

The Sabbath Recorder.

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For the SABBATH RECORDER:

OUR FRIEND.

BY ANNIE L. HOLBERTON.

When worldly cares are rife
And trials ours we have no power to stay,
When hopes that sweeten life,
From out the clouds cast no redeeming ray,
And joys are still withheld for which we pray,

We may not, cannot tell;
The tongue may utter not the deep unrest
Of troubled thoughts that dwell
Within the silent chambers of the breast,—
To God alone the secret is confessed.

When the glad spring of joy
Is bubbling o'er with hope's propitious stream,
And sorrow's dark alloy
No longer mingles with life's happy dream,
We praise his name whose blessing on us beam.

By him all good is sent,
To whom our grateful thanks in prayer ascend,
Through him all power is lent
To rise above the evils that contend,
Our Saviour, all in all, our God, our friend.

NEEDLESS FEARS.

In our issue of July 18th we published a letter from a correspondent, "H. N. N.," under the above heading. The writer is a devoted Seventh-day Baptist, and one of our most earnest laborers for the truth. The article, or letter, seemed to us so evidently designed to show the inconsistency of one of the most popular arguments against the claims of the Sabbath, that it did not occur to us that anyone could think the writer was expressing his own conviction on the subject. That inimitable wit, Artemas Ward, was in the habit of putting after many of his brightest witticisms, the parenthetic explanation, "This is a goak." Not being a witty writer, it did not even occur to us that it might be necessary to put in an editorial parenthesis somewhere saying, "This is irony." What was our surprise, therefore, to find, in a small circle of reading and thinking people, a goodly number who were greatly shocked at the appearance of the article, supposing it to express the actual sentiments of the writer, and that the editor had signified, in an implied manner, his assent

thereto, by allowing it to pass unchallenged. Fearing that others may have been misled in the same manner, we rise to explain.

Whenever the claims of the Sabbath are urged upon non-Sabbath-keepers, we are met with a variety of objections, the most popular of which runs something like this: "It is impossible to keep the same day all over the world at the same time, for the day is constantly changing with the revolution of the earth; God could not, therefore, require all men to observe the same day at the same time; besides time has been lost, and we cannot tell which day we are keeping; whoever, therefore, works six consecutive days and rests the seventh, is keeping God's law of the Sabbath both in its spirit and in its letter." This is the substance of the popular argument, advocated by such men as the venerable Dr. Mark Hopkins, Dr. W. W. Everts, and a host of others. Now, the Sunday bill, of which some Sabbath-keepers seem to be very much afraid, proposes to forbid certain forms of labor, under certain penalties, on the first day of the week. But if God cannot frame a law, universal in its application, forbidding labor on the seventh day of the week, how can Congress frame a law forbidding labor on the first day of the week? If men can obey, in its spirit and in its letter, God's law which says, "In it (the seventh-day) thou shalt not do any work," by resting on any seventh day after six days of labor, surely they can obey the Blair Bill, which forbids labor on the first day of the week, in a similar manner. Thus Seventh-day Baptists, by keeping Saturday, are obeying the spirit and letter of the Blair Bill. This is the logic of the popular argument on the Sabbath question, applied to the proposed Sunday legislation. Since all who Sabbatize one day in seven are keepers of God's law, the same logic makes them keepers also of all human laws prescribing Sabbath-observance; and since Sabbath-keepers are already obedient, in letter and in spirit, to the proposed Sunday law, why should they fear persecution under such laws? Are not all such *Needless Fears*?

If something like this is not the meaning of "H. N. N.," in the letter above referred to, then we will sit down and let him explain. It goes without saying, or ought to do so, that we Seventh-day Baptists repudiate the whole ground on which the above argument rests. We assume that God is able to prescribe laws to be observed by all his people; and that when he said, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," he knew all about the rotundity of the earth, the mathematics of six days followed by the seventh, and that he was promulgating a law easy to be understood and one that could be definitely obeyed by all his children in all the world. This being simple as simplicity itself, it is equally easy to tell when Sunday comes, and to obey or disobey any human laws which may be made concerning it. Because God's law of the Sabbath is simple and easy to be understood, and the proposed Sunday law is

equally easy to comprehend, and because these two are directly and irreconcilably opposed to each other, it is quite clear that they who think "we ought to obey God rather than men," are in some danger of persecution from those powers whose laws they thus ignore. We have added thus much in order that any who may have entertained fears that the editor of the SABBATH RECORDER is becoming infected with the heresies which "H. N. N." attempted to satirize may be assured that these are Needless Fears.

INIQUITY NOT TO BE REGARDED.

"If I regard iniquity in my heart, the Lord will not hear me." In this life there will always be iniquity in the heart. "There is not a just man upon earth that doeth good, and sinneth not." When we speak to the Lord, therefore, it must be with the desire and purpose to avoid sin whether of thought or word or deed. "Be not deceived, God is not mocked." He commands us to pray without ceasing; that is, ever to be in a prayerful frame, and he encourages prayer, and his promises to those who ask, believing, are yea and amen. But when we approach the throne of grace, in secret, around the family altar, or at the social circle, we must be sure, not that evil thoughts do not mingle with our petitions, but that we desire expulsion and strive to get rid of them, in a word, that we do not regard or esteem iniquity in the heart, and then the Lord will hear.

And we should guard against the least disposition to compromise. "The heart is deceitful above all things." To determine that now, while in the act of praying, iniquity shall have no place in the heart, yet that in the future indulgence of some cherished sin may be permitted, is self-deception and mockery of God who searcheth the heart and trieth the reins. Iniquity is all-comprehensive. In its least repulsive, or in its most blandished form, it may appear, but if there is a lingering doubt whether it be iniquity, or unless an enlightened conscience fully approve, it must be utterly discarded if we would gain the ear of the Most High. No sophistry can evade this conclusion. "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." We are not responsible for what enters the heart. Sin impregnates the moral atmosphere. Every breath inhales it. But a simple thought is destitute of character, good or bad, only as it is appropriated.

Let no one then be discouraged because he is surrounded by evil thoughts. They are no more to him than evil men who are his neighbors, unless they become his boon companions. Their mere presence brings no taint. Like wicked desires they are ever about him. How he deals with them affects his morals. If he regards or esteems them, he will not be heard when he prays. "The heaven that is over thy head shall be brass." "Ye cannot serve God and mammon." "If the Lord be God, follow him, but if Baal, then follow him."

We may devoutly thank God that perfection is not essential as a condition. Its aim, however, is absolutely indispensable to being heard. Although not able at once to reach the goal, we may be in the race. If then we call upon the Lord, we shall be heard, and a gracious answer will assuredly come, and "the Lord is not slack concerning his promise."—*Christian Secretary.*

MISSIONS.

LAST week brief mention was made of the International Missionary Union, and its recent session at Binghamton, N. Y. This week fuller reports of that meeting are given in the shape of items.

AMONG the older men of the Union are Rev. Dr. Gracey, from India, now editor of the *Missionary Review*, and president of the Union; Rev. Dr. Cyrus Hamlin, who entered the mission in Turkey fifty-two years ago, under appointment of the American Board, and the founder of Roberts College; Rev. Dr. Geo. Woods, whose foreign field we did not learn; Rev. Geo. Thompson, of Central Africa, and Rev. Dr. Verbeck, a pioneer missionary of the German Reformed Church in Japan. The average age of these men must be seventy-five years or more, and all, unless Dr. Verbeck be an exception, are now retired from work on foreign fields.

AMONG the younger men of the Union are the Rev. C. W. Parks, of Bengal, India, secretary of the Union; the Rev. W. H. Belden, missionary of the American Board in Bulgaria, and treasurer of the Union; Rev. J. L. Phillips, of Orissa, province of Bengal, India; Rev. J. A. Davis, of North China; Rev. James Mudge, of the Methodist missions in India, now assistant editor of the *Gospel in All Lands*, and others whose names and locations we did not get. Many of these men were accompanied by their wives.

AMONG those who attended as invited guests of the Union, representing various home organizations for carrying on missionary work, were Rev. Mr. Brigham, of the Baptist Missionary Society, home secretary for Central New York; Miss Harding, of Ithaca, N. Y., representing the Woman's Missionary Union; Rev. L. A. Platts, representing, by appointment, our own Missionary Society; Miss Childs, secretary of the Woman's Missionary Board; Mrs. Quinton, president of the Woman's National Missionary Association; Mrs. Aydelott, of the Friends Woman's Missionary Union of New England; P. S. Aydelott, of the American Bible Society; Rev. S. M. Ramsey, of the Reformed Presbyterian Church; Rev. Dr. Peck, of New York, home secretary of the Methodist Episcopal Church, and others, including a number of missionaries under appointments to foreign fields.

A GOOD idea of the character and plan of the meeting, which continued for an entire week, can be obtained from the announcement of the president, Dr. Gracey, at the opening session. He said: "The International Missionary Union is an entirely unique body. You never saw the like before. A few years ago some one noticed that there were in the United States and Canada four hundred or five hundred returned missionaries, and it was thought a good plan to bring them together, and let them get acquainted. There are men here who have laid in the snow at 40° below zero, men and women who have been in the ravages of fever, who have explored Nineveh and climbed Ararat, who have seen the Halls of Montezuma. We know of their work but we can't indentify them. We want to get acquainted and to discuss questions of common interest to us all. Two years ago when we were at Thousand Island Park, Bishop Hurst stated that there was no fraction of the scriptures in the vernacular of Mexico. There are about three

million people speaking Aztec and they don't like Spanish; I learned that there was a translation of the book of Luke made by the Roman Catholic priests centuries ago. We had it revised and it is now in use in Mexico. That is one little outcome of these conferences. Then we have many papers that are of much interest to us and to everybody. We have some from India showing the inside workings of the missionary movement. We have one on the Republic of Columbia. Another from a young missionary on his first view of China. We have many papers that will be read in person by their authors. Dr. Hamlin has one of much interest. Another is on the subject of "Formosa—Its Aborigines and Ancient Missions in the Seventeenth Century." We are to have many interesting communications on a variety of subjects. Our order of work will be as follows: In the morning from 9 to 10 we have a devotional service. After that we perform our routine business, which is usually very little. Then comes a discussion of themes, taking up the programme by motions. We cannot announce any set programme in advance. In the afternoon we are a little more formal, and in the evening we have platform meetings. We will probably take up the discussion by fields. For instance, one whole evening will be given to India, and the delegates from India will make out their programme to suit themselves. Another evening will be given to China in the same way." The plan of the meetings as thus announced was well carried out.

THE Sunday included in the week of the meeting was an interesting one for the churches of the city. Binghamton is a city of 30,000 inhabitants, and is as well supplied with churches as the average city of that size. In all these, returned missionaries spoke, morning and evening, and in many instances Sunday-schools were held immediately after the morning services which were addressed on missionary topics. In the afternoon, in several of the larger churches, children's and young people's missionary meetings were also held, while a large meeting, with appropriate and stirring addresses on missionary themes, was held in the Y. M. C. A. rooms. Taken all together it is doubtful whether Binghamton was ever more thoroughly instructed and aroused on missionary matters. Great good will certainly come to these churches from these services.

ONE day was given mainly to the consideration of questions relating to woman's work in foreign missions. Some of these sessions were held by the women themselves, in a separate room, and the evening session, held in the main audience room of the church, we were not permitted to attend. Miss Susie Burdick, under appointment for the China work by our own society, was present at all these meetings and she will doubtless give some report of them either for this department or for that of Woman's Work.

OF the interesting papers announced it was our privilege to listen to that by Dr. Hamlin, on Adverse Criticisms of Modern Missions, and that by Dr. Mudge, on the History of Methodist Foreign Missions. Of the former paper the reader had a taste in last week's issue of the RECORDER. The later paper was a concise statement of the rise, progress and present condition of the missions of the Methodist Episcopal church in Japan, in India and in China.

THE papers and addresses, together with the

discussions growing out of them, were full of instruction and encouragement. Dr. Verbeck, founder of the German Reformed Mission in Japan, entered the work in 1859. Four men labored seven years before the first convert was baptized. Six years later, or at the end of thirteen years, the first Christian church was organized consisting of eleven native Christians. In the meantime the number of missionaries had been increased to thirty. By 1883, thirty more missionaries had been added to the force. In 1888 there were 250 churches, with an aggregate membership of nearly 30,000, the first church now numbers 620 members, and several others are nearly as large. Their contributions to the support of the work averages about \$2 per member per year. Thus the churches are rapidly becoming self-supporting.

THE cost of maintaining foreign missions is one of the most common arguments, heard at home, against such missions. Dr. Verbeck stated that statistics of mission work in Japan, from the beginning until the present time, had just passed through his hands in an official way, and he was, therefore, prepared to speak of the subject "by the books." The first convert in Japan cost in the neighborhood of \$100,000. A few years later, one convert cost about \$18,000. Not many years after that the average was about \$1,000 each. For the year 1888, converts were multiplied in Japan at an average cost of less than \$50, and so far in 1889 the entire cost of missions in that country has been less than an average of \$40 each. At this rate of increase of converts and decrease of expense, the Christian work in Japan is not only soon to become self-supporting, but Japan will raise money in large amounts to send the gospel to other countries. Do foreign missions pay? Figure up what it has cost to maintain your church the past ten years, pastor's salary, running expenses, interest on church and parsonage property, together with all that your church members have paid for the maintenance of Christian education in schools and colleges, and divide the sum thus obtained by the number of conversions in your own highly favored home church during this ten years and compare the results with figures suggested above for the same time for Japan. Do the home churches pay?

RESPECTING the method of foreign missionary work, Dr. Verbeck said that missionaries generally recognized three stages. In the first, the foreign missionary acquires the language, does all the preaching, Bible-reading, teaching, etc., under all the difficulties arising from the use of the strange tongue. In the second stage the missionary still has charge of the work, organizing the forces, and preaching when he finds opportunity, but he depends largely upon native helpers for the details of preaching, exhorting, Bible-reading, teaching, etc. The third stage is that in which the foreigner can be dispensed with and the work goes forward in the hands of native preachers and workers. Japan, so Dr. Verbeck, Prof. Wyckoff, and others think, is far advanced in the second stage; and it is confidently predicted that the necessity for sending foreigners to Japan as missionaries will pass away at or before the close of the present century. The least hopeful say the date can hardly be later than 1900. Think of it! The man who planted the first mission station in Yokohama stands before us only a few weeks from the field of his labors and, according to indications, may reasonably hope to live to see the country, which he first saw in absolute heathenism, so far

evangelized that it may safely be left to itself to carry forward the work of the gospel in all its borders. Missions a failure?

JAPAN, it is true, is more aggressive than some of the other foreign countries. She adopts European ideas more readily, and falls in line with the march of civilization more promptly than some of her sisters among the old nations; but China is on the way to the same goal; India is receiving the gospel message with wonderful rapidity and avidity; Africa is feeling the life blood stirring with the better impulses and nobler hopes of the Christian religion, and the islands of the sea are waiting for the salvation of our God. After all, the wonder is that so much has been done as has been done. There is no other achievement of the nineteenth century so great as the success of foreign missions.

A STRIKING illustration of the influence of missions upon the churches at home, was furnished by the testimony of Mrs. Aydelott, secretary of the Friends Woman's Missionary Society. She said that the simplicity of dress and worship adopted by the Friends 200 years ago was a protest against the gayety and cold formality of the times. But in time the simplicity of the Friends had become as formal as the formality against which it originally protested. As a people they had become proud of their humility, and they soon lost vitality. They began to deny the inspiration of the Scriptures and the divinity of Christ. In a word, the church was dying at the heart. About twenty years ago some of the societies began to take interest in the work of missions, and purity of doctrine and piety of heart is coming back to them. Considered in its reflex influence on the churches engaging in it, it pays to carry on foreign missionary work.

It is said that the last entry found in the journal of David Livingstone, the great African explorer, was, "Jesus, my life, my king, my all, again I dedicate myself, my life, my all to thee." May this be the spirit and purpose of us all every day and hour of our lives.

MISSIONARY SOCIETY.

Receipts in June.

