian newspaper a complaint, or regret, that while many of the learned, the students, the scholars, the intelligent of the Japanese had embraced the truth, comparatively few of the common people had been reached, and now the question is, how shall we reach them? Such a course discredits any statement which Mr. Knapp may make, if it depends upon his testimony. How many similar statements in tone and spirit have been put forth to the public which were equally destitute of truth?

Canon Taylor shows a marvelous readiness to be deceived, to be "humbugged" by any story that makes against Protestant missions. He narrates that in one of the Christian villages a quarrel arose in which a number were killed. The victors then cooked and feasted on the bodies of their neighbors, whom they had killed. For this offense the native pastor suspended them from church privileges for a season!

Cannibalism, a temporary suspension from holy communion! This, in his view, seems to be an exponent of the success of Protestant missions. Canon Taylor was not ashamed to publish this deliberately in the *Fortnightly Review*. If he supposed it would injure the missionary cause so much as his own reputation, he would be a victim of that blinding prejudice that leaves no place for common sense.

There is a large crop of such stories always ripe on foreign fields. The guides and commissaries of hotels furnish them according to the "gullability" of their subject. Canon Taylor seems to have rendered himself a willing subject to such an operation, and probably rewarded his informant with a buckshesh for his interesting statement. There can be nothing too monstrous to be believed and circulated by this class of "friendly" critics.

Canon Taylor, and with him others, while exalting the character and success of hostile missions, Moslem, papal, or Budhistic, pass over lightly or silently the real obstacles which Christian missions have to struggle with—the character of foreign commerce and of foreign residents and their measures of Christian governments. In the antagonistic mission everything works with them and for them and they have had a long career. Papal missions have been in the field nearly four times as long as Protestants, and Islamites ten times as long. This is an important matter which none but the special pleader would pass over.

Christian governments and Christian commerce have united in certain things which form the chief barrier to Protestant missions, and our "friendly" critics were bound in honor to give them full weight.

The English opium trade with the Chinese is destroying tenfold more men than all the Christian missions to China are saving. The enormity of the trade is rightly estimated by the Chinese government, and many thousands of lives and untold millions of property have been sacrificed to prevent Christian England from perpetrating this unparalleled atrocity. This, more than heathenism, blocks the way to the entrance of Christianity into China.

Another great and more widely spread enormity is the trade in alcoholic drinks. In this our own country has a most disgraceful share. No sooner do Protestant Christian societies begin missionary operations in central Africa than millions of gallons of Medford rum follow them with most destructive effects upon the

natives. The nations of Europe, too, vie with each other in this work of destruction and demoralization. There are many Christian merchants who have become noble and generous friends of the missions but they are not rum-sellers.

As a whole the so-called Christian commerce with heathen and Mohammedan lands is a huge barrier to Protestant missions.

Co-operating with all these obstacles are the licentious and infamous lives of foreigners from Europe and America, who, bearing before the heathen and Mohammedans the Christian name, run riot in all the sinful indulgences which Christianity condemns. Heathens and Moslems are themselves this abominable treasury of scandals against Christianity.

Our critics before proffering their advice were under obligations to survey the field and know something of the real work. Their ignorance or dishonesty is marvelous and is equalled only by their cool effrontery and the hypocrisy of their friendship.

The advice given should be carefully and dispassionately considered by all missionaries and other societies. It may be summed up in "Asceticism, the true law of Protestant missions." This is old advice and it has been often tried. It has always brought forth some sublime and noble characters. But take its history as a whole and it has been a sink of corruption, "a habitation of devils, the hold of every foul spirit and a cage of every unclean and hateful bird." As a system Protestantism has rejected it with overwhelming abhorrence and scorn. The Papal church and the Jesuits have consecrated it to themselves and have made it "a cage of every unclean and hateful bird."

It is noticeable that these critics are generally men who are living in all the enjoyments of modern civilization and their luxurious lives are the only qualification they possess for becoming the teachers of missionary asceticism. That the general effect of these criticisms has been a greater confidence in the missionary work there are significant facts to prove. They have called forth abundant and worthy replies from the Christian press. They were poured out chiefly upon England and the depleted treasuries of missionary societies have been filled. The common sense of the Christian public has condemned the attacks as unjust and untruthful, and consequently there has been a decided reaction in favor of the institutions thus assailed, as exhibited in largely increased contributions.

It is easy to pronounce the results of any enterprise "poor and miserable," if one may take such liberties with the facts. This same misstatement of easily known facts runs through the "friendly" criticisms of all these critics, and inevitably suggests the substitution of some other word for friendly. We cannot accuse them of such mental obtuseness as would free them from moral responsibility for false statements. Canon Taylor has made himself notorious by this free use of numbers. Such criticisms fall to the ground as worthless and make us pity the critics. He has also placed himself before the public as an exceedingly weak and silly reasoner in his use of admitted facts, or as a man so blinded by prejudice that he is blind to the true meaning of facts.

It is admitted that the natural increase of the heathen population far exceeds the number of conversions to Christianity. The Canon says in the *Fortnightly Review* that for every Christian convert added to the church, one hundred and eighty heathens are added to heathendom! Hence he infers that missionary effort to convert the

world is just as absurd as the race of a tortoise with a railroad. The longer it continues the farther apart they become.

Now we have nothing to do with his numbers but only with the absurdity of his view, which a decent regard to his reputation should have made him ashamed to utter. It is just like this. Suppose two brothers begin business, one with \$100,000 capital and the other with \$1,000. The elder with his \$100,000 engages in a business which yields him six per cent annually on his capital. The younger begins a business which yields him fifty per cent. At the end of the first year one has gained \$6,000 and the other only \$500. Now the Rev. Canon Taylor contends that it will take the younger brother twelve years to reach the first year's interest of the elder brother's business. If he had only a schoolboy's knowledge of arithmetic he would easily find that in twelve years the younger would have just about the capital with which the elder started and in twelve more, having passed up into the millions, would have the elder so comparatively poor that he would not be able to invite him to his table to dinner, as the world goes.

But if we suppose that the learned Canon had forgotten his arithmetic, and knew nothing of the laws of compound interest which govern populations, still he had the facts before him in the published statistics of his subject. He knew, or should have known, that Christianity is increasing at a much higher per cent than heathenism and that makes the Canon's reasoning ridiculous. He knew, or should have known, that native Protestant Christians in India increased from 91,000 in 1851 to 492,882 in 1881, more than five-fold, and the number of communicants in the same time nearly ten-fold, the native ministers twenty-seven-fold, and the number of lay preachers six-fold. If only this rate is kept up India will be Christianized in less time than it took to Christianize the Roman Empire. Canon Taylor claims that it can never be done, that missions are a miserable failure. He ridicules their work.

What shall we think of the critic? We cannot avoid having some theory with regard to his moral and mental condition. Is he mentally "wanting," so that he cannot think and reason straight? Or is he morally perverse, a hater of missions, and bent upon doing them all the mischief he can, with no scruples as to the means? The other two critics seem to have the same inability to use numbers correctly. Mr. Knapp, the unique missionary to Japan, professing a very careful use of statistics, takes the excess of the conversion of the last year over the former, as the whole number of conversions for the year. A man must work very hard to make such a mistake. Mr. Caine visits the least successful portions of the Baptist missions in India, ignores entirely the more successful fields, and although he admits that some societies can "show districts in which success of a marked kind has gladdened the heart of all Christians, yet in the main, the results are miserably inadequate and surely discouraging." It is difficult to discern friendliness or fairness, or even truthfulness, in a judgment passed upon such principles.

There is another general characteristic of these critics. It is to magnify excellencies and ignore defects in the systems, heathen or Mohammedan, or papal, which are antagonistic to Protestant missions.

Canon Taylor has made himself famous by his eulogy of Islam. He magnifies its missionary character, especially in Africa, and conceals all the atrocities of the most inhuman slave trade,

slave capture, and slaughter of the aged that accompany it. He defends the Koran against the charge of sanctioning slavery and concubinage. He must know that these already existed, and the Koran refers to them as existing, and thus sanctions them.

But the great fact passed over by him, without a mention, is that Islamic law, under which all Islam lives and works and dies, is derived, in a very small part, from the Koran. He ought to know that he can no more understand Islam from the Koran, than he can understand the whole Roman Catholic Church from the Epistles of St. Paul. He must go to the "Tradition," and especially to the "Multeka"—the "Confluentia" that is, of all laws and traditions. This he has not done, and has exhibited the most deplorable ignorance of his subject. This makes his comparison of Islam with Christian missions, absolutely worthless, except to those as ignorant as himself. That may be the condition of many readers, and it makes the responsibility of a man of reputation for learning very great, when he plunges, hap-hazard, into a subject of which he knows little, and from his high position, pours forth his own ignorance as authorized truth.

It is important, that all the friends of missions should understand the real origin the true inwardness of these calumnious attacks. In character they strike one as hypocritical. They profess to result from a friendly interest and a desire to remedy defects. This is flatly contradicted by exaggerating the virtues and hiding the defects of hostile systems, giving credence and circulation to monstrous libels upon the missions, and concealing the difficulties under which they labor. There is no element of friendship in all this. The wounds they give are not the wounds of a friend. These critics minify the results of Protestant missions, and try to make them appear ridiculous. Such friendship is hypocrisy. It is assumed in order to make the shaft strike deep.

The church of Christ on earth is not pure. It has never been. In apostolic days there were many deceivers and "many anti-Christ's" in the church. The apostle John declares it to be a characteristic of "the last day." Such men as Canon Taylor are very numerous in the church. They are enemies of the cross of Christ. They can have no sympathy with Protestant missions. Their hostile attacks influence only those who wish to be thus influenced. Their effect upon missions and missionaries, should be to make them more watchful, more devoted, more Christ-like, more consecrated to him who has called them to the work and will not allow the gates of hell to prevail against them.

WOMAN'S WORK.

A THANK-OFFERING service was held in the Pawcatuck Seventh-day Baptist Church, on Thursday afternoon, May 23d. The suggestive programme in the circular letter written by Miss Bailey, was followed as near as possible. The opening exercises consisted of singing, reading of Scriptures and prayer, led by Mrs. O. U. Whitford, after which a solo, "Only a beam of sunshine," was sweetly rendered by Mrs. J. Irving Maxson. Papers on "The Scriptural significance of the Thank-offering," by Misses Sara Langworthy and Alice E. Maxson were then read, followed by singing and a paper on "What have we as a denomination to be thankful for?" by Mrs. Zilla C. Farnham. The mite boxes were then opened by two ladies

present, and the amount and message with each offering read by Mrs. Whitford. The day being stormy there were but few present, still the amount received at that service was \$30 51, and other boxes are yet to be sent in. The programme closed with a solo by Mrs. C. A. Main.

THE Ladies' Benevolent Society of Milton, held its Thank-offering Service, May 15th, in the Sabbath-school room of the church. The programme suggested by the circular letter sent out in April was the one adopted by the local committee. The opening of the boxes was in some respects the most interesting feature of the programme. The money had been so quietly accumulating in their almost secret hiding places, and scarcely any one knowing the amount of her own box until the public opening of them, that the total receipts from them seemed to come into the treasury much as though they had been brought there by the hand of a donor. The written and the verbal testimonies of the holders of the boxes were encouraging, inspiring, and a most excellent help to any one not inclined to look upon the bright side of daily experiences. The spirit of the meeting was as a rich feast to the hearts of all who were there, making them tender, and kindly affectioned one toward another, strengthening them to greater love for God, for his church, and his needy children everywhere. COM.

MR DRUMMOND, in *Tropical Africa*, says of Mrs. Mary Moffatt Livingston, "We were to spend that night within a few yards of the place where Mrs. Livingston died. Late in the afternoon we reached the spot—a low, ruined hut, a hundred yards from the river's bank, with a broad veranda shading its crumbling walls. A grass-grown path straggled to the doorway, and the fresh print of a hippopotamus told how neglected the spot is now. Pushing the door open we found ourselves in a long, dark room, its mud floor broken into fragments, and remains of native fires betraying its latest occupants. Turning to the right we entered a smaller chamber, the walls bare and stained, with two glassless windows, facing the river. The evening sun, setting over the far-off Morumballa Mountains, filled the room with its soft glow, and took our thoughts back to that Sunday evening twenty years ago, when in this same bed-room, at this same hour, Livingstone knelt over his dying wife, and witnessed the great sunset of his life. Under a huge bab-bab tree, a miracle of vegetable vitality and luxuriance, stands Mrs. Livingstone's grave. The picture in Mr. Livingstone's book represents the place as well kept and surrounded with neatly planted trees. But now it is an utter wilderness, matted with jungle grass and trodden by the beasts of the forest; and as I looked at the forsaken mound and contrasted it with her husband's marble tomb at Westminster Abbey, I thought, perhaps, the woman's love which brought her to a spot like this might be not less worthy of immortality.

A HELPFUL TESTIMONY.

Rev. A. T. Pierson, in the *Missionary Review* for June, speaks of a letter which had been received at the office, written by one who suggested a plan for raising money for the China Inland Mission. Concerning this letter, he says that such are not uncommon; that there is no doubt that the true way to support missions is by gathering the mites systematically and constantly, and so aggregating millions, but adds that the trouble is to gather the mites after the difficult labor of getting the people to consent to the giving of the littles. He adds further along that the Woman's Boards are doing more than all the other agencies together to work out the organization of littles.

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: 1-17.
September 21. Death of Saul and his Sons.....	1 Sam. 31: 1-13.
September 28. Review.....	1 Samuel.

LESSON IV.—ISRAEL ASKING FOR A KING.

For Sabbath-day, July 27, 1889.

SCRIPTURE LESSON—1 SAM. 8: 4-20.

4. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah.
5. And said unto him, Behold thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.
6. But the thing displeased Samuel, when they said give us a king to judge us: and Samuel prayed unto the Lord.
7. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee but they have rejected me, that I should not reign over them.
8. According to all the works which they have done since the day I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.
9. Now, therefore, hearken unto their voice; howbeit, yet protest solemnly unto them, and show them the manner of the king that shall reign over them.
10. And Samuel told all the words of the Lord unto the people that asked of him a king.
11. And he said, This will be the manner of the king that shall reign over you. He will take your sons and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots.
12. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.
13. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.
14. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.
15. And he will take the tenth of your seed, and of your vineyards and give to his officers and to his servants.
16. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.
17. He will take the tenth of your sheep; and ye shall be his servants.
18. And ye shall cry out in that day because of your king which ye shall have chosen you: and the Lord will not hear you in that day.
19. Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us.
20. That we also may be like all the nations; and that our king may judge us, and go out before us and fight our battles.

