

# The Sabbath Recorder.

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## CONTENTS.

Seventh-day Baptists in the South-west; Kissing Mother. ....	481
MISSIONS:—Think of it; The Missionary Year Book; Correspondence; Child Life in Pagan Lands. ....	482
The Velocity of Light. ....	482
WOMAN'S WORK:—About the Medical Mission. ....	483
Gave Himself; The Power of Simple Confidence. ....	483
SABBATH-SCHOOL:—Lesson. ....	484
Basil, the Lone Sabbath-keeper; Please Take Notice. ....	484
HISTORICAL AND BIOGRAPHICAL:—Dr. John Clarke's Bible. ....	486
SABBATH REFORM:—It's Jewish—Poetry: The Crusade for National Sunday Legislation; Not Church and the State, but Christ and the State. ....	487
In Time of Need; Jesus, Lover of my Soul. ....	487
EDITORIALS:—Paragraphs; Unsatisfactory; About Fares to Conference. ....	488
In Memoriam. ....	489
YOUNG PEOPLE'S WORK:—Paragraphs; Apron Strings; The Tabula; Our Forum: The Northfield Convention. ....	490
EDUCATION. ....	491
TEMPERANCE. ....	491
POPULAR SCIENCE. ....	491
Is the Modern Bible Genuine? ....	492
COMMUNICATIONS:—Correspondence; Tract Society; Washington Letter. ....	493
HOME NEWS:—Independence, N. Y.; Wirt and Nile, N. Y.; Ashaway; K. I. ....	493
MISCELLANY:—Christ, the Heir of all Things; Strength in Union; The Everlasting Arms. ....	494
SPECIAL NOTICES. ....	494
BUSINESS DIRECTORY. ....	495
CATALOGUE OF PUBLICATIONS. ....	495
Receiving the Ladies. ....	496
CONDENSED NEWS. ....	496
MARRIAGES AND DEATHS. ....	496

## SEVENTH-DAY BAPTISTS IN THE SOUTH-WEST.

### NO. II.

I wish here to correct two errors that occurred in my account of the meeting of the South-Western Association as printed in the SABBATH RECORDER of July 18th. The first occurs in the second paragraph. By the omission of a comma after "Whatley," I am made to say that M. F. Whatley was chosen Mederator, whereas M. F. Whatley was the *absent* Moderator, and J. L. Hull, who preached the Introductory Sermon, was chosen Moderator in his absence. In the list of churches and pastors the word "pastor" after the name of S. W. Rutledge, should be *elder*.

The church at Texarkana has been passing through some trials in the last few months, through the defection of some recent converts to the Sabbath. One of these, an ordained minister, was chosen pastor last November, Bro. Shaw resigning in his favor. Becoming offended, he quit preaching and tried to injure the church, and particularly Bro. Shaw. He succeeded in disturbing the minds of some other recent converts who withdrew from the church. Three members have been excluded, including the minister above mentioned, and the cases of others who withdrew have not been acted upon as yet. Bro. Shaw and the deacons who stood faithfully by him, were considerably encouraged at the close of the meeting of the Association in the thought that they were over the worst of their trials. I am happy to be able to say that, so far as I could learn, Bro. Shaw, our missionary, has the confidence of the community in which he has lived thirteen years. He was the first pastor of the Baptist Church in Texarkana, and was the active agent in the building of their house of worship; was editor and joint proprietor of the first daily paper published in the city, and at different times associated in the publishing of other journals; was the head of a school which is now putting up a fine college building; and in various other ways has

been associated with the growth of that city; so that he is well known throughout the city. One brother who came near being alienated from Bro. Shaw through the representations of the mischief maker above mentioned, told me that the pastor of the Christian Church, who had lived near to Bro. Shaw for several years, said to him that they might do what they would and they could not raise anything against Bro. Shaw's character.

I have made these statements because Bro. Shaw is our general missionary in the South-west and because I learned that an effort had been made through letter to prejudice minds against him.

Bro. Shaw's general health has improved, but he says that he has occasionally symptoms of apoplexy. He hopes to visit the various churches in that country and other points where there are Sabbath-keepers, between now and winter.

In connection with these labors he intends to work in the interest of a Sabbath-keeping colony. He says they have been offered a tract of a thousand acres of timber land laying on the St. Louis, Arkansas and Texas Railway, known as the "Cotton Belt Line," at \$1.50 an acre, the owners reserving the pine timber. The country about Texarkana is a wooded country and yellow pine is the principal timber. Very much of the land for many miles around is owned by various railroads, and by parties who have bought it for the lumber. The following particulars concerning the land and the plan of the colony were given me by Bro. Shaw. The tract above mentioned is a plateau or ridge, about eight miles from Red River, and about four miles from a bayou of that river, is rolling enough for drainage, and has excellent water, including running stream for stock water. It is near enough to bottom lands to afford a range for stock. The soil is not rich like that of the bottoms, but capable of raising good crops of corn with the aid of fertilizers. It is especially adapted to fruits of all kinds and to vegetables, which they propose to make the staple crops. They propose to buy the land and sell it to Sabbath-keepers only, at the first cost plus a small per cent to cover cost of transfers and taxes which may be paid before the sales. They do not intend to sell more than forty acres to any one man, and they will encourage building near enough together to enjoy conveniences of church, school, shops for mechanics, canning factory, reservoir and engine for the irrigation of land in dry season, etc. Saw mills are numerous along the lines of railroads, and rough pine lumber can be got for \$7 50 per thousand, dressed lumber, from \$10 to \$18, dressed flooring, clear stuff and seasoned, can be got for \$18 per thousand.

Bro. Shaw says that the yellow pine in that country has commonly very little pitch, and the stumps will rot in two years. Land with all the timber on it can be had for \$5 an acre. There is hard wood timber enough for fencing and fuel. In our trip to Bro. Easley's we saw good land lying very nicely for cultivation. Bro. Easley said that such land could be bought

for fifty cents an acre after the pine timber is removed. But it is about sixteen miles from Texarkana, and near the Texarkana and Shreveport Railroad, which will not afford so direct access to good markets as the "Cotton Belt line," on which the tract above-mentioned lies.

The object of the colony scheme is to collect the isolated Sabbath-keepers together in one settlement, that they may have many advantages of which they are now deprived. The land is so low in price that poor men can buy. They will be so near to Texarkana that every thing they need to buy will be convenient of access. It is near to a railroad depot also. The brethren at Texarkana propose to make their own homes with the colony, and Bro. Shaw intends to move his printing office there if the scheme succeeds.

I was requested to say that if any Sabbath-keepers at the North would like to find cheap homes, and wish to know particulars of the proposed plan, they may write to Bro. C. G. Beard, Texarkana, Ark., and he will give them information.

Some account of the growth and present character of the city of Texarkana will be worthy, I think, of a place in another communication.

C. A. BURDICK.

FARINA, Ill., July 22, 1889.

### "KISSING MOTHER."

A father, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast; and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

"Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little, dirty, clubby hands whenever they were injured in those first skirmishes with the rough old world.

"And then the midnight kisses with which she routed so many bad dreams, as she leaned above your restless pillow, have all been on interest these long, long years.

"Of course, she is not so pretty and kissable as you are; but if you had done your share of work during the last ten years, the contrast would not be so marked.

"Her face has more wrinkles than yours, and yet, if you were sick, that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands, that have done so many necessary things for you, will be crossed upon her lifeless breast.

"Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes, will have opened in eternity, and then you will appreciate your mother; but it will be too late."—Eli Perkins.



## MISSIONS.

### THINK OF IT.

It is said, that of all money contributed in America for Christian work, only two cents of each dollar goes for work among the heathen, and only two and a half per cent of our ministers go. One cent out of every fifty that we give for religious purposes, used in efforts for the conversion of the heathen! Think of it! And how small a part of our money and time the cause and kingdom of God in this country receive. Let it be told from the pulpit. Talk and pray over it in the prayer and conference meeting. Let the young know it and the old consider it. Talk about it in the family. For every forty-nine cents that we give to the cause of religion, we give one cent to help send the gospel of Christ and the Word of God to the millions who have never heard the wonderful story of divine love. Is there any good reason why, even now, our missionary treasury should not be supplied with the needed funds, before Conference time? Churches, brethren and sisters, shall not the treasurer, A. L. Chester, Westerly, R. I., hear from you?

### "THE MISSIONARY YEAR BOOK."

Not, first of all, by way of advertising it, but for the sake of the spirit and knowledge of missions among our people, we wish to call attention to the Missionary Year Book for 1889-90, which contains historical and statistical accounts of the principal Protestant Missionary societies in America, Great Britain and the Continent of Europe. The American edition, edited by Rev. J. T. Gracy, D. D., of Buffalo, embraces about 450 pages, one-fourth being devoted to the work of American societies, and will contain maps of India, China, Japan, Burmah and Siam; also a language map of India and comparative diagrams illustrating areas, population and progress of mission work. This compilation, while not perfect, will be the best presentation of the work of the American societies in Pagan lands that has yet been given to the public. The book is strongly recommended by Rev. Jas. Johnston, F. S. S., as a companion volume to the Report of the Century Conference on Missions.

Besides the table of contents, a copious index occupies about sixteen pages. The price of the book is \$1 25. To subscribers for the Report of the London Conference, \$1 00. Seventy-five copies or more, to missionary societies, seventy-five cents, carriage extra. Are there not twenty-five persons going to Conference who will order the book through the Corresponding Secretary, that all may be sent to Alfred in one package?

Concerning the Report of the London Missionary Conference, 2 volumes, \$2 00, press and pulpit says: "This promises to be the most perfect encyclopedia of missions in the world." "Nowhere can you find such a mass of reliable testimony to the transforming effects of the gospel on individuals and communities." "The value of such a work can hardly be overestimated. Far from being a dry reference book, it is a vivid recital of living facts." "It will be the mine of missionary information until there is another World's Conference. I wish the work might be in the hands of every pastor." "Wonderfully rich, impressive, inspiring, in its grouping of facts, its large and wise suggestions, and its animating appeals." "The most valuable and perfect repertory of missionary facts and

principles with which I am acquainted." "There is nothing in our literature like this report, for no such meeting has ever before been held. These volumes, apart from their primary aim, are worth their cost for the trustworthy information given concerning the tribes and kindreds of our race."

The above works can be obtained of Fleming H. Revell, 148 Madison St., Chicago, or 12 Bible House, Astor Place, New York.

### CORRESPONDENCE.

ALFRED CENTRE, N. Y., JULY, 1889.

Since our return from the South I have aimed to work in such places as most needed the kind of work I try to do. I have failed to reach many places that I intended to, and have been to many places that I had no thought of visiting when I left home. Some of the time I have worked under the direction of the Amendment Committee in Pennsylvania. But most of the time my appointments for preaching and lecturing were made in answer to requests, and many such are not yet complied with. This plan gave opportunity to visit our feeble churches and scattered Sabbath-keeping families, in the portion of New York and Pennsylvania visited. I would not forget the assistance nor hospitality of these dear friends.

It is very encouraging to witness the faithfulness of some deprived of church privileges, where the RECORDER, *Outlook*, and *Light of Home*, are old acquaintances just from home. Would that were the rule and not the exception. As near as I can pick out this work from the other, I gave to our people sixty-one days; twenty-five visits and calls; twenty-seven sermons; and collected for general missions ten dollars.

I have good reason to believe that some were converted, some reclaimed, and others strengthened in the service of the Master. I left Clifford and several other places sooner than I would, but other appointments that could not well be canceled, came on. I spent the last Sabbath of my last tour in Hebron, Pa. Their meeting-house will soon be ready for the desk and seats. I think all else is provided for. They will not need as much help on their house as many churches have received, but they have so exerted themselves to build, that what they need they will need very much. I once said in one of my reports, "With a good meeting-house and two or three such wells (on the ridge from Hebron to Hebron Centre,) as they have at Alfred Centre, and Hebron would be a very desirable place." The wells have been drilled and are perfectly satisfactory. The house of worship will soon be ready for use.

All told, I have given some over five months to the above work. Preached sixty-seven sermons in twenty-five different places.

H. P. BURDICK.

WE appreciate the voluntary home mission service of Dr. Burdick, and are glad to receive and publish an account of it.

### CHILD LIFE IN PAGAN LANDS.

"This is the golden age of childhood," do we say? Yes, for the happy boys and girls born within that small area called Christendom, whose encircling light only emphasizes the boundless spread of the outer darkness. How is it with the swarming millions of pagan children, in each one of whose souls God has planted as true a spark of the divine as lies hidden in the dimpled, white-rose darling laughing up at you from his nest of down and lace yonder? Can you fancy how that other mother felt, whose story has come to us from China, as, lying helpless, she

plead for the lives of her new-born twin daughters, and for all answer heard the splash and gurgle of water in the shallow tub, where they were thrown and held face downward by their father's hand? Can you picture the black heart of the Hindu woman who laid her year-old baby on the burning river sands, to die of thirst and sun-glare, or to be torn by the first prowler that should steal from the jungle? Hands less cruel carried the bruised, fever-wasted frame to the nearest mission station, and so we came to know of this one frail life that flickered and went out in the midst of pity's tenderest care. Of the thousands of other new-born souls thus thrust back into his hand, only God can keep the record. What if he should one day array them before us, and bring to our remembrance the few paltry efforts that we made to let our light shine into the moral darkness under whose cover such crime became custom? Nothing but the knowledge of him who gathered the little ones into his arms to bless them, will ever rid the heathen world of the foul blot of child murder, and were it not for the saving hope of the gospel, one tracing the perverted lives of the sons and daughters who were spared, must say, "Better death, however brutal, while the baby soul is yet untainted."—*Missionary Tidings*.