Mrs. W. J. Davis, New Market, N. J.	\$ 4 00
Collection at Eastern Association	67 36
Church at New Market	14 89
M. B., Shiloh, N. J.	\$ 1 00
H. M.	1 00
Eunice A. Davis, Shiloh, N. J., G. M.	4 00
A Friend, Shiloh, N. J.	5 00
F. F. Randolph, West Va., Mission Dwelling	1 00
Collection at Ritchie Church	50
South-Eastern Association	8 64
Received through RECORDER office:	
Rev. L. A. Platts, Alfred Centre, N. Y.	5 00
M. M. Jones, Boscobel, Wis., S. M. S.	57
Dr. E. S. Maxson, Syracuse, N. Y.	3 20
Rent of Jane Davis' land, Wis.	22 09
Collection at Quarterly Meeting, Albion, Wis.	8 00
Y. P. S. of C. E., Albion, Wis., M. M.	5 00
Church at Long Branch	7 41
Ladies' Missionary Society, Nortonville, to complete L. M., Mrs. Kate Perry	8 00
Receipts per Rev. W. C. Titsworth:	
Church at Hammond	51 00
Receipts per Jas. F. Shaw:	
Church at Texarkana, Ark.	25 00
Receipts per J. W. Morton:	
Collection at Jackson Centre	11 69
Contributed by self	10 00
Receipts per A. E. Main:	
Contributed by self by remitting on salary	75 00
Receipts per D. N. Newton	3 50
Receipts per Rev. S. D. Davis from 61 persons	31 85
Ladies Mite Society, Hornellsville, M. M.	5 00
Sabbath-school, S. M. S.	5 00
A member of Pawcatuck Church	20 00
Mrs. Emeline Crandall, Westerly	5 00
J. J. White, from sale of music, "Never Yet Heard," M. M.	5 00
Collection at Central Association	27 39
Collection at DeRuyter Church, L. M. to be named	12 50
2d Verona Church	2 00
2d Alfred Sabbath-school, M. M.	10 00
Sabbath-school, Albion, Wis., S. M. S.	5 00
Sabbath-school, North Loup, Neb., S. M. S.	6 88
Church at Dodge Centre	4 30
Mrs. D. C. Burdick, Nortonville, Kan., J. M.	50 00
Mrs. D. P. Rogers, New London, Ct., M. M.	5 00
S. M. S. to complete L. M. of Miss Lizzie Maxson	5 00
G. H. Lyon, Bradford, Pa.	10 00
A member of Shiloh Church, C. M.	4 00
Geo. H. Babcock	100 00
Collection at North-Western Association	33 50
West Hallock Church	12 00
Mrs. S. N. Squires, Geneva, Ohio	8 88
Woman's Missionary Society, Nile, N. Y.	1 00
Miss A. M. Loveland	1 00
Nellie B. Perkins	50
Mrs. C. Wheeler	1 00
Friendship Church	14 64
	26 00

Received through RECORDER office:	
Collection at Quarterly Meeting, Shingle House, Pa.	4 85
West Edmeston Church	12 00
A Friend, Necedah, Wis.	50
Celia Randolph, Independence, S. M. S.	50
Ladies' Aid Society	10 00
Mrs. Nathan Rogers, Preston, N. Y., L. M. to be named	10 00
Receipts per Rev. Madison Harry	25 60
Mrs. Harriet M. Utter, Westerly, R. I.	5 00
Church at Wellton, Iowa	4 25
A Friend of Missions, M. M.	2 00
" " " " " " " "	2 00
" " " " " " " "	1 00
	5 00
Received by loan	\$810 92
	500 00
Balance May 31st	\$1,310 92
	625 98
Payments in June	\$1,688 85
	1,754 27
Bal. cash, June 30th	\$ 182 58
Indebtedness for loans	\$3,000 00
E. & O. E.	

A. L. CHESTER, Treasurer.
WESTERLY, R. I., June 30, 1889.

WOMAN'S WORK.

MISS CALLIOPE KECHAYIA, the Greek lady who has been studying the methods of woman's education in this country, speaks English extremely well. Mrs. Julia Ward Howe says that when she was in Athens she was surprised at the number of women of the upper classes who spoke English. She found that they were taught by Mrs. Hill, the English missionary's wife, the pioneer of education in the East.

SOUTH-EASTERN ASSOCIATION.

Owing to a delay in the mails the part of the programme arranged by Miss Bailey for the Woman's Hour in the South-Eastern Association, did not reach us in time for presentation. A paper entitled "What can the Women of this South-Eastern Association do to help on the Work of the Woman's Board?" by the Associational Secretary, was read, followed by a very interesting and instructive talk by Mrs. Perie R. Burdick, on "What the Woman's Board have already accomplished, what they are now, doing and what they are longing to do for the sake of Christ."

MRS. J. L. HUFFMAN, Sec.

WHAT HAVE WE, AS A DENOMINATION, TO BE THANKFUL FOR?

With the whole world, and especially the Christian Church, we have a reason to be thankful for the wonderful plan of salvation wrought out for the redemption of fallen men by our Lord and Saviour Jesus Christ. We have especial reason for thankfulness that God's law, the "Ten Words," written by his own finger on imperishable stone, has come down to us so plain that we feel we need not err in the interpretation of it. The obedience of this brings such sweet peace and joy that we have no desire to abandon, nor change even one word of it, while the mass of the Christian world have got one of these "Words" so mystified that they are driven to all manner of reasonings to convince us that we are in error in regard to the fourth, or Sabbath command. We feel that God has made it so plain that a wayfaring man, though a fool, need not err therein, and while they know that Sunday is losing its hold on the masses they do not seem to see any way out of their dilemma save to throw the civil arm around it and oblige all, by law, to observe it, or sacrifice one day in seven. How futile all this effort, as God will vindicate his own law in his own time and way.

We feel we stand on the Rock of Ages, that God not only wrote it out for us, but set it apart, observing, sanctifying and blessing it, and commanded all to keep it, and since we find no words of His, of Christ, or even the Apostles,

hinting at a change, we are content to obey it. Have we not reason to be thankful that there are minds that are able to cope with any who may take the opposite side of the question? and and can we not feel that although we are few in numbers, compared with those who observe Sunday, that one with God is a majority? Have we not reason to be thankful for the agitation of to-day? and that so many are coming to the truth? Invariably their testimony is that a new, sweet and holy peace comes into their souls, which is good evidence that our Father is well pleased. We need, too, to be thankful that so good a degree of harmony exists in all the working forces of our denomination, and that the fields are constantly opening, both in home and foreign lands, with the cry "Come over, help us," that so many are ready to respond, either by going or giving of substance to send others. Again, is it not occasion for rejoicing that our people, as a denomination, are found in the front ranks of all of the reforms of the day? Did not the poor slave find a chord of sympathy in all (or nearly so) of our hearts? and now that a worse than American slavery (the terrible rum traffic) is settling down on the nations like a pall, are we not, almost to a man, determined to crush the monster? Have we one who stands behind the bar, deals out the deadly poison to his brother men? No, not to my knowledge, and but few who use it as a beverage.

Do not our educators stand shoulder to shoulder with other denominations? Do not our young people compare well with others in the culture of the mind and soul? Are we not thankful that they are organizing all along the lines for work? Shall we not expect great good to come of their efforts?

Are we not thankful that our women have come to feel there is work for us in the great reforms of the day, especially the temperance and missionary work? And while we are not up to where we ought to be we can see a growing interest in and for these causes that inspires us to greater efforts. Are not these grand times to live in? and shall we not thank God that he has let us see the nineteenth century? Such golden opportunities are given us will not corresponding results be expected of us?

Many of us can say we are truly thankful for the "Mite box," with the assurance that it has brought to us some rich experiences and will continue to do so, if we continue their use, not that it will pay in any way for our blessings, but simply marks them, as a prayer of gratitude arises to the giver for these mercies, when were it not for them we might receive them without stopping many times to think how or why they came.

Again the "Prayer Calender" though a very small book with comparatively a few words in it, may be of great good to all who use it in calling down God's especial blessings on many who feel they are weak and neglected and will bring a reflex influence upon each of us who use it, so let us look up *always* with thankfulness to the Giver of so much that is ennobling to us frail worms of the dust.

In the Bernese Oberland a parrot one day made its escape and perched on the rain-trough of a farmhouse in the neighborhood. The farmer, who had probably never been out of his native village, brought a ladder to capture the strange animal. When he had reached the top and was reaching out his hand the parrot called out, "What do you want?" The astonished peasant at once took off his cap and said, "Oh, I beg your pardon, I thought you were a bird?"

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

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

LESSON V.—SAUL CHOSEN OF THE LORD.

For Sabbath-day, Aug. 3, 1889.

SCRIPTURE LESSON—1 SAM. 9: 15-27.

15. Now the Lord had told Samuel in his ear a day before Saul came, saying,

16. To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines, for I have looked upon my people, because their cry is come unto me.

17. And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

18. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19. And Samuel said, I am the seer; go up before me unto the high place, for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart.

20. And as for thine asses that were lost three days ago, set not thy mind on them, for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?

21. And Saul answered and said, Am not I a Benjaminite, of the smallest of the tribes of Israel? and my families of the tribe of Benjamin? wherefore then speakest thou so to me?

22. And Samuel took Saul, and his servant, and brought them into the parlor, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24. And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat; for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25. And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26. And they arose early; and it came to pass about the spring of the day that Samuel called Saul to the top of the house, saying, Up, that I may send thee away; and Saul arose, and they went out both of them, he and Samuel abroad.

27. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on) but stand thou still a while, that I may show thee the word of God.

GOLDEN TEXT.—By me kings reign and princes decree justice.
—Prov. 8: 15.

DAILY HOME READINGS.

- S. 1 Sam. 9: 15-27. True obedience rendered.
M. 1 Sam. 9: 1-14. Saul's early history.
T. 1 Sam. 10: 1-13. Saul's kingship confirmed.
W. 1 Sam. 10: 14-27. Saul's kingship proclaimed.
T. 1 Sam. 11: 1-15. Saul's triumph as king.
F. Josh. 6: 1-20. Obedience rewarded.
S. Heb. 11: 1-16. Obedience through faith.

INTRODUCTION.

Samuel's protest against the choice of the king proved unavailing just as had been predicted. He was bidden to hearken to the voice of the people. 1 Sam. 8: 21, 22. The leaders of the people were sent away to their homes, and Samuel was left to consider and act according to the guidance of the Lord. In the first part of the 9th chapter we have the simple story of the coming of the future king to the home of Samuel. In this story we have a beautiful picture of Israelitish life, and we also observe the minute providential care of God over human affairs. The time of this lesson was very soon after that of the last lesson, and the place was the "land of Zeph." Samuel was about 70 years old and his active judgeship was near its end, though his influence as a prophet and man of God was yet to continue many years. David was a boy of ten or twelve years, living in Bethlehem. Saul was a son of Kish, of the tribe of Benjamin. While little or nothing is known of his birthplace and youth, his home in his latter years was at Gibeah, four miles north of Jerusalem, not very far from Samuel's home at Ramah. He was a very tall, kingly looking man, but of a sluggish mind. At this time he was about forty years old and was living with his father on their farm. It was the custom of the farmers to let their domestic animals roam at large during the grazing season, at the close of which their young men were sent out in search of them. Saul was thus sent out to find his father's asses which had strayed away. After he and his servant had spent two or three days in vain search, they drew near to Ramah, where Samuel lived, and decided to inquire of the prophet concerning the asses. Saul was directed to the home of Samuel by some young women who were drawing water from a well just outside of the city, and when he found him he was just going out to a sacred festival.

EXPLANATORY NOTES.

V. 15-16. Now the Lord had told Samuel in his ear a day before Saul came, saying. The original expression here signifies he had communicated to him privately the day before, thus affording a proof of the divine foreknowledge, and showing that the suggestion could only be from God. To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be a captain over my people Israel, that he may save my people out of the hand of the Philistines. To the mind of Samuel this minute description of the coming of the young man to him, must have been conclusive evidence that the whole matter was under the direction of the Lord, even the wandering away of the asses, and the fruitless search for them. There could be no mistake in the anointing of this man thus coming to Samuel, nor was it left optional with Samuel to do or not to do, as he had been directed. This ceremony of anointing was one of great significance as an ordaining or consecrating act. We find very many instances of it in the official economy of the Israelites. This order was also followed by a promise or an assurance of the very important work that Saul should be enabled to accomplish. It is clear from the whole history that the Philistines were as yet an unconquered people, and that it required a king invested with divine authority to complete the work. For I have looked upon my people because their cry is come unto me. In these words the Lord indicates the reason for his remarkable orders to Samuel; he has himself heard the cry of his people.

V. 17. And when Samuel saw Saul, the Lord said unto him, behold the man whom I spake to thee of! this same shall reign over my people. With this announcement there could be no doubt left in Samuel's mind as to the person to be anointed king.

V. 18. Then Saul drew near to Samuel in the gate and said, Tell me, I pray thee, where the seer's house is. Saul was anxious to find Samuel, hoping that he would inform him as to the whereabouts of the lost asses. In all sincerity he made his inquiry, as yet having no conception of the Lord's plans concerning his future work.

V. 19. And Samuel answered Saul, and said, I am the seer: go up before me unto the high place: for ye shall eat with me to-day and to-morrow I will let thee go, and will tell thee all that is in thine heart. This was doubtless a very unexpected reception, it was distinction offered to very few individuals who visited the prophet for the first time. The "high place" was probably the residence of Samuel and was consecrated to his religious and official services. Saul was in haste but here he is required to wait, with the assurance that on the morrow his inquiries shall be answered.

V. 20. And as for thine asses that were lost three days ago, set not thy mind on them: for they are found. His anxiety which had led him to Samuel is immediately relieved and his heart set at rest. And on whom is all the desire of Israel! Is it not on thee, and on all thy father's house? This was a very obscure intimation to Saul, that Samuel had something of importance to unfold to him.

V. 21. And Saul answered and said, Am not I a Benjaminite, of the smallest of the tribes of Israel? . . . wherefore then speakest thou so to me? Saul was evidently deeply struck by the obscure words of the prophet, for they were not so obscure but that they conveyed to his mind that some great honor and dignity was to be conferred upon him and his family. Yet it did not seem possible for the reason that his family and his tribe had been reduced to great weakness by the wars. How should they be singled out under such circumstances for any special distinction.

V. 22. And Samuel took Saul, and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. This parlour, or room at the high place, was one especially set apart for sacrificial feasts. Here Saul and his servants were assigned to the most important seats among the distinguished persons present. This act of Samuel foreshadowed intentions of a very important ministry to Saul.

V. 23. In these words, Samuel gives direction to the cook, relative to what he had said to him beforehand, as to some special provisions made for that occasion.

V. 24. And the cook took up the shoulder, and that which was upon it and set it before Saul. . . . So Saul did eat with Samuel that day. These particular formalities are expressive of the distinguished honor which Samuel was disposed to confer upon Saul, and that, too, in the presence of the distinguished company of guests.

V. 25. And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. The sacrificial festival being ended, Saul is now taken home with the prophet, and there, in

a public manner, and at the same time without interruption, Samuel shows his honor for Saul by a free and personal communion or conversation with him.

V. 26. And they arose early: and it came to pass about the spring of the day that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. The previous day had been largely spent in consultation together concerning the condition of Israel and their relation to the Philistines; the need of a strong and righteous ruling power in Israel able to defend them against their enemies. Saul had been provided with the best accommodations of the house for rest and sleep, and thus was as well prepared as might be for the momentous transaction that was to consecrate him king. At the break of day Samuel calls Saul to make ready for his departure.

V. 27. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still awhile, that I may shew thee the Word of God. Samuel desired to be alone with Saul at the moment of the consecrating act. As soon as the servant had passed on, Samuel producing a vial of oil, poured it on Saul's head adding the kiss of homage, and telling him that Jehovah had anointed him to be captain of his inheritance. This was the climacteric act of the remarkable interview between Samuel and Saul. It was to be kept for the time being as a secret by Saul until the public election and recognition should be made. For the further pursuance of this intensely interesting narrative let the reader study the 10th and 11th chapters.

BASIL, THE LONE SABBATH-KEEPER.

(A true story, in six chapters.)

CHAPTER I. ANCESTRAL FAMILY TRADITIONS.

Nearly two hundred years since a young man set sail from a Swedish port to seek his fortune in England. He had heard that forest land might be easily obtained in the country of Sussex, and his clear foresight assured him that the splendid iron ore of his native land might be very profitably wrought by furnaces planted in the far-reaching depths of England's woods.

Broad shouldered and muscular, with a massive forehead, blue-gray eyes, a Caucasian nose and light brown wavy beard, he watched with eager hope, and with the old delirium of the Viking daring, the nearing cliffs of England which had so often lured the pirate bands of his ancestors. He had skilled smelters and founders with him on board, and the hold of his vessel was filled with the highly prized ore of the "northern iron and steel."

Merrily swung the axes in the bosky forest, swiftly rose the huts of the workingmen and the frame house of the young Norseman master who brought his young wife at the next voyage of the Nordheim. Fiercely roared the furnace blast as the plenteous charcoal melted the goodly iron until it flowed out a golden stream into the neat rows of channels, which, when they were filled, made the earth seem ribbed with fire.