GOLDEN TEXT.—Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us.—1 Sam. 8: 19.

DAILY HOME READINGS.

- S. Acts 13: 14-43. Israel's history rehearsed.
 M. 1 Sam. 8: 4-20. Warnings against disobedience.
 T. Deut. 17: 14-20. The law for Israel's king.
 W. Deut. 32: 15-43. Rebellion punished.
 T. Psa. 78: 1-32. Israel's disobedience rehearsed.
 F. Psa. 81: 1-16. Israel's disobedience rehearsed.
 S. Psa. 2: 1-12. Fate of the disobedient.

INTRODUCTION.

After the victory of the Israelites over the Philistines, described in our last lesson, peace and prosperity prevailed among the Israelites. It was a great change of life from that long servitude, to their national freedom. Samuel had now reached his 70th year. "For forty years, since the death of Eli, he has been the prophet of Israel; and for forty years since the defeat of the Philistines he has been judge." Having become somewhat feeble with age and infirmity he had appointed his sons as Judges in the southern and more distant part of the country, making their head-quarters at Beersheba. But they were unlike their father and cared less for the good of the people than for their own gains. This became a matter of concern to the people, for if Samuel's life should be cut off and these unjust sons were left to rule over the people they could anticipate nothing but hardships and cruelty in their government. This led the people to petition Samuel that he would organize the Israelites into a kingdom and appoint a king for them. The time of this lesson is about 20 years after the last lesson, that is, about B. C. 1075-6. The place is Ramah, the birth-place and home of Samuel, four or five miles north-west of Jerusalem.

EXPLANATORY NOTES.

V. 4. Then all the elders of Israel gathered themselves together and came to Samuel unto Ramah. Elders were the heads of families and those who, by age, wisdom, and ability were the natural leaders of the people. They formed a kind of senate or executive council, to whom was referred all important matters concerning the wellbeing of the nation. It will be

seen at once that this assembly of elders was made up of the best qualified men in the nation, and hence that their demand was not a rash and hasty demand, it was not made from the mere impulse of the moment, but was the result of previous deliberation and conference. Their coming to Samuel at his home in Ramah was an expression of great respect for his judgment, and also was an expression of their entire confidence in his readiness to do whatever would be for the future welfare of the nation.

V. 5. And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. They open the subject by calling his attention to the simple, plain facts of his advanced years and consequent inability to lead them in battle, and also to the fact of the untrustworthy character of his sons. They were not worthy to take the place of their father, and the elders had sufficient reason to believe that the government would not be safe in their hands. Even now while Samuel was alive he was not able to control the conduct of his sons who were living only 40 or 50 miles from him. Upon these grounds the elders predicated the justice of their petition and desired to have a king such as Samuel in his mature judgment would be likely to elect.

V. 6. But the thing displeased Samuel, when they said Give us a king to judge us; and Samuel prayed unto the Lord. The request seemed at first to imply dissatisfaction with the administration of Samuel; it seemed to breathe a spirit of ingratitude and distrust of their leader. Samuel was conscious of having devoted his life to the good of his country; he had brought them out of servitude into large prosperity, and had provided schools for their education, and had led them back from their idolatry to the service of God. It seemed to Samuel that a king could not do for them what he was doing. It seemed also that to establish a king over the people would be imitating the idolatrous nations about them, and would tend to lead them away from their loyalty to God. It was a new and surprising demand, and made by a class of men who must not be unduly denied, hence Samuel has the highest reason to carry this whole matter to God in prayer for guidance.

V. 7. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. As the answer to this prayer Samuel came to see that the action of the people was not in rebellion against himself, but it was in distrust of the safe guidance and protection of God as their supreme king. In their real condition of life probably it was best that they should have a king. If they had been in full loyalty to God they would have had no need of an earthly king; but as it is, let them have a king, and let them learn by severe discipline and trial. Such a form of punishment may serve to bring them into more complete submission and obedience to God.

V. 8. According to all the works which they have done, . . . wherewith they have forsaken me and served other gods, so do they also unto thee. The Lord reminds Samuel that the people are conducting themselves in the same general manner toward himself as they have always conducted themselves toward God. This was only another illustration of their national trait—their idolatrous tendency.

V. 9. Now, therefore, hearken unto their voice; howbeit, yet protest solemnly unto them, and show them the manner of the king that shall reign over them. In short, Samuel is directed to reason with the elders, and then to throw the entire responsibility upon them, to determine whether they would have a king.

V. 10. And Samuel told all the words of the Lord unto the people that asked of him a king. He speaks to them and reasons with them, not in his own name and authority, but having taken counsel with the Lord he explicitly reveals to them God's counsel in the matter.

V. 11. And he said, This will be the manner of the king that shall reign over you. He will take your sons and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots Samuel here clearly sets before them the necessary manner of a kingly government. It will become virtually a monarchy under which all their sons will be brought into servitude, stripped of their present freedom and independence.

V. 12. And he will appoint him captains over thousands and captains over fifties. Here he notifies the elders that all the people will be placed under strict surveillance, officers appointed to watch over and direct them in all that they shall do. And will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. In short, the king will be the sole possessor of all the land, and he will compel all the people to serve him in tilling

the land, in gathering the harvests, and in manufacturing the implements of war; in short, every man will be brought into personal servitude to the king.

V. 13. Even the daughters will be brought into this servitude as cooks and as bakers.

V. 14. And their fields and their vineyards will all be given over to his servants.

V. 15. And the whole people shall be placed under heavy tribute for the support of the king's officers.

V. 16. And even their servants and their beasts of burden will be confiscated and put to his work.

V. 17. And their flocks also will be taken, and even the elders themselves will be reduced to the position of servants to the king.

V. 18. And ye shall cry out in that day, because of your king which ye shall have chosen you; and the Lord will not hear you in that day. As a climax to all the calamities and privations that shall come to them under their king, they will be driven, in their despair, to God, crying out for deliverance, but no deliverance will be granted them. In such a course of self-directed life they will have put themselves out of the fellowship, and out of the keeping of God, so that he will not hear their request to grant it. In other words, they will be in such a condition as puts them out of the reach of help.

V. 19. Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us. They counted themselves a great majority over Samuel and the divine counsel he had given them. They were fixed in their purpose, and there was no argument from man or God that would convince them against their will.

V. 20. That we also may be like all the nations; and that our king may judge us, and go out before us and fight our battles. These considerations, namely, that they might be like other nations, that they might be judged by a king, represented by a king, and might be led into battle by a king, were to them supreme considerations, and hence their demand was persistent.

NEEDLESS FEARS.

To the Editor of the SABBATH RECORDER:

It is surprising to me how easily some people are frightened. It would really seem, from what we read in the papers, that some Seventh-day keepers are afraid of being persecuted by the Sunday people, when they get the "Blair Bill," or something like it, through Congress. I think I can relieve them of their anxiety.

This proposed "Blair Bill," which is similar to other "Sunday laws," enacts "that no person . . . shall perform . . . any secular work . . . on the first day of the week, . . . in any territory, district, vessel or place subject to the exclusive jurisdiction of the United States." Now the mistake that our people make, is in assuming that this law forbids labor on a particular day of the week, as, for instance, on Sunday; nothing could be more unphilosophical. None of these laws can possibly mean any such thing. The phrase, "The first day of the week," means simply, "any day followed by six days of labor." You may rest on any day you please, so that you call it "the first day of the week," and work during the next six days. Thus, if you rest on Tuesday, and call that the "first" day of the week, and then work till the following Monday evening, you will yield an obedience to the law as true and literal as if you had rested on Sunday. In other words, what day will be the "first day of the week," will depend on when you begin your week. If you begin it on Saturday, that will be the first day of the week; if, like the Mohammedans, you rest on Friday, that will be the "first day," and so of any other arrangement. To persecute our people, under any of these laws, would be impossible, for we all obey the law literally in keeping Saturday, which is "one day in seven," and that is all that the legislature ever intended to enjoin. Does any one doubt this? I shall endeavor to prove it.

1. The earth is round. All our legislators are presumed to be aware of this fact. They knew, when they enacted the law, that one man might travel around the earth, going east, and

another going west, and when they should meet there would be a difference of two days in their reckoning of time. Now, in view of this well-known fact, our legislators have too much sound common sense to require the observance of any specific day whatever.

2. There are portions of the earth's surface, where the days and nights are, alternately, from one to six months in length, there, it would be manifestly impossible to observe any specific day of twenty-four hours. Under these circumstances, no intelligent law-giver, not even God himself, would ever think of requiring the observance of a specific day of rest, for some of the subjects might live in these Arctic or Antarctic regions.

3. Even in our own country, it is impossible for all to observe the same specific day. At certain seasons of the year, when the sun is setting at Portland, Maine, it is just rising on the west coast of Alaska, therefore, the people of Maine and the Alaskans cannot keep the same Sabbath. Surely, then, our legislators never intended to require the observance of a specific day of rest. They are too wise to demand an impossibility.

4. Mohammedans rest on Friday; Jews and Seventh-day Christians, on Saturday, and First-day Christians, on Sunday; while a great many rest when it storms. Now it surely cannot be that our legislators intended to establish the rest-day of one of these classes, to the exclusion and detriment of the others. This would be contrary to the genius of American institutions.

5. Though the principles of interpretation for which I am contending are somewhat peculiar, and are applicable only to "Sabbath laws," nevertheless, they are firmly established by the authority of some of the ablest men of our time. The Sabbath laws of the Old Testament are thus interpreted by more than a score of the ablest of our doctors of divinity, including such men as the late Dr. Mark Hopkins, of Williams College, and my good friend, Dr. W. W. Everts, of Chicago. The fourth commandment, according to these authors, though it may seem to specify the seventh-day, means no more than "one day in seven," or "any seventh day after six days of labor." Begin whenever you please, work six days, and then rest one, and you will have obeyed the commandment perfectly, even in its letter. Such is their reasoning, and it is just as conclusive when applied to the Sunday laws of to-day as it is when applied to the fourth commandment. Our courts, I believe, have never been called upon to decide any questions involving the interpretation of the fourth commandment, but it can hardly be doubted, that, when they do come to it, they will agree with these learned experts in theology, as this is strictly a theological question. But, if they take this view of the fourth commandment, they will be obliged to interpret the Sunday laws in the same indefinite way, and every one will have an absolute right to begin the week when he pleases.

Seventh-day Baptists, then, need be in no fear of punishment for working on Sunday, if they will only make the right kind of plea. They must insist, that neither God nor man can enforce the observance of a specific day of rest. True, Moses did so far succeed in "pulling the wool over the eyes" of the Israelites as to make them believe that such a thing was required of them, but our modern theologians have most effectually exploded that old theory. What even the divine law-giver could not do, it would be presumption for human legislators to attempt.

H. N. N.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 12, 1889.

The climate of Washington has again shamelessly disgraced us all, the thermometer recklessly plunging into the nineties. With few exceptions the capital has been during the past week the hottest town in the United States. Those able to go, have made haste to leave the city. The President is numbered among the unfortunate, and will not be able to join his family at Deer Park before next week. The number of ultra-fashionable people in official life that have followed the Harrison's to that charming mountain resort is surprising. Mrs. Commodore this and Mrs. Rear-Admiral that, are there in full force. The Elkins' family carriage is drafted into the service of Mrs. Harrison, the babies and Rev. Mr. Scott, her father; and the schemes that the naughty spoilsmen have concocted to get possession of the President when he goes to Deer Park, are deep laid. The seat of government will practically be in the mountains for the next month.

Commissioner Tanner is tasting the sorrows of official life. The inevitable reaction which follows a too pronounced success, has set in, and the Commissioner's life has not been a happy one. The removal of his private secretary by Secretary Noble has been followed by an order from the Interior Department prohibiting the promiscuous making of claims "special." This, in its turn, was followed during Mr. Tanner's absence on Monday, by the discharge of three members of the medical corps of the Pension Bureau. Commissioner Tanner refuses to acknowledge that his relations with the Secretary are strained, or that these discharges are intended as a rebuke. One of the discharged employes, a Dr. Carpenter, alleges that he was discharged because he was too liberal in allowing big re-ratings of pensions. Re-rating, as a system, was discovered by General Black as a very neat means of showing that former administrations had not dealt liberally with the soldier. These re-ratings were, however, not allowed to greatly deplete the Treasury by their size, and were generally restricted to the doubtful states. They attained their greatest number during the campaign of last fall. Corporal Tanner's accession to power was regarded by a vast number of ex-soldiers as an unalloyed blessing. The cry was, "The old flag and appropriations." There was to be enough money for all, and one would have but to ask to receive. In the Pension Bureau itself is a small, but powerful clique of pensioners, whose members are continually applying for increase. An assistant chief of one of the divisions has applied for increase seven times in the last three years. This clique saw a golden chance to obtain re-ratings, and in about the time it takes to tell it, a dozen of the crowd had mysteriously had their claims reconsidered, obtaining thereby from eight or nine hundred to thirty-five hundred dollars each. They literally passed on the merits of each others claims. The game finally attracted the attention of the Secretary, with the result described. The muttered threats heard against the Secretary, from a small circle of these people, he does not heed.

HIGHER.

BY REV. CHARLES H. RICKETT.

Professor Drummond, in his work, "Natural Law in the Spiritual World," has a very suggestive chapter on Degeneration, in which he shows the downward tendency of both material and immaterial things. The law of gravitation applies to all material objects, and something

akin to it is everywhere experienced in religious life. Only two directions are open for the working of energy; it must either be tending to a higher or a lower plane, as no intermediate position is known to science. As soon as the upward tendencies in any object cease, movement in the opposite direction at once begins. Animals and plants may be cultivated to a high state of perfection, but if this uplifting influence is withdrawn, they gradually relapse into their original condition. As soon as energy ceases in any form of life, death, by easy stages, succeeds to its inheritance.

More than this, when inactivity anywhere begins, not only do the natural friends of life depart, but its natural enemies arise to hasten the work of destruction. Few are the forms of life in which degeneration is not comparatively rapid as soon as growth ceases. Every natural object must be constantly expanding by the exertion of energy, or suffering from the withering influences of decay.

These common facts of the natural world apply to religious life as well, and especially to the experience of youth. Youth is the period of life when the impulses are strongest and most vigorous. For this reason development is more rapid than at any subsequent period, so also is degeneration when growth ceases. If the grace of Christ is united to the natural buoyancy of the youthful heart, it will rise gradually to a higher and better life, but if those two forces are separated, and the heart receives no pure impulse, how rapidly it degenerates! The *Trenton* may be months in building, and years in active service, but when her engines are motionless in heavy seas, in a few hours she is beaten to pieces on the reefs.