### THE VELOCITY OF LIGHT.

Light moves with the amazing velocity of one hundred and eighty-five thousand miles a second, a speed a million times as great as that of a rifle-bullet. It would make the circuit of the earth's circumference, at the equator, seven times in one beat of the pendulum.

For a long time light was thought to be instantaneous, but it is now known to have a measurable velocity. The discovery was first made by means of the eclipses of Jupiter's satellites.

Jupiter, like the earth, casts a shadow, and when his moons pass through it, they are eclipsed, just as our moon is eclipsed when passing through the earth's shadow. Jupiter's shadow far surpasses in magnitude that of the earth. His moons revolve around him much more rapidly than our moon revolves around the earth, and their orbits are nearly in the plane of the planet's orbit. Consequently they all, with the exception of the fourth and most distant satellite, pass through the planet's shadow, and are eclipsed at every revolution.

Roemer, a Danish astronomer, made in 1675 some curious observations in regard to the times of the occurrence of these eclipses. When Jupiter is nearest the earth, the eclipses occur about sixteen minutes earlier than when he is most distant from the earth. The difference in distance between the two points is about one hundred and eighty-five million miles, the diameter of the earth's orbit, or twice her distance from the sun.

It takes light, therefore, sixteen minutes to traverse the diameter of the earth's orbit, and half that time to span the distance between the sun and the earth. Light is thus shown to travel one hundred and eighty-five thousand miles in a second, and to take eight minutes,—or more exactly, five hundred seconds,—in coming from the sun to the earth.

It follows that we do not see the sun until eight minutes after sunrise, and that we do see him eight minutes after sunset. When we look at a star we do not see the star as it now is, but the star as it was several years ago. It takes light three years to come to us from the nearest star, and were it suddenly blotted from the sky, we should see it shining there for three years to come.

There are other methods of finding the velocity of light, but the satellites of Jupiter first revealed its progressive movement.—*Christian Secretary*.

WHEN we think how inextricably the lives of all mankind are tangled together, it seems as if every word or action moved a lever which set in motion a gigantic machinery whose effect is wholly beyond our control. For this reason, if for no other, let us be careful to perform promptly and well the duties of life, even the most trivial.



## WOMAN'S WORK.

### ABOUT THE MEDICAL MISSION.

*Dear Sisters, and friends of the Medical Mission:*—Having a very pleasant personal correspondence with Dr. Swinney, many questions concerning her work and needs have been asked and answered, and some of the answers will be given, at the request of some who have read them.

In a letter received last year, Dr. Swinney says: "I need a helper very much, as so many have to be sent away who might be quickly helped if they could be treated here. But Mrs. Davis needs one so much, and the school was started before my department, therefore I shall not ask for one until she is supplied. So much more good could be done if there was one to help me." "Yes, the patchwork covers, such as our mothers make, without any lining or quilting, can be made very useful if made for single beds." Last March I received this statement: "By today's mail I have sent to the Board a request for a helper, as there has been an assistant provided for the school, now you who are interested may prepare the necessaries." Then a budget of questions was sent to her, hoping to get a reply before the Western Association should convene, but her next letter, bearing date of June 3d, says, "I have been waiting to hear something definite from the Woman's Board, as to what they hope to do for the medical department, before writing you, that I might the better answer your questions. Since the receipt of yours, Mrs. Davis has given me those cards and temperance helps you sent, and I am making use of them, having translated them and use them in the meeting with the women and girls. Mrs. Randolph saw what I had done, and is having her teacher copy them for her boys in the boys' school, to learn. So the good work goes on, started from your hand, like seed scattered abroad." "Oh, the sick these hot days! What is ever to be done with them! One can do so little. Our prayer is that the Lord of the harvest will send out more laborers, and that right speedily." Another letter, received to-day, and dated June 18th, shows so much joy for the proposed help, and faith in the home workers as well, and gives such explicit instruction to aid us in our work, that I give it nearly entire, hoping that so much genuine interest will be developed that there will be all needed funds in the treasury, and material supplies for the beds, and the storerooms besides. There are several quilts quilted already. Plan for some cash.

SHANGHAI, China, June 18, 1889.

*Dear Mrs. Witter,*—Word has come to me of the efforts of the Board, and their hope to send out a nurse the coming autumn. I am indeed so glad, and know that it is in answer to prayer that all these things have come about. The nurse would probably study the language awhile before the wards were opened; yet there are so many things needed in a hospital, it may be well to be preparing things right away.

First of all, the bedding. The quilt to be slept upon, and the one to cover the patient, are just alike, save in the thickness, having two thick ones over them in winter, and a thinner one in summer, as they like to be well covered, though they only sleep on matting in summer. The body of the quilt is cotton pressed together [a sample will be shown at Conference, as the Dr. sent a small one], and the covers and lining are tacked on, that they may be easily removed and washed. The covers next to their bodies are usually white, and are their sheets; they use no others. The other side of the quilt or cover they like to have of some pretty calico that will wash, or of patchwork; that is the place where we can use those patchwork, unquilted covers I

wrote about before. By the sample you will see the sheets are fastened through the quilt by long stitches, and can be easily removed, when washed. The pillows are small, twelve or fifteen inches long, some longer, round, five or six inches in diameter, the covers always made of calicoes gingham, with a round piece sewed in the end. It would be difficult for your people to make them, but if you had pieces of calico or gingham of the right size we could make them. You see their beds are very simple, as that given above is all that belongs to them except the netting, which is necessary in summer, and consists of some muslin stretched on a frame with fine gauze, muslin or mosquito netting sewed on around the edge, and tucked in under the bedding.

The expense of keeping a bed comes from the need of so many changes, as in some kinds of disease the bed and clothing must be changed often. Woolen blankets of any color are used in hospitals largely, because they can be washed so easily. Sheets are often used to good advantage. Suits for patients in bed are, a pair of large drawers and a loose sack, made after the Chinese style, of blue muslin or small figured calico. You could not make them without a pattern, but worn calico and gingham dresses could besent and we make them into children's suits, which are all of the same style. Should any one feel inclined to give a half or a quarter of an old quilt, the cut edges bound or overcast, to be used in the lying-in ward, I should be very glad. Then towels, pieces of old muslin, and flannel, and cotton batting, are very useful. Their stockings are made of bits of muslin, to fit their feet. The cost of one bed for a year, including the food of the assistant and keeping it in order, after the materials are all supplied, I think will be about \$50; can tell better after a year's trial.

Handkerchiefs, scraps of muslin for their stockings and wristlets, or I call them armlets, as they come near to their elbows, are very handy. They like to knit these when they have the yarn. Sometimes when patients are better they are obliged to remain in the hospital quite awhile before being able to go out, and they are very fond of learning to knit, so that yarn, or knitting cotton of any kind, would be very valuable. The women in our church and mission know how to knit, but those who come for treatment, more often have never seen anything of the kind. A few pairs of woolen stockings would be very acceptable.

I want to say, before closing, that some of the home-made quilts, not too thick, will be of great service in hospital work; but remember that all in the wards will be single beds, and that the sheets must be larger than the quilts. You will better understand the miniature quilt sent, if you take it to pieces. The cotton part the Chinese excel in making, but the covers you will be glad to help me with, I know.

Thanks to you, and all the ladies at the Centre, and everywhere, who are so earnest in the cause. I am translating and using the temperance primers each month, which you sent, and all learn and recite them.

Very sincerely yours,

ELLA F. SWINNEY.

Now, dear friends, you know I am not in any sense a denominational official, but am an earnest sympathizer with our home and foreign mission work, and believe that the love we have for Christ shows itself in the way we provide the means by which others may come to know of his love and care for us. There are six Associations, and there is room in the Dispensary for some beds to be filled out with comfortable supplies, and then kept supplied at a cost of \$50 per annum, while beds of the same size in our home hospitals require from \$250 to \$300 per year. Shall we let this blessed opportunity to show our loyalty to God pass by unimproved, or allow the warm heart-throbs to find utterance through our contributions? I will agree to secure an interest that shall keep one ward in comfortable condition during my natural life, if one is needed so long.

May God bless us with willing hearts and ready hands now.

A. K. WITTER.

ALFRED CENTRE, N. Y., July 23, 1889.

### GAVE HIMSELF.

The most renowned of the victories of peace is that of the Master's, by which he triumphed over those who crucified him, and founded a new kingdom. "Get yourself crucified and three days after rise from the dead, and then you may succeed," said Talleyrand to one who came to him with a scheme for a new religion.

The words at first seemed irreverent in their boldness, but they were a revelation.

The schemer went away baffled; but some of the Master's disciples have not hesitated to obey the spirit of the French diplomatist's advice, in order that they might develop the kingdom of love which Jesus founded. They have sacrificed themselves that they might minister to the unfortunate.

Some years ago, the authorities of the Sandwich Islands turned the islands of Molonai into a lazaretto for the residence lepers. All upon whom the plague-spot was found were compelled to leave their homes, go to the island lazaretto, and there remain, shut out from contact with healthy humanity, until death released them from their leprous abode.

Scarcely had the lazaretto been established when Father Damien, a Roman Catholic missionary, immured himself in that island charnel-house, that he might minister to those who knew no hope save that which death would bring.

For years the heroic missionary, though cut off from all contact with the wholesome and the civilized, continued in good health. But now the tribulation which walks after heroism has caught up to him. He himself is a leper.

"The microbes," he notes in a recent letter, "have finally settled themselves in my left leg and ear. One eyebrow begins to fall. I expect to have my face soon disfigured. Having no doubt myself of the true character of my disease, I feel calm, resigned, and happier among my people.

"Almighty God knows what is best for my sanctification, and with that conviction I say daily a good 'Fiat voluntas tua' [Thy will be done]."

This hero of the cross has recently died a victim of that loathsome disease, leprosy.

### THE POWER OF SIMPLE CONFIDENCE.

A young man, distressed about his soul, had confided his difficulties to a friend, who discerned very quickly that he was striving to obtain everlasting life by great efforts. He spoke of "sincere prayers" and "heart-felt desires" for salvation, but continually lamented that he did not "feel any different in spite of all."

His friend did not answer him at first, but presently interrupted him with the inquiry:

"W., did you ever learn to float?"

"Yes, I did," was the surprised reply.

"And did you find it easy to learn?"

"Not at first," he answered.

"What was the difficulty?" his friend pursued.

"Well, the fact was, I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, down I went at once."

"And then?"

"Then I found that I must give up all the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that. I was able to lie back with the fullest confidence that I should never sink."

"And is not God's Word more worthy of your trust, than the changeable sea? He does not bid you wait for feelings; he commands you to rest in him, to believe his Word and accept his gift. His message of life reaches down to you in your place of ruin and death, and his word to you now is, 'The gift of God is eternal life through Jesus Christ our Lord.'" Rom 6: 23.—Occident.



## 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 VI.—SAMUEL'S FAREWELL ADDRESS.

For Sabbath-day, Aug. 10, 1889.

## SCRIPTURE LESSON—1 SAM. 12: 1-15.

1. And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.
2. And now, behold, the king walketh before you: and I am old and gray-headed; and behold, my sons are with you, and I have walked before you from my childhood unto this day.
3. Behold, here I am; witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore to you.
4. And they said, Thou hast not defrauded us nor oppressed us, neither hast thou taken aught of any man's hand.
5. And he said unto them, the Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness.
6. And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers out of the land of Egypt.
7. Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and your fathers.
8. When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.
9. And when they forgot the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.
10. And they cried unto the Lord, and said, "We have sinned, because we have forsaken the Lord, and have served Baalim and Ash-taroath: but now deliver us out of the hand of our enemies, and we will serve thee."
11. And the Lord sent Jerubbaal, and Bedan, and Jeplthah, and Sammel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.
12. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay: but a king shall reign over us: when the Lord your God was your king.
13. Now therefore, behold the king whom ye have chosen, and whom ye have desired! and behold, the Lord hath set a king over you.
14. If ye will fear the Lord, and serve him, and obey his voice and not rebel against the commandment of the Lord then shall both ye, and also the king that reigneth over you, continue following the Lord your God.
15. But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

GOLDEN TEXT.—Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.—1 Sam. 12: 24.

## DAILY HOME READINGS.

- S. 1 Sam. 12: 1-15. Obedience urged.  
 M. 1 Sam. 12: 16-25. Obedience urged.  
 T. Gen. 22: 1-14. Implicit obedience.  
 W. Exod. 14: 13-31. Victory through obedience.  
 T. Deut. 10: 12-22. Obedience urged.  
 F. Rom. 2: 1-13. Obedience weighed.  
 S. 1 John 3: 1-10. True obedience.

## INTRODUCTION.

In the last lesson we were shown how Saul was chosen of the Lord, and how Samuel was directed to unfold the fact to him, and to anoint him privately. Saul kept these facts in his own heart, not even mentioning them to his family. See 1 Sam. 10: 1-16. The divine appointment was formally ratified by an assembly of the people, called together by Samuel at Mizpeh. Saul had hidden himself, but was finally brought forth and designated as king by lot, which was ordered by the Lord. Chap. 10: 17-24. Whatever of doubt remained in any mind as to Saul's fitness for kingship was soon dispelled by a decisive victory, which he achieved over the Ammonites. 1 Sam. 11: 1-11. This victory roused the enthusiasm of the people in Saul's favor, and the new kingdom was established amid the wild joy of the people. At the suggestion of Samuel the leaders of the people now are assembled at Gilgal, which is made the seat of the new government. There Saul was fully installed as the accepted king. Samuel now takes this occasion to deliver his farewell address to the nation, as he transferred the reins of government, which he had held so long and so faithfully, to the new king. "In this he both reviewed the past for his own vindication, and for the sake of bringing the people to a proper state of mind, and offered his earnest counsel for the future." It will be remembered that Gilgal was the place where the Israelites made their first encampment after crossing the Jordan under the leadership of Joshua (Josh. 4: 17-20), where the twelve stones were set up, and where the ark remained until removed to Shiloh. Josh.