The herdsmen of the forest stared as they saw the rare and curious forms into which the founders poured their metals, and as the ponderous hammers swung with merry music in forming the melted iron into bars. The fame of the Sussex Iron Works grew, and wealth poured into the Norseman's purse. Chichester, and Canterbury, and London asked for the goodly castings, for palisades adorned with scrolls and flowers and vases. From far and near the mill-wrights came to ask for the mighty wheels and smoothly running bearings of the sons of Odin, whose glowing forges and furnaces kindled a new life in the quiet county of Sussex. This was the first settlement of Basil's forefathers in Old England.

When the Sussex ironmaster closed his eyes on earth he left his sons in prosperity. One of these sons could foresee the approach of the time when the forest would be exhausted, and

when agriculture would fill the forest glades with fields of corn, and put to silence the merry music of the furnace and the forge. Deducting his share of the capital he set off to establish a foundry and the business of a millwright in the county of Kent.

The village in which he established his home was near to a large silk-mill which had been founded by a Huguenot refugee, named Peter Christmas. The hamlet of Grosnez had been created by this mill, whose weavers' cottages clustered near to the broad mill-ponds, over which swans sailed, and into which the willows dipped their tresses, while across the light of their heaven-lit faces came the clouds on their trackless way.

The young son of the Norseman and the devout Frenchman became necessary to each other. The skill of the Sussex millwright was as necessary to the weaver as the piety of the latter was to the great-grandfather of Basil. They grew old and prosperous together. A large family cheered the home at the little village factory, which was far too small to sustain them, so that they were scattered. This scattering was the means of spiritual life to Basil's father. Two of the sisters of his grandfather had found homes in London, and were baptized in the name of the Lord, and their sweet words and saintly lives kindled the life of faith in the heart of Basil's father.

Meanwhile, Peter Christmas at the silkmill had bequeathed his mill, his wealth and his conservation to his son, who refused to adapt his methods of working to the changes in silk-weaving occurring around him, and looked on in grim obstinacy at his diminishing trade, until the shuttles were still, his beautiful park was sold, and he retired to a little cottage with the remnant of his fortune. This caused the flourishing factory of Basil's grandfather to dwindle into the business of a farrier, locksmith and ornamental garden wire-worker, which was sustained principally by the large establishment of the Marquis of Rollbright, who inherited the enormous wealth without the genius of his learned and laborious ancestors.

Basil's paternal grandfather dying when his two sons were young, the widow, feeling her need of a skilled manager of her business, sent her eldest son, Basil's father, to London to obtain the highest kind of training procurable at that time. Here his heart opened to the new life. At his native village the fox-hunting clergyman was in the habit of winding up his hunting festivals by rolling off from his chair into the deathlike sleep of the drunkard; consequently his sermons consisted of ten minutes advice to be pious and polite, and dutiful and submissive to superiors. The contrast to all this which Basil's father found in the spiritual and tenderly earnest sermons, preached at the Baptist chapels where his aunts worshipped, made a deep and thorough change in the heart of the young artisan. He returned to his native village with skill to secure prosperity to his mother's business, and with a heart filled with the faith of God's elect. He was baptized in the chapel of the nearest town, and was soon after called by the church to preach the gospel, and became a member of the Itinerant Preacher's Band, in which he continued, while carrying on, in partnership with his mother and brother, his growing business, preaching the gospel regularly for thirty years, very often paying his own traveling expenses, and sometimes walking fourteen miles and preaching three sermons in one day. This was the sturdy stuff of which Basil's father was made. It is

needless to say that the sermons of such a man would be eminently practical, so much so that when he sometimes preached in the pulpit of his own pastor, one or two wealthy Antinomians trembled with rage, while the majority heard him gladly.

On one occasion he had for his subject the Barren Fig-tree. This sermon came in a very garbled form to the ears of his pastor, and excited his wrath greatly. Some of the "Calvinists-run-to-seed," as they used to be called at that time, demanded that he should either renounce the Arminianism displayed in that sermon, or be degraded from church fellowship. His pastor accused him of having read the dreadfully unsound works of Andrew Fuller and of John Howard Hinton. This accusation was promptly denied, for the busy tradesman had not even heard of the writings of these men.

The accused preacher had a friend, a bookseller in the town, who had forsaken the Baptist Church, on account of its ultra Calvinism. He confided to this liberal theologian the fact that he had been accused of reading the works we have named. The bookseller burst into honest laughter at hearing this, and exclaimed, "Well, Mr. Norseman, let me assure you that your pastor could not pay you a higher compliment than to accuse you of having read those works. It proves plainly that your sermon, on that occasion, must have been one of exceptional ability, and that you, without their advantages, are as clear-headed as the most advanced theologians of our day. As a reward for your courage and intellectual intensity I will lend you those works, and you will therein see what brave intellectual giants you have for your brothers." This weighty matter of Norseman's heterodoxy having been discussed until the theological atmosphere became clearer, it was dismissed at last with a caution to keep in future close to "the law and to the testimony."

These are the family traditions of Basil's fathers, or rather a selection from them, and a very slender sketch of Basil the first.

THE SWEARER.

Profanity is an irreverent and undevout use of any of the titles of the Supreme Being. Such use of these titles, while it marks a man of low and vulgar habits, is a sin against God, and at the same time an offence against the decencies of human life. One of the precepts of the Decalogue is in these words: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20: 7. This does not forbid the reverent use of God's name, as in prayer, or in Christian conversation or discourse, but it does forbid all uses that come within the terms specified. The "name" of God is so identified with him, and he with it, that to take his name "in vain," as is the fact in profane swearing, is to sin against him, and expose ourselves to his punitive wrath.

Some men are so accustomed to profanity, that they swear parrot-like, without any special passion or purpose at the time, and almost without thinking of it. It is as much their habit to swear as it is to walk, or do anything else that they do by habit. Hundreds of profane oaths fall from their lips in a single day, not one of which is noticed at the time. Swearing is a part of their acquired dialect, and is with them a fixed habit in ordinary conversation, and that, too, to an extent of which they really have no idea themselves.

Other men, not being such habitual swearers, break out in profane language only on special occasions; and when they do this, it is generally for the purpose of either invoking a curse upon others or intensifying and emphasizing their own assertion. Nearly all their profanity, if not the

whole of it, is the profanity of malediction or emphasis.

What, then, are the confessions involved in profane swearing? The first answer to this question is, that the existence of God is confessed by the profane swearer, just as really as it is confessed by one who devoutly says, "Our Father, which art in heaven." The swearer profanely uses one of the titles of God, and generally the title God, and virtually concedes that there is a God whose name he takes upon his lips. He may not have thought much of this God, and certainly has not; yet some idea of the great being, to whom the title is usually applied, more or less exists in his own mind. He does not confine that idea with his idea of man, or of an angel, or of anything else. All swearers mean the same being when they take the name of God in vain. Some idea, however imperfect, relating to this God, is common to them all, and this would be found to be the fact, if their mental condition at the time were analyzed.

A second confession of the swearer when the oath is maledictive, is that God has power to inflict curses on men. Sometimes malediction is the exact form of the oath. God is, in express terms, asked to curse the object of the swearer's passions. He is angry with somebody, and he vents his passion by asking God to curse that somebody, thereby confessing both the existence and power of God. The vengeance of the swearer profanely asks for the vengeance of God upon the object of that vengeance.

The third confession of the swearer, when the oath is used to intensify and emphasize assertion, is that God has knowledge. Profanity, in this form, concedes the existence and knowledge of God, and appeals to the latter in confirmation of what the swearer profanely says, and by implication, and sometimes in express language, invokes God's curse upon himself, if what he says is not true. He sets the seal of profanity to his own language, and assumes to add strength to the assertion by appealing to God.

He puts himself under oath, contrary to the teaching of the Saviour in his Sermon on the Mount, and calls God to witness the truth of what he says. He does this as one of his habits of talking, when he wants to talk strongly and give emphasis to the language of his lips. This is the way in which some men take the name of God "in vain." They profanely use his name to confirm their own assertions, not because they devoutly worship God or piously fear him, but because they wish to give intensity and positiveness to their own language.

The wonder, in view of what swearers confess in the very act of profanity, is that they swear at all. The creed involved in the language they use rebukes their profanity. They are not atheists, and do not talk as if they were such. They admit the existence of God, and yet they profanely use his name.

They concede that this God has power to inflict curses, and that he has knowledge, and that in both respects he is vastly superior to man; and yet they trifle with his sacred name, and vent their passions in the trifling. They sin against God in the very act of speaking his name. They blend with the sin a confession that rebukes the sin. They are confessors and sinners in the same breath. There is no other form of sin whose commission so distinctly carries with it a remonstrance against its own existence. Let the swearer soberly and seriously think of his own words, and of what is implied in those words, and he will preach to himself a sermon against profane swearing.

We are not speaking of the judicial oath, or discussing the question of its lawfulness, and are not speaking of such devout appeals to God as occasionally appear in the writings of Paul. But we are speaking of that vulgar and profane use of the name of God that is so common on the swearer's lips, and that, in what it confesses, carries with it its own rebuke. No swearer can think of what he confesses without hearing this rebuke. He is a trifler with a Great Being who made him, and whose existence, power, and knowledge he admits in the very act itself. Let him turn his thoughts to his thoughts, and by these thoughts become a wiser and better man. Then he will not load the air with his profanities, or dishonor his own lips by taking God's name "in vain."—*Independent*.

HISTORICAL & BIOGRAPHICAL.

HISTORY OF CIVIL ENACTMENT FOR SUNDAY-OBSERVANCE REPEATING ITSELF.

Rev. W. F. Crafts, D. D., recently lectured, in favor of Sunday rest legislation in Milwaukee, Wis., at the request of several leading citizens of that city. He seems to have unmasked the purpose of the American Sabbath Union, which he represents, and that of the Woman's Christian Temperance Union, which he claims has combined with his organization, to treat as insignificant, or as nullities, the most sacred rights and liberties of the Sabbath-keepers of this country. Shortly afterwards he was vigorously answered by Prof. Corliss, of Milwaukee, before an audience in Lincoln Hall.

The latter severely denounced the Sabbath Union, under the plea of promoting Christianity, and the Temperance Union, under the effort to save men from drunkenness, for their persistent attempts to excite prejudice and hostility against the conscientious observers of the Bible Sabbath, and to overthrow the legislation and pervert the sentiments of the people, in favor of absolute religious toleration, which these observers, with others, have successfully labored to establish for over two hundred years. No one, if he reads the religious press of the United States, can fail to note the beginnings of a foreboding attitude against the Sabbath-observers, caused already by the influence of these two bodies, joined with the National Reform Association, their forerunner.

Dr. Crafts introduced the claim that the enforcement of a civil Sabbath is not necessarily a religious enactment. Professor Corliss argued that the institution of the Sabbath is wholly religious, and that a civil law prescribing its observance, seeks to compel the acceptance of religious ideas and practices in regard to it. Thus inevitably the State is placed in alliance with the Church. On this point, the Professor farther says:

Looking into the real merits of the question, it will be found that the people are really not seeking for a civil Sabbath, but for a religious one. As for their statement that Christianity is the common law of the land, it is decidedly threadbare. The obligation of Sabbath rest is a matter between man and his Maker alone. To rest, or not to rest, in no way harms or injures one's neighbor. Judge Cooley says in relation to this: "It is the province of the state to enforce, so far as it may be found practicable, the observance of duties which the citizen may be under, or may owe to his fellow citizen, or to society; but those which spring from religion between himself and his Maker, are to be enforced by the admonitions of conscience, and not by the penalties of human law."

The Professor's strongest argument consisted in comparing this movement of the Sabbath Union, and the other allied organizations, with that made fifteen centuries ago, to legalize Sunday as the Sabbath. In both cases there was a signal failure to impress the sacredness of the day, generally, upon the minds of the people by the ordinary reasons. The church lost its power in both instances, to hold in a large extent the consciences of its members to the observance of the day as holy time, by substituting on its own authority Sunday for the true Sabbath. In such emergency, resort was made to the civil process in the futile hope of supplying these radical deficiencies. The following embraces the substance of the Professor's remarks on this subject:

These people who would legislate to oblige everyone to keep Sunday, are following in the same train as those who united church and state in the fourth century. Neander, in his church history, says that the bishops of that time demanded a Sunday law, which brought forth the edict of Constantine, that men in his realm should worship on the venerable day of the sun. After they had

obtained religious legislation for once, they were not satisfied, but pressed forward in their claims, until a union between the church and state was effected. This in turn brought intolerance and persecution toward all dissenters. The same results will surely follow in our day, if these reformers are permitted to succeed. "It was in this way," says Neander, in writing of the fourth century, "that the church received help from the state for the furtherance of her aims."

SOME INCIDENTS IN THE LIFE OF ELD. ENOCH DAVID.

This Seventh-day Baptist minister was born of a Welsh father and an English mother, on Duck Creek, near Dover, in Delaware, in 1719. On conversion, at nineteen years of age, he did not unite with the church of his parents, the Presbyterian, but joined a First-day Baptist Church, at Welsh Tract, in the same state. It is said that he boldly resisted, at the time, the efforts made at his home to persuade him to be sprinkled. His great-grandson, J. N. David, of Salem, W. Va., sends us the following item in reference to this event: "On a blank leaf of a tract entitled the 'Trial of Rev. Mr. Samuel Hemphill,' printed by Samuel Bradford in 1735, in my great-grandfather's own hand writing, is the following record: 'Tryall, 1735, in the spring of the year in which Enoch David was brought to know the way of salvation by Christ alone, without works. After which trial, Mr. Hemphill preached where the State House now stands, to a number of people.'" This was evidently written in Philadelphia about the time of the trial mentioned.

While living at Welsh Tract he was called to preach the gospel, and afterwards embraced the Sabbath, and labored in the Seventh-day Baptist societies in south-eastern Pennsylvania. On the same page of the tract above described, and by the same hand, but with a different pen and ink, this item is written:

1775, Present date.
1735, Year of conversion.
40 Years in Christ.

The skeleton of a sermon in the handwriting of Eld. David has been also furnished us, and we give it in full as follows:

Genesis, chap. 5; verse 3. "And Adam lived an hundred and thirty years, and begat a son in his own Likeness, after his Image, and Called his name Seth."

Examine particularly these words: "And begat a son in his own Likeness, after his Image."

First. Show what is meant by Adam's begetting a son in his own Likeness, after his Image.

Second. Show the great misery man is under by the fall.

Third. Show his Remedy.

Fourth. Show the Impossibility of the salvation of those who slight this Remedy.

Fifth. Lastly, a few things by way of Examination.

First. I am to show what is meant by ye words. 1. Negatively, we are informed in the first verse of this Chapter, yt. Adam was Created Holy; for so much is Implied by his being Created in the Likeness of God. He was indued (1) with Perfect Wisdom, (2) with Perfect Love, (3) with full and true Peace of Soul, (4) with Ease in his Body, without incorruption by sickness.

2. Positively. It is Implied yt. Adam's son was Ignorant, or else he could not be like his father; for his father was very Ignorant after his fall, when he thought yt. Fig Leaves were for his Clothing, and yt. he Could hide from God amongst ye trees of ye Garden. It appears yt. Adam's Heart was Gone from God, or he had not Gone to hide when he heard his voice. We, when we hear ye voice of our friends whom we Love, generally Go to meet them.

3. This, then, is Implied yt. Seth was a stranger and an enemy to God. Job 14: 4. "Who can bring a Clean thing," etc.

Secondly, I am to show the misery man is under by the fall (1) He has Lost Communion with God. See Gen. 3: 8. Adam and his wife Ran away to hide themselves, which shows they wanted no Fellowship or Communion with God. See the consequence in ye Last verse. He drove out the man, Our first father had sinned. See

Isaiah 45: 27; Job 31: 33. All men by nature cover their transgression. Like Adam, they hide their Dignity in their bosom. We are certainly fallen in Adam, if the word of God is to be Credited, for it is written, (Rom. 5: 12,) "By one man sin Entered into the world [of man] and Death by sin; so Death Passed upon all men, for yt. all hath sinned." Man, you see, subject to natural Death. And spiritual Death is Plainly held forth in these words, "All have sinned." Then, certainly, all are under the Curse.

Thirdly. I am to show the Remedy God has Provided for fallen man. The first account we have of our Remedy is in these words, "The seed of the woman shall bruise the serpent's head." In Proverbs 8, he is said to be set up from Everlasting. In the Prophet Zachariah, 13: 7, we find ye Lord Calling to Justice, "Awake, O sword, against my shepherd, and against the man that is my fellow." This was that we might be Ransomed from the Curse we Lie under by nature. In the Song of Solomon, Christ is said to be White and Ruddy. White sets forth his Purity; Ruddy sets forth his sufferings, which were bloody.