It is the crowning glory of Christian Endeavor work that it comes to the young heart's rescue when it is most open to the influences of conversion. Young people are usually brought into the kingdom through revivals or some extra religious work. There are necessarily periods of greater or less spiritual fervor. The young heart is launched into its new life on a wave of emotion which naturally subsides somewhat after a while, and the young convert finds, for the first time in his experience, that a Christian career signifies hard and persistent struggle. Failing to see how discipline strengthens character, many a soul stops developing at this point. And as surely as it ceases to advance, the pitiless law of spiritual gravitation begins to work. It is assisted by such coadjutors as temptation, doubt, disappointment, and discouragement, that hasten to drag the poor heart down again into the old life of self and sin. If the watchword is not "Higher" it must be "Lower." At this critical moment the Christian Endeavor movement teaches the young heart that by doing Christian service its life in Christ is not only preserved, but developed; and the genius of the movement is seen in laying out a programme of work that commends itself, not only to the good sense, but to the sanctified enthusiasm of the youthful mind and heart.

There are many churches and many sincere Christians who still regard the movement as temporary. But those of us whose hearty endorsement comes from a rich experience of its uplifting influence in our parishes, believe that it is here to stay. Its permanence, however, will not depend on the rapidity of its growth. Its future must be faithful to the unwritten watchword of its history, "Higher." It must never aim at anything less than the development of holiness in the heart, and thereby promote the welfare of the church of which it is an organic factor. It must carefully avoid all affiliations with the world that will bring it under degenerating influences. It must be thoroughly imbued with the idea that the only direction for its energies is Godward; that if its standard is lowered in the least, natural enemies will arise to delight in, and to hasten, its downfall. If its large membership will only be thrilled by an "Excelsior" as grand as that which immortalizes the hero of Longfellow's verse, power will be developed sufficient to "resist the wiles of the devil," and to insure a constant growth into the glories of the higher life.—*Golden Rule.*

HISTORICAL & BIOGRAPHICAL.

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

(Continued.)

About the year 1793 to 1794, a new danger threatened the Sabbatarian communities in Chester and Delaware counties. Some time in the fall of 1793, a number of clergymen, supposed to represent all the various denominations worshipping in the city of Philadelphia, appeared before the Legislature of the state, which then assembled in the city, and presented a petition, asking the passage of an Act for the suppression of vice and immorality, etc., which also imposed a fine for working on the first day of the week. This law is usually known as the "Sunday law of 1794." As soon as this became known to the Sabbatarians in this region, a general meeting was at once called at Newtown. A petition was drawn up and largely signed, and a committee appointed to wait upon the Legislature. This paper was presented and read to the Assembly, Thursday, January 2, 1794, and stated "That agreeable to the dictates of their own consciences, they have set apart and keep the seventh-day as their Sabbath, and by existing laws are subjected to severe penalties for working on the first day of the week, Sunday, which they conceive is contrary to the constitution of this Commonwealth. They therefore pray that so much of the act, for the suppression of vice and immorality, etc., as imposes a penalty on them for working on the first day of the week, may be repealed." So great was the respect in which the Sabbatarians were held by those who knew them, that another petition largely signed by residents of the two counties, from men who represented all the different sects, Churchmen, Baptists and Quakers, was sent to the Assembly, praying that the last-recited petition would be taken into consideration and the prayer of the petitioners be granted.

After both these petitions were before the House, a motion was made to lay them on the table. No further action was taken on the matter until February 5th, when Mr. McLane, from the committee on the subject of the several petitions in regard to the revival of the laws against vice and immorality, brought in two reports. One of these was on the above petition of the Seventh-day Baptists, and stated that the petition of sundry inhabitants of Chester county, praying to be exempted from the payment of fines incurred by breach of the Sabbath-day, cannot be granted, and therefore submitted the following:

Resolved, That the petitioners have leave to withdraw their petition.

The act complained of was passed and became a law April 22, 1794. It was the cause of much hardship to the "Seventh-day people." A flagrant instance was that of Mr. Bond (presumably Richard Bond, of Nottingham, another branch from the Newtown meeting). He was a leading man and a preacher among the Sabbatarians, and was drawn as a juror at a court of *Nisi Prius*. He served faithfully until Friday night, when he applied respectfully to the court to be discharged, stating that it was against the rules of his society, and against his conscience to serve on that day. The Chief Justice, whose name has unfortunately not come down to us, refused the request. In passing on the matter, the Judge is accorded as having used these words: "They pretend to have scruples of conscience, I know them all,—a set of hypocrites." "We are obliged to hold court on Saturday,

and he shall stay and do his duty, too." It is hard at the present day to think that an expression like this should emanate from the bench—especially as the juror was a well-known citizen of the county. A comment, written by one who was present at the time, says: "Had the Judge refused Bond without abuse, it had been more pardonable, but his manner was disgusting, abusive and ungenerous; yet by our Constitution, every man has a right to worship God after the dictates of his own heart." Several attempts were made to abrogate the law so far as it applies to the Seventh-day Baptists, but without success. In 1817, a case (*Commonwealth vs. Wolf, Sargent & Lawle*, Rep. III, p. 48.), involving the question, was taken to the Supreme Court of Pennsylvania, when the learned Judge decided that Jews and Seventh-day Baptists are liable to penalties for working on Sunday.

At the May meeting, in 1798, David Thomas (III.) made an exchange of property with his brother, Uriah, the latter receiving the old homestead, with the surrounding 196 acres, in exchange for his store property at Honeybrook, in the western portion of Chester county, to which place David soon after removed. It was not long after the removal of David Thomas and his family, that the attendance at the meetings at Newtown commenced to decline. This was due to several causes, but mostly to the fact of the older people dying off and the younger scions attaching themselves to other denominations.

Yet the annual meetings were kept up for a number of years in the early part of the present century, and it is said that on several of these occasions, great enthusiasm was manifested—elders and ministers from various parts formed teachers-meetings for prayer and religious inquiry, which were attended by all present, and the voices of both old and young joined in the songs of praise and sighs of penitence.

Tradition tells us that Mary Thomas, the wife of Uriah, was a strict Sabbath-keeper. Her husband, however, although a member of the sect, hardly seems to have lived up to all the professed principles of his ancestors, for as early as 1800 we find him an active citizen soldier, he signing himself as a captain in the second battalion of the Sixty-fifth Regiment, Pennsylvania Militia, and the same tradition tells us that, on more than one occasion, the green sward of the homestead was overrun by the citizen soldiers, when they met for company muster, and that then the sharp word of command and the ribald joke reverberated through the wide-spreading trees, where so often sweet songs of praise and words of earnest exhortation and comfort had been uttered.

After the death of Uriah Thomas, in 1828, the property came into the possession of his wife Mary, and in 1849 the title was passed to Jno. P. Abrahams, the husband of Uriah's daughter, Sarah S. Thomas, as there was no male issue.

In the year 1835, the Newtown Baptist Church was organized, and a lot of ground adjoining the old Seventh-day burial-ground was bought from Dr. Gardiner, and a church built. It was not long before negotiations were opened by the church authorities to obtain the ancient God's acre, adjoining their purchase. As in the course of time the families of Henry Lewis and Philip Rhytherach, by death and removal were unrepresented in this section, the title, by common consent, had become vested in the Thomas family, the representatives of which, Jno. P. Abrahams and his mother-in-law, conveyed in the year 1857, the old cemetery by deed to the Newtown Baptist Church, "Subject, nevertheless,

to the removal of the bodies which are interred on part of the said half acre, and reinter them in the graveyard, or in the lieu thereof, to maintain a substantial fence or enclosure around the burial ground." On several occasions the intention was expressed by the church authorities to remove the bodies, as the enclosure was considered an eyesore to their property, but thanks to the vigorous objections made by a few of the descendants of the Thomas family, the dead Sabbatarians were left undisturbed in their resting place, where it is hoped they may remain until the last trump shall summon them to a glorious resurrection.

GREAT MEN DELUDED BY CHRISTIANITY.

There goes Saul of Tarsus on horseback, at full gallup. Where is he going? To destroy Christians. He wants no better play spell than to stand and watch the hats and coats of the murderers, who are stoning God's children. There goes the same man. This time he is afoot. Where is he going now? Going on the road to Oseba, to die for Christ. They tried to whip it out of him; they tried to scare it out of him; they thought they would give him enough of it by putting him in a windowless dungeon, and keeping him on small diet, and denying him a cloak, and condemning him as a criminal, and howling at him through the streets; but they could not freeze it out of him, and they could not sweat it out of him, and they could not pound it out of him, so they tried the surgery of the sword; and one summer day in 66 he was decapitated. Perhaps the mightiest intellect of the six thousand years of the world's existence hoodwinked, cheated, cajoled, duped by the Christian religion. Ah! that is the remarkable thing about this delusion of Christianity—it overpowers the strongest intellects. Gather the critics, secular and religious, of this century together, and put a vote to them as to which is the greatest book ever written, and by a large majority they will say, "Paradise Lost." Who wrote "Paradise Lost?" One of the fools who believed in this Bible, John Milton. Benjamin Franklin surrendered to this delusion, if you may judge from the letter he wrote to Thomas Paine, begging him to destroy the "Age of Reason" in manuscript, and never let it go into type; and writing afterwards, in his old days, "Of this Jesus of Nazareth I have to say, that the system of morals he left, and the religion he has given us, are the best things the world has ever seen, or is likely to see." Patrick Henry, the great electric champion of liberty, was enslaved by this delusion, so that he says: "The book worth all his other books put together is the Bible." Benjamin Rush, the leading physiologist and anatomist of the day, the great medical scientist, what did he say? "The only true and perfect religion is Christianity." Isaac Newton, the leading philosopher of his time, what did he say? That the Christian religion, cried out, "The sublimest man surrendering to the delusion of philosophy on earth, is the philosophy of the gospel." David Brewster, at the pronunciation of whose name, every scientist the world over uncovers his head. David Brewster says: "O! this religion has been a great light to me—a very great light all my days." President Thiers, the great French statesman, acknowledged that he prayed when he said, "I invoke the Lord God, in whom I am glad to believe." David Livingstone, able to conquer the lion, able to conquer the panther, able to conquer the savage, was conquered by this delusion, this hallucination, this great swindle of the ages, so when they find him dead they find him on his knees. William E. Gladstone, the strongest intellect in England to-day, unable to resist this chimera, this fallacy, this delusion of the Christian religion, goes to the house of God every Sabbath, and often, at the invitation of the rector, reads the prayers to the people. O! if those mighty intellects are overborne by this delusion, what chance is there for you and for me?—Selected.

SABBATH REFORM.

A SCIENTIFIC BASIS FOR SUNDAY LEGISLATION.

The following letter, from a member of the legal profession, suggests several considerations which are worthy of being heeded:

MARENGO, IOWA, March 15, 1889.

PUBLISHERS, ETC., Alfred Centre, N. Y.:

Gentlemen,—I have read the "Extra," and without commenting upon the articles therein, I have to say:

It has always seemed to me that the object of good government is not "to make men pious and fit for heaven," but to make them secure in their persons, rights and estates, and fit for the society of each other. If that is correct, it would follow that no matter what would be, in your judgment, or in mine, the moral value of any law or regulation of society, in a merely moral aspect, because if my views prevail, and my conscience is satisfied by means of such law, it is at the expense of violence to your conscience or your moral views.

It would seem therefore, that "Sunday" laws are matters properly cognizable as police regulations merely, with a view to the preservation of your Sabbath rest and quiet, if you chance to wish it, against any disturbance from me. But so long as my mode of observance, or non-observance of the Sabbath, is such as not to disturb my neighbor, in his observance or non-observance of it, just as my mode of observing the duties of any other day must not interfere with your rights, it can be of no manner of consequence to him how I keep or "break" the day.

Every law that goes toward controlling a man's actions *per se*, as distinguished from controlling them against the injurious effects upon the material and political, or conventional rights of others, goes so far in the direction of tyranny.

It is useless to point to the laws against murder, perjury and the like, as being laws based upon the moral idea, they are not necessarily so based, because the murder of A. is a physical detriment to his family and dependents, and to the body of society. And these very men who contend for a moral basis for the law against murder, are advocates of capital punishment—of an immoral procedure to correct, discourage or punish an infraction of law, supposedly based on the prohibition of murder. So, larceny, perjury, etc., are injuries to rights, corporeal or civil, and are prohibited by statute on that basis.

It is conceded that, if it be shown that "Sabbath-breaking" impairs the health and usefulness of the citizen, some of the arguments suggested above would apply to the suggestion of compelling the man to rest one day in seven. But, in the first place, the premise is not conceded nor established.

It may be, further, that when the decided majority of all affected by like environment, by concession, or otherwise, agree to, or adopt, any particular idea or modus of conduct, that majority is right, all refined argument to the contrary, notwithstanding. "The voice of the people is the voice of God;" the majority, freely acting, unconstrained by extraordinary conditions, is always right. And, whenever the majority shall have freely abandoned a distinction between Sabbath and other days, from the temporal, if not also from the moral standpoint, it is infallibly right. And, moreover, any contest against it is futile, however supported.

I believe the opinions here stated, rather dogmatically, can be fully maintained. Do not you believe so?

J. T. BEAM.

The point suggested by Mr. Beam, that there is no similarity between laws concerning theft and murder, and what is popularly known as "Sabbath Legislation," are well taken. We have always urged that the laws regulating our relations to the Deity, our religious duties, are wholly distinct in their nature from those which regulate the relations of men to each other, in society. And while they coincide in certain particulars, the coincidence is from above downward, and cannot be made from below upward, that is, while a Sabbatic rest, entered upon from religious

motives, and because of loyalty to the law of God, must bring benefits to the individual, and thus to the state, the same coincident good cannot be attained, when the state compels leisure, without religious regard. Experience shows that such leisure, however strictly enforced by civil legislation, degenerates into non-religious holidayism; hence our argument, that there can be no true Sabbath-keeping, and no benefits which flow from Sabbath-keeping, where religious regard is wanting. This view is sustained by the fact that in the Puritan reformation, at the beginning of which there was high religious regard for Sunday, the efforts to sustain that regard by corresponding civil legislation, have been a prominent factor in destroying such Sabbatic observances.