18: 1. The time of this farewell address was probably within one year after the choice of Saul for king. Samuel was about 70 years old, and Saul about 40 years.

## EXPLANATORY NOTES.

V. 1. *And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.* Saul is now fully established, and the people have accepted him with universal enthusiasm, and Samuel, fully satisfied that God has directed the whole matter, proposes to retire gracefully. This is a very fitting place for the ceremonies connected with the change of government, and especially was it befitting that Samuel should come here to give his farewell address. The order followed in his address is interesting in a rhetorical point of view. He first calls their attention to the fact that he has granted all that they had requested of him, and instead of refusing to grant them a king, he had actually made a king, or anointed him as king over them.

V. 2. *And now, behold, the king walketh before you: and I am old and gray-headed; and behold, my sons are with you, and I have walked before you from my childhood unto this day.* Their new king is now with them in the full activity and vigor of manly life. Samuel admits that he himself is far in the decline of life, his work is nearly done. He does not forget to mention his sons in this connection, as if he would bespeak some consideration for them. He then remarks that he has devoted his whole life, or at least more than half a century, to the service of Israel; he has never been disqualified up to the present day either by physical or mental infirmity.

V. 3. *Behold, here I am; witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? etc.* Samuel here challenges their testimony against him if they have ever known of any evil done by him, and he makes the challenge in the most solemn manner, as in the presence of the Lord and in the presence of the new king.

V. 4. *And they said, Thou hast not defrauded us nor oppressed us, neither hast thou taken aught of any man's hand.* The people, in their words, give the most unqualified testimony to the honor and faithfulness of Samuel in his entire life service.

V. 5. *And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness.* In these words Samuel secures a solemn verification of their testimony, making the Lord and the anointed king the witnesses to this verification. Doubtless, some permanent record was made of this public testimonial.

V. 6. *And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.* Here Samuel turns their thoughts to the fact that it is the Lord who has appointed the ancient leaders of Israel, and who has led their fathers from one stage of life to another. The reminding them of this great historical fact prepared them the better to understand that the Lord is still appointing their rulers.

V. 7. *Now therefore stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord, etc.* Having reminded them of the ancient hand-dealings of the Lord with their fathers, and having thus secured their attention, he demands of them to give him a hearing while he shall vindicate the righteousness of the Lord in all his over-ruling providence in the past centuries.

V. 8. *When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, etc.* Samuel here calls up the historical fact that the Lord heard the cry of their fathers in Egypt, and led them out; and again in the wilderness, and again led them out into the land which the Israelites now possess.

V. 9. *And when they forgot the Lord their God he sold them into the hand of Sisera, . . . and into the hand of the Philistines, and into the hand of the king of Moab, etc.* Here he brings before their minds the historical results that have always followed their fathers when they became forgetful of the Lord, and mingled with the idolaters around them. Having chosen the companionship of the ungodly, they have been delivered over into the hands of the ungodly, and thus carried away into captivity and bondage.

V. 10. *And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, etc.* Israel, carried away into captivity, had thus been brought to repentance when they would plead with the Lord and make covenants with him; and having made such covenants the Lord has delivered them.

V. 11. Here Samuel refers to a particular historical case illustrating the statements already made.

V. 12. *And when ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me, Nay, but a king shall reign over us; when the Lord your God was your king.* Having led them along through the ancient hand-dealings of the Lord with their fathers, he now brings them to their own history, their recent demand for an earthly king, even when the Lord God was really their king. It would seem that such a reminder as this would awaken a sense of guilt if they had any religious sense left.

V. 13. *Now therefore, behold the king whom ye have chosen, and whom ye have desired! and behold, the Lord hath set a king over you.* Having shown them that they had preferred an earthly king in the place of the leadership of the Lord, he calls them to witness that the Lord has granted their request; they, with their king, are in the immediate presence of the Lord, and under his mighty control.

V. 14. *If ye will fear the Lord, and serve him, and obey his voice, . . . then shall both ye, and also the king that reigneth over you, continue following the Lord your God.* He brings before them the irrevocable law of safety under the controlling power of God; it is unquestioning and implicit obedience to all his commands.

V. 15. *But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.* God never makes any compromise with disobedience and unrighteousness, even in his own children. If they will disobey and rebel against his holy and righteous commands, then his mighty hand must and will be against them. In these words the people are most earnestly and solemnly warned to take heed to all their ways in the coming years under their chosen king and new form of government.

## PLEASE TAKE NOTICE.

The annual reports and letters from the churches are now due. The Corresponding Secretary of the Conference, T. R. Williams, hereby requests that they be forwarded to him as soon as possible. For the general questions to be answered, the church officers are referred to Secretary's notice in the RECORDER of July 18, 1889.

For statistics, blanks have been sent to all the churches.

It is very desirable that the Sabbath-school reports be sent forward immediately. Delinquency in this matter of full and accurate reports from the churches and Sabbath-schools, is a very public and reprehensible delinquency.

THOS. R. WILLIAMS, Secretary.

## BASIL, THE LONE SABBATH-KEEPER.

(A true story, in six chapters.)

## CHAPTER II.—BIRTH AND BALE-STAR.

"Oh, what a lovely village." So said the beautiful wife of a London merchant, as in her chariot she glided along the smooth, white road running down from the toll-gate ridge to Basil's birthplace. Her husband, equally charmed, ordered the coachman to rein up his proud bays that his wife and he might drink in the beauty of the scene. On the right hand were the dreamy woods of Edendale Park. Through the graceful groups of tall trees, from its glade of bright green, smiled the mansion of the great lord of the village. "Caw! caw!" said the rooks, as they swung to and fro in the elm branches on the edges of their nests, waving in the light breeze of the morning. They seemed to praise the breath of peace that gave lullaby to their little ones, and the golden sunshine that glinted on their callow beaks. The antlered herds of deer stalked gracefully through the shade of the woods. A group of pensioned steeds of the marquis whinnied with delight at the freedom of the park, which old age and service had won for them, and the lark at heaven's gate flung down his softest trills of



delight. To the extreme left, beyond the meadows of the Darent, rose the hills which form the northern side of the vale, the chalk peeping through the green and purple and gold like the white teeth of a smiling bride. Along the breast of the hills the pilgrim road from London to Canterbury could be traced by the sombre yew-trees planted by the pilgrims of a long-past age as they tramped to and from the shrine of Thomas a Becket. Right in front was Basil's village, its main street rising up the face of a bold hill, on the summit of which stood a lovely knoll of beaches. To the left of the High street, ran a spur of the higher ground on which the upper part of the village stood, and at the end of the ridge was the church, with its Norman tower lifted above the tall elms that skirted the grave-yard, from the outer wall of which the vale sloped suddenly down. As a picture of village serenity it was complete. As we enter the village we find on the left at its entrance a saddler's shop and a rope-walk. Then a little grocery and coal-store, a lovely rival of the two more ambitious shops in the higher part of the street. Opposite to the garden of the wheelwright, which came next, was the house of Squire Tallyho, the famous hunter. Then came the white row of weather-boarded cottages built by a quaint, kind-hearted, old-world Baptist school-master. Dear old Erasmus! How the boys loved him! How gentle were his tones, and how good and wholesome were the words he spoke of Jesus and his love! How near to heaven were the little meetings held in his old school-room! He was ending his life in rest, enjoying his small savings, and coming to his end like the sunset of a summer day. "Let me die the death of the righteous!" The dwelling of Erasmus was at one corner of North St., running out of High St., and the home of Basil at the other. First came a hard ware store, at the back of which were the workshops, where Basil's father, his uncle, and four or five men aroused the ringing chimes of the anvil, or deftly handled the pliers in garden wire-work, or the tools of the lathe, or the files at the wards of mighty keys, or the phials and powders of potent mixtures for the better health of all cattle. The old dwelling house came next. Many more than a hundred summers had dried and hardened its massive oak timbers. The front wall was a curious mixture of stone foundation, brick superstructure, and a frame-and-tile upper-story, crowned by a tile roof out of which peeped a single attic window. The front door of solid, paneled oak, seamed with age, swung into a little hall, between the parlor on the right and the room of the household on the left. A large kitchen and larder looked into a garden well stocked with fruit trees. Under a tree in that garden Basil, when a nurseling, was placed by the servant on the grass, and as he looked up through the tender green of the foliage into the blue depths of the heavens, he caught his first remembered peep at the wonder-world which he had entered. In the third year of his age, being still unable to walk, he was lying in his cradle in the dining-room with its pavement of broad stone slabs. The morning was soothing and sunny, and yielding to the influence of the hour, nurse Holmden and Basil's cousin Susan were gossiping over the cradle. Susan was handsome and superstitious, with a delight in teasing. She was just then enlightening the nurse on the probable destiny of certain children whose nativity she had "cast," and who would be happy or unhappy according to the influence of the star under which each was born. Basil listened and his bosom heaved and his eyes kindled with excitement and horror

lest his own life should be blighted by some bale-star of whose dreadful power he had heard a description so vivid. At last he could bear the suspense no longer, and exclaimed, "Cousin, what is my star? Do tell me, please!" This cry of distress was so irresistibly comic that a peal of laughter greeted it, and the maiden astrologer replied, "Oh, you were born under Lucifer! That's the wickedest of all the stars, so there's a bad look out for you!" This thoughtless word, spoken in the essence of fun and good nature, inflicted a wound on the sensitive spirit of the little one, which only slowly healed after years of wise teaching, and the reception of the grace of Jesus, the bright and morning star. In the mean time that imaginary bale-star haunted Basil's spirit and made him a shy and timid boy, yet too proud to own a fear or a pang. The dread of life sometimes became quite real and was only conquered by natural hopefulness and physical courage, aided by a conviction that astrology was a hateful delusion. Where is Susan now, with her dark brown hair and massive pearly forehead, laughing eyes and dimpled chin? Her superstition has been displaced by faith and truth. Her heart is young though her hair is hoary. Though a widow she is surrounded by brave sons and lovely daughters at Long Bennington, near where the Holy War of Independence began, in that *new* and in many respects *better*, England which has been the sacred nursery of civil and religious liberty for the race. O land of the Pilgrim Fathers, thy fight for freedom is not yet ended! Beneath the stars and stripes negro slavery has fallen, but the greater slavery of Sabbath desecration holds fast in its bondage your noblest and most Christian sons and daughters. Bound fast to Sunday-keeping by popish fetters of centuries of custom they trample under foot the Sabbath of the Lord our God without a twinge of pain of conscience, and then wonder at the many spiritual evils under which they groan and which Sabbath-breaking has brought in its train. O land of Washington and Lincoln and Garfield, thy little army of Sabbath reformers, whose camp is pitched at Alfred University, is waging a war more holy than any that has preceded it, a war waged under the leadership of him whose name is called "The Word of God." Be of good courage ye Seventh-day Baptist heroes! You are still seeking for the whole Christian Church what the exiles of the Mayflower sought, when the ocean eagle's scream and the moan of the wintry woods gave them welcome home to your holy shores, namely, "freedom to worship God," by doing his will according to his Word.

Returning to Basil who has now reached the age of nine years, we see him watching the hearse which, with nodding plumes, at the head of a long procession of mourning coaches, is bearing the mortal body of the lord of Edendale to the family vault under the wall of the village church. A nameless awe creeps over him as he sees the coronet of the marquis gleaming from its velvet cushion. Many tears of unfeigned sorrow are falling from the crowd that fills the graveyard. As the lowly neighbors thought of the furrowed, pensive face of the old marquis, all his faults were forgotten and they said one to another, "We shall never see a better!" He had not been a lover of money. He had been placed in the obsolete office of the Teller of the Exchequer, and when he found that there was nothing to do in that office but to receive and spend the large salary attached to it he generously surrendered the lucre. He had also endeavored to befriend the unhappy Don Pedro, of Spain, by lending to him many thou-

sands of pounds, the whole sum being utterly lost, leaving a burden of debt on the estates of the marquis.

The next marquis married the daughter of the bishop of Rochester. She was a zealous church-woman and delighted in coaxing into the established church the children of nonconformists, but especially of Baptists. Having noticed the pensive, thoughtful face of Basil, who had now become the little orator of his little circle, she earnestly desired to secure him a place among the clergy of her church. She therefore moved the marquis to offer to take the charge of Basil's education. When his lordship proposed the matter, the sensitive conscience of Basil's father removed from his mind all hesitation as to the nature of his reply, for the daily touch of the cross and the spirit of Jesus made his conscience and his heart like the clear eye and the undisputed throne of the Lord. He replied: "My lord, I can ill afford to give my son the education he is now receiving from Mr. Philquill, and such as I could wish to give him is far beyond my reach, but I can never consent to open a way for him into the established church. I have a deep sense of the kindness of your lordship's offer and thank you very sincerely, but my conscience will not allow me to accept it." The cold, dull grey eyes of the noble lord opened widely at this act of a tradesman, whose daily bread depended on his patronage and influence, and in his usual whining tone he said, "Oh, well, I think it's a great pity! I am sorry that you think so ill of our church, and so little of your son's interests; we should have been glad to do all that we could to place him in a good position." When the marchioness saw that her little plan had failed, her dark eyes flashed with a purpose of revenge, a purpose which her long aquiline nose indicated she had strength of will to accomplish. As the gate of worldly honor and prosperity opened and closed against Basil's boyhood, was it the fulfillment of the bale-star prediction? No, thank God, there was no mystic connection between it and any star except the "Lucifer" of priestly pride, which was not long in preparing to inflict a crushing blow on the family of the Norseman. In the mean time Basil worked away in the old-time fashion at the village boarding-school of Peter Philquill, Esq., doing Lindley Murray's grammar, commercial arithmetic, geography and penmanship. The master paid great attention to the proper position of the much abused letter h, and, to enforce the right practice, he drilled his scholars frequently in the rapid recitation of the following exclamation, "See how high his honor holds his haughty head." Basil had, while at school, a strong liking for drawing, and often occupied the interval between school-hours in sketching from nature. The windows of the school-room looked towards the village church and grave-yard, and as he sat during dinner hour one day sketching that interesting group, a girl looked over his shoulder and exclaimed, "Bah! I could do that, if I knew how." The priestly marchioness of Edendale didn't quite "know how" to be revenged on the Baptist tradesman but she knew she could do it, and she watched for the opportunity. The next chapter will show the deed done.