Fourthly. I am to show the Impossibility of Escape from Damnation of those who neglect this Remedy. Our Escape appears Impossible (1) from our Inability to keep the Law; (2) from our Inability to satisfy the breach of the Law. "There is none Righteous; no, not one." How then can we keep a Law that admits of no Imperfection? As for Redemption, it is said, "None can by any means Redeem his Brother." "How then can we Escape, if we neglect so great salvation." See Hebrews, 2: 3. There is the Greatest Impossibility for an Escape.

Fifthly. Lastly, a few things by way of Examination. I address myself to you who have made a profession before the world. How is it with you? Do you think yourselves Rich, and increased with the spiritual? If so, I Remind you of these words, "You are Poor," etc. But are there not some who are Complaining of their spiritual Poverty? The Lord's word to you is that you are Rich; and though he cause Grief, yet will he have Compassion according to the promise.

ANECDOTES OF PREACHERS.

In the records of St. Catharine's Church, London, under the date of 1564, there is this passage, illustrative of the pains taken to prevent prolix preaching: "Paid for an hour-glass that hanged by the pulpit when the preacher doth make a sermon, that he may know how the hour passeth away."

In those days there was one clergyman who, not heeding Luther's sixth quality of a good preacher, "that he should know when to stop," announced twenty-four divisions to his discourse. Immediately a hearer started home for his night-cap and slippers. A preacher ought to know, also, when to begin. Melancthon was very timid, and having on a certain occasion announced as his text, "I am the Good Shepherd," kept repeating it over and over. Luther, who was in the pulpit with him, said, "You are a very good sheep," and telling him to sit down, took the same text and preached an excellent sermon from it.

There have been many humorous preachers. One of this class was Father Andre, a Roman Catholic preacher, who often used his humor to satirize the faults of his brethren. Preaching once in a monastery which had been struck by lightning, he expatiated on the goodness of God, who took special care of his children. Said he, "Consider, among other evidences, what has happened to this holy house, in which I am preaching. The lightning struck the library and consumed it, but injured not a single monk. If, however, it had unfortunately fallen upon the dining-room, or the larder, how many brethren would have been killed."

James L, of England was also James VI, of Scotland, and among his other failings was that of indecision. The first sermon preached before him in England had for its text this verse, from James 1: 6, "He that wavereth is like a wave of the sea." The king, detecting the application, exclaimed, "He is at me already!" But he was so much pleased with the sermon that he made the preacher a royal chaplain.

"A GENUINE patriot," said an election orator, recently, "must at all times be ready to die for his country, even though it should cost him his life." (Thundering applause.)

SABBATH REFORM.

OUTLOOK CORRESPONDENCE.

LAKE FOREST, Ill., Feb. 28, 1889.

Editor Outlook, Dear Sir,—Your Extra for February is in hand, and has been carefully read. I have read your paper from time to time, as it has come to me in years past, and, though often moved to say some things in review of your position and teachings, have never before sat down to address you. Your bitterness in this hostility to the American Sabbath Union, seems to me utterly unchristian, unworthy of the subject, unjust to the members and friends of the Union, and inconsistent with your claims to the spirit of the Lord Jesus Christ. You know that the friends of this Sabbath Union are honestly seeking, as Christian people and as citizens of the United State, to promote the best interests of the people, and of the nation. You know that they are as thoroughly hostile to all ideas of "church and state" as you are, and as men of knowledge and honest and deep-settled convictions can be. You do know, that when you tell your readers that the claim of these men to be opposed to church and state, and that all such claims are "false," you slander them grossly, and so far as the influence of your paper goes you mislead your readers to believe that which you know is not true. When you represent that this movement is only an incipient movement whose ultimate design is a union of Church and State, and a union in which Roman Catholics shall be dominant, you know that you are guilty of the most flagrant misrepresentation of your brethren who are striving for no such thing.

You know that the departure of our government from the laws and customs of our forefathers in this country, in respect to the strict observance of the Sabbath, was made under the cover of a necessary war measure, during the war of 1812, and that in 1828 there was a vigorous effort made by the people to secure the rescinding of post-office rules for sending, and for requiring, or making contracts for the carrying or transportation of mails on Sunday. That movement failed, and the Postmaster-General has continued ever since to make his contracts for, and including the transmission and handling of the mails on the Sabbath, without the authority of the law, and contrary to, and in sheer violation of, the Sabbath laws of nearly every state in this Union. The bill now before the committee, and to be brought before Congress, as we hope, proposes, in the first place, to restrain the Postmaster-General from grossly misrepresenting the government and the people of the nation by continuing those Sunday mail contracts, whereby some 200,000 to 500,000 men are compelled, most of them, or very many of them, contrary to their conscientious convictions, to work seven days in the week; and secondly, to restrain all other government officials, from requiring any other labor on the Sabbath-day, than works of necessity and mercy, and thus restoring to these men and their families, their God-given right and privilege to worship the Lord on his own day, set apart by him for that purpose. It is none of the government's business whether the men will use their opportunity or not. What is there of Church and State in that? The trouble is, sir, and of this you are well aware, that we have, by violation of all our rights, and of all the customs of our ancestors, a wicked union of state and the devil, by which hundreds of thousands of men are compelled by the government, to disregard and trample upon the laws of both God and man, and the government of the United States is a flagrant violator of the laws of all the states. Thus, the government at Washington is the leader in, and instigator of, all the violations of the Sabbath laws of both God and man in this country, in the great railroad system, and in the dreadful liquor license system—out from which two great crimes come a very large part, not of Sabbath-desecration only, but of all overt acts of wickedness in the country.

Let the government take its hands off from the infernal league with hell, and give the people their "freedom to worship God." That is what we ask, and that is all we ask of the government—except our protection in the enjoyment of our rights. God will look after the peo-

ple, when the government shall stand by us in the rights left us by our father, and there will be no Romanism in it, you may rest assured. We may fight to the death any movement for Church or State.

Allow me to say on the general subject of the day of the week, properly to be observed as the day of rest and worship, when our Lord was visible and tangible on earth among men, he charged the leaders of Church and State, of those days, as being greatly at fault, in that they were rigid sticklers for the tithes of mint, anise and cummin, while they trampled upon the weighty matters of the law and righteousness. Can it be possible, do you think, that the Man of God now holds to his special friendship the man who, without possibility of determining the exact succession of the seven days from the closing work of creation, insists that the day which he claims to be that day, is the only one in which God can be acceptably worshiped, while he discards, as unacceptable sinners, those who, in the delights of adoration, worship and service, set apart for that purpose, the day of the week in which he rose from the dead, a living Christ and Saviour, fully believing that he so ordered, as Lord of the Sabbath, and God over all forever? Has not he set forth as the test of acceptableness with him, "Give me thine heart?" "Thou shalt love the Lord thy God with all thy heart, etc., etc., and thy neighbor as thyself." On these two hang all the law and the prophets.

Brother, you are on the wrong track. The Christian world to-day is not the slave of Romanism, as you labor so hard and so vainly to show. The doom of the scarlet whore is clearly set forth in the decrees of God given to men, and the day of that doom is drawing nigh. There are doubtless many in the Protestant, or orthodox churches, so called, who have no more sympathy with Jesus than the adulterous officiators at the altars of the Romish churches, and they will fare no better than if they were of their number, but all who love the Lord Jesus Christ, in sincerity and truth, will be welcomed by him and hailed to glory as his, whether he observed the seventh or the first day of the week, or both as the Sabbath of the Lord. Glory to God for a great-hearted Saviour, who stands for great principles, rather than a stickler for mint, anise and cummin.

Yours in the Lord,

GLEN WOOD.

PLAINFIELD, N. J., March 13, 1889.

REV. GLEN WOOD, Lake Forest, Ill.,

Dear Sir,—Yours of February 26th, forwarded to me by Rev. Yates Hickey, of Philadelphia, is at hand, and has been carefully considered. We regret that the *Outlook* Extra should have so disturbed the equanimity of your feelings as to produce the pages you send us. We are far from having "bitterness in this hostility to the American Sabbath Union," and the conception must have arisen from your own state of feeling. We oppose the American Sabbath Union, because we believe it to be a thoroughly erroneous and unscriptural effort to accomplish right ends. We have never impugned the motives of these men, but we condemn their methods and their purpose to seek through civil legislation, that which God has ordained should be attained through obedience to the divine commandment. Given movements in history will produce their legitimate fruitage, whether or not the men who sow the seed design such results, and even when they do not see what results must come. We know that the object of the American Sabbath Union, as now avowed, is not a union of Church and State, and in discussing it, we have treated of that which must eventuate from the success of the movement, and not from the avowed purpose of the movement. We have enunciated that universal truth, "Whatsoever a man soweth that shall he also reap." When the floods are let loose they carry destruction, even though he who lifts the gate, may not suspect that destruction will come, and may pray that the universal law of cause and effect be set aside in his case.

Your letter implies that you have very inti-

mate knowledge concerning what the editors of the *Outlook* "know," although we have not the pleasure of your personal acquaintance, and cannot readily understand how you should assume to decide concerning our knowledge. We certainly are familiar with the history of the Sunday question, and with the attitude of the government of the United States concerning it. We are also informed concerning the broader field of the history of Sunday-observance in the United States, which shows clearly that the decline of regard for Sunday has come about, because the theories taught by the church have failed to sustain the observance of Sunday as a Sabbath, even in the church, much less in the world.

There is such heat of feeling and such denunciation in your letter, that little is needed by way of candid suggestion, and nothing by way of argument in its answer. We have no inclination to reply in the same spirit, since we propose to maintain not only broad, Christian charity in our discussions, but to keep within the bounds of courtesy which good journalism requires. Accept our pity that, smarting under the truthfulness of what the *Outlook* brings, you are compelled to give way to such utterances as your letter contains. Permit us to repeat to you, what we have often asked our readers to do—give up reading the *Outlook* for a while, and all other publications, sit down with the Bible and a good Concordance, a prayerful spirit, and find out what the Word of the Lord saith concerning this matter. You will not need the Catechism to aid you, nor the *Pearl of Days*, nor the *American Sentinel*, nor anything from uninspired pens. If you cannot be content with the authority of the Scripture, we part company with you there; nevertheless, we continue to warn you that, in thus refusing the authority of the Scriptures, you do adopt the authority of the Roman Catholic Church. Concerning the future of that church, you declare, "The doom of the scarlet whore is clearly set forth in the decrees of God given to men, and the day of that doom is drawing nigh." Since the American Sabbath Union is making a special effort to secure the help of Archbishop Gibbons, and seems so rejoiced in the claim that more than seven millions of Catholics did declare in favor of national Sunday legislation, we suggest that you do not hurry up the day of doom for the Roman Catholics until after the next Congress, lest the loss of the aid hoped for, may be a severer blow to the purposes of the American Sabbath Union, than is the opposition of the *Outlook*, concerning which you are pleased to say such hard words.

Any further communication from you will be received with pleasure, and since you agree that the "great-hearted Saviour, who stands for great principles," will receive each one who loves him, "whether he observe the seventh or the first day of the week or both," the *Outlook* will still cling to the hope of salvation through him who came not to destroy, but to fulfill the law of his Father.

Yours truly, A. H. LEWIS.

WHEN OUR Lord was confronted with the demand, "What must we do that we may work the works of God?" he gave an answer which furnishes the key to every possibility of real service for heaven and earth—"This is the work of God, that ye believe on him whom he hath sent." Faith is ever the primary law of the kingdom of heaven. A man's first proper act of obedience is to believe in the Christ of God. That being fulfilled, a second obligation grows out of it, and that is to get other men to believe in him too. Such was the work of the Saviour himself. "Ye believe in God, believe also in me."—*London Freeman*.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"ONE by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach."

THE tyranny of a blind and ignorant prejudice is seldom more forcibly stated than in the saying, "You can never reason a man out of what he never reasoned himself into."

FOUR weeks and then cometh Conference. What are we doing to get ready for it? We do not speak of dinners, entertainment, etc.; that is being properly and amply provided for; but of the personal preparation which each attendant should make in order that the meeting may be most profitable to all. What are we doing?

THE annual reports of the treasurers of the Tract and Missionary Societies will soon be closed, and unless very prompt and very generous responses are made to the appeals for funds, a large deficit in each Society will appear. This ought not to be; and yet with work on hand, missionaries on the fields, publications under way, etc., it has not seemed possible to retrench in the work, and, certainly such retrenchment would be a long step backward in the work. The only other solution of the difficulty is in a larger coming up of the people to the work. Shall we have this solution?

THE question of how far a minister may be justified in the use of mirth, provoking wit in his pulpit ministrations, is an old and forever unsettled question; the occasion and the character of the witticism must determine the propriety or impropriety of its use. In our judgment, it were far better to err on the side of the absence of such things than on the side of a superabundance of them. The Rev. Sidney Smith, Dean of St. Paul's, is sometimes cited as an example of the witty clergyman. Of him a recent writer tersely says, "The Dean was noted, in his day, for the purity and force of his English style, for the pungency and readiness of his wit, for his great desire to be made a bishop, and for the melancholy fact that he jested himself out of all his chances of obtaining that dignity." While an occasional flash of real original wit may enliven a congregation, and point a truth, the gospel message is of too great importance to be benefited by the introduction of stories and incidents designed simply to amuse, and the minister's opportunity is too momentous to be lightly thrown away on things that do not point, directly or indirectly but always clearly, to heaven and the better life.

THE influence of our schools in making us known among those who are otherwise strangers to us, and giving us a standing among them is far greater than we are aware. On entering the Missionary Conference in Binghamton, where the writer was an absolute stranger, he was in-

troduced to a returned medical missionary from China, whose present home is Beloit, Wis., as a Seventh-day Baptist; whereupon the missionary exclaimed, "Oh yes, I know about your people; you have a fine college near where I live in Wisconsin." He was next introduced to one of the pastors of the city, Secretary of the committee on entertainment, as a delegate from Alfred. "Oh, from Alfred," he said, "that's where your University is. You must know my friend Prof. B—, who is a teacher there." The delegate next took his card of introduction to the house where he was to receive entertainment for the week. Presenting his card, the lady exclaimed, "From Alfred! My husband was a student in Alfred University some twenty-five or thirty years ago. He often speaks of his school days there." And then, as if to establish the identity of the institution, an excellent photograph of one of the professors of that early day was brought out. The evidence was conclusive. How could a man feel like a stranger under such circumstances? We write this little bit of experience to illustrate and emphasize the fact that our schools are very potent agencies for advertising our people and our work. For this reason, together with others, it ought to be a matter of general concern among us all that these schools shall stand for broad culture, kindly charity, and deep Christian piety.

ABOUT FARES TO CONFERENCE.

Arrangements are being made for reduced fare to Conference. The certificate plan will probably be adopted, which, under specified conditions will return delegates and visitors, paying full fare coming, at one-third the full rates. This plan has already been agreed upon between the Trunk Line Association and our Committee. As the plan of this Association, and that of the Central and Western are essentially the same, we publish from their Explanatory Circular the following which will give full information to all interested:

INSTRUCTIONS TO PERSONS ATTENDING THE MEETING.

1. The concession is for persons going to the meeting from Trunk Line territory; that is, from Niagara Falls, Buffalo, and Salamanca, N. Y., Pittsburgh, Pa., Bellaire, O., Wheeling and Parkersburg, W. Va., and points east thereof, except in New England.

2. The concession applies to persons starting from said territory by any of the roads listed below. If the starting point is not located on one of those roads, tickets should be purchased to the most convenient point on any of the said lines, and thence, by direct routes only, through to place of meeting.

3. The concession is fare and a third, on Committee's certificate. It is conditional on there being an attendance at the meeting of not less than fifty persons holding such certificates.

4. The going ticket must be purchased within three days before, or two days after, the opening date of the meeting; otherwise no reduction in fare will be made on the return passage.

5. Each person availing himself of the concessions will pay full tariff first-class fare going to the meeting, and get a certificate filled in on one side by the agent of whom he buys his ticket. The agent keeps the certificates in stock.

6. He will present the certificate to the proper officer at the meeting, that the other side may be filled in.

7. Certificates are *not transferable*.

8. On presentation of the certificate, duly filled in on both sides, within three days after the meeting the ticket agent at the place of meeting will return the person to his starting point at one-third the highest limited fare. The return ticket will be issued over the route used in going to the meeting, and will be available for continuous passage only.

9. No refund of fare will be made on account of failure of any person to obtain a certificate.

LIST OF ROADS MAKING THE CONCESSION.