We are, therefore, more than justified in insisting that if new ground be assumed, on which to seek Sunday legislation, it must be based upon facts and deductions, independent of all religious considerations. Extended and independent observations must be made, whereby it can be determined whether, religion aside, it is better that men should work for six consecutive days, and rest every seventh, or whether it is better that they should work fewer hours on each day, without a whole day of leisure intervening. Such observations must take into account forms of labor, the environments of laborers, healthful or otherwise, and the physical habits of the laborers in regard to eating, sleeping, food, etc. Nothing less than this can be called scientific, and nothing less than the deductions resulting from such observations, can form a sufficient basis for Sunday legislation, aside from religious considerations. It is most unscientific to rush to the conclusion, as writers in favor of Sunday are prone to do, that because God instituted the Sabbath, therefore the state may compel a periodic rest once in seven days. The history of compulsory Sunday rest up to the present, is a history of increasing wickedness, except in the localities, and in the individual cases where religious influence has prevailed. If the religious side of the question be made prominent, Sunday, as in contrast with the Sabbath, necessarily passes into the background, and men are left to face the question of Sabbath-observance on divine authority alone. While we believe that Sabbath-keeping accords with a man's highest interests, and is essential to the welfare of the individual and of the state, it must be Sabbath-keeping *resulting from divine authority*, and not enforced leisure resulting from human legislation. If the first exists, there is no need of the second. This is shown in the fact, that all who devoutly observe Sunday, on religious grounds, do it without regard to the civil law; also that those who observe the Sabbath, Jews, Seventh-day Baptists and others, do so in spite of the civil law, which also requires cessation from labor on Sunday, and hence the loss of two days from secular pursuits. The man who is religious, needs no civil law to compel the observance of Sunday, or any other day; the man who is irreligious, is tempted still further in the matter of irreligion, by enforced leisure. When conscientious regard for Sunday is lacking, the friends of Sunday legislation must recognize these facts, and while we may be ready to grant all that may be proven to be scientific, we are not ready to grant the justness of those claims which propose to improve upon divine legislation, by disregarding the fourth commandment, and then assuming that a human regulation, a weak imitation of the divine law, is better than that which has been disregarded.

The injustice of such legislation on scientific and economic grounds, as well as on the ground

of religious liberty, is equally apparent. For example: all persons keeping the seventh day, and being prohibited by the law from working on the first day, are deprived of one-sixth of their time for secular pursuits. Thus, an inalienable right is tyrannically taken from them. Calling their wages \$2 per day, the law practically takes from each Sabbath-keeping laborer, more than \$100 per year, under no plea of justification whatever, except the absolutely false assumption that, the majority cannot cease from work on that day, unless the minority be compelled thus to do. Scientifically speaking, this is "bosh," religiously speaking, it is bigotry, persecution. If Sunday legislation is to be based upon scientific grounds, it cannot rise above a mere police regulation, and this regulation cannot prohibit beyond what is shown to be necessary for the good of the commonwealth, as such. And since it is true that, hitherto, it has been deemed unconstitutional to limit the length of a day's labor for a male adult, it must be far more apparent that it is unconstitutional, inconsistent, and unscientific to compel cessation from labor throughout one entire day in each week.

If in answer to all this, our friends reply, as most of them will, "we seek the moral and religious good of the community, in such legislation," the scene changes at once, and they return to the ground, on which all Sunday legislation has hitherto been based, viz., the right of the state to prohibit secular business on Sunday, for religious reasons. There is, therefore, no medium ground, and the present attempt to revive Sunday legislation, and to make that national which has hitherto been local, under the double plea that it is scientific, and not religious, must necessarily fail. The requirements of religion, which God has ordained, are in keeping with the highest good of the race, but, we repeat, this good descends through the religious element, and cannot be injected from beneath by human enactments.

If the state may compel leisure one day in each week, for the good of the state, it can, with much greater consistency, compel all men to labor for six days; this would give as "parental theory" of government, worthy of the remotest barbarism.

HUMOR OF IRISH BLUNDERS.

An Irishman, testifying in a police court, was asked to explain why he had "shown the white feather" on a certain occasion. "Tis better to be a coward for five minutes than dead all your life," he replied. Another Irishman, while accompanying a fishing party, had a bad fall down a steep mountain slope. Picking himself up, he devoutly exclaimed: "Glory be to God that I wasn't walking back over the mountains a dead man!"

The humor of these blunders lies in the inability of the speakers to regard life as excluding death, and death as excluding life. But neither of them is a nonsensical expression, on the contrary each illustrates what an Irish writer says of Irish blunders, "They are frequently humorous hyperboles, and present very often the most energetic mode of expressing the speaker's opinion."

An Irish peasant talks of "a strong weakness," and says that "the water is dry in the river," and tells you that "the only way to prevent what's past is to put a stop to it before it happens." He will confess, "I can always remember things in advance," or, "There I sat expecting every moment would be my next," and describe drops of rain as varying in size "from a shilling to eighteen pence."

These expressions are "bulls," but they are also picturesque blunders, such as could be made only by a peasantry gifted with wit, metaphor and ingenuity. "Even the cutters of turf and drawers of whisky are orators," wrote Maria Edgeworth of the Irish peasants, more than eighty years ago.—Selected.

THE SABBATH RECORDER.

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God holds the key of all unknown,
 And I am glad;
 If other hands should hold the key,
 Or if he trusted it to me,
 I might be sad.
 What if to-morrow's cares were here
 Without its rest?
 Better that he unlock the day,
 And as the doors swing open say,
 "My will is best."

THE next session of the General Conference and the anniversaries of the societies are to be held with the Second Alfred Church, beginning Wednesday, August 21st and closing on Monday, August 26th.

THE people of the Second Alfred Church are desirous of furnishing ample accommodations for all delegates and others who may attend the forthcoming anniversaries. That they may do so most satisfactorily to their friends and to themselves, they need to know, as early as possible whom to expect. Will not the pastors, without waiting for the formal appointments of delegates, ascertain who, from their respective congregations, are expecting to attend, and forward their names at once to Joseph Edwards, Alfred, N. Y., chairman of the committee. This is of great importance. Please attend to it without delay.

THE Publishing Agent desires to say to all who have not settled their RECORDER accounts for 1889, and to all local agents who may have money in hand from subscribers, or who may be able to collect in something in the next few days, that he will be obliged to render his accounts to the Board, preparatory to the annual report of that body to the Society, August 1st. He will be glad to have as many as possible of the subscription accounts settled before that time. Brethren will see that the time for action with respect to this request is very short, but prompt work will be of great help to him.

AN exchange notes the strange manner in which the liberality of some men works out. For example, a Baptist minister, some time since, left the Baptist Church and united with the Episcopal Church, his principal reason being the narrowness of the Baptists on the communion question. Now, however, he ministers in a church wherein his own father—a godly man and a most eminent preacher of the Word—could not proclaim the gospel of the blessed Son of God to dying men, because, forsooth, he did not adopt the "Prayer-book" or wear a gown! The liberality which forbids us to take any notice of the plain violation of the Word of God, but which cannot recognize a man as a minister of that Word, however eminent, able and worthy he may be, simply because he does not work in the harness of a man-made ritual, is a curious compound. Give us that liberality which clings, in love and loyalty, to the plain,

simple teachings of the Word of God, and which, while it has no fellowship with disobedience, throws the broad mantle of a loving charity over every erring brother.

ANY conception of religion, or the religious life, which separates it from every-day affairs, is a misconception, to say the very least of it. Paul's instructions to the Corinthians, though relating primarily to a question of possible complicity with the worship of idols, is properly quoted as giving the idea of Christian service, when he says, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." If the eating and drinking, of this passage, relate to local questions under discussion at the time of the apostolic writing; certainly the "whatsoever ye do" is broad enough to cover all possible relations and conditions. Religion and legitimate business therefore belong in the same pew. Any business which, either in its nature or in the methods necessarily employed for its management, is out of harmony with the true spirit of love to God and love to our fellow-man, is an illegitimate business. On this point Dr. Talmage well says, "Religion will hinder your business if it be a bad business, or a good business wrongly conducted. If you tell lies behind the counter, use false weights and measures, put sand in sugar, beet juice in vinegar, and lard in butter, then religion will interfere with that business. But a lawful business, lawfully conducted, will find the religion of the Lord Jesus Christ its mightiest auxiliary."

ACCORDING to a vote of the last Conference, the Recording Secretary has prepared a card designed to be used as a certificate of appointment as delegate to the Conference. These cards have been sent, in most cases, to pastors of the churches, who will kindly see that they are properly filled out and given to the persons who may be appointed to represent their respective bodies in the General Conference. It may be proper here to state that, constitutionally, each church is entitled to two delegates at large, and to one additional delegate for each 25 members and fractional part thereof. The cards have been sent with reference to this rate of representation, except to churches located remote from the place of meeting and not likely to send a full delegation where a less number has been sent. If any have been overlooked in the distribution, or have received an insufficient number, they can be supplied on application to the Secretary, L. A. Platts, Alfred Centre, N. Y. The card itself contains sufficient directions for its use. It is hoped that all will give this matter prompt and careful attention, and thus aid the Conference in ascertaining accurately, and at an early date in its proceedings, its proper delegated constituency. The roll of members will be made up from these cards when returned to the Secretary.

WHAT SHE COULD.

We have several times spoken of the plan, coming from several of the Associations, asking the churches to secure at least five cents per week, from each member, during the next year, for the Missionary and Tract Societies. We have received one response to this plan, which is worthy of mention. It is from the pen of Sister Hannah Wheeler, of Salem, N. J., and we allow it to speak for itself. With her own hand Sister Wheeler writes:

I read an article in the SABBATH RECORDER, of July 4th, that pleased me much. It was the recommendation

that every member of the society should give five cents a week for the Sabbath cause. That will take twenty weeks to make \$1. I think I may not live twenty weeks, or even twenty days, for I expect almost daily to die. I have a dollar that I have earned at my own business, lace making, since I have been ninety-one years old, so I thought I would send you that to pay for twenty weeks. If I am gone before the time expires, you will hear of it; if I am living and can do a little work, and feel as I do now, I will then give five cents a week in some form. I have, for many years, given all my own hands' work very cheerfully, to the cause of Christ, and the Lord has rewarded me openly, for I have not had to seek for it, it has been sent to me. I never had a bad debt, and never had a job of work offered me that I could not do. For twenty years I have had but two day's sickness, in which I could not work, so I believe it is my talent, and I dare not neglect it. I know there is not any praise due to me, for I did not seek it, but the Lord sent it himself, and it would be a sin for me to neglect it, until he stops me. That, I expect will be very soon; but when he calls me, I believe he will make me ready and willing, as he does all his own children. I am a very poor writer now, but I do as well as I can, and am glad I can do my own writing, I hope you can make it out. Accept my twenty weeks' money.

Of course it is not the intention that the money raised for, or set apart to, the objects named in the resolution recommending this plan, should be sent to this office; but as we have regular communications with both Societies, we will undertake to see, that this little offering reaches the proper places. "Little offering," did we say? Little it may be, in actual amount, but if we consider the circumstances under which it was earned, and the loyalty of the heart prompting the offering, may we not, very properly, call it a large offering? Who will do more? Let us not ask this, but who will do as much? The widow's mite, in the eyes of the Lord, was a large sum when it was all she had, even though it was very small; the large sums which the wealthy Pharisees cast into the treasury, out of their abundance, was not half so precious in his sight. His requirements are according to that which a man hath, and not according to that which he hath not. More cannot be expected, even though the amount be only five cents a week; less will not be full obedience, even though the sum offered may be five dollars per week. Again, we urge that we all take this matter into prayerful consideration, and begin at once to make, conscientiously and regularly, our offerings to this work; and whether we give much or little, as the world estimates giving, may it be truthfully said of us, as it was said of the woman at Bethany, who anointed the feet of her Lord with the costly spikenard, and, as we believe it may be said of the woman at Salem, who has freely offered the fruit of her toil in her 92d year, "She hath done what she could."

THE STABILITY OF TRUTH.

BY REV. H. B. MAURER.

The idea of development is associated with almost every existing thing, either as having developed in the past, or as now developing, with the exception of truth. This is ever the same. There is no such thing as a development of truth. Faith, as embodied in Jesus and taught by his apostles, must be, in the fiftieth century, essentially what it was in the first. Whatever there is in Christian doctrines that has changed is error. The development of truth is an idea of popery. The doctrine of papal infallibility furnishes an illustration. Roman Catholic theologians teach that this doctrine was a development, this being the only consistent method of justifying that atrocious dogma, for to take any other ground would place them in a dilemma. Any other would not only make Pius IX and Leo XIII infallible, but also all the other popes, and such a position is untenable. The doctrine was not

heard of some centuries ago, and, besides, the popes have often contradicted one another. Some of them were the most wicked men that ever lived, while others of them were good and holy. One pope has taught as error, what another pronounced truth. With such cold historical facts to meet, Roman Catholics cannot consistently claim infallibility for the whole line of popes, since these facts show the contrary, hence they must assert that this doctrine is a development.

To be consistent, the most enlightened and candid Protestant theologians claim the same thing, namely, development for the doctrine of infant baptism. The Episcopal Dean Stanley, to prove that immersion only was Scriptural baptism, and that intelligent believers only were its subjects, candidly says:

What, then, is the justification of this almost universal departure from the primitive usage? One, no doubt, was the superstitious feeling already referred to . . . but there is a better side to the growth of this practice, even if it did not mingle in its origin.

Then quoting first Corinthians 7: 14, the Dean thus comments on it, and draws his conclusions:

This passage, whilst it is conclusive against the practice of infant baptism in the apostolic age, is a recognition of the principle upon which it is founded, and is thus a recognition of the good which there is in every human soul. . . . The substitution of infant baptism for adult baptism, like the change from immersion to sprinkling, is a triumph of Christian charity (italics ours). (*Stanley's Essay on Baptism in the Nineteenth Century.*)

This candid testimony of the learned Dean, is in accordance with history and declares this doctrine a development. But how does all this impress the Christian, who believes in the supremacy of the Scriptures? Where is the line to be drawn in this matter of developed truth?

Dr. Leonard Woods, Congregationalist, concedes that infant baptism and Sunday-observance rest on the same foundation, hence the latter, in view of Dean Stanley's concession concerning the former, must also be classed with "developed" truth (?). The remarkable discovery that the fourth commandment applied to the first day of the week, contrary to its letter and spirit, was so slow in coming to the light, that it took all the ages between Moses and Dr. Bound, who first proclaimed it in the 16th century, to bring it to the surface. Doubtless, sometime during this period, it had been crushed to the earth, to rise again in 1595. But what is to become of Dr. Bound's wonderful idea, if this 19th century development, which now is in its incipency, makes progress according to which what is now known as the first day, will ultimately be called the seventh? Some reputable religious papers have originated, and are endeavoring to bring into vogue, the disreputable practice of enumerating the days of the week, beginning with Monday and ending with Sunday. Thus Sunday, it is foolishly hoped, will soon be called the seventh day, and then its observance will have the sanction of God's Word, and no longer will that cunningly-devised fable, the resurrection theory—be needed. What a long-suffering God we have, to thus permit the circumvention of his truth! At some future day, if there still be those who can say:

How hard it is to fight for God,
To rise and take his part
Upon this battle-field of earth,
And not some time lose heart,

they will then direct the attention of their readers and hearers to Philadelphia and New York, and to the year 1889, to point out the origin of that aspect of the Sabbath controversy which then will confront them, and among the developed truths (?) of papal infidelity, infant baptism, and Sunday observance, they will classify that other development, by which Sunday is made the seventh day of the week.