GENERALLY speaking, those that have the most grace, and the greatest gifts, and are the most useful, are the most humble, and think most meanly of themselves. So those boughs and branches of trees which are most richly laden with fruit, bend downwards, and hang lowest.



## HISTORICAL & BIOGRAPHICAL.

### DR. JOHN CLARKE'S BIBLE.

A reference is made to this work in *The Seventh-day Baptist Memorial*, Vol. III., No. 2, page 51, published in 1854; and a copy of its Family Record is there given. This covers a period from March 3, 1659, to April 20, 1674, the date of the death of Dr. Clarke; and furnishes for that time the names, births, baptisms, marriages, and deaths, of a portion of his ancestors and brothers in England and this country. These are the progenitors of very many of the Clarke's who have been members of the Seventh-day Baptist Churches in America the past two hundred years.

This Bible is now kept on exhibition in the University of Rochester, N. Y., a "First-day Baptist institution. It was placed there in 1885 by Prof. John C. C. Clarke, of Shurtleff College, Upper Alton, Ill., who inherited this relic through a line of the family descended from Joseph Clarke, Esq., of Newport, a brother of Dr. Clarke, and one of the founders of that city.

In giving this book to that University, Prof. Clarke describes it as the Geneva version, published in 1608, and presented to Dr. Clarke by his father. In regard to it he makes these statements farther:—"In the hope that new generations of Baptist ministers will be led to the more correct understanding and teaching of the history of liberty of conscience than have prevailed heretofore, I consign this Bible, in perpetual trust, to the Trustees of the University of Rochester, on conditions, as follows:—First, It is not to be a part of the assets of the University; second, it shall be exhibited under glass, but not yielded to the handling of the curious, or of seekers for genealogical information; third, it shall be accompanied by a conspicuous paper or card, calling attention to the distinctive honor of Dr. Clarke above that of Roger Williams; and fourth, when the Trustees of the University of Rochester shall be unwilling to comply with these conditions, or shall fail to do so, they shall resign the Bible to the possession of the Historical Society of Newport, R. I., upon demand of the chief officers of the said Society, which shall then become its perpetual custodian."

The paper or card which should accompany this gift was prepared by Prof. Clarke. While we present this card in substance below, we do not endorse all its strictures upon Roger Williams, though we believe that a considerable portion of the honor ascribed to the latter in introducing religious toleration into this country, belongs by right to Dr. Clarke, who, while as progressive and firm in his views upon this subject as Roger Williams, was a much more successful, practical organizer in securing its establishment in the civil law of the Colony. Newport has never rendered full justice to its principal founder.

The card says that Dr. John Clarke was born in England, October 8, 1609, and that he attained high repute for ability and scholarship in languages, law, medicine, and theology. He joined the "Particular Baptists," came to Boston, Mass., November, 1637; and on account of his principles, was refused a residence there, and was disarmed. He at once became the leader of the greatly-persecuted party, called Antinomians, and he advised them to emigrate. They appointed him to select a home for a distinct colony, which was organized by a written compact as a "Body Politic," and which

electd officers in Boston, March 9, 1638. He led this company to the Island of Newport, which they purchased of the Indians, March 24, 1638. That year they increased to a hundred families.

Roger Williams obtained his lands at Providence the same day, but held them several months as his private property. He had been banished, not for his principles, but for his overt acts of sedition and contempt of court; but was hoping to return to Massachusetts, and said that he wanted no English company. He had with him but five men, three of whom were intensely hostile to him, and left him in a few months; and one was a refugee from a criminal court. Seven months later there were but thirteen land-owners at Providence.

In 1611, an English Baptist Church at Amsterdam, Holland, in a declaration of doctrine, affirmed the right of all men to liberty of conscience, and their duty to a lawful government. The colonists of Newport, formerly called Rhode Island, or the Island, intimated both principles in this compact of incorporation made in Boston, and now on the Island established a complete colonial government, and declared full liberty of conscience. This was nine years before Providence had any constitution, statutes, or officer; and six years before Roger Williams published his work on "Liberty of Conscience."

Dr. Clarke was from the first, the minister of the Island, and soon organized a church, which continues to this day as the First Baptist Church of Newport. It is well known that the first Seventh-day Baptist church in America was composed chiefly of members who withdrew from that church on account of their Sabbath views. At the time Newport was first settled, Roger Williams was a Congregational minister; and when in 1639, under a temporary impulse, he desired baptism by immersion, he rejected Dr. Clarke and the organized Baptists at Newport, and baptized a friend, who in turn baptized him. But he soon abandoned fellowship with the band which he had baptized; and afterwards wrote in reference to Dr. Clarke's baptizing in Providence, "I have not satisfaction, neither in the authority by which it is done, nor in the manner."

In 1644, Roger Williams obtained a royal patent for Providence Plantations, which unjustifiably took in Rhode Island, abolished its government, and even its name, and required conformity to the laws of England, which were then severe to non-conformists. Four-fifths of the population in the colony at Newport and Portsmouth bitterly opposed the union with Providence and Warwick until 1647, when Dr. Clarke by his influence effected a state organization. Providence demanded and obtained representation equal to that of the towns on the Island, which were then very much larger; but she directed her delegates to accept the novel of government "that hath lately been shown unto us by our worthy friends of the Island." The code adopted, ended with these words, "Otherwise than thus what is herein forbidden, all men may work as their conscience persuades them."

Dr. Clarke was a member of the Colonial legislature, at its organization, in 1647, and in 1648. He was also Treasurer and Assistant Governor for Newport in 1649-50. He visited, in 1651, Lynn, Mass., accompanied by Obadiah Holmes, of Newport, and John Crandall, of Westerly; and for preaching there in the house of an aged and infirm member of his church, he was imprisoned for three weeks in Boston, and fined

£20. He seized the occasion to declare his Baptist views, and challenged his opponents to debate with him the propositions, affirming in substance the following: First, Jesus is the Christ, and sole Lord of his church; second, Baptism, or dipping in water, is a command of Christ, and only believing disciples are to be baptized, and to walk in the visible order of Christ's house; third, Believers should testify of Christ on all occasions, but with meekness; and fourth, A believer may not restrain another man's conscience, nor his person for his conscience or worship.

In 1652, Dr. Clarke was sent by the Island, Roger Williams by Providence, to England, to procure a revocal of a commission to govern the colony, which had been obtained by Mr. Coddington, its late Governor. They effected their object, and Mr. Williams returned to this country. Dr. Clarke remained in England twelve years, and was commissioned successively to Parliament, Cromwell, and Charles II., as agent of the whole colony of Rhode Island, to obtain a satisfactory charter, against the opposition of Massachusetts and Connecticut. In an address to Charles II., he said: "Your petitioners have it much on their hearts to hold forth a lively experiment, that a flourishing civil state may stand, yea, and be best maintained with a full liberty in religious concernments." He obtained, July 2, 1663, the royal assent to a charter, in which many signs indicate that he was its writer. This charter defeated all enemies of the colony; and was in itself so complete a scheme of government, that it continued to be the Constitution of Rhode Island until 1842. It was written while John Bunyan was in prison. Soon after, John James, the pastor of the Mill Yard Sabbatarian Church, London, was martyred; and during the incarceration of Joseph Davis, of the same church, and of the learned Francis Bamfield, of Cripplegate Sabbatarian Church, London; and it contains the following remarkable provision: "All and every person may, at all times hereafter, freely and fully have and enjoy, his own and their judgment and consciences, in matters of religious concernment, . . . any law, statute, usage, or custom of the realm (England) to the contrary hereof in any wise notwithstanding."

Dr. Clarke returned home in 1664, with the honors resting upon him that he had secured the establishment of absolute religious freedom in the fundamental law of his colony, and opened the way for the incorporation of the same principle in the Constitutions of the general and other state governments of this country. It is a significant fact that Stephen Mumford, the first Sabbath-keeper in America, emigrated from London to Newport in the same year, probably influenced by Dr. Clarke to take this step. Immediately after the latter reached his home, he was made a member of the Legislature of the Colony, and continued as such until 1669, when the new office of Deputy Governor was created, and he was elected to fill it in each of the three successive years. The Legislature testified to its dependence on his legal knowledge and abilities, by placing him at the head of its committee to revise the laws; and by appointing him in 1666, to revise alone the code, "leaving out what may be superfluous, and adding what may appear unto him necessary."

He resumed his position as the leading Elder of the Newport First-day Baptist Church, in 1664, and held it till his death which occurred April 20, 1676. Having had no children, he left a considerable estate in trust for charities, and "the bringing up of children unto learning." This fund is still doing its beneficent work in Newport.



## SABBATH REFORM.

### "IT'S JEWISH."

(From the *Sabbath Sentinel*, 1884.)

When we present God's holy law,  
And arguments from Scripture draw,  
Objectors say, to pick a flaw,  
"It's Jewish."

Though at the first Jehovah blessed  
And sanctified his day of rest,  
The same belief is still expressed—  
"It's Jewish."

Though with the world this rest began,  
And thence through all the Scriptures ran,  
And Jesus said 'twas made for man,  
"It's Jewish."

Though not with Jewish rites which passed,  
But with the moral law 'twas classed,  
Which must endure while time shall last,  
"It's Jewish."

If from the Bible we present  
The Sabbath's meaning and intent,  
This answers every argument—  
"It's Jewish."

Though the disciples, Luke and Paul,  
Continue still this rest to call  
The "Sabbath-day," this answers all—  
"It's Jewish."

The Gospel Teacher's plain expression,  
That "sin is of the law transgression,"  
Seems not to make the least impression—  
"It's Jewish."

They love the rest of man's invention;  
But if Jehovah's day we mention,  
This puts an end to all contention—  
"It's Jewish."

O, ye who thus God's day abuse  
Simply because 'twas kept by Jews,  
The Saviour, too, you must refuse—  
He's Jewish.

The Scriptures, then, may we expect,  
For the same reason you'll reject,  
If you but stop to recollect  
They're Jewish.

Thus the apostles, too, must fall;  
For Andrew, Peter, James, and Paul,  
And Thomas, Matthew, John and all,  
Were Jewish.

So to your hapless state resign  
Yourself, in wretchedness to pine,  
Salvation surely you'll decline—  
It's Jewish.

Jon. 4: 22.

### THE CRUSADE FOR NATIONAL SUNDAY LEGISLATION.

Mrs. Bateham, Superintendent of the Sabbath Reform department of the National W. C. T. U., has issued a leaflet on "Sabbath Rest, and how to maintain it." After presenting briefly the demands for "Sabbath Rest," she declares:

But to need Sabbath rest is one thing, to get or keep it quite another, even in our own free country. This is a Christian nation, and began its career with good Sabbath laws, which still exist in nearly every state. If we would have permanent freedom for all wage workers, and an opportunity for mental and moral development, we must preserve our American rest day, and if we would advance instead of retrograde in the character of our nation, we must hold fast to the charter of our liberties—the Sabbath day.

Yet we have gradually, steadily been losing ground. To-day the Government drives rough shod over the State Sabbath laws, and tramples them under foot by its postal and military service, and by allowing inter-state commerce on that day. Courts of justice are not slow in following this example, and business men in some of our states pay so little attention to the day of rest, that a stranger could scarcely discover which was the Sabbath.

We have already two millions of men, by careful estimate, engaged in needless Sunday work, not by their wish, but because they must work seven days or forfeit employment. Our railroad men are begging most earnestly for a weekly day off, to rest and be with their families—begging for a God-given right.

The Knights of Labor, 250,000 strong, the Brotherhood of Locomotive Engineers, and other bodies of organized labor, have petitioned for a Sunday-Rest law. They already feel the need of strict legal protection for a rest day, and the laborers of the future will need it far more, for with the constantly increasing capital in the hands of the employers, the gulf will widen between them and those they employ, and if seven days' labor becomes legal they will enforce it.

This picture of the status of Sunday work in the United States, indicates how little conscientious

regard for Sunday is left, on the part of men who control the business of the land. If to these facts be added the great volume of Sunday revelry, in different forms, the picture is one of Sabbathlessness, both in theory and in practice. Against all this tide Mrs. Bateham urges a National Sunday Law as the main agent in reform. The leaflet was prepared before the death of the Blair Bill. In closing the leaflet Mrs. Bateham says:

If we get this law, and we must persevere till we do get it, it will be cause for devout thanksgiving, but we shall still find that "eternal vigilance is the price of liberty," and it will still rest with us individually to so use the day as to obey God and the laws, and reap the fullest benefit from the day for ourselves and our families.