Baltimore & Ohio (Parkersburg, Bellaire, and Wheeling, and east thereof); Baltimore & Potomac; Bennington & Rutland; Buffalo, Rochester & Pittsburgh; Camden & Atlantic; Central of New Jersey; Central Ver-

mont; Delaware & Hudson Canal Co.; Delaware, Lackawana & Western; Elmira, Cortland & Northern; Fitchburg; Lehigh Valley; New York Central & Hudson River; New York, Lake Erie & Western; Northern Central; Pennsylvania (except locally between Philadelphia and New York); Philadelphia & Erie; Philadelphia & Reading (except locally between Philadelphia and New York); Philadelphia, Wilmington & Baltimore; Rome, Watertown & Ogdensburg (except on Phoenix Line—stations between Syracuse and Oswego); Shenandoah Valley; Western New York & Pennsylvania; West Jersey; West Shore; New York, Ontario & Western.

The territory of the Central Passenger Association joins the Trunk line at Buffalo, Salamanca, Pittsburg, Bellaire, and Wheeling; and extends westward to Chicago; and the Western extends westward from Chicago. Probably the same rates will be obtained from these Associations as from the Trunk Line.

SOW THE SEEDS.

In the work of the Lord, as in nature, the sowing of the seed is sure to be followed by the springing grain. The hand which sowed the seed may, indeed, be forever palsied by death, but God watches over the seed till it germinates and puts forth the signs of its inner life. It is the promise of God that, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." But as in nature, so in the work of the Lord, the seed, as it springs up, needs the fostering care of the husbandman, that it may mature and bring forth fruit in abundance. Also there should be a continual sowing that there may be a continual growth, and a perpetual ingathering.

These reflections are awakened on receipt of a letter from a group of young men, in Galicia, to whom Bro. Landow had preached the gospel of the Lord Jesus Christ. Have not some of us thought that it is, under most favorable circumstances, a waste of time and means to engage in such work? Even the most hopeful among us could hardly help feeling, when the news of Bro.

Landow's death reached us, that thus had the work perished. Now we are reminded that the Lord is caring for his own Word, and that the seed sown, even in the brief period of labor, by our dear brother, on that far-off field, may yet bring forth abundant fruit. But it needs nurturing, that it may bring forth more fruit. How many are the calls that come to us for help, in the name of the Master! Let us continue to sow the seed on every open field, and if we do not, with our hands, gather the fruit, others will, for "one soweth and another reapeth," is a law of the kingdom of heaven; also, "he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

The following is the letter above referred to:

ULASZKOWCE, GALICIA, June 30, 1889.

Dear Editor,—In the name of several young men, greatly desiring to have the gospel preached to them, I take the liberty to come to you with my present letter:

One year ago, we had the pleasure to form the acquaintance of Brother Landow, who visited this place just at this time, where the greatest yearly gathering of merchants, of this country and neighboring countries is being held. At that occasion he proclaimed to us the message of a blessed Saviour. O, how happy we felt at that time. We were in hopes to have some more opportunities to see him and converse with him, but how sadly disappointed we felt, when we were told about his death in Roumania.

We felt the great necessity of having a man, who would be willing to fill the place of the deceased Bro. Landow

to go on preparing the way of the Lord before us. Accordingly, we decided to direct a request to your denomination, under whose auspices Bro. Landow was sent, to send to us the Rev. Pastor Lucky, who visited this country a few years ago, and was a mighty power for the Lord. Such an application was sent, but to our great grief, no attention has been paid to it by your Missionary Society to this day, so far as we know.

Now we have gathered at this same place again, eight of our brothers in this idea, who heard the story of Christ from the mouth of Bro. Landow one year ago. But alas! we miss that brother now. We have consulted together, and concluded again to apply to your honorable Missionary Society, to send us a man who should be able to fill the place of the late Bro. Landow.

This task was put on me to make another application to your society, to remember those of us who are looking for the truth, though few in number, and to send to us Pastor Lucky. Let not the seed sown by Bro. Landow be in vain, but rather may it be watered and refreshed again, that it may bring forth fruit even a hundred-fold. Also may new seed be sown in many places. I am too well convinced that Pastor Lucky could do, in Galicia and in Roumania, much more good for God's cause than he is able to do in America. The opportunity for work is much greater in these places than it is there. Now this pleasant task I am glad to perform, and write, assuring you that we would feel grateful to your honorable society, if they would grant this request.

Strengthened in the hope that this time our most humble request will receive attention, I close this letter, to which all the other friends have signed their names.

The names attached to this letter are: Ch. Reinisch, B. Wachstein, S. Rottenberg, P. Harowitz, M. Fiderer, F. Silber, N. Fidever, and G. Selzer.

A letter has been written to Bro. Lucky about this request, and the hope is entertained that, before this time, he may have arranged to meet this people and further instruct them in the gospel, and that from him fuller information concerning them may be obtained. We have also asked Bro. Carman to write (in German) to the brother writing the above letter, assuring him and his friends of our sympathy with them in their desires to know the truth, and that we would gladly respond to their call for labor, were it not for the fact, that our hands are already overfull of work and our treasures full of—emptiness.

SABBATH-KEEPERS IN THE SOUTH-WEST.

I.

In a former communication I gave the names and locations of the churches now composing the South-Western Association. Besides these, there are three churches which, considering their location, the brethren naturally expect will come into this Association. One of these, know as the Flat Woods Church, at Attalla, Alabama, took steps to ask for admission at the session of the Association just held, and appointed Bro. Wilson their delegate, as Bro. Shaw learned through a letter from him. But the delegate failed to appear, it is supposed on account of sickness in his family. This church of something less than twenty members, has the preaching services of Bro. Wilson, who is not as yet ordained.

The Delaware Church, in Christian Co., Mo., L. F. Skaggs pastor, is still a member of the North-Western Association. It is a little over 200 miles from Texarkana I am told. Elders W. K. Johnson and R. S. Holderby belong to that church.

The church at Hammond, La., has not asked yet for admission.

There are Sabbath-keepers at several points where there is no church organization yet. Those at Lovelady, Houston Co., Texas, where Bro. L. N. Brown is laboring, was mentioned in a former article. There are a few Sabbath-keepers at Sherman, Grayson Co., Texas, 155 miles from Texarkana, and some others who promised

Bro. Mayes, before he left there to attend the Association, that they would begin to keep the Sabbath on the next Sabbath. Bro. Mayes now lives at that place and hopes to organize a church there. Sherman is a large place, located on the Trans-Continental Railroad.

Bro. Shaw says that there are six Sabbath-keepers at Long Ridge, Logan Co., Ark., about 120 miles from here, and that there are eight near Locksburg, Sevier Co., Ark. Also there are two near Buckner, Columbia Co., Ark., and two sisters at Black Jack Grove, Hopkins Co., Texas.

Bro. Shaw, Deacons Grandbury and Beard, of the Texarkana Church, and I, returned yesterday from a neighborhood called Macedonia, about 16 miles south-east from here, where an interest on the question had been awakened in connection with preaching by Bro. D. R. Stratton, of Texarkana. We went out to Macedonia on Friday and staid until Sunday. We found that a series of meetings was being held in the school house in that neighborhood, and so there was no opportunity to hold a public meeting. But we met several Baptist brethren and one man of the Disciple or Christian Church on Sabbath afternoon, at the house of D. C. Easley, where we were staying. These brethren met by invitation, that we might hold a conversation with them. We explained to them the views of our people, and gave them opportunity to ask questions. They seemed to be pleased to learn that we are not "soul-sleepers," and that there is no marked difference between us and the Baptists, except in the matter of Sabbath-observance. Brother Easley and Brother Littleton are licensed as Baptist preachers, each having two appointments each month. Bro. Easley and his wife kept the Sabbath that day for the beginning of their Sabbath-observance. Their son-in-law and daughter, who live in the same neighborhood, seemed about ready to embrace the Sabbath, and two or three of the others with whom we conversed, told Bro. Easley that they would keep it if they became convinced that Saturday was the real seventh day. Bro. Shaw was asked to visit them again and hold some meetings, which he intends to do. Bro. Easley said he would distribute Sabbath tracts in the neighborhoods of his preaching appointments if they were sent to him, and we promised that they should be sent.

As I stated in my former communication from here, Texarkana occupies a somewhat central position with relation to the other churches in this country, and yet the nearest of the other churches, DeWitt, is about 200 miles from here. Of the churches now belonging to the Association, Eagle Lake is the farthest away, namely, 370 miles. The church of Flat Woods is about 600 miles distant, it is said. This is a country of "magnificent distances." The distance from Texarkana, on the east border of Texas, to El Paso, on the west border, by the Texas and Pacific Railroad, is 869 miles. The distance across the state east and west on the parallel of 32° is given as 740 miles, and from the south-east border to the north-west border the distance is 825 miles.

If any one would like to get an idea of the size of Texas by comparisons, let him take a map of the United States and a carpenter's compass, set one foot of the compass on Texarkana and the other on El Paso on the Rio Grande. Now draw a circle with Texarkana for its center and it will nearly touch Denver in Colorado, will enclose most of Nebraska, cut into Dakota, embrace most of Iowa, cut into Wisconsin at Prairie DuChemin, enclose all of

Illinois except the north-east corner, most of Indiana the south-west corner of Ohio, including Cincinnati, most of Kentucky, a corner each of Virginia, North Carolina and South Carolina, and more than half of Georgia. The area of the state is given 274,356 miles,—enough to make more than half a dozen states of average size.

C. A. B.

TEXARKANA, Ark., July 16, 1889.

HOME WAGE EARNERS.

There are hundreds of women scattered over the country, who find it unadvisable to go from home, and yet who feel the necessity pressing upon them of earning money. Women in the city or near large towns, find it comparatively easy to get something to do that has cash value. Country girls find the possibilities more limited. The great lack in women's lives is want of training. They can do a little of a great many things, but can do nothing superlatively well. This is true of girls brought up in small towns or on farms. They go to the district school, with possibly a year at an academy, until seventeen years old. A few get sufficient education to teach, not in cities, where first-class instruction is demanded, and good salaries paid, but in village schools, where the year's work includes only twenty weeks, or in the farm districts where the pay is even more meager. Others, not having ability or confidence to commence teaching, assist their mothers in the household duties. They can cook a little, sew a little, play a little on the cabinet organ, embroider a little, possibly paint a few stiff flowers or impossible landscapes. What does it all amount to? Nothing, in the emergency of "work or starve." Not one of these small accomplishments will avail for earning a living, or even replenishing their small wardrobes. They have been trained to nothing. Their brothers, meanwhile, have learned trades or started on a business career, working their way, little by little, into something that "pays." But the sisters have taken no preliminary training, in expectation of future advancement. Some of them drift into matrimony, and perhaps a few years later, find themselves widows, with children to support—but how?

The unmarried women in New England, at least, outnumber the married ones. Massachusetts, alone, has seventy-five thousand more women than men, and it is safe to infer that the majority of the lone sisters must support themselves. They hardly have the conscience to draw from the father's small wages, and worry along with the bare necessities of life. If they go to the cities for independent wage-earning, their unfitness is against them. But if an aged mother, a crippled father, or little children, render it impossible to go away from home to earn money, even if qualified to do so, what can a woman do at her own hearth-stone? Within a few years, the avenues of work for women have multiplied wonderfully. Twenty years ago, sewing, nursing, domestic service, or factory life seemed the only alternatives. Now the Bureau of Labor Statistics at Washington, reports that women are already employed in 342 different occupations. The woman at home should ask herself, "What one thing can I do well?" and set herself to work to find that very thing to do. Alas! alas! for the poor soul, who is humiliated to confess her inability to do even one thing! However, "where there's a will there's a way," and often a little resolution and tact will develop something to be done which the world wants, and for which it is willing to pay.

Many instances might be given, to illustrate the possibilities within grasp, when a woman has an intelligent eye to see, tact to avail herself of the resources fate bestows, and energy to persevere. But success in every case is due to scrupulous care, to do the thing attempted in the very best manner.—*Harper's Bazar*.

THE traveler who stops to throw stones at all the dogs that bark at him will not get far on his journey. So the pastor who undertakes to hunt up and quiet all the little jars and discords in his church, or all the criticisms of his own work, will spend his time to little profit.—*Southern Methodist*.

YOUNG PEOPLE'S WORK.

THE time of our Conference will be here in a few weeks. Let us all give earnest heed to this, the first annual representation of our people in which we, the "young people," shall be officially recognized.

LET every young people's society be represented by one or more delegates—not perhaps delegates in the external sense, but by one or more of their number, who shall go from each society to the Conference, with the interests of the young people of our denomination at heart.

THEY need not all feel obliged to "get up and make a speech" at the Conference session, but let them come with the determination to do all in their power to aid in our endeavors to organize the young people of our denomination, and to take home with them all the help they can, to their home organizations. Let those at home pray for those who go, that God may bless their efforts to further his glorious cause.

SOME REASONS WHY OUR YOUNG PEOPLE SHOULD ATTEND THE GENERAL CONFERENCE.

The General Conference is one of the oldest institutions of our denomination and one which many of us have seen come along, year after year, with never a thought of attending it. Doubtless many of us have thought,—Why, father and mother, or perhaps some good old aunt of the family, will go; but the thought of going ourselves does not even enter into our heads. And yet, why not? Why is there not a work there and a place there for us as well as for older people?

Do we young people know what the General Conference is? Whether we do or not, I think many of us do not realize how much we might be benefited by attending it. There we have an opportunity to learn of the work of our denomination. Each different work has a time set apart for its discussion and explanation; for instance, the missionary work is taken up, it is begun by reports which are read concerning the different departments of labor; then perhaps there are letters from the missionaries across the water, describing their work, and also the needs of the poor, unenlightened people for whose souls they are laboring, and thus we feel that we have learned something in regard to that work that is well worth knowing. Then the Tract Society has a time for a review of its work, and so on, until we find ourselves awakened and interested in things which never before have seemed of much consequence, and we think—as here and there a good practical hint is given by some one, perhaps in regard to young people's work,—now, there is something we can put into use at home in our lives among our young friends, and before we are aware of the fact, we have quite a little horde of treasure in the storehouse of our memory, to be put into use when we get home, and to help some one who has felt little desire to attend these anniversaries.

Besides this, we have a good chance to listen to some of our own ministers and judge of their ability; and day by day as we go and listen to the different ones and different sermons, we find that here also there are new realms of thought opened up to us, and new suggestions of work for us to do. We, perhaps, who have been asking, "Lord, what wilt thou have me to do?" now

feel anxious to begin to put into effect our new ideas.

I think that young people little know what they miss by neglecting to attend the Conference; for certain it is that they who go will find themselves strengthened in their love for the Lord and for the Sabbath-day by this intercourse with the good, faithful men and women they will meet there.

ALL.

THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Continued.)

Senex. "Dost thou see that path, which leadeth up to yon height, which is the chief place of all the inclosures?"

Hospes. "I see it."

S. "Doth there not sit at the vestibule upon a high throne a woman, dignified and graceful, adorned easily and simply, and crowned with a flowery crown exceedingly beautiful?"

H. "It is evidently thus."

S. "She then is happiness," said he.

H. "When now one cometh hither, what doth he do?"

S. "Happiness and all the other Virtues crown him with her power, as having been victor in the greatest of strifes."

H. "And in what contests hath he been victor?" said I.

S. "The greatest," said he, "and over the greatest wild beasts, which formerly used to devour him and abuse him and enslave him. He hath conquered all these things, and hath cast them from him, and hath controlled himself, so that now they serve him as he formerly served them."

H. "What are these beasts of which thou speakest? for I am very eager to hear."

S. "In the first place," said he, "Ignorance and Error. Or do these not seem to thee to be beasts?"

H. "Yea, and evil ones indeed," said I.

S. "And then Grief and Lament and Love-of-money and Incontinence and every other evil. He ruleth all of these, and is not ruled by them as aforetime."

H. "Oh! how honorable are the deeds!" said I, "and how noble the victory! But tell me yet this: What is the power of the crown with which thou saidst he is crowned?"

S. "It maketh happy. O young man! For he who is crowned with this power becometh happy and blessed, and hath his hopes of happiness not in others, but in himself."

H. "Of how noble a conquest thou speakest! and when he is crowned, what doth he, and whither doth he walk?"

S. "The Virtues receive him and lead him to that place whence he came at first, and they show him those who pass the time there, how ill they do and how wretchedly they live, and how they suffer shipwreck in life, and wander, and are conquered in strife, as by enemies, some by Incontinence, and others by Boastfulness, and others by Love-of-money, and others by Vainglory, and still others by other evils. From which they are not able to loose themselves from the terrible things they fear, so that they might be saved and come hither; but they are troubled throughout their life. And this they suffer because they are unable to find the way hither; for they have forgotten what was enjoined upon them by Genius."