When is this dishonoring of God's Word to cease? When will men realize that, in their zeal to perpetuate and substantiate humanly devised theories, they are casting reflections upon Christ, as a teacher, for all time and all men, by declaring, in their concessions concerning later developments, that the teachings of Jesus needed to be modified and improved? Are these later inventions better than God's institutions? Why should infant baptism, with all its absurdities, so repugnant to common sense, be preferred to the sensible and beautiful Bible doctrine of the believer's immersion? Why should the papist creature of Sunday-observance be preferred to God's Sabbath? "Behold, I show you a mystery!" hereby it is easier to fall into line with God's appointments than to keep abreast with the different inventions of men. There is no such thing as development in Christ or his Word. "In the beginning was the Word, and the Word was with God, and the Word was God."

Truth had no origin, no growth and will have no ending. "The grass withereth, the flower fadeth, but the Word of our God shall stand forever," was spoken by Isaiah hundreds of years ago; and centuries afterward Peter said essentially the same thing. "The grass withereth, the flowers thereof fadeth away, but the Word of the Lord endureth forever, and this is the Word, which by the gospel, is preached unto you." Here we have two men, living eight centuries apart, declaring the immutability and stability of God's Word.

But some one might say, was not Jesus developing, as a teacher, during those years intervening between the time when, at the age of twelve, he was seen in the temple, and when, at the age of about thirty, he appeared at the Jordan? Was he not then planning his system of doctrine, as did others before and after him, who thus secluded themselves? If not, why then this seclusion? Reasons enough might be given for it, but if not, there is enough about Christ that was not mysterious to make him all that is claimed for him. However, it will appear evident, upon a study of his career and teaching, that he was truth incarnate, and that at no time did he study out or seek to develop a system of truth, or develop as a teacher himself. In seclusion a man may work out a splendid system, but it is not until he begins to apply this that he discovers where he has made mistakes; he may theorize grandly in secret and fail humiliatingly openly, for there is a wide difference between secluded theorizing and open, practical application. Like many a prospective orator, who, having well committed to memory his oration, speaks it with ease in his private room, but fails when he attempts to address his auditors, so often are those who in secret lay out plans, but enter real and practical life, only to discover the futility of their splendidly wrought out theories.

Taking into consideration the critical aspect of the times, the fact that the land was not wanting in teachers and philosophers from all parts of the world, who, out of jealousy, if for no other reason, would have endeavored to disclose inconsistency in a new teacher, and crush him if possible; when you consider that Jesus was constantly scrutinized by his enemies, who often sought to entangle him, he could not have withstood the test of the cold, practical and critical world, if in seclusion he had worked out his system, or there developed as a teacher. He would, at some time, have contradicted himself, or modified some of his statements, or even retracted. So far is this from being the case, that his statements, at the Jordan and in the Sermon on the Mount, are in unison with all he said afterward,

and were, in spirit and in principle, one and the same with his dying words.

A greater argument, for the idea that Jesus was truth incarnate, and for the stability of the truth as it is in Jesus, is found in the fact that the teachings of Jesus are the same as those of the prophets before him and the apostles after him. Without collusion, in different parts of the world, during a period of time including centuries, and subject to varied conditions, circumstances and influences, these men, of different temperaments, and some unlearned in the education of this world, all spoke the same thing, were of the same mind, and taught the same truth. From Moses to Jesus, from Jesus to John, who is supposed to have contributed the last writing, we have no development of truth, but find it always the same.

Contrast this with the variations to-day among men concerning matters taught in the Bible, and it will become apparent how the idea of development compares with the stability of the truth.

LAW AND ORDER.

BY R. TREWARTHA, D. D.

After mature thought and careful and prayerful consideration, I have arrived at the following conclusions, in reference to the required divine obligation of every member of our branch of Christ's church in keeping the seventh day as a Sabbath unto the Lord. That they, in no sense, have a right to infringe upon the sanctity of that day, no latitude apart from that bearing on the subject, and given by God himself, is allowed us. God says, "Remember the Sabbath-day to keep it holy." Again, "No manner of work shall be done therein." Such is positive language, and imparts that works of a worldly and business nature are not to be indulged in.

No member of our church can find authority in Holy Writ for engaging in any worldly avocation or business that requires a violation or compromise of his or her vows, as a keeper of, and worshiper on, the seventh day as the Sabbath unto the Lord. As professed followers of the Lamb without blemish, and adherers to God's most holy commands as expressed in the Decalogue, and faith in Christ Jesus as revealed in the New Testament, we are admonished (as all professed Christians are) "Not to think our own thoughts, neither speak our own words on God's most holy day." What shall we think or say, then, of those Seventh-day believers who perform servile and worldly labor on the Sabbath of the Lord and who assert, in defence of their transcending the reasonable and orderly keeping of the Lord's day that they were performing works of necessity. Such works as are, and are not to be done on the Sabbath, are explicitly mentioned in the Word of Life, and a wayfarer man, though a fool in worldly science, need not err in keeping the commandments of God.

I have no sympathy with such weak logic as some members advance in support of their untenable position. They are violators of God's law, and are endeavoring to go to heaven with the world in one hand and their unscriptural and illogical reasons in the other; but such will not stand the scrutiny of the divine presence. The Judge of all the earth will do right. Their house of defense will totter and fall before an assembled world, and they will receive according to their works done in the body. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

Let us live as Seventh-day Baptists or lay down the name of Seventh-day Baptists.

CARTWRIGHT, Wis., July 10, 1889.

YOUNG PEOPLE'S WORK.

A SUMMER SABBATH.

"O perfect day!
A mellow haze hangs over stream and wood;
The grasses bend beneath the sun's hot rays;
All nature seems but mighty solitude,
Unbroken but by thrush's song of praise,
Or robin's roundelay.

O day of bloom!
The bustle of the work-day world is stilled;
Man rests—set free from toil and anxious care;
With praise of Nature's God the world is filled,
And breath of June's bright roses loads the air
With sweet perfume.

O day sublime!
Afar the river winds among the hills,
Flashing the sunlight from its silver sheen;
The grand old mountains rear their hoary heads
In the blue distance, silent, calm, serene,
And sweet bells chime.

O Sabbath blest!
I hear the murmur of a little brook;
I seek it out, and lie upon its grassy brink;
Tall oaks above me form a shady nook
In which I lie and watch the clouds, and think
Of heavenly rest."

SOMEWHERE we remember reading the story of a little girl whose childish curiosity wished to discover how God takes evil spirits from human beings and puts good spirits into them. Her practical comment was that she would be willing to have the bad taken out of herself, "if it would't hurt any."

HOW LIKE is this to many of us not so little nor so material in our conception of spiritual renewal! How many of us would gladly grow in grace and in the knowledge of heavenly things did it not cost us a little pain and a sacrifice of ease and comfort! How many of us would gladly live an atoning life like that of our Lord Jesus, and help those about us to rise to a loftier plan of living, if it did not mean self-denial, sacrifice, and trouble!

WE would like to have our hard, stony hearts taken from us, and new hearts, hearts of flesh, given us, if the operation were not a painful one. We wish a spiritual anaesthetic to dull the sense of pain, else we prefer the condition in which we are to the renewed condition our Father would bestow.

LET us think of Jesus and what he bore for us; all the pain, all the anguish of the most terrible trials of an infinite soul. Thus he bought the right to redeem us, to save us. And we, his sworn followers, shrink from pain, from the sacrifice and the self-denial needful to Christ-likeness of life.

THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Continued.)

Senex. "The abode of the Blessed," said he, "for here do all the Virtues abide, and Happiness also."

Hospes. "Be it so," said I, "how beautiful thou sayest the place to be!"

S. "Dost thou not see by the gate," said he, "that there is a woman, of a beautiful and dignified countenance, and having attained an age of maturity and discretion, and wearing a simple robe and adornments? And she standeth not upon a rolling stone, but upon a square stone securely laid. And with her there are two others, who seem to be daughters."

H. "It is evidently thus."

S. "Of these, then, the one in the midst is Learning, and another is Truth, and the other Obedience."

H. "But why doth she stand upon a square stone?"

S. "It is a sign," said he, "that the way unto her is safe and steadfast to those who come, and of the things given the gift is assured to those who receive."

H. "And what are those things which she giveth?"

S. "Courage and Fearlessness," said he.

H. "And what are these?"

S. "The knowledge," said he, "that one never suffereth anything terrible in life."

H. "O Herakles! how noble," said I, "are these gifts. But for what cause doth she stand without the enclosure?"

S. "That she may heal those who come," said he, "and give them to drink of her purifying power. Then, when they are cleansed, thus she leadeth them to the Virtues."

H. "How is this?" said I, "for I do not understand."

S. "But thou shalt understand," said he, "as if one happened to be exceedingly sick, doubtless coming to the physician, first with purifying draughts he would cast out the causes of disease; and then thus the physician would restore him to recovery and health. But if he would not submit to what the physician enjoined, doubtless rightly rejected he would perish by the disease."

H. "These things I understand," said I.

S. "Well, then, said he, "in the same manner also, when any one cometh to Learning she healeth him, and giveth him to drink of her own power, so that he is first purified, and casteth out all the evils which he had when he came."

H. "What are these?"

S. "The ignorance and the error which he had drank from Deceit, and boastfulness, and desire, and incontinence, and wrath, and love of money, and all the other things with which he was filled in the first enclosure."

H. "When now he is purified; whither doth she send him?"

S. "Within," said he, "to Knowledge and the other Virtues."

H. "Of what sort are these?"

S. "Dost thou not see," said he, "within the gate a chorus of women, how they seem to be graceful and neat, and they have an expensive and simple attire? and dost thou see how they are natural and not at all ornamented as the others?"

H. "I see them," said I, "but who are these called?"

S. "The first," said he, "is called Knowledge, and the others are her sisters, Bravery, Righteousness, Honor, Prudence, Propriety, Freedom, Self-Control, and Meekness."

H. "O most honorable man," said I, "in how great a hope we are!"

S. "If ye understand," said he, "and form the habit of what ye hear."

H. "But we shall give heed," said I, "as best we can."

S. "Wherefore," said he, "ye shall be saved."

H. "When now these receive him, whither do they lead him?"

S. "To their mother," said he.

H. "And who is she?"

S. "Happiness."

H. "And of what sort is she?"

(To be continued.)

STANDING ALONE.

In his responsibility to God, every individual is *individual*,—or, as the word radically means, not divided, not divisible. There is no partition of this responsibility, no escaping its full burden. □ The soul's state is one of absolute soli-

tude. The soul must stand alone. A bank directory, or any body of persons associated for business, can divide the responsibilities of its actions among its component members. No one is wholly to blame for any wrong or error that the body, as a body, commits. Each one feels, indeed, that he stands in the shadow of his fellow-member, so that his individuality is partly obscured and lost to view. And so, too, with those things which are possessions of the body, possessions of time. We may share our money, our time, our energies, our very thoughts. But we cannot share the things of eternity, the individual responsibility of the indivisible, the solitary soul. There is no escape from this. It is just as hard a fact in agnosticism, or atheism, or Buddhism, or any other form of *ism*. The only question is, *Who* is it that stands, and must stand alone? If it be a new creature in Christ Jesus, it is a creature strong enough to bear all the burdens that can be put upon it. The Christian's arms are Christ's arms; his shoulders are Christ's shoulders. What he upbears, Christ upbears. "I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me." What a creature is this to stand alone!

OUR FORUM.

N. B.—Items of correspondence for OUR FORUM should be sent to the Corresponding Editor, at Leonardsville, N. Y.

I want to echo what has already been said in reference to systematic giving on the part of our young people. Youth is the time for forming good habits, and there is no habit better worth forming than that of giving regularly to the Lord's cause, even if it be a very small sum. Let our young people all give this their careful and serious consideration before Conference.

E. P. P.

OUR MIRROR.

N. B.—Items of news for "Our Mirror" may be sent to the corresponding editor, at Leonardsville, N. Y., but if it is desirable to secure immediate insertion they would better be sent to the SABBATH RECORDER, Alfred Centre, N. Y. This applies to items of news only.

WELTON, IOWA, June 21, 1889.

A mission Sabbath-school has been started about three miles distant, under the direction of the Welton Mission Band. A number of young people go there every Sabbath afternoon to assist in the work, the place of meeting being the home of a Sabbath-keeper in the neighborhood.

The Mission Band was organized several years ago for the purpose of enlisting the sympathies of the young people in the work of the China Mission, which was just then being revived. Not only was it successful in this, but an increased interest in home work was developed. An expression of this interest is given this season in the cultivation of several acres of land by the society to assist in the payment of the debt on our new parsonage. The mission referred to is a new enterprise, and attended with more or less difficulty, but the young people are enthusiastic and have a mind to work and so favorable results are hoped for.

About the first of April a Y. P. S. C. E. was organized with a membership of twenty-three, by which it is hoped to systematize and so make more effectual the work of the young people's prayer-meeting.

COR. SEC

THE Y. P. S. C. E., of Westerly, R. I., have chosen the following officers for the next six months: President, Morton Hiscox; Vice President, Will Browning; Secretary and Corresponding Secretary, Alice Maxson; Treasurer, Allen Whitford. The young people are doing good work in this society, which is increasing both in numbers and in interest.

M. A. S.

EDUCATION.

—A FINE crayon portrait of the Rev. Dr. S. F. Smith, author of "My Country, 'tis of Thee," has been placed in the library of Colby University. He was for many years a trustee of that institution.

—MISS HELEN GLADSTONE, daughter of the great English statesman and president of Newnham College, Cambridge, contends that the full cultivation of woman's intellectual powers has no tendency to prevent her properly discharging domestic duties.

—ANNOUNCEMENT is made that in case of the loss of the McGraw-Fiske bequest, Henry W. Sage, the Ithaca millionaire, will pay the cost of the library building of Cornell University—over \$200,000—and will, besides, enrich it with an endowment of \$300,000, in which case Mr. Sage's gifts to the University will reach about \$1,000,000.

—THE compiler of Sanders' reading and spelling books, Charles W. Sanders, died at New York on Friday, June 6th, at the age of 84. Hew was born at Newport, Herkimer county, and taught for many years at Homer and other places in this state. He compiled over 42 educational books, and was one of the pioneers of the public school system of this country.