Since the failure of the Blair Bill, repeated utterances, official and otherwise, indicate that the friends of that measure are urging forward the work of national organization with the intention of introducing a similar bill at the next session of Congress. Any effort to remodel the Constitution of the United States on this point must pass through so many stages, that the question will be discussed, and agitated throughout the land, for months and years to come. Every feature of Sunday legislation, including its history, philosophy, and the like, will undergo searching investigation. While, therefore, the struggle for Sunday legislation has not yet fairly opened, while what has been done hitherto is but the beginning of skirmishing, everyone must see that the question is destined to gain in prominence and importance, until some final and decisive disposition of it shall be made. The most valuable result of all this agitation will be compulsion toward a careful consideration of the *religious phases* of the question, which have hitherto been kept in the background, or but superficially treated. We welcome the agitation, because through it a better knowledge and a more candid consideration of all the interests connected with the subject of Sabbath reform, will be attained.

### NOT "CHURCH AND THE STATE," BUT "CHRIST AND THE STATE."

The National Reform Association sent an appeal to the National Prohibition Conference at Louisville, Ky., on the 14th of Feb., 1889, urging that Conference to declare in favor of the National Reform movement. The appeal closes by saying, "We are hearty believers in the separation of Church and State, but not of Christ and the State." Perhaps the leaders in the National Reform movement think there is an essential difference between that which they seek, and a union of Church and State. It seems more probable, however, that when they say they believe in the separation of Church and State they mean that they do not seek the "establishment of the Church" as it appears in Europe; or that form of union which characterizes the history of Roman Catholicism. Judging from the various utterances put forth by the Association, and by their plea for the formation of a "Christian party," which shall unite the Third Party prohibitionists, the National W. C. T. U., and the National Reformers, they have repeatedly proven that they do seek to control the nation through politico-religious measures. With such avowed aims, and in the light of history, it is only a play upon words to say that they oppose the union of Church and State, but favor the union of Christ and the State. All Christians will agree that Christian principles ought to obtain in all departments of human life, but the method of such control, as taught in the New Testament, and as necessarily involved in the

genius of the gospel of Christ, is to be found in the conversion of individual men to Christ, and not in the organizing of such men for political purposes. Whether the National Reformers are self-deceived or not, their real purposes are too thinly veiled when they protest that the results which their methods, if successful, will accomplish, are not the results which they seek, and that these measures will not result in a practical union of Church and State.

### IN TIME OF NEED.

How many hearts will respond to the following simple words of Dr. J. R. Macduff! They are taken from a little volume of his, called *Ripples in the Twilight*.

Yes, you may do without your Bibles in the heyday of prosperity, when the sun shines, and the birds sing, and not a breath ruffles the surface of your summer sea. You may then possibly afford to rest satisfied with barren theoretic views, or the chill of skeptic creed—to regard the Sacred Oracles as the effete record of a by-gone economy—antiquated sophistries—some writings of Palestine peasants and fishermen which the superstition of an after age has palmed upon a too credulous world. But wait till the sky is clouded, and the wind moans, and the hurricane of trial is let loose; and where are you without these discredited pages *then*? No poetry, no philosophy can hush the sorrows, and satisfy the yearnings of the crushed and broken spirit, as that Book of books has done. When no other panacea is of any avail, it has put courage into fainting hearts, and peace into troubled hearts, and hope into despairing hearts. Greece and Rome! Socrates, Cicero and Plato! You have, we allow, served us heirs to many golden maxims—beautiful fantasies which read pleasingly in the sunshine, lulled by the ripples of the brook and the music of the grove—life all ecstasy and rapture.

But for the soul which, in its hour of bitter desolation, craves for realities, commend me to the Psalms of David and the promises of Isaiah—above all, to the living, loving balm-words of him who said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Every other world oracle is a Delphic one. It is either dumb, or its utterances are perplexing, dubious, misleading. But "thy testimonies are very sure." "The Word of the Lord is tried." "This is my comfort in mine affliction, for thy Word hath quickened me!" "Read, read the Bible," said William Wilberforce on his death-bed. "Through all my perplexities and distresses I never read any other book, and I never feel the want of any other."—*Congregationalist*.

### "JESUS, LOVER OF MY SOUL."

The brothers, John and Charles Wesley, with Richard Pilmore, were one evening holding a twilight meeting on the common, when they were attacked by a mob, and fled from its fury for their lives. The first place of refuge that they found, after having been for some time separated, was a hedge-row near at hand, behind which they hid a few minutes, protecting themselves from serious injury by the missiles that fell like hail about them, by clasping their hands above their heads as they lay with their faces in the dust. As night drew on, the darkness enabled them to leave their temporary retreat for a safer one at some distance. They found their way at last to a spring-house, where, in comparative security, they waited for the pursuers to weary of seeking them. Here they struck a light with a flint stone, dusted their soiled and tattered garments, and after quenching their thirst, bathed their hands and faces in the water that bubbled from the spring and flowed away in a sparkling streamlet. Then it was that Charles Wesley was inspired to write "Jesus, lover of my soul," with a bit of lead which he had hammered into a pencil.

These circumstances beautifully illustrate the hymn, giving to almost every line a reality that makes it peculiarly significant to every loving Christian heart. They had fled before their enemies and found shelter from danger. He sang,—

"Jesus, lover of my soul,  
Let me to thy bosom fly."



# THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

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"It is the little rift within the lute,  
 That by and by will make the music mute,  
 And ever widening, slowly silence all.  
 The little rift within the lover's lute,  
 Or little pitted speck in garnered fruit,  
 That rotting inward slowly moulders all."

ONLY three weeks remain before our anniversaries, and much remains to be done in order that everything may be in readiness for that occasion. The urgency in the case of the societies for money to finish the year is especially great. "What thou doest, do quickly."

THE date of this paper is August first, the time at which the treasurers of our Societies close their reports. It is therefore too late to include further receipts in the regular annual reports; but moneys forwarded between this and anniversaries can be included in supplemental reports, and if enough should come in to show the debts of the societies practically canceled, it would be a source of great rejoicing. Shall it be done?

A POSTAL CARD from Brother Lucky, dated July 7th, announces their safe arrival at Southampton. He says he found many Jews on board the steamer, and among them some who call themselves Christians, but among them all was much infidelity. "These Jews are not better, than the so-called Christians; they do not know much about Judaism, even as the Christians do not seem to know much about Christianity." This puts the case in a nutshell.

BRO. L. N. BROWN, of Lovelady, Texas, desires to thank the many friends who have responded to his request for publications for distribution on his field. He has used these faithfully, in sowing the seed of truth where he has been laboring. May the Lord water it, and cause it to bring forth a bountiful harvest. But as our brother has been and still is dependent upon the labor of his hands for his support, and as he cannot get work there, he has felt obliged to look elsewhere. He expects to go to Texarkana about the first of August.

THE religion of Jesus Christ is a great leveler. It knows no great or small, no rich or poor, no black or white, but all alike are lost without Christ, and all are saved (if saved at all), through repentance and faith in him. "Ye are all one in him." In keeping with this great truth, an exchange says, "There are two mistakes made in building city churches. One is to build them so fine as to repel the poor by the contrast of their own poverty. The other is to build a cheap structure and announce that it is only for poor people."

IN these days of organization for work, there is some danger of loyalty to our organization taking the place of loyalty to the cause which the organization is designed to promote. This danger is especially apparent in those organiza-

tions made up of certain classes, as women's societies, young people's societies, etc. We are not speaking against such organizations, we believe in them, and because we believe in them, and would see them accomplishing glorious things, we speak of this danger. We were pleased, therefore, when, in the recent Binghamton Missionary Conference, the president of the Woman's National Missionary Society, speaking of the work of her society, said, "And this we do, not because we are women and you are men, but because we have a common interest with you in the work of the Lord, and because we would be helpers together with you in the proclamation of the gospel of the blessed Son of God." That has the right ring in it. We most firmly believe that certain features and forms of work can be done most effectually through women's organizations for those objects. But the importance of the organization centers in the fact that it is a missionary organization rather than in the fact that it is a woman's society. So, also, it is a grand, good thing when the young people of any church are bound together in some form of organization through which they work in the vineyard of the Lord. But the success of such work will be great according as the spring and motive of that work is love and loyalty to Christ and his church; the organization will lose power should it ever happen that the fact that it is a young people's society overshadows the fact that it is a society for the promotion of the Redeemer's kingdom in the world. We may go even farther than this, and say that in the work of the church itself we need to take heed that our zeal is for the Lord and his truth, and not for our church, save as our church stands for the unadulterated truth.

## "UNSATISFACTORY."

The following paragraph clipped from a newspaper which evidently knows more about politics than religion, and which can give the ethics of the prize ring with more accuracy than the methods of missionary work, shows how easily men can make themselves ridiculous when trying to explain what they do not themselves understand. Our contemporary says:

After a long but unsatisfactory trial of the present method of missionary work in India, England proposes to change it. The new method is the education of native converts to fill the missionary field. The natives can live much cheaper than foreigners and it is thought their influence will be far greater.

We do not profess to know much about England's missionary work in India, but we know enough about missionary work in general to say that if that work has come to a point where the English missionaries can devote themselves, their time, their means and their energies to the training and directing of native Christians, into whose hands the evangelizing work can be placed, their long trial of present methods, so far from being unsatisfactory, must be accounted most eminently successful. Pray, whence come the native converts to be trained for the work, but from the long trial of present methods? Here is a movement which starts in a foreign country, and out of a population absolutely heathen, gathers a Christian community, from which Christian community there come forth those who are willing to be trained to take up the evangelizing work hitherto done by the foreigners and carry it on among their countrymen,—and this work is solemnly pronounced unsatisfactory! How could it be more satisfactory?

We have before stated, on the authority of one of the oldest living missionaries on foreign fields, that all foreign missionaries agree in recognizing three stages of foreign work. In the

first stage, the missionary acquires the foreign language, preaches, teaches, indoctrinates, exhorts,—in fact does the entire work himself. This is a necessary stage. The work can go no further until, under the blessing of God, some souls are converted to Christ by this method. In the second stage, the foreign missionary associates with himself some of those who have been gathered to Christ in the first stage, and together the foreigner and the native Christian preach and teach, and labor for the conversion of heathen souls and for the edification of Christian souls. In the third stage, the foreigner practically retires from the field as a preacher and personal laborer among the masses, while that work is carried forward by the native Christians. When this stage is fairly reached the mission ceases to be a foreign mission, in the proper sense of that term, and becomes a scheme of home evangelization, in which the native Christian people of a given country labor for the conversion of the non-Christian portion of the same country.

Now, among some of the older foreign missions of which we have knowledge, it is counted as one of the marvels of this missionary age that at the present time they can confidently feel that they have passed the middle of the second stage as above described. This fact fills many brave, loyal, Christian hearts with joy amounting almost to triumph. Now if England in her work for India, has reached the stage wherein she may safely retire her foreigners from India's fields, and see the work go on even more successfully in the hands of native converts, she is to be congratulated on the fact that she stands among the first who have pushed the "long, but unsatisfactory, trial of the present methods of missionary work in India," to such a glorious consummation. The methods employed in the earlier stages of missionary work, are the only methods that can be used; and only as work by these methods in these earlier stages bears fruit, can the better methods of the more advanced stages be possible; and if any mission has reached a point at which the advanced methods can be employed, it is to the praise and not to the disparagement of the necessary earlier methods. There is no greater, grander achievement of this nineteenth century—this century of grand achievements—than the achievements of the foreign missionary work. And these have been made by the use of these same "unsatisfactory methods." God be praised both for the methods and the victories of the cross which have come by their employment!

## 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 as to the plan of the concession, and the course to be pursued by the delegates desiring to avail themselves of the benefits of the concession:

### 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 Vermont; Delaware & Hudson Canal Co.; Delaware, Lackawanna & 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.

If the Central and Western Passenger Associations give us the same rates on this plan (their answer is to be given on Aug. 3d) the certificates of all the Associations may be counted in making up the fifty required in section 3 of the above plan.

We call especial attention to section 5, and would suggest the propriety of delegates presenting themselves for tickets and certificates, in ample time for the agent to make them out. At least 30 minutes before train time should be given to this business, to insure its proper transaction.

Again, there are many points both east and west, from which tickets to Alfred, the place of meeting, cannot be bought, but from which tickets to Hornellsville can be bought, the latter place being a somewhat important railroad center. Certificates stating the payment of full fare to Hornellsville, will be honored for the one-third fare return ticket. Buy your ticket to Alfred if you can, if not, buy to Hornellsville, and get the certificate in either case. Probably all passengers from the west, except those on the line of the Erie, will buy to Hornellsville.

It is expected that all Erie trains (Western division) from Hornellsville, will stop at Alfred from Tuesday evening, Aug. 20th to Thursday evening, 22d, perhaps later. The evening train stops regularly.

We understand that the Lehigh Valley road has offered round trip tickets from New York to Alfred and return for \$9 34. For delegates starting from New York, this gives a little better rate than the certificate plan, and avoids the bother of the certificate.

This is what we know about fares to Conference, and all we know at the present time.

#### IN MEMORIAM.

DEA. NATHAN H. LANGWORTHY.

Dea. Nathan H. Langworthy was born in North Stonington, Conn., Oct. 17, 1812, and died in Westerly, R. I., May 28, 1889, in his 77th year. His death was caused by an injury received May 20th. Having spent the afternoon in working on his lot in River Bend Cemetery, he got into his wagon to return home, and as he stood up to put on his overcoat, the horse started, throwing him to the ground. He was carried home in a paralyzed condition, but conscious, and suffering intensely from pain in the neck and spine when slightly moved. He grew gradually worse, and, on the ninth day, died quite suddenly. After his death, on examination, it was found that one of the cervical vertebrae was broken, and therefore his case was hopeless from the beginning. His last words to his pastor, only about four hours before his death, were: "I am trusting in Jesus." Thus a good, beloved and valuable man, in good health, with apparently a number of years of usefulness before him, was taken away; a loss greatly felt by his family, his neighbors, the village, the church, and by all who knew him.