H. "Thou seemest to me to speak rightly. But I wonder still this, why the Virtues show to him the place whence he formerly came."

(To be continued.)

OUR FORUM.

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

HOME.

Through the nine months of busy school-life when all the time is taken up by his daily tasks, the student has hardly time to think of the real happiness of a visit to his father's house, from which, two or three years ago, he started with a mother's words of counsel and good cheer and a father's wise advice. How fortunate it is for the young, that when the heart is capable of receiving impressions and the mind susceptible to teaching, "it lies in the power of those who have the young near them to bear them frequent counsel and to strengthen the natural nobility of their natures."

The student has perhaps been told that a great deal can be accomplished in the earlier years of life, either for good or evil; and of course he is encouraged to make the best possible use of his opportunities in doing what would please his Heavenly Father, who gave him his talent and faculties. With such advice ringing in his ears, he looked forward with great happiness to the association of new friends and teachers, and whom it is safe to say, he has found to be of such benefit that now, after his years of school life, he feels greatly strengthened, and instead of longing for school to be at its end for him, desires after his visit home, to continue for what time he deems necessary. But now that vacation has come, he gazes through the distance for miles, and sees, in his imagination, his dear old home and those who are most dear to him of all upon the earth,—those who have so tenderly cared for him, and who now sit reading his letter telling of the anticipated visit to that dear place where he spent so many pleasant hours. His heart cannot but beat more rapidly as he gazes to see if all are there. Yes, and now as the sun begins to hide his radiant face behind the green hills afar in the west, they appear to be talking of the happy day when they can greet the school-boy home. Oh, how happy they seem to be! And the tears of happiness come to his eyes as he thinks of such a glorious event. He starts on the dusty, whirling train, which soon brings him to the arms of her whom Coleridge says:

"A mother is a mother still
The holiest thing alive."

Then the feeling comes over him that Byron was right when he said:

"'Tis sweet to hear the honest watchdog's bark
Bay deep-mouthed welcome as we draw near home;
'Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come."

He had perhaps wondered if the old home would be just the same as when he left. He listens to the merry laugh of his little brother and sister, as they talk of the affairs of life, and takes great interest in the family worship which has been a part of each day's duty since he went to school. Verily, all is the same.

How we should prize our homes! Not all are so blessed as many of us. He who wandered "mid pleasures and palaces" had no home, and when he died it was upon the bleak shores of northern Africa. How sad! How thankful we should be to a kind Father that he has given us a home on earth with dear parents and in the future life, a home and a Heavenly Parent.

M. S.

THE thoughts of worldly men are forever regulated by a moral law of gravitation which like the physical one, holds them down to earth.
—Barnaby Rudge.

EDUCATION.

—A CLASS of thirty-six graduated from the Woman's Medical College of Pennsylvania at the recent commencement. The class has one representative from Japan, one from Russia, one from India, one from Great Britain, and the remaining thirty-one represented ten different states of the Union.

—It is a decided compliment to American scholarship that Japan insists upon having Americans to fill the three vacant professorships in the University of Tokio. The standard of practical and technical knowledge is high, and there will be much competition, doubtless, to obtain these honorable and well-paid positions.

—THE best answer to a question of the value of a college education is the fact that more young men go every year to college; that new colleges are springing up, old ones extending their courses and their property, or turning into universities; and that public sentiment, as well as public places, seem to rely most upon college-bred men.

—BELOIT college was the recipient of gifts amounting to \$200,000 at its recent commencement. Of this sum \$100,000 was given by D. K. Pearsons, a wealthy owner of real estate in Chicago. Mr. Pearsons is a native of Vermont. It is said that the gift to Beloit is only one of a number of similar gifts that Mr. Pearsons has recently made to charitable and educational institutions.

—A PRIZE of \$1,000,000 will be given in 1925 by the Russian Academy, for the best work on the life and reign of Alexander I. In 1825, shortly after the death of Alexander I., the sum of 50,000 roubles was offered by one of his favorite ministers, to be given as a prize a century after his death, and this, at compound interest, will amount, in 1925, to \$1,000,000, the largest literary prize ever offered. It is too far in the distance to excite the hopes and stimulate the ambition of the present generation, but the children of the next may compete for it.

—CHRIST in education is the hope of the world. Not Christ in creeds or systems, but Christ in the plastic years, in the deepened reverence for what is true, in the more voluntary sacrifice, the more unceasing industry, the larger love of inquiry, the swifter indorsement of every proved and established fact—this is the hope of the world. Bring not alone old truth to young minds, but bring the spirit of Christ in young minds to the dangers and achievements of the inevitable investigations before them, and mankind must emerge into constantly enlarging and purifying character until at last it rises to his stature.

TEMPERANCE.

—THE arrests for intoxication in New York City averaged over 1,000 a week last year.

—THE Woman's Christian Temperance Union, of Singapore, are prosecuting an active work on behalf of the European sailors who frequent that port.

—A RECENT canvass of the schools of England revealed the fact that ninety-five per cent of the young people taking first rank were members of the Band of Hope.

—BARON LEIBIG, the famous German chemist, says that as much flour as can lie on the point of a table knife contains as much nutritive constituents as eight quarts of the best and most nutritious beer that is made.

—THE anti-screen law goes into effect in Connecticut the first of next month. It prohibits, under penalties within the discretion of county commissioners, the use of any device to prevent a full view of the interior of all rooms in which liquor is sold during the hours when the sale is unlawful.

—A CALIFORNIA paper says that the sum of \$3,500, if invested in the manufacture of liquor, employs one man, and pays \$447 in wages. The same amount, if invested in the manufacture of boots and shoes, would employ eight men, and pay \$3,387 in wages. In no other branch of manufacture can capital be invested so as to employ so small a number of men, and put into circulation so little money for wage hire.

—“HAVE you a boy to spare?”—The saloon must have boys or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get 2,000,000 boys from each generation for raw material, some of these factories must close out, and its operatives must be thrown on a cold world, and the public revenue will dwindle. “Wanted—2,000,000 boys,” is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? Have you given your share to keep up the

supply for this great public institution that is helping to pay your taxes and kindly electing public officials for you. Have you contributed a boy? If not, some other family has had to give more than its share.

—IS THERE in all our broad land a single human being,—male or female, new-born babe or gray-haired man, black or white, dweller in meanest hovel or palatial mansion, clothed in rags or arrayed in royal robes, ignorant as the beast of the field or wise as Solomon, pure as snow or demon incarnate,—whom this demon alcohol does not in some way touch? Is there a single piece of property—real, personal or mixed—timber, farming, mineral or oil land, on mountain top or valley deep, or broad prairie, along flowing river or by placid lakes; in manufactories, mines, business houses, or in homes; in railroads, lines of telephone and telegraph; in ocean, lake or river craft; in stock of goods, in granaries of grain, in herds of cattle, in household goods, in articles of necessity or those of virtue; in stocks, bonds, notes, judgments, or mortgages, whose value it does not effect? Is there a trade, calling, or profession—employer or employee, master or servant, principal or agent, pastor or flock, in city, town or country, on farm, in manufactory, in mine, or in commerce—that it does not reach?

POPULAR SCIENCE.

A RECENT reliable writer says he has destroyed weeds in lawns by dropping crude carbolic acid right into the hearts of the plants. Roots of dandelions dug up a week after the crowns were dressed with acid were found to be killed right down to the tips, a foot below the surface. It is not sufficient to merely kill the leaves of the plants, the acid must enter the hearts quite in the center. Carbolic acid is poisonous, and should not be allowed to come in contact with the skin.

LUMBER SUPPLY.—The *Timberman* does not seem alarmed at the prospect of an early destruction of our timber supply. It asserts that Puget Sound has 1,800 miles of shore line, and all along this line, miles and miles farther than the eye can reach, is one vast and almost unbroken forest of enormous trees. The forests are so vast that, although the sawmills have been ripping 500,000,000 feet of lumber out of them every year for the past ten years, the spaces made by those inroads seem no more than garden patches. An official estimate places the amount of standing timber in that area at 500,000,000,000 feet, or a thousand years' supply, even at the enormous rate the timber is now being felled and sawed. The editor adds that the timber belt of Washington Territory covers an area equal to that of the states of Vermont, Massachusetts, Connecticut and New Hampshire.

FILLING FOR NAIL HOLES.—The following method of filling up nail holes in wood is not only simple, but said to be effectual: Take fine sawdust and mix into a thick paste with glue, pound it into the hole, and when dry, it will make the wood as good as new. Frank Christian, Jr., in *Stoves and Hardware*, says he has followed this for thirty years, with unvarying success in repairing bellows, which is the most severe test known. Often by frequent attachment of new leather to old bellows frames, the wood becomes so perforated that there is no space to drive the nails, and even if there was the remaining holes would allow the air to escape. A treatment with glue and sawdust paste invariably does the work, while lead, putty, and other remedies always fail.

DR. WM. HAMMOND, in *North American Review*, says it is quite common for persons to feel faint and to become pale immediately after drinking a glass of ice-water. They attribute these effects to heat or over-exertion, or to some other cause which has nothing to do with the result, not knowing that they have so weakened the heart as to prevent its sending a due amount of blood to the lungs and brain, and that, had the water been a little colder, life would possibly have been extinguished altogether. Direct experiment with instruments especially devised for the purpose of measuring the force of the heart's pulsations establish the fact that there is no agent of the *Materia Medica* more powerful with some persons as a depressant of this organ than a large draught of ice-water. Under certain circumstances it acts with all the force and rapidity of prussic acid.

SIMPLE TYPE-WRITER.—A newly patented type-writer dispenses with the inked ribbon and is greatly simplified in other ways. With the exception of the roller or platen and the keys, the machine is entirely of metal, yet it weighs only sixteen and a half pounds. There are only nine springs used in its construction. Alignment is secured at the point of printing instead of depending

upon the accurate adjustment of the type-bars. The ink is in the form of a pad, making a ring around the type-bar basket at its top. Against this pad the face of the types rests at all times except when in the act of printing. The pad is said to contain ink enough for ten to twenty times as much writing as a ribbon. The type-carrier and the guide carry complementary bevels, which serve to preserve the alignment of the type. The height of the face of the type from the beveled shoulders is not exactly the same in all cases, but is varied to secure uniform impression with a uniform touch on the keys. The types can be quickly removed or replaced, and the carriage with the platen roll can be readily removed, thus allowing of the use of two or more carriages.—*American Analyst*.

THE CHAMPION OF SOUL LIBERTY.

The philanthropy of Roger Williams compassed the earth. Taylor favored partial reform, commended lenity, argued for forbearance, and entered a special plea in behalf of each tolerable sect; Williams would permit persecution of no opinion, of no religion, leaving heresy unharmed by law, and orthodoxy unprotected by the terrors of penal statutes. We praise the man who first analyzed the air, or resolved water into its elements, or drew the lightning from the clouds, even though the discoveries may have been as much the fruits of time as of genius. A moral principle has a much wider and nearer influence on human happiness; nor can any discovery of truth be of more direct benefit to society, than that which establishes a perpetual religious peace, and spreads tranquility through every community and every bosom. If Copernicus is held in perpetual reverence, because, on his death bed, he published to the world that the sun was the centre of our system; if the name of Kepler is preserved in the annals of human greatness, for his sagacity in detecting the laws of the planetary motion; if the genius of Newton has been almost adored, for dissecting a ray of light, and weighing heavenly bodies in a balance, let there be for the name of Roger Williams, at least, some humble place among those who have advanced moral science, and made themselves the benefactors of mankind. These are memorable and just words spoken of a truly great man, who first incorporated the principle mentioned in state practice.

SUGGESTIONS ON BIBLE-READING.

“SEARCH THE SCRIPTURES.”—John 5: 39.

I. READ IT AS GOD'S WORD TO YOU.

How precious also are thy thoughts unto me, O God; how great is the sum of them.—Psa. 139: 17.

II. READ IT WITH PREPARATION.

For Ezra had prepared his heart to seek the law of the Lord and to do it.—Ezra 7: 10.

III. READ, BELIEVING IN YOUR HEART.

Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.—Heb. 3: 12.

IV. READ CONSECUTIVELY.

Keep a memorandum of passages “hard to understand.”

V. READ TOPICALLY.

Comparing spiritual things with spiritual.—1 Cor. 2: 13.

Use references and concordance. Follow the Word through; use its cognate words—its opposites.

VI. READ DAILY—GATHER OUR MANNA.

And they gathered it every morning, every man according to his eating.—Exod. 16: 21.

VII. READ AS BEING A NEW, AND NOT AN OLD, BOOK.

The words that I speak unto you, they are spirit, and they are life.—John 6: 63.

“I UNHESITATINGLY state that the taste of the present theatre-going people of America, as a body, is of coarse and vulgar nature. The Hindoo of India would turn with disgust at such exhibitions as are sought after and applauded on the stage in this country. I have neither time nor space to enumerate my assertions, but I will substantiate every word when called upon to do so. Our shop windows are full and the walls covered with show cards and posters which would be a disgrace to an enlightened country and an insult to the eyes of a cultured community.”—*Dan. E. Bordman*.

COMMUNICATIONS.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 19, 1889.

President Harrison returned from Deer Park Wednesday, and will probably go back to the hill top to-morrow, for a long vacation. Even the few days visit from which he has returned seems to have immensely benefited him, bringing a bronze tinge to his generally pallid face. During the two or three weeks' vacation which he will take, any necessary business will be transacted at Deer Park. It has not been decided whether or not official announcements of matters decided upon by the President will be made from Washington or from Deer Park. The probabilities are that the appointments at least will be announced from the White House. This visit, together with the promised stay at Bar Harbor as the guest of Secretary Blaine, will likely constitute the President's entire vacation, although he may thereafter take short trips from the city until the heated term is over, which in Washington does not end before the middle of October.

Such of the candidates for the speakership of the next House as come here from time to time and talk with the President, express themselves as confident of an early extra session. Judge Perkins who is just at present the only candidate in town, says that from conversation with General Harrison he believes that the session will be called for the early part of October. He thinks that very little time will be consumed in organizing the House. He differs from nearly all Congressmen who have been interviewed on the subject, in anticipating only a short fight over the rules. He believes that the extra session will have some time to devote to the tariff, as well as to discuss a national election law. The contested election over, will not, in his opinion, receive immediate attention.

The Indiana politicians who come here so frequently have much to say about Mr. Harrison's partiality for Indianapolis people, and cite numerous examples to show that the only first class positions he has bestowed upon Indianians have been given to Indianapolis. The comments are very bitter. The same conduct cost Mr. Cleveland a good many votes in New York. There was a Democratic association of New Yorkers here that was by no means a unit. Nearly a fifth of the total membership, and nearly all the really influential people, were from Albany and Buffalo. Of course the New York city Democrats never recovered from the mortification, and the "Albany association" as it was termed by them, fell into the soup. Extreme favoritism of any locality of his own state, is dangerous to any President.

The naming of children after contemporaneous great men is a weakness that many parents have cause to regret. Charles Sumner, replying to a Boston constituent who thought of naming his boy after him, said that while Charles was always a substantial and respectable name, Sumner might yet become a very bad one. Besides, is there not something supremely ludicrous in finding some dunder-head butcher named Virgil? People who ought to know, say that Ex-Senator Bruce, who is about as close a political trimmer as one cares to meet, has never ceased to kick himself for naming his boy Roscoe Conkling, being always afraid that the naming might make him unpopular with some Republican opposed to the great New Yorker's wing of the party.

I accidentally met an old friend with his wife and a son of about four, the other evening. The father has been in the Departments so long that the people of his own Illinois home have quite forgotten him. He has not even been home to vote for ten years. His wife is the niece of a prominent Republican Senator, and he depends upon that relationship to retain him in office, and just at present to obtain him a substantial promotion. He is a great Republican now, but four years ago was a democrat, though before Mr. Cleveland's election he had been a republican. "Pretty child; what's the boy's name?" I asked the father, carelessly. "Grover," he replies. "Just Grover, no middle name?" I inquired. "No middle name," puts in the mother "Only Grover, it is an old family name, my grandfather Baker's name." I knew her grandfather Baker, and his name was Cyrus, though he was not great. And I remember, also, when the child was baptized during the opening of the last administration, and the name on the church register is "Grover Cleveland S—s." The Bible teaches that no man can serve two masters, but in a humble way, many government clerks may be said to come very close to striking success in this direction.

DEATH'S TEST.