—ONE of the new departments at Johns Hopkins University is the formation of an association for ethical culture. The move is a new one in student circles, and, it is said, the president and trustees do not look upon it with much favor. The purpose of the society is the extension of moral, social and religious reforms in all parts of the city and its suburbs. The move will be known as the Students' Society for Ethical Culture, and it is expected to attach itself to the Charity Organization Society.

—THE death, in one week, of two celebrated women prominently identified with educational work, demands special mention. Miss Maria Mitchell, so long professor of astronomy at Vassar College, might be regarded as having fully accomplished her life-work. The death of Miss Mary Ann Brigham, who had proved herself eminently qualified for teaching in Prof. West's Seminary at Brooklyn, and had just accepted the principalship at Mount Holyoke, is a peculiarly sad event. A railroad train was "ditched" near New Haven, June 29th. Among several hundred passengers only two were killed, and one of these was this estimable lady.

—THE twenty-seventh convocation of the University of the State of New York opened July 4th in the Senate Chamber at Albany. The convocation is composed of the Regents of the University, the faculties of the several colleges within the state, and the principals of the academies, normal and high schools throughout the state, while the faculties of colleges outside of New York are recognized as corresponding members. During the session papers were read by Prof. Samuel F. Clarke, of Williams College; President Truman J. Backus, of Packer Institute; President Harrison E. Webster, of Union College; Secretary Dewey, of the Board of Regents; President James B. Angell, of Michigan University; Professor S. G. Williams, of Cornell; President James M. Taylor, of Vassar, and others. President Adams, of Cornell, who was to have read a paper on "Examinations," was prevented from taking part by the recent death of his wife.

—PROF. STOWELL, in a paper read before the recent convocation of the teachers of New York, said that three things are now imperative necessities in the study of natural sciences: First, there must be greater proficiency, scholastic and professional, in those who teach the natural sciences. Second, increased time in the curriculum must be allowed by substituting the sciences for studies now pursued; and, third, increased inducements must be offered by making one or more of these studies requisite for entrance to institutions for liberal culture, and making these studies material factors in the distribution of the literature fund and by reforming the bias of educators regarding the nature of mental discipline or power.

TEMPERANCE.

—THE Dunkards, in national conference near Harrisburg, Pa., have decided that no ministers or deacons shall hereafter be installed who use tobacco. This is a step in advance of prohibition.

—THE liquor interests are now combining their united forces on Kansas to make prohibition a failure there. Some of our secular papers are disgracing their columns by an unfair, one-sided and untruthful presentation of the case.

—A PRESIDING judge of a Chicago court recently said: "You may ransack the pigeon holes all over the city and country, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of the police force, the fifteen justice courts, the Bridewell, but also the criminal courts, the county jail, a great portion of Joliet, the long murder trials, the coroner's office, the morgue, the poor-house, the reform school, the mad-house. Go anywhere you please, and you will find almost invariably that whisky is at the root of the evil. The gambling houses of the city and the bad houses of city are the direct outgrowth and boon companion of drink. Of all the prostitutes of Chicago, the downfall of almost every one can be traced to drunkenness on the part of their parents or husbands, or drunkenness on their own part. Of all the boys in the reform school at Pontiac, and in the various reformatories about the city, 95 per cent are the children of parents who died through drink, or became criminals through the same cause. Look at the defalcations! Fully 90 per cent of them came through drink and dissipation. Go into the divorce courts; fully 90 per cent of them came through drink, or drink and adultery both. Of the insane of demented cases disposed of here in the court every Thursday, a moderate estimate is that 90 per cent are alcohol and its effects. I saw estimated the other day that there were 10,000 destitute boys in Chicago, who are not confined at all, but are running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The county agent and poor house provide for some. It is a direct expense to the community. Generally speaking, these families go to destruction. The boys turn out thieves, and the girls and the mothers generally resort to the slums. The sand-baggers, murderers and thugs generally of to-day, who are prosecuted in the police courts and the criminal courts, are the sons of men who fell victim to drink. The percentage in this case is fully 95 per cent. I have studied this question for years, and have passed upon criminal cases for years, and know whereof I speak. 'This saloon,' 'that saloon,' 'the other saloon,'—saloons, saloons, saloons, saloons, figure constantly and universally in the anarchist trial. Conspirators met in saloons; dynamite was discussed in saloons; bombs were distributed over saloons; armed revolutionists were drilled above, under or in rear of saloons; treason-made assignation in saloons, and, time and time again, witnesses say, 'we went to' such and such 'a saloon for wine and beer.' There is not a country under the sun, in which lurks so much treason, revolution and murderous treaty as in our saloon of the United States, and notably in the large cities. These saloon pests harbor thieves, thugs, house-breakers, anarchists, robbers and murderers. Nine-tenths of the law-breaking in America are hatched in saloons, and the admitted fact is palliated by axiom that saloons are headquarters for town, city and even national gerrymandering. The liquor counter is the scaffold on which a half hundred beautiful, vital American things are assassinated, and on which scores of horrid public plagues are glorified."

POPULAR SCIENCE.

THE newest method for hardening copper is that of melting together and stirring until thoroughly amalgamated copper and from one to six per cent of manganese oxide. If an alloy is to be made the other ingredients may then be added. This process makes the copper homogenous, hard and tough.

TO EXPEL mosquitoes, take of gum camphor a piece about one-third the size of a hen's egg, and evaporate it by placing it in a tin vessel and holding it over a lamp, taking care that it does not ignite. The smoke will soon fill the room and expel the mosquitoes, and they will not return, even though the windows should be left open all night.

A PITTSBURG natural gas expert has made the calculation that each day 600,000,000 cubic feet of natural gas are drawn from the earth for use in that city. This amount weighs over 12,000,000 pounds, of which 8,000,000 pounds are carbon. He is of the opinion that, with the withdrawal of so much material, something will give way. Already since the development of natural gas in western Pennsylvania, there have been several "shakes."

THE English are contemplating laying down a postal tube between Dover and Calais. The plan is to suspend two tubes of about a yard each in diameter by means of steel cables across the channel, forty yards above the level of the sea. The steel cables will be fixed to pillars at distances of about 800 yards, and in each tube a little railway will run with cars capable of carrying 450

pounds in weight. No parcel of greater weight than this will be taken, and the cost is estimated at the modest figure of \$5,000,000.

NEW STEEL PROCESS.—The Redemann-Tilford steel process is understood to consist of a bath with glycerine as the basis. This bath changes the whole structure of the metal submitted to it, and increases its ductile and tensile strength far beyond any record that has yet been established by either private or governmental test. When it is stated that the very finest and strongest grade of steel, much better than any now in use, can be made by this process at little more than the cost of crude Bessemer steel, the value of the discovery may be understood. Thus far, in making experiments, every character of tool and steel goods has been worked with, and the process has been successfully used upon all.—*Manufacturer's Record.*

LEAD POISONING.—At a meeting of the Practitioners' Society, of New York, Dr. Kinnicutt, the president, reported two cases of lead poisoning occurring from an unusual source. The first patient was admitted to St. Luke's Hospital, suffering from lead colic and "wrist-drop." He had been employed as a florist, and on investigation by Dr. Vaughn, the house physician, it was found that he had been in the habit of biting off the ends of the tinfoil used as wrappers for hand bouquets. The tinfoil used for this purpose contained as much as 80 per cent of lead. There was no history of other sources of lead poisoning. The second patient was admitted to the hospital, suffering from lead colic, and presenting a typical blue gum line. He had been in the habit, for several weeks, of drinking beer from bottles which, he said, were cleaned by his employer with lead shot. Dr. R. F. Weir recalled the fact that several cases of lead poisoning, some years ago, had been traced to the use of a popular brand of chewing tobacco which was wrapped in tinfoil. Dr. Dana referred to some cases of poisoning which had been traced to the consumption of certain beverages coming in bottles with so-called patent stoppers. He said that he had recently had two Chinese patients in the hospital service, both of whom were suffering from lead poisoning. He was unable to trace the source of the poisoning.—*Science.*

PRECEPT AND EXAMPLE.

Example must go hand in hand with precept, if we expect men to heed our advice. Few persons are gifted with such discrimination that they can separate the preacher from his sermon. It is in vain for him to say, "Do as I tell you, and not as I do," for deeds are more influential over the average man than words. An anecdote associated with an English missionary and a Maori chief brings out the feebleness of words when not backed up by deeds.

The Maori, of New Zealand, have been ruined physically and demoralized in character by drink. The missionaries went among them and subdued their savageness. The way thus opened was soon travelled by the whiskey-trader. The appetite for drink was created, and though the missionaries fought it, they lost the battle.

They fought at a great disadvantage, for a majority of them were not themselves total abstainers, and the Maori could not distinguish between the use and the abuse of drink.

Tokoi, a Maori chief, was brave, true and honest, but he could not resist rum. He was the intimate friend of the English missionary, who many times was grieved by finding the chief drunk.

"Tokoi," he said to him at last, "I love you much, you good man. Don't drink fire-water. If you do, you will lose property, you will lose your character, you will lose your health and in the end your life. Nay, Tokoi, worse than that, you will lose your immortal soul."

Tokoi listened, went away, and for months the missionary saw nothing of him. But he was not far off, he knew the missionary's habit, and was biding his own time for a reply.

One stormy night, the missionary came home drenched and shivering. After putting on dry clothes, he thought he would make sure of escaping cold by drinking a glass of whiskey-punch.

Just as he had compounded it, the door opened and the tattooed face of Tokoi looked in.

"Little father," said he, entering, "don't drink fire-water. If you drink fire-water, little father, you will lose your property, character, and your health. Perhaps you will lose your life. Nay, little father, you will lose—but that shall not be. Your immortal soul is more precious than mine. The drink will hurt me less than it will hurt you. To save your soul, I will drink the fire-water myself." And he did.

COMMUNICATIONS.

LETTERS OF CHURCH STANDING.

The practice of giving letters of standing and commendation by churches to their members when traveling among strangers, or changing location, is of great antiquity, and was evidently referred to by the apostle in his second letter to the Corinthians, 3:1. The reasonableness of this practice is apparent. Christians going among strangers, bearing such certificates of character from the church, would at once be helped to the confidence of strangers, or, when moving from one locality or church to another, bearing a letter of good Christian character and commendation to a sister church, might at once be received with propriety by this church. But if persons coming among us as strangers, are received upon their own statement, and afterwards turn out to have been under deal for immoral conduct, or to have been excommunicated persons, then it follows not only that the persons thus received come unworthy, but that the church receiving them has been put to shame, and to great trouble and annoyance. To avoid this and kindred difficulties, the practice of receiving members of one church by another, upon letters of recommendation, has come to be deservedly popular. As the practice of receiving members from churches in sister relation without letters of recommendation is subject to criticism, so, also, is the practice, prevailing to some extent among us, of giving letters affirming good standing and fellowship, and giving recommendation, under at least doubtful circumstances. Instance the following: Brethren A and B, and perhaps their wives, take issue with the church in a case of disciplinary practice, or other matter, the church agreeing, the disaffected disagreeing. The disaffected, instead of taking measures to have matters adjusted, ask letters of standing. The church, rather than take measures for the reconciliation of A and B, and perhaps others, give them letters of good standing, and recommendation to some sister church. Would A and B have asked letters had they been in good fellowship? Can the church be justified in giving such letters under such circumstances? Does the action of the church receiving A and B upon their letters, obtained as above described, change their moral status or relation toward the church from which they received their letters of transfer?

Another error obtains among us, that of obtaining letters of recommendation, and then settling in the bounds of another church, and not using them. I have found some of these letters more than thirty years old. Some of these are held under the mistaken impression that the parties holding them are freed from the obligations imposed by church relation, when the truth is, a letter of standing does not release us from membership, nor is it license for covenant breaking. Members holding such letters continue amenable to the church granting them, until used; and the church is under the same obligation to look after such persons, noting any departure from the faith, breach of covenant, or immorality, as before the letters were granted. If persons asking, and churches granting such letters, always had the glory of God, the greatest good of the church and humanity only in view, we should see the evils referred to in this article depart, as doth the darkness of night before the morning sun. How golden the fruitage gathered to our dear Zion when all our churches and membership strike hands to correct these and kindred evils! Then

there would be no more asking and granting letters of commendation to get rid of responsibility; there would be no more taking and holding such letters in the bounds of our churches, which need the encouragement we could give by uniting with them.

Let me ask all who have letters living in the bounds of our churches, and those who have not, to get them, and unite at once with these churches.

J. CLARKE.

WINDOM, Minn., July 5, 1889.

OPENING OF THE SEASON AT CHAUTAUQUA.

After an experience of sixteen years there can be nothing new or striking to "old timers" in the opening exercises of the Chautauqua summer school, and yet the people retain in them, as of old, a lively interest. President Miller, as the embodiment of solidity, strength and progress is on the ground taking a survey of the situation, whilst the details of the work are left to the judgment and experience of Secretary W. A. Duncan. There seems to be no friction anywhere between the boarding houses and the management; an understanding has been reached which is satisfactory to all parties.

At the opening, on the second of July, addresses were delivered by Dr. J. W. Bashford, of Buffalo; President Miller, and Secretary Duncan. Each struck a special vein of thought and all were at their best. Dr. Bashford was especially happy in his reference to the uplift society is to receive from the Chautauqua agencies which are springing into existence in all parts of the country.

The work of cleaning up the grounds seems to have been well done and they are as sweet as a garden. Once on the grounds people notice the rains of this rainy season but little. The conveniences of hall and building are such that a dozen different exercises can be carried on at the same time. An hour after a heavy shower the streets are in a very passable condition.

One meets with valuable improvements, which have been made since the last assembly, at every turn, wherever he may go. Mrs. Wm. Thomas, of Meadville, has enlarged her cottage on Davis avenue, erected a tower and attached verandas on three sides. Mrs. Emma Siff, on same avenue, has repainted her cottage and otherwise made valuable improvements. The cottage of J. C. Joy has been thoroughly repaired inside and out, and its front presents to the lake a very fine appearance. Mrs. F. H. Andrews, of Warren, Pa., has built, on the corner of Forest and Andrews avenue, a private residence which in elegance of finish is second to no other on the ground. On the east, south and west sides is a ten-foot veranda. The structure is a thing of beauty and reflects great credit upon the builder, J. C. Fox, and N. R. Wouldbold, the painter. Prof. J. S. Thorp, of Forestville and Prof. W. C. Gorman, of Pulaski, N. Y., have each built a fine private residence on Forest avenue. One of the largest and most expensive cottages on the ground has been put up by Victor Nash, on the corner of Wythe and Ramble avenues. It is two and a half stories and contains eighteen rooms. Mrs. M. Curtis and G. C. Bromigen have each built a nice residence on Ramble avenue. S. F. Conant, of Jamestown, has just completed a tasty and convenient residence on Ames avenue. To mention all the elegant cottages erected since the last assembly would extend the list too far for your pages. The finest and most expensive building on the ground, the Hotel Atheneum excepted, is the "Anne M. Kellogg Memorial hall." It stands on Vincent avenue opposite the post-office. There is in it

an elegant kindergarten hall and most everything else. It is a grand and beautiful structure. Convenience and utility for women's work were considered in the construction of every part. Opposite the museum Dr. Flood has erected a capacious building for the accommodation of the *Herald* staff. Beginning with the 24th of July the *Assembly Daily Herald* will be published every morning, Sundays excepted, until the 27th of August, 30 numbers for one dollar.