His parents were John and Sarah Langworthy, who reared a family of eleven children to maturity. Of this large family only two brothers survive, J. A. Langworthy, Little Genesee, N. Y., and Dea. B. F. Langworthy, of First Alfred. Nurtured in a Christian home, trained in industry and good habits, our brother developed those qualities of character which made him an earnest, active, industrious, prudent, and conscientious man, valuable to society, the community, the state, and the church. He began active life as a farmer. He married, on Feb. 20, 1837, Ann Elizabeth Carr, who made a most excellent wife and companion, a wise and devoted mother, and built up a home of intelligence, dignity, grace, refinement and spiritual power. Her death, December 28, 1884, was a loss deeply felt by her husband and children, by society and the church. Five daughters and a son were born to them who, to-day, are under the shadow of a great bereavement.

Mr. Langworthy gave up farming and moved into Westerly, R. I., where he engaged in business, and for more than forty years was known as one of its most active and successful business men. He was energetic, prompt, prudent, reliable, a hard worker, and conscientious in all his dealings; was accommodating and generous, would put himself to inconvenience to confer a favor or help some one. He therefore was an excellent neighbor, a true friend, and won the esteem and love of all. Of late years he had given up active business, but was, at his death, a director and a charter member of the Niantic Bank of Westerly.

Deacon Langworthy was a public spirited man and an active citizen. He was always interested in the political affairs of the nation, and of his own state. When convinced that a measure was right and should prevail, he espoused it, and promoted it with energy, zeal, and power. He served his town in offices of trust with ability and honor, and represented her for two years in the State Legislature, winning the respect of his fellow members and of his constituents. Having a deep interest in the welfare of the village of Westerly, he was active in promoting whatever he believed to be for her good in every way, and in opposing what he thought would be to her detriment. Though he had meager school advantages in his youth, he was a great reader, kept up with the times, was a warm friend of education, using his influence and giving of his means, that young people might have better educational advantages than he had. He was an earnest advocate and a prom-

inent worker in securing and establishing the present public school, of which the citizens of Westerly are justly proud, because of its excellent work and high rank among the schools in the state. As a citizen, he filled his place, took active part, shirked no responsibility, discharged all trusts and duties with ability, fidelity, and conscientiousness. May the mantle of such citizenship fall upon worthy shoulders.

When about twelve years of age he became a Christian, joined the First Hopkinton Church by baptism, when Eld. Matthew Stillman was pastor. He joined the Second Hopkinton Church by letter, soon after its organization, and served it for some time as chorister. In February, 1841, he was ordained as one of its deacons. In December, 1847, he joined by letter the Pawcatuck Church, and was soon after invited to serve it as deacon. For more than forty years he served this church in this capacity with great acceptance and faithfulness, and so used the sacred office "as to purchase to himself a good degree and great boldness, in the faith which is in Christ Jesus." He was a model deacon.

There were four marked characteristics in his Christian life: *love, faith, earnestness and faithfulness*. He loved God his Saviour, the church, his brethren, the cause of Christ, sinners, earnestly desiring their salvation, and the truth as it is in Christ Jesus. He had great faith in Christ, the Holy Spirit, the Word, the promises of God and his Son, the final triumph of the gospel, and in the glorious rewards and activities of eternal life and the heavenly home. He was an earnest and active Christian, and was wholehearted about it. His prayers were warm, earnest and importunate. He shirked no duty or work, and was willing to do the hard things for him who died to save him. He was faithful in attendance at church, at the prayer-meetings, the covenant meeting, the business meetings of the church, the Sabbath-school, faithful in his deaconship, and in every place and work in the church. In religious thought and sentiment, he was broad and catholic. No Christian in Westerly prayed more devoutly and earnestly for all the churches, for the spiritual welfare of the village, for greater spirituality in church members, and for the salvation of the sinners. Yet he was a man of convictions, loyal to them, stable in the doctrines which he held, and had a reason for his faith and practice. Deacon Langworthy took a deep interest in all of our denominational work, and was well known in our denomination. He was almost always in attendance at our General Conference, usually serving on some of its committees, and was a strong denominational man. For many years, and at his death, he was a member of the Board of Managers of our Missionary Society, highly esteemed, and valued for his good judgment and excellent spirit. Having an earnest and warm missionary spirit, he gave freely for our home and foreign missions. In his home and at his table, he entertained his friends with true hospitality; our clergy ever found a hearty welcome, and pleasant hosts in himself and his interesting family. No one knew him and his worth so well as his dear family, no one will feel the loss like them. Next to them the members of the church, and the pastor and his family will miss him, miss his presence in his accustomed seat at church, at the prayer-meeting, from which he was never absent unless unavoidably detained; miss his voice in praise, in prayer, in exhortation and his presence in every good work. We shall see him no more in the flesh. We miss him every day. Yet he is not gone. He still lives in our memory and in the good he has done. He has left an influence and a character behind that will inspire, direct and mold the lives of those who remain. "Blessed are the dead who die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follow them."

O. U. W.



## YOUNG PEOPLE'S WORK.

"The hidden motive of the soul  
That action underlies,  
Commends the deed, or else condemns  
In His impartial eyes."

God sees the heart. He knows what motive prompts every action, good or bad.

If the deed be one of outward benevolence and of kindness, and the motive one of selfishness, while man may approve, God knows the truth and judges rightly.

If the deed be one prompted by a noble motive, and yet of, perhaps, mistaken wisdom, and is falsely judged by man as wrong, and even shamefully wicked, God, who knows the truth, judges truly.

WHAT a comfort it is to know, that when misunderstood by others, we are sure that to the all-seeing eye of God all is known, and that we have his smile! But how terrible, also, is the thought that, however we may conceal from others, the baser and unworthy motives that move us, God knows us exactly as we are!

### APRON STRINGS.

BY MISS CARRIE H. BROWN.

This subject, in its literal sense, will require no definition, but in the sense in which I write, the feminine portion of the population are not alone confined to apron strings.

"Tied to some one's apron strings!" How often we hear the expression. And what does it mean? Simply, that the person represented as being tied, is greatly under the influence of the other. In this sense, we are all tied to each other's apron strings, and we are not only tied to each other, but our hopes, fears, desires, and passions, form bands, which are drawing us either into darkness or into light. It is wonderful, how we young people do get twisted and tangled up in these strings, and at the same time we are drawing others after us. Let us stop for a little while, putting aside all the gaieties and pleasures of the present, and consider some of the strings which enfold us.

The first string at which we will look, is that which binds us to the desire for the good opinion of others. This is a broad, handsome string, and tends to make us more circumspect and watchful of our conduct; however, it is not best to let it be drawn too tightly, for then we would become confirmed seekers after popularity, at thing to be despised and avoided. Principle would, in this case, be changed to policy, and we would not be seeking first the kingdom of God and his righteousness. If this string were lacking, its place would undoubtedly be filled by that mussy little string, "I don't care." This string is not desirable, as it predicts a condition of moral callousness.

Next comes a string composed of innumerable strings, called "Temptations." Pope says:

"Vice is a monster of so frightful mien  
As to be hated needs but to be seen."

But these strings do not always parade their evil tendencies. Indeed, they are oftentimes quite pleasing to the eye; but let them once entwine themselves about our souls, and they will draw us away from all that is beautiful and good, and finally, the pretty color fades, and they take the name of "Habits." This teaches us that we should shun every appearance of evil, for

"The first crime passed compels us into more,  
And guilt grows fate, that was but choice before."

"Ignorance" and "Indecision" are strings to be avoided. When bound to the former, we are not able to tell right from wrong, and even should we chance to be in the right, we would not be able to defend it. Indecision holds us stationary, we think, but when the knot is tight, we find we are being drawn down the broad and easy path.

When once in the embrace of these things, we find it very hard to get away. We cannot untie the knots, neither can we break them. There is only one way, and that is to go just as we are, to the Author of all good and perfect gifts, and he alone can free us. He will bind us to him with cords of love, and engraft within us those qualities which will enable us to bear the fruits of the Spirit. When once bound to Christ, we see more clearly how we are attached to those around us, our errors will be corrected, our prejudices erased, our principles purified, and he will help us to settle down on the everlasting foundation of truth in all things. Then the Star of Bethlehem will light us through every labyrinth in the wilderness of life, glorify the gloom which will gather round us at the dying hour, and guide us safely into the eternal haven of rest.

### THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Continued.)

*Senex.* "He did not know perfectly anything of those matters there, but was in doubt; and on account of the ignorance and error which he had drunk, he used to consider things not good to be good, and things not evil to be evil. And therefore he used to live ill, just as the others who pass their time there. But now, having received the knowledge of things which are the best, he liveth well and beholdeth these, how ill they fare."

*Hospes.* "When, therefore, he beholdeth all these things, what doeth he or whither doth he walk?"

*S.* "Wherever he will," said he; "for everywhere it is safe for him as for the one who occupieth the Corycian Cave.\* And wherever he goeth he shall live honorably in all respects with all safety; for all men will receive him gladly, as they who are sick welcome the physician."

*H.* "But doth he not fear those women, whom thou saidst were beasts, lest he suffer somewhat by them?"

*S.* "Nay, by Zeus, nothing! He shall not be disturbed, neither by Anguish, nor by Grief, nor by Incontinence, nor by Love-of-money, nor by Poverty, nor by any other evil. For he is master of all of them, and is above all of those things which formerly grieved him, even as those bitten by serpents. For surely the beasts, which injure all other men even unto death, do not harm those, because they have an antidote. Thus also these do not harm this one, for he hath an antidote."

*H.* "Thou seemest to me to speak nobly. But tell me yet this. Who are these who seem to be coming from the hill? Some of them, who are crowned, make signs of joy, and others who are not crowned, make signs of grief and trouble. And their heads and limbs seem to be bruised, and they are controlled by certain women."

*S.* "Those who are crowned have been saved by learning, and they rejoice that they have chanced upon her. And those not crowned, some of them, having been rejected by Learn-

\*Deemed an inviolable retreat in war.

ing, return evilly and wretchedly disposed, and others, having been discouraged and not having come to Self-Control, again return and wander about in a trackless waste."

*H.* "And the women who accompany them, who are they?"

*S.* "Griefs," said he, "and Pains, and Discouragements, and Ill-reputes and Ignorances."  
(To be continued.)

## OUR FORUM.

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

### THE NORTHFIELD CONVENTION.

Since coming to Northfield, I have wanted to write to you all an account of this wonderful convention. So far as I know, I am the first Seventh-day Baptist to attend one of these meetings. The plan originated four years ago. At Northfield, Mr. Moody's home, he had founded a young ladies' seminary. It is the buildings and grounds of this seminary which the Summer School for Bible Study is using. Six hundred delegates, from over one hundred institutions, in thirty-four states and territories, are present here. There are nearly thirty Japanese students, and fifteen delegates from British universities, besides several Indians and South Americans. Without any hesitation, I say it is the most enthusiastic, earnest gathering I ever saw. The morning and evening meetings are crowded, and the live, stirring addresses are frequently interrupted by bursts of applause. With such men as Mr. Moody, Professor Harper, Dr. Pierson, Bishop Gordon, Bishop Foss, Dr. Deems, and Dr. Driver to address us, there is always something well worth applauding. The best meeting of the day is the six o'clock morning meeting, conducted by Mr. Moody. He is a man of such grand earnestness, practical good sense, and varied experience, that his talks to us, and especially his answers to questions, are invaluable. He told us yesterday morning, as he phrased it, "How the Lord woke me up," and it certainly woke every one of us up anew. There is no clap-trap or ostentation whatever about the man. He goes at everything with simplicity and directness. He believes most thoroughly in God's power. He said he never knew a man, who was full of the Holy Spirit, to fail in winning souls,—not one. He gave us points this morning on conducting a prayer-meeting. I wish I could give them in full. The first thing he mentioned was ventilation. Again: Have the room always full. If there are only twenty-five present, have only twenty-five chairs, and have them close together. Get as many as possible to take part. If a brother doesn't live out what he talks, deal with him, talk to him. It may make him mad, but it will do him good in the end. Speak to a few beforehand, and ask them to be full of the subject. If there is life in the meetings, people will find it out and come. Make the invitation to the after-meeting attractive and the way easy. Don't scare them out of it. Study men. Learn to approach them from the right side. To study human nature, take a class of street arabs and rub against them. If you can hold their attention, you can hold the attention of any audience in New York.

He urged those who are to enter the ministry to find their work in the slums of the cities rather than in the fashionable churches. The pews there are full of old gentlemen, who have sat there for thirty years, and the truth strikes them, and just slides off their slippery bald heads. Among the working classes the people need the gospel, and they are eager to listen, if you know how to talk. Leave all your writing at home. Stand on your heels and talk. Dr. Driver, of Oregon, has given us several excellent lectures. He has twice been placed in the box, and the students given liberty to fire questions at him.

(Concluded next week.)



## EDUCATION.

—It has just transpired that at the last commencement, Harvard University conferred the degree of LL. D. on President Patton, of Princeton College.

—THE fourth daughter of Chief Justice Fuller, Miss Mildred, will study law under the direction of her father as soon as she graduates from Wellesley College.

—THE Rev. Frederick Gardiner, D. D., professor of literature and interpretation of the New Testament at Berkeley divinity school, died at Middleton, Ct., July 17th.

—PROF. L. D. HARVEY, of Oshkosh, Wis., who was elected President of the State Teachers' Association, at its recent session at Waukesha, graduated from Milton College with the class of '72.

—THE trustees of Colby University at Portland, Me., July 19th, accepted the resignation of the Rev. G. D. B. Pepper as president, and elected Albion W. Small, professor of history at Colby, as Mr. Pepper's successor.