Sometimes the severest test to Christian fortitude is administered by the cold, inexorable hand of death. Parents, in the decline of life, have their affections centered on a bright, talented child. Education has perfected natural ability, and the qualifications of their treasure are the father's pride and the mother's joy. But a black cloud suddenly bursts over the serene calm of the family circle, the choicest flower is plucked and conveyed to the house on high. The parents have often gazed upon the silent forms of other people's loved ones, and called the earthly severance mere physical dissolution, relief from earthly care. But now it is the life of their own darling that has been blotted out, as a candle flame is snuffed suddenly into darkness, by a breath of air. Utterly bereft in old age, stricken down by the intensity of the shock, doubt crowds closely on despair, and they are prone to question the mercy of God.

In this age families are widely scattered; thousands of miles separate kith and kin. You part with a loved brother or sister; an affectionate kiss, a warm pressure of the hand, and they are gone. Years pass; one day a telegram is thrust into that same hand that wrung their clasp in farewell, and with trembling fingers you break the seal that is between you and the saddest of tidings. They are dead, already buried in the cold earth from which their bodies sprung; and their mortal faces you will never see again. You grow sick and faint at heart, the dispatch flutters from your grasp, and you lean against the wall for support. You seek to recall the last look, the final expression, the words of departure. And then your bitter grief cries out, "God was hard, God was cruel, to cut them off now, and leave others living who are less worthy."

A Christian girl marries a young man of noble and generous qualities, though unconverted. Hours of tearful prayer and years of gentle piety on her part at last bring him to the foot of the cross. Her tears are turned into glad smiles, her anxiety into holy triumph. There are a few months of the sweetest spiritual companionship, and then she nurses him on a sick bed. The illness is sudden and violent, he is in the prime of vigorous young manhood, and the battle between life and death is hard. Their home, just

cast in the far north-west, is wild and strange to the wife. She glances from the window at the gloomy outlines of the fir-clad Sierras, and reads in its somber scene no hope. Her eyes return to the face of her prostrate husband, and her heart sickens. The damp of death chills his brow, and his wasted hands grope for hers through his blurred vision. He died full of hope, but a widow with a broken heart, and two sobbing, little fatherless boys hung over the inanimate form in an agony of grief. She (my sister,) wrote me a week ago, saying, "Jesus is with me as he was with dear Lafayette. He is with dear brother Lina, and I shall see them both again." O! it takes true faith, it requires deep piety to rise triumphant over death, and say, "Father, thy will, not mine, be done." God help us all to acquire that faith, and not question his loving providence in calling home a little earlier than the others, one member of his great earthly family. GEO. E. NEWELL.

A CORRECTION.

On returning from a trip South, my attention has been called to an omission in my sketch of the session of the North-Western Association. In the paragraph relating to the exercises of the Woman's Hour, I mentioned but two papers read, whereas there were three. Miss Ella Brown, of West Hallock, read a paper prepared by Mrs. S. E. R. Babcock, of Nortonville, Kansas, entitled "How shall we Interest the Young in Mission Work." The omission must have occurred through a hasty reference to my very brief jottings made at the time, and does injustice both to the author, and to Miss Brown, who gave it so fine a rendering.

C. A. BURDICK, *Cor. Sec.*

GREENFIELD, PA.

My thoughts often turn to this portion of my late mission field, and I live over again the well remembered past. I enter pleasant homes, I grasp the friendly hand, I hear pleasant voices, I see the smiling faces of children, I recall the gatherings at the family altars, I enter the sanctuaries of religion, I traverse the hill-tops and the valleys, and it is all so fresh and real to me. But changes have come to this field, and to these homes, and were I to visit these homes to-day, I should look around in vain for many once familiar faces. Death has here claimed many victims. The obituary column of this number of the RECORDER notes the death of a dear lad, Pardon T. Pierce, a child whose winsome ways often attracted my notice, and drew my heart towards him. I was little thinking to hear of his death, and I can but mingle my tears with those who weep for him in the bereaved home. But let us be comforted, for he was willing to go and hopefully prepared. He felt that Jesus wanted him, and he must go, for Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He was confident that Jesus was coming to take him to his golden temple, and his thoughts were not so much of death, the crowned king of terrors, as of Jesus on the throne of his heavenly kingdom, and of his crown. What child-like faith! It was his hold by faith on God that helped him to hope in the mercy of our Lord Jesus Christ, and to exhort so lovingly those around him to be Christians, and to keep all the commandments of God; and when the dying hour came he kissed them all good-bye, over and over again, and fell asleep in Jesus. What a lesson to the children! What comfort to bereaved homes! What sermons come to us from

the dying couch! Will the lessons be heeded? Will the living lay them to heart? I offer my tenderest sympathy to this bereaved family, and to all others on my mission field. Very near and dear to me are all those with whom and for whom I have labored in the gospel, and I desire to be ever remembered in their prayers. God grant that we all, the living and the dead, may be so happy as to meet in the sweet by-and-by. God help us who survive to be faithful.

L. C. R.

IN MEMORIAM.

NATHAN H. LANGWORTHY.

As to the reaper's hand the ripened grain
Comes in its full maturity and sere,
The golden fruitage of the harvest year,
Garnered against autumnal wind and rain,
So came our friend e'en to the line of death.
Unconsciously, while yet in every vein
His pulses throbb'd and beat a glad refrain
Of life and hopefulness with every breath;
And pleasant thoughts of home, and wistful eyes
Looking for his return, hasten'd apace
His task of love, the sooner to retrace
His steps towards his love-lit Paradise.
Alas! they dream'd not, that e'en then o'er all
Hung the dark shadow of his funeral pall.

But unto us "it is not given to know"
"The times and seasons of our mortal state,"
"The number of our months" in aggregate;
Or how soon hence we may be called to go;
"Blessed indeed that servant whom his Lord
"Shall find so doing," in the morning light,
Or in the middle watches of the night,
And with all Christian men in full accord:
Such was our brother in his early youth,
And such the more, at each succeeding stage
Of his maturing upward pilgrimage,
Under the molding power of grace and truth.
His fatherhood, a loving life-long care,
Was ruled by faith and sanctified by prayer.

Two streams unlike, in peaceful confluence,
Renewed in him a double-pedigree;
The strong and beautiful commingling free;
Submissiveness and fixedness intense;
Sweet womanhood and manhood intertwined;
Maternal gentleness, paternal will,
Blended an ideal of life to fill
Of Nature's purest type in heart and mind;
A conscientious man in every breath,
With an unflinching purpose brave and true,
To know the truth, and all the truth to do;
Faithful in all his life trusts "unto death,"
A wise and prudent counselor and friend,
Helpful and sympathetic to the end.

How bright the mem'ry of those early days,
The chaste simplicity of rural life;
He, with his fair young bride and child-like wife,
Unique and charming in domestic ways,
And I, soon after joined in marriage ties
With one supremely dear to him, the grace
And beauty of whose sweet angelic face
Held with a magic spell all hearts and eyes.
So we went forth with expectations bright,
The young world round us bursting into bloom,
Filling our senses with its rich perfume,
Each day affording us some new delight.
Alas! that life must be but as a flower,
The fragrance of a brief and passing hour!

Farewell, dear brother. It will not be long
Ere we shall meet upon the other side,
And death no more united souls divide,
Or sunder ties so tender, pure, and strong.
Life were not worth the living, if it must,
After the brightness of the fleeting past,
Into the night of hopelessness be cast,
And relegated to the grave and dust.
No, thou art still, and with thee *thine* and *mine*.
I seem to feel your triune presence near,
And the glad music of your voices hear,
As in the olden days of song divine.
Watch over us, O loved ones, till we rise
To walk with you the fields of Paradise.

A. G. PALMER.

STONINGTON, June 25th.

THANKS.

I desire to acknowledge the receipt of \$18 for building our church on Little Prairie, as follows:

Ladies' Evangelical Society of Alfred Centre, \$10; S. N. Stillman, \$5; H. L. Herrington, \$2; making from Alfred Centre \$17, which is now in the hands of the treasurer, A. L. Chester. Also one dollar sent me by John Congdon, of Newport, R. I.

We also acknowledge the receipt of a box for my family and self, sent by the ladies of Leonardsville, N. Y. The value of this to us our sisters in the east can never know.

J. L. HULL AND FAMILY.

ATTENTION, KANSAS AND NEBRASKA.

I would like to say through the columns of the RECORDER, to any and all Seventh-day Baptist settlements in Kansas and Nebraska, and to all isolated Seventh-day Baptists, that I should like to hear from them concerning their situation, religious needs and prospects,—whether there is needed the presence of the missionary and when will be the most favorable time for a visit,—and any other items of interest. I cannot always find the addresses and locations of Seventh-day Baptists in this territory. I shall be grateful to any one for items of interest concerning this field.

Address me at Nortonville, Kan.

M. HARRY,

Missionary of Kansas and Nebraska.

JUNE 16, 1889.

HOME NEWS.

New York.

SECOND ALFRED.—Work on church improvements is going successfully forward. The vestry is so far completed that the service has been held in that room for two Sabbaths. It is expected that the main audience room will be ready for use again in a week or two. Arrangements for Conference are being completed as rapidly as can be done with the information at hand. The committee, of which Joseph Edwards is the Chairman, would be glad to be informed, as soon as possible, who are coming, that they may make due preparation for their entertainment.

J. S.

Louisiana.

HAMMOND.—The frame for our new church building is now up, and we hope to occupy it by early fall.—Our people are generally well, and doing well. The death of Mrs. Wall, noticed elsewhere, is a great loss to us.—We like the SABBATH RECORDER in its new form, with its well-filled departments, etc. It is steadily improving.

P.

POPERY AND OUR PUBLIC SCHOOLS.

Is there danger that our public school system will be subverted, and a parochial school system established in its place? Not much, if Protestants keep their eyes open and maintain their rights, but very much if we are hoodwinked, blinded, cajoled and cheated by the fair promises and plausible professions of the Romish priesthood. That the Church of Rome proposes to destroy the public school system we have no question. She avows it all the way from the Vatican to the caucus in New York. That she will turn every stone, move heaven and earth, and the other world, to accomplish it, we do not doubt. But that she will succeed, we do not believe. But we must be awake and look the danger squarely in the face. As early as 1822, a petition from the trustees of St. Patrick's Cathedral and St. Peter's church, for an apportionment of the school fund, was presented to the Common Council, and urged by the Catholic authorities. Archbishop Hughes was then in power, and the attempt he made to secure his ends was desperate, though for a few years his hand was concealed. And this movement in New York has deepened and broadened from that hour to this. And what has been done toward this dangerous result? Why, first of all, the Catholics demanded that the Bible be removed from the public schools; that the Book of God be no more read by the teacher, nor studied by the pupil. And this demand has been practically met by surrender on the part of Protestants. The Bible is practically out of the public schools. The leaves and covers may remain, but the spirit of the Bible, and the teachings of the Bible, are gone.

Then, when the book of religion is out, and all

signs of its truth are banished, the Church of Rome turns about and declares the public schools "godless." She made them godless, and then withdrew her children from them because they were godless. Catholic parents are taught that it is a mortal sin to allow their children to remain in the public schools. The pains and penalties of the church are threatened if the children are not withdrawn. These pupils, so unjustly and cruelly deprived of the advantages of our public school instruction, are huddled into parochial schools where there is much attention to Catholic rites and usages, doctrines and ceremonies, and less practical education given. Next comes the demand for a division of the school funds. "See," says the church, "we are educating thousands of your children and saving you that expense; now hand over to us the amount that it would cost you to educate those pupils in the public schools."

And why not? Because it would be the destruction of the school system, and the school system is one of the grand bulwarks of the public safety. If Catholics are allowed to take a proportionate part of the school funds, the Episcopalians will ask for the same thing; so will the Lutherans; so will the Methodists; so will the Baptists. They will do it in self-defense, and the end will be the destruction of our beautiful system, and the casting of the education of our youth into the hands of a dozen jangling sects.

And in the name of all that is fair and honest, have not the Roman Catholics of New York had enough money in the past? In 1880, Dexter A. Hawkins, Esq., set the whole country into excitement by disclosing the enormous grants that had been made within a dozen years to various Catholic institutions, of which there are vast numbers, all hungry, all ready to grab. He showed that "the Roman Catholic Church had obtained from the city, donations of real estate to the amount of \$3,500,000. In eleven years the Roman Catholic Church had received from the public treasury \$6,043,626.45. It received in 1878, \$710,350.98; in 1879, \$693,616.29." The people cried "Shame" at the disclosure, but the church went right on putting its hands still deeper into the public treasury. Let it get hold of the school funds and it will impoverish the educational resources of the nation, and break up popular education by its greed.

Senator Blair, in a speech before the upper house of Congress, not long ago, in explanation of a bill which he introduced, to prevent the use, for sectarian purposes, of the public school funds, very forcibly said:

I need not advert to the very large accumulation of facts in all parts of the country which have admonished the public mind already, that it is essential to the preservation of our institutions, if we would keep them free from the interference of ecclesiastical intolerance and encroachment, that the hand of the State lay itself by constitutional enactment, reaching everywhere throughout the country, upon the increasing practice of the appropriation of the public funds to the promotion and to the maintenance of private religious institutions—in a word, of sectarianism.

It would be well if these calm and truthful words were heeded. Our contest turns upon the question, "Shall the State educate?" We say "Yes;" our enemies say "No." Rev. E. T. McCarthy, of Boston, voiced the sentiment of the Catholic Church, when he said, in the heated Boston school discussion, last December:

The State has no right to teach, no right to educate. When the State steps in and assumes the work of the teacher, then there is the invasion of the individual rights, of the domestic rights, of the rights of the church, and of divine rights. There are no circumstances under which the State is allowed to teach. The Catholic Church teaches that if Catholics have other schools to send their children to, where they can receive a fitting education, and they send their children to godless schools, . . . they are guilty of mortal sin.

We trust the people of the United States; we trust God, but our duty is to keep our eyes open. "Eternal vigilance is the price of liberty." So our fathers taught; so we believe; so would we instruct our children. Independence day will be meaningless, liberty will become an obsolete word, if we forget to watch and pray for the peace and prosperity of the nation. The history of the world for ten centuries is eloquent in its instructions to all people to beware of that church which has trampled on the dearest rights of man, and extinguished the dearest hopes of nations.—*Christian Inquirer*.

MISCELLANY.

FAITHFUL.

Two boys were at work rigging a small sail boat. It lay in an inlet on the New Jersey coast, and had been hired from them for the season by a stranger from New York.

"Come along, Bob!" said one of the boys. "It's all right now. We'll be too late to see the ball match, if we don't start at once."

Bob had taken down some of the old ropes and rigged the boat with new ones. The halyards he had not yet examined.

"They're all right" urged his companion, trying them,—"strong enough to last for years."

"No, I'll put in new halyards, I promised to make a thorough job of it."

"Then you'll miss the game. I'm off!"

Tom ran across the field; Bob hesitated as he looked after him. It was a sharp disappointment to miss the game.

The old halyards were worn, but they were still stout.

"They'll stand this summer well enough?" muttered Bob.

Then with a quick decisive movement, he cut them and proceeded to put in new ropes. "I'll make the job thorough" he said.

That very evening the New York gentleman took a party of his friends out for a sail, among them several persons whose lives were especially valuable to the community, and whose death would have been a calamity. When they were a mile from the land, a fierce squall struck the boat. They steered towards the shore. The boat was carrying too much sail for such a wind.

"If your gaff gives way, we are gone!" said a physician in the party, in a low voice.

"It all depends on the halyards. They are new, but there is a terrific strain on them."

Every eye was upon the short, knotted ropes. They creaked ominously; but they bore the strain, and in a short time the boat was driven upon the beach. Bob's stout bits of new rope had saved the lives of all on board.

Many years ago a poor German emigrant woman sat with her children in the waiting-room in an eastern station. A lady, passing to a train struck by her look of misery, stopped a moment to speak with her. The story was soon told. Her husband had been buried at sea. She was going to Iowa, and "It was hard to enter a strange world alone with her babies."

The stranger had but one instant. She pressed a little money into the poor creature's hand. "Alone?" she said, "why, Jesus is with you! He never will leave you alone."

Ten years afterwards the woman said: That word gave me courage for all my life. When I was a child I knew Christ and loved him. I had forgotten him. That chance word brought me back to him. It keeps me strong and happy through all my troubles."

Bob's faithfulness in doing a "thorough job," and the good lady's kindness to a wayfarer, would have been comparatively little to their credit could they have foreseen the momentous consequences of their actions. Who would not be particular about a rope if he knew beyond a question that human lives would hang upon it within twenty-four hours? The truly faithful souls are those who do their duty as those two did no matter how unimportant it may seem itself, or how remote and uncertain in its results.

—*Youth's Companion.*

"GENTLENESS."