Years ago Dr. Vincent said: "It sometimes rains at Chautauqua," and for weeks past we have had daily, heavy, if not refreshing showers. The people, however, come all the same. Many times during the day the dock and floor of the baggage room are covered with trunks, many of them of the Saratoga pattern. Without doubt continued bad weather will affect Chautauqua as it does every thing else, but nothing can arrest the tide which has set in in this direction. As usual, faces old and new are met with everywhere.

The programme for July has been pitched on a high key, and will be equal to the August exercises. Much hard work will be done in the schools, but the popular exercises will be of great variety and of a high order. Music, readings, recitations, and lectures, mostly of an historical character, will compose the exercises. The different departments of study embrace nearly the whole world of science, art and literature. One can spend his time in recreation, or he can choose such lines of study as suit him best.

The outlook for Chautauqua was never so magnificent as at present. The assemblies which are springing up over all the country serve as feeders to it as the parent institution. Dr. Duncan has for the present abandoned his projected trip to Europe, and this assembly will have the full benefit of his large experience. Boarding and lodging accommodations will be far better this year than ever before.

H. H. M.

SEMI-ANNUAL MEETING.

The session of the denominational meeting of the Minnesota Churches, was held with the church at Dodge Centre, beginning June 7, 1889.

E. S. Ellis was elected Moderator, F. E. Tappan, Recording Secretary. Introductory sermon by A. G. Crofoot, from 1 John 4: 6, "God is love." Brethren North, Weed and Babcock constituted a programme committee. During the meeting of the programme committee, no letter having been received from the New Auburn Church, Rev. A. G. Crofoot, its pastor, gave an encouraging report. In the absence of letters from Alden and Trenton, Rev. S. R. Wheeler, who has been laboring with the two churches, spoke of the religious condition at the two places.

The letter from the Dodge Centre Church reported the members of the church to be in working order and the Sabbath-school in a thriving condition.

Friday evening a sermon was preached by S. R. Wheeler, from 1 Cor. 5: 7, "Christ our Passover is sacrificed for us."

Sabbath-day at 10 A. M., a sermon was preached by A. G. Crofoot, from John 16: 19. Subject, "Unbelief." Following the admission of six members into the church, the Lord's Supper was served.

Sabbath-afternoon, A. G. Crofoot conducted a very interesting Bible-reading, followed by an equally interesting session of the Sabbath-school. In the evening a devotional meeting was conducted by A. G. Crofoot.

First-day at 10 A. M., sermon by S. R. Wheeler, from Psalms 19: 7, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

First-day, at 2.30 P. M., a business meeting was held, followed by a devotional meeting, conducted by S. R. Wheeler. In the evening the closing discourse of the session was delivered by A. G. Crofoot, from Rom. 16: 19, "I would have you wise unto that which is good and simple unto that which is evil."

The session was marked by the manifestations of the Holy Spirit and the power of God to seek and to save that which is lost.

H. M. ERNST, *Cor. Sec.*

PLEASE TAKE NOTICE.

We have mailed to the respective Pastors or Clerks of all the churches known to us, blanks to be filled and returned to us at once. Will the persons to whom these blanks come see that they are put into the hands of the proper officers, and filled out immediately and sent forward? It is also very important that the church letters be forwarded to the Corresponding Secretary as soon as possible. It is quite important that these letters should be explicit in the following points:

What is the real spiritual state of the church and the Sabbath-school?

Specify all the weekly religious appointments of the church, including the prayer and conference meetings, the Sabbath-school prayer meetings, the Young People's Christian Endeavor meetings and also the general attendance upon those appointments, respectively.

Is the covenant meeting fully attended, and if not about what proportion of the church does regularly attend this appointment?

Is the ordinance of the Lord's Supper fully observed by the membership?

Is the observance of the Sabbath carefully preserved by all the families and all the membership?

Is the pastoral work and care of the church faithfully provided for and fulfilled?

Is the church being thoroughly instructed, from the pulpit in all the practical and fundamental doctrines and teachings of the Bible, and thus Biblically fortified against the delusive heresies and errors of our times?

Let these inquiries be promptly and faithfully answered, together with any other important information, and the letters, properly endorsed and sent to the Secretary within the next three weeks.

THOS. R. WILLIAMS,

Cor. Secretary of Gen. Conference.

FROM BRO. J. CLARKE.

Dear Editor,—Having left Alfred by train 3, July 1st, at 8.29 A. M., we reached Chicago the next day at 8.25 A. M. All along this route could be seen indications of excessive rains, and all the crops along this line of travel have been more or less damaged, being small for the season.

We spent the day in Chicago, leaving at 5.30 P. M. by the C. M. & St. Paul Railroad, reaching St. Paul at 7.30 A. M. the next morning. We crossed the Mississippi at La Crosse, and the best showing of crops we noticed on this trip we saw in Minnesota. We left St. Paul by the C. St. P. M. & Omaha Railroad at 7.50 A. M., and arrived at Windom, Cottonwood Co., Minn., the home of our children, at 2 P. M., the 3d of July, two days and five hours from home. Mrs. Clarke has stood her journey better than

we had hoped, and although greatly jaded it is hoped that she will be soon rested, and that her stay here will prove a benefit to her health. I shall hope to be home and at my work the last Sabbath in July. Mr. P. A. Burdick and family spend their vacation in the West, and Mrs. Clarke will return with them.

WINDOM, Minn., July 7, 1889.

SOUTH-WESTERN ASSOCIATION.

It has been the privilege of the writer, as delegate of the North-Western Association, to attend the recent session of the South-Western Association, held with the church at Texarkana, Ark., beginning on the fourth of July.

As there are but eight churches in the Association, and these very widely separated, none of the seven being within two hundred miles of that at Texarkana, the attendance was quite small. Several who had expected to be present had been prevented, by one cause and another, from coming. Bro. B. F. Rogers was present, as delegate representing the Eastern, Central and Western Associations. Bro. J. L. Hull, pastor of the De Witt Church, preached the Introductory Sermon, and in the absence of the Moderator, M. F. Whatley was chosen Moderator, J. F. Shaw was the Clerk. The letters from the churches showed a net increase of thirteen members.

In addition to the usual business there was preaching each day and evening through the session; the preachers being J. L. Hull, F. M. Mayes, J. F. Shaw and the delegates from sister Associations. On Sabbath, before preaching, there was a Sabbath-school session in which several persons remarked upon topics in the current lesson.

On Sunday there were ordination services. The church of Texarkana had, on some previous occasion, voted to ordain Bro. L. N. Brown who had been a licentiate in the Methodist Protestant Church, but the ordination had been postponed at the request of Bro. Brown. The Association adjourned about eleven o'clock, giving place to a meeting of the Texarkana Church. The church invited visiting ministers to sit in council on the question of ordination. The council organized with B. F. Rogers, as Moderator, and C. G. Beard, as Clerk. Bro. J. F. Shaw was appointed to conduct the examination of the candidate.

The ordination services were as follows:

Ordination Sermon by C. A. Burdick, consecrating prayer by F. M. Mayes, charge to the candidate by B. F. Rogers; charge to the church by J. F. Shaw, right hand of fellowship by J. L. Hull. Bro. Brown has been laboring a few months at Lovelady, Houston Co., Texas, where there are seven Sabbath-keepers; three of them waiting for the ordinance of baptism. It is expected that a church will be organized there, unless the Sabbath-keepers remove to the vicinity of some Seventh-day Baptist Church.

The brethren have in contemplation the formation of a colony of Sabbath-keepers not far from Texarkana, of which I may have something to say in a future communication.

In order that the readers of the SABBATH RECORDER may have some idea of the situation of the churches of this Association, I will here give their names and locations, and the names of their pastors. The figures will denote the distance by railroad from Texarkana, as a central point from which we will start.

Beauregard, name changed to Hewitt's Springs, Copiah Co., Miss.; R. B. Hewitt, pastor; 356 miles south-east from Texarkana.

DeWitt, Arkansas Co., Ark.; J. L. Hull, pastor; Roland Booty, elder; 200 miles north-east; the members of this church live in two neighborhoods about 25 miles apart.

Providence, Texas Co., Mo.; G. Hurley, pastor; S. W. Rutledge, pastor; 300 miles north-east.

Bulcher, Cook Co., Texas; J. S. Powers, pastor, now removed to Denison; 204 miles west. A part of this church is across the Red River, in Jimtown, Indian Territory. Eld. J. A. Milliken resides at the latter place.

Rose Hill, Housley, Dallas Co., Texas; F. M. Mayes, pastor; 219 miles south-west.

Rupee, Falls Co., Texas; M. F. Whatley, pastor, 300 miles south-west.

Eagle Lake, Colorado Co., Texas; M. F. Whatley, pastor; 370 miles south-west.

Lovelady, Houston Co., Texas, where Bro. L. N. Brown is laboring, but where there is no organization as yet; 235 miles south-west. Other points will be mentioned in another letter.

C. A. BURDICK.

TEXARKANA, Ark., July 11, 1889.

HOME NEWS.

Rhode Island.

WESTERLY.—Sabbath-day, June 22d, was observed as Children's Day by the Sabbath-school of the Pawcatuck Church. The audience room was beautifully decorated with flowers, the front of the platform being hidden by a solid bank of laurel. A large floral lyre had a prominent place in the decorations, and seemed very appropriate as the service was largely one of song. About thirty young girls formed the chorus, while the whole school took part in the responsive exercises. The remarks made by the Superintendent and Pastor were excellent, and the whole service was one of pleasure and profit to all.—Two candidates were baptized Sabbath evening, June 28th, making the whole number added to the church this year thirty-eight. M. A. S.

DOING LITTLE THINGS FOR CHRIST.

In an important sense there are no little things. Nothing is plainer to the thoughtful mind than that an occurrence which apparently is trivial may prove to have the most enduring and vitally important results. Events are so interblended in themselves and their relations that anything may be of consequence, and all things often seem to be. Yet we naturally, and not improperly, term those matters little, which, because of regular or frequent occurrence or of seeming unimportance, do not take strong hold of our attention, but are attended to as they occur in an almost mechanical manner, or with only the temporary heed which they necessarily require. One of the earliest and gravest temptations which the Christian has to encounter grows out of these facts. It is that of regarding the little things of life as beneath the divine notice. We become careless in regard to them, while we eagerly watch for opportunities for distinguishing ourselves by striking instances of Christian service.

These little things, however, make up life, and shape and determine personal character. This truth is too familiar to need more than the merest statement. They must be consecrated because God has so ordered our lives that we cannot show our loyalty to him convincingly except through them. We do not trust his piety much who does not show its genuineness in the familiar relations of daily life. Let it be remembered, also, that this sort of proof can be given by any and everybody. Here we all stand on the same footing exactly. Many of us cannot do for Christ the grand things which we see others do. But we all can bear the little burdens, do the small duties, fulfill trifling demands, which every day brings to every one of us, in the true spirit of Christian love and service which Jesus himself exhibited. Thus endeavoring no one will fail of his reward.—*The Congregationalist.*

MISCELLANY.

LILLA'S WHITE LIE.

BY FLORENCE B. HALLOWELL.

"O Margie, I do wish we hadn't accepted Kitty Lane's invitation for Thursday! Here's one from Ada Barclay for the same day," and Lilla Dent threw into her younger sister's lap a dainty envelope and card. "It is really too provoking!"

"I wonder why they arranged to have both parties on the same day?" said Margie, as she read the card.

"Oh, that's easily explained! Ada don't visit Kitty, of course. You know the Lane's don't pretend to any style at all, and their house is a regular shell."

"I never was out there," said Margie, "so I don't know how they live, but I always liked Kitty, and she is far ahead of either of us at school."

"Yes, she's nice enough, but she always dressed so plainly that I couldn't help feeling sorry for her. I wonder she ever thought of giving a lawn party. Of course all the girls will go to Ada's."

"I won't, for one," said Margie. "You can write Ada that we already have an engagement for Thursday."

"Indeed I will not! She is sure to have all sorts of grand arrangements made. Kitty's party won't be a circumstance to it. No, we must make some excuse to Kitty."

"Don't make any for me, Lilla. I promised to go to Kitty's, and I intend to go. You can do as you please, but I think you ought to keep your promise."

"Not when I know we would have a much better time at Ada's."

"But how Kitty would feel to know you were at Ada's!"

"She never will know it."

"What excuse will you make to her, then?"

"I will write her that, when I accepted her invitation, I forgot I had agreed to spend Thursday with Aunt Mary. Of course I will say I am sorry, and she won't think anything of it. And it isn't a story to say that about Aunt Mary, for I did agree to go up there some day this week."

"It's a white lie, Lilla. You know how often mother has warned us against them."

"Please don't preach, Margie. I can stand it from mother, but not from you."

So Margie said no more, and the two notes, one accepting and the other declining the invitation, were duly written and sent.

Thursday afternoon the two girls started out together, but while Lilla stopped at the great white gate before a handsome stone house about a mile from town, Margie went on to a farm-house half a mile beyond.

Lilla fully expected to find a merry group of young people gathered on Mr. Barclay's beautiful lawn, but to her surprise Ada was sitting on the broad piazza alone.

"I must be too early," she said, a little vexed. "And yet the invitation said four o'clock, and it must be long after that."

Ada ran down the steps to meet her.

"Oh, I'm so glad you've come!" she cried. "I was growing dreadfully impatient, and had begun to think you had gone on to Kitty's."

"Why, aren't you going to have a lawn-party here?" asked Lilla, feeling a little bewildered.

"Not to-day," laughed Ada. "You see, just after I sent that invitation to you and Margie, on Tuesday, Kitty Lane came over to ask me to a lawn-party at her house to-day. Well, as she had sent out all her invitations, and I had sent out only the one to you,—though I had written some of the others,—we concluded it would be better for me to put off my party until some other time. And I didn't write to recall my invitation to you, because I thought if you happened to accept, you could just as well stop here and go over to Kitty's with me. I am so sorry Margie couldn't come with you."