—REV. WILLIAM DALEY says: When I was in the Roman priesthood my conscience smote me to the quick, when I witnessed the lamentable deficiencies of the Roman Catholic schools. If Roman Catholic parents were as lettered and independent as Protestants, they would rebel against the monstrous impositions of these parochial schools, despite priestly terrorism. Their "colleges" and "academies" are even worse.

—A BAPTIST paper says: Of course the establishment of the great Chicago College is the most exciting thing that has happened to us for a long time, but the Education Society has stimulated work in endowing our present poorly equipped schools. The \$100,000 given by Mr. Rockefeller has stimulated, and will stimulate to giving many times that much for our smaller colleges.

—DAVID KIMBALL PEARSON, of Chicago, has given \$100,000 to Beloit College; \$100,000 to Lake Forest University; \$50,000 to Knox; \$50,000 to the Chicago Theological Seminary; \$50,000 to the Presbyterian Seminary; \$60,000 to the Presbyterian Hospital; \$30,000 to the Young Men's Christian Association, and \$20,000 to the Woman's Board of Foreign Missions, besides \$250,000 in various other ways and in smaller sums. Mr. Pearson is one of the busiest men in Chicago.

—THE appointment of women on school boards does not meet with approval in all quarters. A janitor in one of the public schools thus relates his grievances: "Here I have been janitor of this school for fifteen years and not a soul has ever been in the basement but myself, and now this woman comes to inspect the school, and the first thing she does is to ask to see the basement. And that basement," he added plaintively, "wasn't in a fit condition for any one to see."

—DR. HOVEY, of Newton Seminary, is next year's President of the "National Academy of Theology," which is an undenominational, voluntary society for work in the various departments of Theology. They have a set of principles as a basis of fellowship and investigation that no vaporous "New Theology" can stand upon. They are as follows:

I. The recognition of the Bible, as a body of writings prepared by men under the supernatural influence of the Holy Spirit, wholly unique, so that these records are the final rule of doctrine and practice.

II. The recognition of personal relationship to Christ through repentance and faith, and of dependence upon the Holy Spirit, as the divine, and therefore scientific conditions for the right interpretation of the Word.

III. The recognition of philological and historical laws as the sole human methods for discovering the facts of the Word, and from which facts alone the inductions and deductions are to be made. All methods inconsistent with these are to be rejected as unscientific.

## TEMPERANCE.

—Who gets drunk? Those who practice the habit of drinking. Total abstainers are safe from that sin.

—IN Green county, Pa., which has had no license for twenty-five years, all the newspapers but one supported the prohibitory amendment.

—IN Berlin, Germany, there are 1,500,000 people, with 77 churches and over 15,000 drinking saloons, which is 194 liquor stores to each church. The great city is the latest flower of German civilization.

—REV. DR. DORCHESTER has publicly shown that the towns and cities of the commonwealth of Massachusetts receive annually from liquor licenses about \$1,250,000, while over \$27,000,000 is paid into the saloons by the people. Not a very profitable exchange, certainly. For every dollar paid in for license about \$21 is paid out by the people.

—AN Exchange gives the following advice to an habitual drinker: One gallon of whiskey costs about \$3, and contains, on the average, sixty-five ten-cent drinks. Now, if you must drink whiskey, buy a gallon, and make your wife the bar-keeper; then, when you are dry, give her ten cents for a drink. When the whisky is gone, she will have, after paying for it, \$3 50 left, and every gallon thereafter will yield the same profit. This money she should put away in the savings bank, so that, when you have become an inebriate, unable to support yourself, and shunned and despised by every respectable person, your wife may have money enough to keep you until your time comes to fill a drunkard's grave.

—MRS. MOLLOY says, A young man, with an inherited taste for liquor, was at a Masonic festival, where was present also an English clergyman who was in the habit of freely drinking beer. He called for a bottle, and offered a glass to the young man: "Mr. Cushing, have a glass of wine with me." I looked at him and said, "Don't you touch it." Said the clergyman, sneeringly, "Are you his mental adviser? I hope you are able to take a glass without making a fool of yourself." The young man said: "If my pastor can drink, so can I." He took it. At the end of three weeks he died of strong drink. During his delirium, he exclaimed in his agony, "God won't damn me for drinking unless he also damns Dr. Richmond." That minister murdered my friend, but he walks the earth to-day unhung.

—THE *New York Witness*, several years ago, had this item: A saloon-keeper in Brooklyn came to trial the other day on a charge of selling beer on Sunday. When the jury was impaneled, they were asked by the counsel for the defense if any of them belonged to temperance societies. None of them happened to have any such connection. But on close inquiry it was discovered that two of them were Methodists, and they were not permitted to serve. Thus it appears, in the first place, that if a man belongs to a society whose object is to save his fellow-men from the drunkard's doom, he is thereby rendered incompetent to judge whether an excise law has been violated or not; and in the second place, that if he belongs to one of the leading Christian denominations, he is incapacitated to decide a question of fact. Very soon a man will be ineligible in a murder trial who believes in the ten commandments.

## POPULAR SCIENCE.

THE ELECTRICAL OMNIBUS IN LONDON.—The electrical omnibus lately left the depot of the Ward Electrical Car Company, and ran to Euston Station. Some of the directors and the manager of the Liverpool Tramways Company were awaiting it, with Sir George Baden-Powell, M. P., and Mr. Houlding, the chairman of the sanitary committee of the Liverpool corporation. The omnibus returned by way of Euston Road, Great Portland Street, and Regent Street, to the Company's depot at James Street, Haymarket. It came through the crowded traffic without exciting any alarm on the part of even private carriage horses.—*Scientific American*.

ANCIENT TOMBS DISCOVERED AT NAPLES.—A subterranean chamber has been discovered under a house on the hillside at Naples. Along the center runs a mosaic pavement, and on each side there is a double row of sepulchers hewn in the rock, the fronts of which are stuccoed and painted and decorated with terra cotta and marble reliefs. Within the tombs were perfect skeletons, vases, and other objects, the antique lamps being in such good condition that when the new find was inspected by a party of German archaeologists, the workmen made use of them to light up the vaults. The many well preserved inscriptions are chiefly in Greek, with some Latin, and prove that the epoch of these tombs was about 1000 B. C. Other tombs in a second chamber have not yet been excavated. Similar catacombs have heretofore been found in this locality.—*Pall Mall Gazette*.

ELECTRICAL CURRENTS.—We have in the case of electrical waves along a wire a disturbance outside the wire and a current within it, and the equations of Maxwell allow us to calculate these with perfect accuracy and give all the laws with respect to them. We thus find that the velocity of propagation of the waves along a wire, hung far away from other bodies and made of good conducting material, is that of light, or 185,000 miles per second; but when it is hung near any conducting matter, like the earth, or inclosed in a cable and sunk into the sea, the velocity becomes much less. When hung in space, away from other bodies, it forms, as it were, the core of a system of waves in the ether, the amplitude of the disturbance becoming less and less as we move away from the wire. But the most curious fact is that the electric current penetrates only a short distance into

the wire, being mostly confined to the surface, especially where the number of oscillations per second is very great.—*H. A. Rowland*.

GAS AND OIL STOVES.—It is a well-known fact that an individual confined in a small, air-tight chamber, would soon die, poisoned by his own breath. The reason is that the oxygen, which is the only stimulating and vitalizing constituent of pure air, and without which life cannot continue, is largely exhausted by respiration, and its place taken by another gas, the carbonic acid gas, which is so destructive of life that no animal can exist in it. Man, and all animals, take in, by breathing, the oxygen, which is a part of pure air, and it is absorbed into the blood through the lungs, and is distributed to all parts of the body by the circulation of the blood. But oxygen, while it gives vitality and force to the body, also, while accomplishing that purpose, helps make carbonic acid gas, the destroyer of life. The oxygen meets everywhere the worn-out material of the body, and burns it. This worn-out material is a kind of fuel, which the oxygen consumes, or, in other words, decomposes, and combines with one of the constituents of the fuel (carbon), and the product is watery vapor and carbonic acid gas (carbon and oxygen united). This gas is thrown out of the body while breathing, and the oxygen taken in; and thus, if there is a deficiency of pure air, the poisoned air accumulates, and the individual suffers from the deleterious effects of the carbonic acid gas to a greater or less degree, in proportion to the confinement of the air in which he is placed. It is known that there is no surer mode of destroying life than that by burning charcoal in a closed room. Charcoal is nearly pure carbon. By starting the process of combustion, or burning, the combination of the charcoal (carbon) and the oxygen (acid maker) of the air, goes on with the production of volumes of a somewhat heavy, tasteless and invisible (carbonic acid) gas, which will destroy life when it forms a tenth part or much less of the breathing medium. The basis of illuminating gas is carbon, and so also of all the oils. The product of burning gas or burning oil, or fluid derived from oil, is nearly the same as in the process of breathing, or in the combustion of charcoal; that is, almost wholly watery vapor and the poisonous carbonic acid gas. It will be understood then wherein the danger lies in the use of gas stoves and oil stoves for cooking or heating. These stoves are a great convenience and comfort. They are also economical. For the purpose of moderate cooking they are to be recommended; but with a proviso. That proviso is, that there must be complete ventilation, unobstructed ingress and egress of atmospheric air. The combustion of illuminating gas, kerosene oil or any of its products, or any other oils, results in the production of the deadly carbonic acid gas, and the greater the quantity consumed the greater the danger, other circumstances being equal, where attention is not paid to ventilation. When using either, therefore, have the windows open or the doors ajar. They are then as safe as any stove for cooking. For warming rooms, it is obvious that neither gas nor oil stoves can be recommended. With complete ventilation, which is an absolute necessity to insure safety, the requisite warmth would scarcely be secured with the desired comfort and economy. Let no one be deceived by the assurance of any dealers that in their stoves the smoke is all consumed, or that all hurtful gases are consumed. They may assert that the absence of smell is the proof of the consumption of all harmful products, but such assertions can have no foundation in fact.—*Monthly Bulletin*.

GIBBON, who, in his celebrated history of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his enmity to the gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who, out of his rents, expends a large sum, annually, in the promulgation of that very gospel which his predecessor insidiously endeavored to undermine, not having courage openly to assail it. Voltaire boasted that with one hand he would overthrow the edifice of Christianity, which required the hands of twelve apostles to build up. At this day the press which he employed at Ferny to print his blasphemies, is actually employed at Geneva in printing the holy Scriptures. Thus the self-same engine, which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths. It is a remarkable circumstance, also, that the first provisional meeting for the reformation of the Auxiliary Bible Society at Edinburgh, was held in the very room in which Hume died.



## IS THE MODERN BIBLE GENUINE?

BY REV. H. B. MAURER.

Denounced as the Bible has been, as a source of heresy, scism and sectional strife; hated as it has been in the days of paganism and popery, the object of such papal wrath, that in Luther's time it was burned, lighting up the squares of European cities; committed, as it has been, in the strange providence of God, to the care of a people hostile to pure religion, having reached us through ages dark with ignorance and prejudice, and through circumstances that endangered its purity, the question may well arise, has the Bible escaped corruption, and is it now the same as when written by inspiration? Skeptics have boldly asserted that the Bible is not now genuine, and many good people have allowed themselves to be unsettled by such assertions.

A remarkable phenomenon in the religious world is this, that the differences among Christian people who profess to derive what they believe from the Bible, are due to the interpretations placed on its text and not to the changes in the text itself. The belief that the text of the Bible has been tampered with, undoubtedly rests on the supposition that the text has been altered in the interest of certain interpretations, theories and beliefs of those in whose power it lay to make such alterations. So far is this from being true, that the opposite can be shown to have taken place, for, whenever alterations have been made in any received text, in the light of older versions of the Bible, such alterations have almost invariably gone against the majority and the very persons making them. The late Canterbury revision furnishes an illustration, for while the entire committee, with a very few exceptions, was composed of Pedobaptists, and perhaps all the members adhered to the popular, and not the Bible view of the Sabbath, the alterations made by the committee favor those who hold to immersion and the Sabbath as God instituted it before the fall, and as Christ and the apostles observed it.

Beginning with the Old Testament we have the strongest presumptive proof that it has not been tampered with during the vicissitudes and remarkable experiences through which that people had passed, to whom "had been committed the oracles of God." The fact that it still contains so much that is unfriendly to their doctrines and religion; that reflects upon their fidelity, in times past, to God and the truth, when considered with that other fact that the Jew fervently and tenderly loved his race, its history and achievements, is an evidence that the Old Testament has not been altered. Since Israel was his delightful meditation, and since, for his religious dogmas he would willingly die, did occasion demand it, the Jew surely would have expunged from the sacred writings all those denunciations of his race and religion which they contain, had the "law and Prophets" been tampered with. And would he have not obliterated all references to his idolatrous practices, after God led his people into captivity, and there forever cured them of idolatry? That the accounts of Israel's unsteadiness are still preserved, argues that the Old Testament must still be pure.

What is true of the Old Testament is strangely and similarly true of the New. While there is much of reproof in the one, in reference to the Jews, the custodians of the Hebrew Scriptures, there is also much of reproof in the other, in reference to the Roman Catholics, the custodians of the Christian Scriptures. Strangely enough, we owe the preservation of the Bible, under God, to those people who have been and are hostile to "the truth as it is in Jesus," the Jews and the Romanists.