Among the fruits of the Spirit, Paul places the grace of "gentleness." Gal. 5. 22. The Greek word thus translated occurs elsewhere in his epistles. In 2 Cor. 6: 6, where the apostle is alluding to himself, the term is translated by the word "kindness." In Eph. 2: 7, we have the same term translated "kindness," and representing God's "kindness toward us through Jesus Christ;" and in the Epistle to Titus 3: 4, the term also occurs in application to "the kindness and love of God our Saviour toward man." The term is thus in the usage of the apostle applied alike to God and man. "Gentleness," or kindness, when possessed by man and designated

as one of the fruits of the Spirit, means a general state of benignity and good humor towards others, or a genial and lovely temper of mind that makes one kind in his treatment of others, and is just the opposite of a harsh, sour, crabbed, morose and fault-finding temper, that makes one a sort of social nuisance, and an object to be dreaded wherever he goes. The man or woman who has the "gentleness" to which Paul refers as one of the fruits of the Spirit, has a heart disposing him to treat all people with urbanity and politeness. His politeness will be natural because it represents his state of feeling. There will be something sweet, genial and always pleasant to others in his social manners. He may not be cultivated in the fashionable sense, and may not understand all the rules of what is called refined society, but he will be polite and have good manners in the true sense. A softened, subdued, and heavenly temper of mind will lie behind his manners, and be expressed by them, and this will be better than all the rules laid down by Chesterfield, and better than all the little niceties taught by a dancing-master. It will be the genuine article because it comes from the heart and expresses the heart. The best politeness is heart politeness, and there is no school equal to Christ in which to learn this politeness. The great Saviour of the world was himself gentle in the true sense. We have no idea that his manners were austere, cold, reserved and repulsive, or calculated to make others feel uncomfortable in his presence. He could "condescend to men of low estate," and pour out upon others the sweet and generous benevolence of his own heart. The religion which he gave to the world, and which his life so beautifully illustrates, should make all his followers Christ-like in this respect. A sour-minded, morose and ill-tempered Christian is a contradiction in terms. If one professes to be a Christian, and has characteristics just the opposite of that "gentleness" which Paul declares to be one of the fruits of the Spirit, the strong probability is that his religion consists wholly in the profession. He certainly is not a Christian after the New Testament type. Here is a good, practical test of one's piety and a good point for self-examination.—*Independent.*

A BACKWOODS ADVENTURE.

A Virginia banker, who was chairman of a noted infidel club, was once travelling through Kentucky, having bank bills to the amount of about \$25,000. When he came to a lonely forest where murders and robberies were said to be frequent, he was soon lost through taking the wrong road. The darkness of the night came quickly over him, and how to escape from the threatened danger he knew not. In his alarm he suddenly espied in the distance a dim light, and urging his horse onward, he at length came to a wretched cabin. He knocked, and the door was opened by a woman who said her husband was out hunting, but would soon return. The gentleman put up his horse and entered the cabin, but with feelings that can be better imagined than described. Here he was with a large sum of money, and perhaps in the house of one of the robbers whose name was a terror to the country.

In a short time the man of the house returned. He had on a deer-skin shirt, a bear-skin cap, seemed fatigued, and in no talkative mood. All this boded the infidel no good. He felt for his pistols in his pockets, and placed them so as to be ready for instant use. The man asked the stranger to retire to bed, but he declined, saying he would sit by the fire all night. The man urged, but the more he urged the more the infidel was alarmed. He felt assured that this was his last night upon earth, but he determined to sell his life as dearly as he could. His infidel principles gave him no comfort. His fears grew into perfect agony. What was to be done?

At length the backwoodsman arose, reaching to the wooden shelf he took down an old book, and said:

"Well, stranger, if you won't go to bed, I will; but it is my habit to read a chapter of the Holy Scriptures before I go to bed."

What change did these words produce! Alarm was at once removed from the sceptic's mind. Though calling himself an infidel, he after all believed in the Bible? He felt safe.

He felt that a man who kept an old Bible in his house, and bent his knee in prayer, was no robber or murderer.

THERE are shades in all good-pictures, but there are lights, too, if we choose to contemplate them.—*Nicholas Nickleby.*

WHATEVER a man boasts of as a self-denial is sure to be a self-indulgence. The boasting of it settles it.

SPECIAL NOTICES.

THE next Session of the Quarterly Meeting of the Rhode Island and Connecticut Churches will be held with the First Westerly Church, Aug. 17, 1889. Sabbath morning, 10.30, preaching by A. McLearn, followed by study of Sabbath-school lesson. 3.30, preaching by O. D. Sherman. Owing to the pressure of business at this time of year the committee have thought best to try the experiment of a one day session.

E. A. WITTER, Sec.

A SABBATH-SCHOOL is held by the Sabbath-keepers residing in Belmont, N. Y., every Sabbath afternoon at 3 o'clock, in the F. M. Church. Anyone stopping in town over the Sabbath is cordially invited to attend.

CHAS. STILLMAN, Superintendent.

By special arrangement there will be (D. V.) services held at the Hebron Centre church, East Hebron, Penn., as follows: On Sabbath evening, Aug. 2d, preaching and conference. On Sabbath morning at 11 o'clock, preaching with, perhaps, the celebration of the Lord's supper. Any other services desired can be arranged at this time. Let all friends of Zion at this point come and seek a refreshing from the Lord.

H. D. CLARKE.

INDEPENDENCE, N. Y.

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 Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuysen, we need the following dates: 1807-1821, 1844-1859. 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.

Notice to Creditors.

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

D. F. CRIDLER, Administrator.

CONDENSED NEWS.

Domestic.

The will of Gen. Simon Cameron shows the value of his estate to be nearly \$1,500,000.

One order recently given by the Pennsylvania Railroad Company calls for ninety locomotives.

There were 538 deaths of children during forty-eight hours of hot weather recently in New York City.

Over \$2,000,000 have been distributed at Johnstown and vicinity. There are still 7,000 persons on the commissary roll.

The steamer *Westerland*, which has a case of small pox on board, has been thoroughly disinfected and allowed to come into New York.

Storms in Lebanon and Lancaster counties, Pa., and in central-eastern New York, have greatly damaged crops. Many bridges were carried away.

For the week ending July 14th there were 149,191 tons carried on the New York State canals, against 123,444 tons during the corresponding period last year.

This year promises to surpass all records in the fruit production of California. The reports from that state are wonderful, and the farmers and fruit-growers are jubilant.

The total acreage of corn in the United States, as reported by the department of agriculture, is over 77,000,000. The increase over last year is 1,333,000 acres. The crop prospects are fair.

The total values of the exports of domestic beef and hog products from the United States during the eight months ended June 30th, were \$64,416,751, against \$52,015,761 in the eight months ending June 30, 1888.

Foreign.

A shock of earthquake has been felt on the island of Arran and the mainland of Scotland. Houses were violently shaken.

It is officially announced in London, that the Queen will confer a dukedom upon the Earl of Fife, who is to marry Princess Louise of Wales.

It is reported that the Shah, while in Antwerp, on his way to London, bought £150,000 worth of diamonds to distribute on his tour.

The governor of Tripoli has issued a decree abolishing the slave trade, and forbidding any one to engage in it under pain of severe penalties.

Emperor William has ordered that his Potsdam residence be styled the *Neue Palais*, instead of the *Schloss Friedrichskron*, as ordered by his father.

M. De Freycinet, minister of war, has ordered that Colonel Vincent be placed under arrest, for thirty days, for publishing the evidence given in the Senate court, in the case of General Boulanger.

M. Proust announces the withdrawal of the request to the Chamber of Deputies, for a credit for the purchase of Millet's *Angelus*. The painting will therefore become the property of the American Art Association.

The Paris papers consider that the King of Holland's address to the State's General, in which he asked that 66,000 troops be kept armed to defend Dutch neutrality, is a grave event, indicating expected German action.

The wheat crop in Hungary is below the average, and is in poor condition, owing to the shrinking of the grain in the ear. The rye crop is poor and the barley crop very bad. Corn is in good condition. The vineyards make an excellent showing.

There left the United Kingdom, for places out of England, during the five months ending May 31st, 116,457 persons of British origin, 37,636 foreigners and 1,181 whose nationality was not distinguished. The total, 155,274, shows a decrease of 31,717 emigrants, as compared with the corresponding five months of 1888.

The London *Standard's* Rome correspondent says: "The Italian Cardinals oppose the suggestion of several foreign Cardinals, that the election of an American Cardinal as Pope, would tend to solve the Roman question. The Pope has asked three Cardinals whether it is advisable that the conclave to elect his successor be held at Rome or elsewhere."

It is recorded of Franklin, that, when a young man, he expressed his surprise that a gentleman well known to him of unbounded wealth, should appear more anxious after business than the most assiduous clerk in a counting-house, the doctor took an apple from the fruit-basket, and presented it to a little child, who could just totter about the room. The child could scarcely grasp it in his hand; he then gave it another which occupied the other hand. Then choosing a third, remarkable for its size and beauty, he presented that, also. The child, after many ineffectual attempts to hold the three, dropped the last on the carpet, and burst into tears. "See there," said Franklin, "there is a little man with more riches than he can enjoy." The increase of painful care, anxiety, and trouble, generally bear at least an equal proportion to the increase of riches. The peace of the child was not broken until the attempt was made to obtain the grasp of the third apple; had but two been thought of, its happiness would have been great.

CALLEN, a celebrated physician was atheistically inclined; but, anatomizing the human body, and carefully surveying the whole,—the fitness and usefulness of every part,—the many several intentions of every nerve, muscle, vein, and bone, and the beauty of the whole, he then wrote a hymn to the honor of God, the Creator!

MARRIED.

HOLL-CARDNER.—In Cuyler, N. Y., July 3, 1889, by Rev. L. R. Swinney, Mr. Fay Holl and Miss Effa A., daughter of B. D. Cardner.

SCOTT-WEAVER.—In DeRuyter, N. Y., July 13, 1889, by Rev. L. R. Swinney, Mr. Horace Scott and Mrs. Emma Weaver.

CRANDALL-KENYON.—Near Ashaway, R. I., at the home of the bride, July 13, 1889, by Rev. I. L. Cottrell, Mr. Herbert H. Crandall and Miss Amelia Kenyon, both of Hopkinton, R. I.

WATKINS-TOMLINSON.—At the home of the bride's father, Mr. Francis Tomlinson, of Shiloh, N. J., July 17, 1889, by Rev. T. L. Gardiner, Mr. Daniel Watkins, of Elmer, N. J., and Miss Ella F. Tomlinson.

CRUMB-JOHNSON.—At the Saxton House, in Darien, Wis., June 5, 1889, by Eld. S. H. Babcock, Mr. C. W. Crumb, of Milton, and Miss Lizzie Johnson, of Darien.

KRUEGER-MAXSON.—At the home of the bride's parents in Walworth, Wis., July 17, 1889, by Eld. S. H. Babcock, Prof. Henry Krueger, of Milwaukee, and Miss May Josephine Maxson, of Walworth.

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.

COTTRELL.—In Alfred, N. Y., July 18, 1889, Joseph S. Cottrell, aged 74 years.

In early life Mr. Cottrell settled in Alfred, made profession of his faith in Christ and became a member of the First Alfred Church. He married Mrs. Betsy Thair, daughter of Palermo Lackey. He leaves one son,—a bright, promising youth,—one brother and three sisters.

LIVERMORE.—In Independence, N. Y., July 17, 1889, of complication of diseases, John P. Livermore, aged 91 years, 5 months and 6 days.

For several weeks he was a great sufferer, but endured it with much patience, and was anxious that Jesus should take him to his rest. He was

married to Annis Green, Oct. 25, 1818, and came from Brookfield to Independence, then a wilderness, in 1821, and settled on the farm where he has ever since lived. Since the death of his wife, in 1877, he has lived in the family of his nephew, E. D. Potter, who tenderly cared for him until death. He was one of the constituent members of the Seventh-day Baptist Church of Independence, and the last that remained of that number. He always sustained an unwavering Christian character; and was always in his place in the church, or out of it, he was at the last communion season, and gave his last testimony for Christ in public, and manifested much interest for his Saviour. He gave the first temperance lecture ever given in Independence. He was in the war of 1812 as a substitute, only 14 years of age. He has been a life-long subscriber of the *SABBATH RECORDER*, and was its agent until a few years ago. He was honored by his townspeople, having served as justice of the peace for 28 years, and supervisor for three years, and postmaster for 20 years. He said when he was 86 years old: "I am 86 years old to-day, and have never known what it was to want for the necessary comforts of life. My domestic and social relations have always been pleasant, and every man, woman and child that I meet treats me in the most friendly manner, and truly I have every reason to thank our Heavenly Father for his wonderful kindness to me." Thus we feel that a good man has gone to his rest, and we ask, Upon whom will his mantle rest?

J. K.

DE LA MATER.—In DeRuyter, N. Y., July 1, 1889, Mrs. Anna Bogardus, relict of the late Wm. De La Mater, aged 80 years, 10 months and 4 days.

L. R. S.

WATERS.—In Fabius, N. Y., July 14, 1889, infant son of Frederick and Emma Waters.

L. R. S.

PIERCE.—In Greenfield, Pa., July 8, 1889, in the 12th year of his age, after a brief and painful illness, Pardon S., youngest child of Theophilus F. and Harriet A. Pierce.

The departed died in the comfort of a good hope in Christ. The funeral was attended at the Baptist church in Clifford. Sermon by Elder Grow, from the text, Job 19: 21; prayer by Elder Stearns.

L. C. R.

MATTESON.—In Rockville, R. I., July 13, 1889, Deacon Chapman Matteson, aged 73 years, 6 months and 7 days.

Brother Matteson was born in the town of Coventry, R. I., January 22, 1816. He was converted when quite young, and united with the First-day Baptist Church, of Richmond, R. I. Sept. 21, 1840, he was united in marriage to Lydia Howard. There were born to them three sons and two daughters, only two of whom—two sons—are now living. He moved to Hopkinton in 1847, where, with the exception of a year or two, he has resided ever since. He embraced the Sabbath truth, and united with the Seventh-day Baptist Church in Rockville, in 1850. October 4, 1857, he was ordained deacon of the church, Eld. Lucius Crandall preaching the ordination sermon. He was a godly, conscientious man, and filled the office with great faithfulness and constancy. He was respected by all, and died with child-like trust in his Lord.

A. McL.

PALMER.—At Ashaway, R. I., July 7, 1889, of pulmonary consumption, Mrs. Isabella May Palmer, daughter of Silas C. and Sarah C. Wells, and wife of Eugene J. Palmer, aged 30 years, 8 months and 16 days.

Sister Palmer was baptized, and united with the First Seventh-day Baptist Church of Hopkinton, Nov. 15, 1873, while Rev. A. E. Main was pastor, and continued her membership with this church until death. She was first married to Wm. F. Taylor, who died of consumption in Florida, where he had gone to seek health. Since last October she had been troubled with a cough, but she did not give up to the dreaded disease until February, since which time she sank rapidly. She wanted to live for the sake of her family, but said she was willing to do as God saw fit. She was ambitious beyond her strength, and her death in the prime of life leaves a sorrowing father and mother, a stricken husband, two motherless children, a brother and sisters, and many other relatives and dear friends who keenly feel their loss.

I. L. C.

WALL.—In Hammond, La., June 8, 1889, Eliza, wife of William Wall, in the 23d year of her age.

She was married in 1881. The following year she became a Christian, and with her husband united with the Baptist Church of this place. A few months since, she, with her husband, mother and sister, became interested in the Sabbath question, and after a long and faithful search for divine authority for Sunday-observance, became convinced of her error, and unreservedly renounced her adherence to first-day observance. For some time she, with her family, have been keeping the Bible Sabbath with the intention of soon identifying herself with the Seventh-day Baptist Church. She was a woman of unusual intelligence, religiously conscientious and possessed the courage of her convictions. A bright light has gone out in that bereaved home, and the cause of truth has lost an able and devoted defender. Although unsuspected, the messenger found her prepared to go.

"There is no death; what seems so is transition,
This life of mortal breath
Is but the suburb of the land Elysian,
Whose portals we call death."

P.

COLLINS.—William Alonzo Collins was born in Jefferson Co., N. Y., Feb. 23, 1841, and died in Mira Valley, Neb., July 14, 1889, being in the 49th year of his age.

August 2, 1862, he enlisted in Company E, 10th Regiment, N. Y. Artillery, and was discharged from government service June 23, 1865. Brother Collins

made a profession of faith in Christ about 12 years ago, and became a member of the Seventh-day Baptist Church at Rock River, Wis., in which he held his membership at the time of his death. He was also a member of Lombard Post G. A. R., No. 57, North Loup, Neb. In his death the family lose an affectionate husband and father, the aged mother, a loving son, and the neighborhood a kind, cheerful, and obliging neighbor. The afflicted family have the sympathy of the entire community.

G. J. C.

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