"Margie has gone to Kitty's," said Lilla, who had changed color several times while Ada was speaking. "We didn't know that you visited her at all."

"Oh, dear, yes!" said Ada. "I see her very often. She is one of my dearest friends."

"Have you seen her since Tuesday?" asked Lilla.

"No, she's been too busy to come over, and we've had company, so I couldn't leave home. But we had better start at once, Lilla, or we may miss some of the fun."

But Lilla did not move.

"I don't think I can go, Ada," she said, "I have such a bad headache."

"Walking in the sun has given it to you, perhaps," said Ada. "But it may wear off after you are cooler."

"I don't think it will," rejoined Lilla. "I had better go home at once. You needn't say anything to Kitty about me in any way."

"But, indeed, Lilla, you mustn't go home. We will wait a while, and perhaps you will feel better."

But Lilla shook her head.

"I think I had better go home at once," she said.

She looked so pale and wretched that Ada ceased to argue with her, and they parted company at the gate, Lilla going toward town, and Ada hurrying off in the direction of the Lane farm-house.

Poor Lilla! her heart ached a great deal harder than her head as she walked slowly along the dusty road, and her eyes were blinded by some very bitter tears. She had good reason to regret that white lie.

She was lying in bed thinking of what she had missed, and the grand time they must all have had at Kitty's, when Margie came home at half-past nine.

"Oh, Lilla, I had the best time!" she exclaimed. "Lawn-tennis, croquet, boating on the river, and such a nice supper! But I couldn't help thinking of you, Lilla, and wishing you were with us. You will never know what you missed."

Lilla sat up in bed, her eyes swollen with weeping, her cheeks flushed.

"I wonder if—if Kitty and Ada—knew about me," she said.

"I'm afraid they did," admitted honest Margie, reluctantly. "I saw them talking together for some time, and heard Kitty repeat what you had said in your note. Yes, I am afraid they did."

Lilla was sure of it a week later, when she failed to receive an invitation to Ada's lawn-party, and, as she saw her sister go off without her, she resolved, with a heart almost bursting with grief, that as long as she lived she would never tell another lie, either white or black.—*The Congregationalist*.

COURAGEOUS PIETY NEEDED.

This is not an age of heroic Christianity. There is more pulp than pluck in the average Christian professor when self-denial is required. The men and women who not only rejoice in doing their duty for Christ, but even rejoice in overcoming uncomfortable obstacles in the doing of it, are quite too scarce.

The piety that is most needed is a piety that will stand a pinch; a piety that would rather eat an honest crust than fare sumptuously on fraud; a piety that works up stream against currents; a piety that sets its face like a flint in the strait, narrow road of righteousness.

We need more of the Christianity that steadfastly sets its face towards Christ's word and holy will. An ungodly world will be compelled to look at such Christly living as at "the sun shining in its strength." God loves to look at those who carry Jesus in their faces. Of such is the kingdom of heaven.—*Dr. T. L. Cuyler*.

HONESTY AND INTEGRITY.

Rabbi Simon once bought a camel of an Ishmaelite. His disciples took it home, and, on removing the saddle, discovered a band of diamonds concealed under it. "Rabbi! rabbi!" they exclaimed, "the blessing of God maketh rich," intimating that it was a Godsend. "He sold me a camel, not precious stones." "Take the diamonds back to the man of whom I purchased the camel," said the rabbi. The diamonds were accordingly returned, to the no

small surprise of the owner. But the rabbi preserved the much more valuable jewels, honesty and integrity.

AFIRE AT THE MOUTH.

Every one knows that gases form in the stomach from the decomposition of undigested food, but it will surprise most people to learn that these gases are sometimes highly inflammable. The following extract is from a late number of *Science*, and is especially commended to the notice of dyspeptic smokers:

We had occasion, in a recent number, to refer to a remarkable case, in which the breath of an individual, or rather the eructations from his stomach, took fire when brought in contact with a lighted match.

This case has called forth communications from physicians, by which it would appear that the phenomenon is not so rare as was at first supposed. In one case of disordered digestion, the patient emitted inflammable gas from the mouth, which, upon analysis, was found to be largely composed of marsh gas.

A case is reported in the *British Medical Journal*, also, in which, while blowing out a match, the patient's breath caught fire, with a noise like the report of a pistol, which was loud enough to awaken his wife. And in still another case, while a confirmed dyspeptic was lighting his pipe, an eruption of gas from his stomach occurred, and the ignited gas burned his moustache and lips.

SPECIAL NOTICES.

☞ THE next quarterly meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott Churches will be held with the Lincklaen Church, commencing on Sixth-day evening, July 26, 1889. F. O. Burdick will preach Sabbath morning and First-day afternoon. L. R. Swinney Sabbath night and First-day forenoon. Services will begin at 10.30 A. M., at 12 and 7.30 P. M. "Come over and help us." PERIE R. BURDICK.

☞ THE HORNELLVILLE 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 Hornellville are especially invited to attend. All strangers will be most cordially welcomed.

☞ TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuisen, 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. Childers, at his office in Hornellville, on or before August 15, 1889, for settlement. D. F. Childers, Administrator.

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SUPPORT YOURSELVES.

Girls, first make up your minds that you will be something! All the rest will follow. What you shall be comes more easily and clearly in due time. A girl of thirteen cannot decide, with any discretion or any assurance, whether she will be a sculptor or a wash-woman, a farmer or a poet; but she can decide distinctly whether it is her wish or her duty, after leaving school or college, to remain dependent upon her parents or to fit herself for a self-providing life.

The education by which you mean to get your bread and butter, your gloves and bonnets, is a very different affair from that which you take upon yourself as an ornament and an interval in life. The chemical experiment which you may some day have to explain to pupils of your own is quite another thing from the lesson you may never think of again. The practice in book-keeping, which may sometimes regulate your dealing with live, flesh and blood customers, becomes as interesting as a new story. The dull old rules for inflection and enumeration fairly turn into poetry if you hope to find yourself a great public reader some coming day. And the very sawdust of the French or Latin grammar becomes ashes of roses to the stout little fancy that dreams of brave work and big salary in some foreign department at Washington, or tutoring girls or boys for college. All over the terrible ocean, among the lawless sailors, the men with wives and children to work for, are those who lead the gentlest and cleanest lives. So, on the great ocean of school-life the girls with aims to study for are those whose labor is the richest and the ripest. Ah! you will never realize till you have tried it what an immense power over the life is the power of possessing distinct aims. The voice, the dress, the look, the very motions of a person define and alter when he or she begins to live for a reason.—Lend-a-hand Echoes.

THE following custom is said to prevail at Munich. Every child found begging in the streets is arrested, and carried to a charitable establishment. The moment he enters the hospital, and before he is cleaned and gets the new clothes intended for him, his portrait is painted, in his ragged dress, and precisely as he was found begging. When his education is finished in the hospital, this portrait is given to him; and he promises by an oath to keep it all his life, in order that he may be reminded of the abject condition from which he has been rescued, and of the obligations he owes to the institution which saved him from misery, and gave him the means by which he was enabled to avoid it in the future.

CONDENSED NEWS.

Domestic.

The directors of the New Jersey Central Railway Company last week declared a quarterly dividend of 1 1/2 per cent.

North Dakota is talking of providing for a single legislative body and virtually naming United States senators by a vote of the people.

The epizootic in mild form exists among horses in the Hudson river valley but no serious results are expected. It is not as bad as some years ago.

A passenger train collided with a freight train near Ciulnita, July 9th. Fifteen persons were killed and many injured. The accident was due to the mistake of a switchman.

The quarantine established in 1877 against Howard, Carroll and Princeton counties, Maryland, on account of pleuro pneumonia, has been abolished, there being no cases of disease now there.

Wyoming is moving towards statehood. The election of delegates to the constitutional convention held July 9th resulted in the choice of fifty-five representatives. The convention will meet September 2d.

Secretary Windom has decided not to accept the offer of the Milling steam press company to continue the use of steam plate presses in the bureau of engraving and printing. The presses will be at once removed.

Foreign.

It is stated that Emperor William has forbidden the officers of the German army to visit the Paris exposition.

Leading government officials say the extradition of suspect Burke, now in jail at Winnipeg, is inevitable.

The council of the United Cotton Spinners met at Manchester, London, July 9th, and resolved that all spinners shall reduce their production by one-half for a month.

Dispatches from India say the river Indus has overflowed, and the adjacent country is under ten feet of water. Forty persons have been drowned at Larkbana.

Dispatches received at Zanzibar say Captain Wessiman has attacked the Arab forces at Pangani. Three battalions of British infantry and a squadron of hussars have been ordered to Assouan.

While Emperor William and party were viewing the Buar glacier, in Norway, July 8th, a great mass of ice became displaced and a fragment struck the Emperor on the shoulder, dashing him violently to the ground. His injuries are not serious.

MARRIED.

DAVIS-SHERMAN.—In Alfred, N. Y., Feb. 21, 1889, by Rev. J. Summerbell, Mr. Herbert J. Davis and Mrs. Alice E. Sherman, both of Alfred.

HEMPHILL-BURDICK.—In Alfred, N. Y., July 5, 1889, by Rev. J. Summerbell, Mr. Fred Hemphill and Miss Jennie Burdick, all of Alfred.

RANDOLPH-SAUNDERS.—At the residence of the bride's parents in Albion, Wis., July 6, 1889, by Rev. W. H. Ernst, Mr. Charles S. Randolph and Miss Flora E. Saunders, both of Albion.

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.

LYMA.—In West Union, N. Y., July 3, 1889, Ella A., wife of Isaac Lyma, aged nearly 32 years. The great multitude in attendance at her funeral indicated the love of the people with whom she resided. She left a husband, father, mother, one brother and a sister, and a very large circle of other relatives. She was the daughter of Mr. Palmer Warfield. J. K.

TOWNER.—At his home in Allentown, N. Y., July 4, 1889, of typhoid malaria, Mr. Abijah Towner, aged 54 years.

Mr. Towner in early life professed religion, but removals from place to place and other considerations, dissolved the bond of church fellowship. Holding still to his faith in Christ he died at an unexpected time, after a short illness. He was a man widely respected and his funeral was largely attended by his friends, many from adjoining towns, and by relatives who mourn his death. He leaves a widow who has our especial sympathy, and a son and two daughters. After the funeral service at the church in Allentown, in which the pastor of the M. E. Church participated, we buried the remains in the cemetery on Niles Hill, where others of the family are resting. J. S.

MATTISON.—In New York City, July 3, 1889, of Bright's disease, Mr. M. V. B. Mattison, aged 50 years. The deceased was the son of Luman Mattison, deceased, formerly of Petersburg, N. Y., where he first held his membership with the Seventh-day

Baptist Church. For upwards of twenty years he has been in business in New York, and was at the time of his death a highly esteemed member of the Central Baptist Church of that city, in which he also held the office of deacon. He leaves a wife and two daughters in sorrow but with strong hope of a blessed reunion. The funeral services were held in the Central Baptist Church, July 7th, conducted by Rev. Dr. McArthur, assisted by Rev. Dr. Hurd and Rev. L. E. Livermore. L. F. L.

MYRES.—Polly Myres died at the home of her son, James Myres, in Sherburne, N. Y., April 14, 1889, aged 83 years, 10 months and 16 days.

Aunt Polly Myres, as she was nearly universally known, spent many years of her life in the town of Otselic. She made a public profession of religion, was baptized and united with the Otselic Seventh-day Baptist Church over forty years ago, and remained a worthy member till death. When herself she was an earnest Christian and a kind, noble woman. She was the mother of five children, only one of whom survives her, who has cared for his afflicted mother in her widowhood which was over thirty years. We trust she has gone to that land where all mental and spiritual mists have rolled away. Memorial services were held at Otselic, July 8th. Text, 1 Cor. 13:12. May God in his mercy richly reward her friends for their years of care. P. E. B.

VAN HORN.—Al Van Horn was born in Harrison Co., W. Va., Dec. 3, 1823, and died at his home in Welton, Iowa, July 9, 1889, aged 65 years, 7 months and 6 days.

Bro. Van Horn made a profession of religion in early manhood and, not having Seventh-day Baptist privileges he united with a First-day Baptist church, but was allowed to keep the Sabbath. He moved to Welton, Iowa, in 1856 and united with the Welton Seventh-day Baptist Church. In 1862 he enlisted in Co. F., 2d Iowa, Vol. Inf., and served his country until discharged, because of inability. He was married to Miss Amaranda Loofboro (whose death occurred just fourteen days before his, a notice of which appeared in RECORDER of July 4th), on the 13th of April, 1847. He received a partial stroke of paralysis in the fall of 1887, from which he had so far recovered as to be able to attend church and do something in the line of work. A little less than one year ago the dread disease of cancer made its appearance, and proved fatal as above noted. He was an earnest worker in the church and in all reforms, and in his death the church has lost an earnest friend and worker. The family in this, its double sorrow, have the sympathy of the entire community as was attested by the large concourse of people which attended the funeral, and also his comrades in arms who were present as an escort to his last resting place. J. T. D.

COON.—In Janesville, Wis., July 5, 1889, Stephen Coon, in the 70th year of his age.

Brother Coon was born in Alfred, N. Y., June 7, 1820. His second birth was at Hebron, Pa., under the labors of Eld. Daniel Babcock. He enjoyed the uncommon privilege of being one of four brothers, who, at the same time, went down into the limpid stream to be buried with Christ and rise to a newness of life. After living for a time at Alfred, he came to Wisconsin and finally made his home in Edgerton, which was his home until he died. He was a constituent member of the church once organized at Edgerton. Cancer in the stomach was the disease which terminated his life. We do not doubt that he died a Christian death. He said he had a hope within him that he would not exchange for worlds like this. May we all possess this hope when we die. W. H. E.

MAXSON.—In Albion, Wis., July 7, 1889, Maxson, aged 88 years and 4 months.

Brother Maxson was born in Petersburg, Rens. Co., N. Y., March 8, 1801. Early in life he went to Alfred, where he was baptized by Eld. Wm. Satterlee and became a member of the church. There he was married to Miss Susan Minor, in 1826. About 1840 they moved into this neighborhood where they have since lived. Ten years ago death deprived him of his wife, and since that he has been cared for by his son, Lyman. He was a constituent member of this church and remained in good standing to the day of his death. Until old age enfeebled him, he was an active supporter of the church. If he had any disease but the enfeebling of old age, it was blood poisoning. His life gently ebbed away. He gently "fell asleep in Jesus." For him "they mourn not as those who have no hope." W. H. E.

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