Now whoever and whatever Paul may have meant in writing to Timothy, that in later times there should be an apostasy, in which doctrines of devils should be taught, in which it should be commanded to abstain from meats and marriage, it surely would have been in the interest of the Roman Catholic Church, which answers to this description, to have expunged these texts, for the Catholics had the power to do so, long after they did those very things Paul mentions. When John describes a woman, clothed in scarlet and purple, sitting upon a scarlet colored beast, full of names of blasphemy, with seven heads and ten horns; that the seven heads are seven mountains upon which the woman sits, and the ten horns are the kings that support her; that the woman was drunken with the blood of the saints, the Roman Catholic Church would surely have cut all this out of the Bible, and the fact that it still remains in the Bible is strong evidence that its purity has been preserved, for at the very time when Rome had control of the Scriptures, her cardinals (whence cardinal red) rode upon mules covered with scarlet, and they wore red hats, red stockings and purple robes. Rome was the only city built on seven hills. Her popes have been called by the most blasphemous of names, "His Holiness," "God upon earth," "Voice of Christ," "our Lord God the pope," etc. That Rome has shed blood enough to meet John's description, is the most potent fact in religious history; although bitter, though not so extended persecutions, can be charged against Protestants, excepting the Baptists, Methodists and Quakers. The prophet Daniel says:

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.

Whether or not in the letter these words apply to the Catholic Church, they surely do in the spirit. For has she not changed customs? Has she not substituted for the worship of Jesus, that of the Virgin and the saints? Although Christ is all sufficient for our salvation, she has made it dependent upon many other means. For the beautiful, striking imagery in believer's immersion, she has substituted the meaningless and absurd practice of "baptizing" infants, which is but a logical and consistent result of her atrocious dogma, baptismal regeneration. For the simple supper, eaten in remembrance of Christ's death, she has substituted the one inspiring ceremony of elevating the host. Study the simple customs of the New Testament, then compare the countless, intricate and mystifying one of the Roman Catholics, and some of these that have been aped by Protestants, and see if she has not changed customs. Not only laws, but days, the prophet says were to be changed. In the Bible there is one day and one day only mentioned by name. It is the Sabbath. Under the old dispensation there were various day and feasts in force, but under the new, these were abolished and none of them are mentioned unless it be to prove them no longer in force, except the Sabbath. But now while the Bible has but this one day, the Roman Catholics have a name of religious significance for every day of the year. One in the Bible, three-hundred and sixty-five in the church! And some Protestants, so-called, who have not yet thrown off the Roman yoke, having abolished this one day of the New Testament, now have their Epiphany Sunday, Septuagesima Sunday, Sexagesima Sunday, Quinquagesima Sunday, Palm Sunday, Easter Sunday, Rogation Sunday, Whit Sunday, Low Sunday, Trinity Sunday, Sunday after Christmas, the various Sundays before and after Epiphany,

before and after Easter, before and after Trinity, before and after Advent, and the Sundays in Lent. Then there is Holy Week, Holy Thursday, Good Friday, Shrove Tuesday and Ash Wednesday, and so on; not one of these is mentioned in the Bible. Now all this is Churchianity and not Christianity, humanly devised, but not divinely revealed religion. Then, has not the Roman Catholic Church arrogated the power, as she claims to have the right to do, to change even the one day the Bible makes sacred, so that all her adherents and the whole Protestant world, with the exception of about 40,000 Christians, are now performing labor on the Sabbath contrary to God's law? Father Enright, a Catholic Priest, in a lecture at Hartford, Kan., said: "Sunday is not the Sabbath day; no man dare assert that it is. . . . I will give \$1,000 to the man who will prove, by the Bible alone, that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic Church. . . . The Church changed the Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church."—*Hartford Weekly Call*, Feb. 22, 1884. Roman priests do not call Sunday the Sabbath, they leave that for Protestants to do, nor do they say that the apostles changed the day of the Sabbath, that is a Protestant piece of fiction to extricate themselves from inconsistent straits. Rome says: "We did it."

Thus we see that this prophesy, "And think to change times and laws," has been fulfilled by the Roman Catholic Church, although perhaps literally the prophecy does not apply to her.

Now she understood all this, and hence forbade the Scriptures to be read, even in her own translations, except in a few privileged cases, and showed the most unscrupulous cunning in trying to avert the thundering blows dealt by those sturdy giants, Daniel, Paul and John. But the fact that such passages have not been cut out of the Bible, is a strong evidence that it was preserved in its purity. I am not tirading against the Roman Catholic Church. That may be left to her near relations.

(To be continued.)

## COMMUNICATIONS.

## CORRESPONDENCE.

FREDONIA, Ky., July 23, 1889.

To the Editor of the SABBATH RECORDER:

A short time ago I made mention of a demand for work in my old home in Kentucky, and of the promise to go there about the 10th inst., which accordingly I did, reaching my father's house the 9th, and proceeded to look after our interest. The Sunday following I attended the Sunday-school in the old home church where I was ordained, and by earnest solicitation left an appointment for preaching there the next Sunday, and on the next evening after the Sabbath an appointment was made at Sister Todd's, for the purpose of looking after those desiring baptism and church connection referred to in my last letter. We had a good attendance, and when an opportunity was given for the young lady referred to to come, the grandfather had made up his mind in the matter, for as soon as she arose and started he at once followed, both giving satisfactory evidence of having embraced Christ and his Sabbath, and asking baptism and church fellowship with us. It was arranged to settle the matter of baptism next day at the church where I was to preach. At the close of this preaching service the church, by a motion, generously and kindly



tendered us the use of their new and well arranged baptistery, close to the house, and we proceeded at once to attend to the administration of the ordinance in the presence of a large audience of my relatives, friends, and old acquaintance. Such was the solemnity and peculiarity of the occasion, seeing the grandfather of 70 years, and the bright, happy-looking granddaughter of 12 years, go into this sacred relation together, that tears flowed freely from many eyes. The occasion, taking all together, was peculiar, and almost novel, and I am sure will not be without its influence in coming years. We thank God for the humble boldness maintained by this isolated sister till her husband and granddaughter are brought into union with her in this sacred relation. Brethren, remember them in your prayers. Scores of invitations for visiting and preaching are crowded upon me. I take the Ohio River Packet Sunday next for Alfred, via Cincinnati.

C. W. THRELKELD.

#### TRACT SOCIETY.

The monthly meeting of the Executive Board of the Tract Society was held at the usual place in Plainfield, N. J., on Tuesday, July 23, 1889, at 7.30 P. M., having been postponed from the regular time of meeting, on account of the absence of a large number of the Board.

The President presided, and twelve members were present. Prayer was offered by L. E. Livermore, and the minutes of the last meeting were read.

The Corresponding Secretary reported having written to Dr. Pick about publishing some of his articles, but had had no response.

Correspondence was presented with J. P. Mosher, about office matters generally; with L. A. Platts and J. W. Morton in reference to the Swedish paper. The matter was referred to the Corresponding Secretary. J. B. Clarke reported upon his labors in Connecticut and Rhode Island. From W. C. Daland and A. S. Maxson concerning Jewish papers; E. P. Saunders concerning necessity of tract on Baptism; J. P. Lundquist about circulating petitions against Sunday legislation, and tract distribution; G. Velthuysen concerning the work in Holland, and the translation into Dutch of McLearn's tract on Adventism.

The Treasurer reported cash on hand \$336 89. Bills due and ordered paid, \$474 45.

On motion A. H. Lewis was invited to preach the annual sermon before the Society.

L. E. Livermore and A. H. Lewis were appointed a committee to prepare programme for annual session to be held in connection with the General Conference at Alfred, N. Y.

After a general discussion as to the character of the annual report, the minutes were read and approved, and the Board adjourned.

REC. SEC.

#### CORRECTION.

In the SABBATH RECORDER for July 4th there appears a sketch of the annual session of the North-Western Association, in which I am credited with an essay upon the topic, "Can we as the people of God, render such obedience to his requirements as to insure immediate blessings." This valuable essay was written and presented by Bro. J. T. Davis, to whom belongs all credit.

Being somewhat behind with my reading since returning from Association, this error has just been noticed, and I hasten, even at this late day, to make the correction.

E. H. SOWELL.

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 26, 1889.

The appointment by Secretary Noble of a commission of three to inquire into the conduct of the Pension Bureau during the last year, confirms what I wrote you, just after Commissioner Tanner's appointment, of the bitter feeling between himself and the Secretary. The principal objection urged upon the President against the Corporal's appointment was that he would be "too liberal." It appears now, however, that he had developed a great talent for simple blundering. When he appointed George B. Squires, who was removed in disgrace at the end of eight weeks, his private secretary, he followed the error by the scarcely better mistake of appointing his daughter, an inexperienced school girl, his private secretary. Another personal appointment of his was that of Harry Phillips, a Brooklyn man, as chief of a division. Phillips's appointment was objected to by Secretary Noble on the ground that he seemed without endorsers except the commissioner himself. At last the appointment was made and charged to the commissioner. That is only a little over two months ago, and Phillips is already implicated in the re-rating frauds that Secretary Noble's commission is investigating. The re-rating frauds that are the principal subject of the present investigation are among the most daring swindles ever perpetrated. About a dozen Pension Office clerks that have been drawing pensions for years got together for mutual benefit, and agreed to apply for re-rating from the date of discharge. The combination invited prominent Grand Army men to join them, but for some reason, only reached a half dozen men and they were in government employ. Re-rating is authorized by law only "when manifest error" is found to have occurred. These men were old and experienced clerks in the Pension Bureau, and had never before discovered that there was any error, under the law, in their ratings. Still by the combination, and by literally pressing in the merits of each others claims, this combination managed, every man of it, to secure from \$2,500 to \$4,000 each. No claim was rejected and while in several instances, six months or a year passes before claims are reached for consideration after they are filed in the Pension Bureau, these claims were all rushed through in two weeks from the time they were filed. For some reason Commissioner Tanner paid no attention to the matter, and it remained for the Secretary to recognize the scandal by discharging three members of the medical branch of the Bureau, and by the appointment of this commission. Nobody dare accuse Commissioner Tanner of dishonesty, or of a guilty knowledge of these frauds, but his opposition to the appointment of the commission places him in a most unfortunate light. The Secretary is also damaged in the opinion of many by the breach between him and the Commissioner. Some look upon it as an attempt to restrict the liberal policy toward the soldiers. Such is the substance of Gov. Foraker's dispatch to Corporal Tanner this week. The newspaper's who dare talk are full of the matter; only a few over-zealous Republican newspapers of the musty order failing to recognize the importance of the trouble.

The census work is shaping itself, and Mr. Porter's desire to have the work limited to what is legitimately included in the bill to provide for the work becomes evident. In many branches the experts have already begun work. The most difficult schedule to arrange appears to be that of manufactures. A table of this subject will be presented to Superintendent Porter next week, and by him will be submitted to various free trade authorities, as well as to manufacturers with protective tendencies. The other divisions will shortly present their definite plans for work, and by October progress may be expected.

## HOME NEWS.

New York.

INDEPENDENCE.—Children's day occurred July 13th, having been postponed on account of much sickness. The church was well ornamented with flowers. Two young ladies read the Scriptures from the pulpit, beside the responsive readings. "God's message in the flowers" and "The flower's mission" were recited after a preliminary speech by one of the youth. Mrs. H. D. Clarke paid a tribute to the memory of Floy Crandall, lately deceased, in a short paper. The youth, assisted by the choir, sang six songs especially arranged for such occasions, and the pastor discoursed from Matt. 13: 30. A collection was then taken for home missions.

WIRT AND NILE.—I have been called again to visit the field of my late pastorate at Nile, N. Y., to comfort the bereaved, and to assist in the rites of burial. The deceased, Mrs. Mary Elizabeth Messenger, wife of Joseph Messenger, and whose obituary will be found in the present number of the RECORDER, was a most estimable Christian lady. During my residence in Friendship it was my privilege often to visit this invalid sister and to listen to her testimonies. She was rich in Christian experience, and a trusting disciple of Jesus. A faithful wife and loved mother, she was devoted to the welfare of her family and longed to see them all walking in the commandments of God and the faith of Jesus. She loved home and family and friends, but was willing, and for a long time waiting to go to her rest and her blessed reward.

The society at Nile are feeling deeply their late losses by death. It was my privilege to call on a number of families here, and to renew the pleasant acquaintance of the past.

L. C. R.

Rhode Island.

ASHAWAY.—The evening of July 20th, Miss Elizabeth McKechnie, of Springfield, Mass., a returned missionary from Shanghai, who has been stopping at Quonocontaug Beach, spoke in the First Seventh-day Baptist church of Hopkinton. Miss McKechnie was sent out to Shanghai, nearly six years ago to reinforce the medical department of the Woman's Union Missionary Society, "The first woman's missionary society organized," which now has several flourishing stations in different lands. Their mission is situated "within ten minutes' walk" of the Seventh-day Baptist station. She is well acquainted with Mr. and Mrs. Davis, Dr. Swinney, Mr. and Mrs. Fryer, and had met Mr. and Mrs. Randolph a few times, before her departure last January. She gave an account of their own work, which is quite similar to that of our mission, though somewhat larger, and offered an opportunity for any one present to ask questions. The opportunity was improved, and by answering these questions, much information was conveyed to the audience concerning our work in Shanghai. Miss McKechnie is an interesting speaker; she is enthusiastic in the work, and liberal in her views. She spoke in very commendable and appreciative terms of our missionaries and of Mr. and Mrs. Fryer. It is possible she will be able to attend our Conference at Alfred on Missionary day, as she goes to Chautauqua, N. Y., to spend a few weeks before the 21st of August. She thought Dr. Elizabeth Reifsnyder of her mission, who is also home, and expects to spend some time at Chautauqua, might be able to come to Alfred for a short time during the session of Conference.

L. L. C.



## MISCELLANY.

### CHRIST, THE HEIR OF ALL THINGS.

BY WAYLAND HOYT, D. D.

I spent once a very interesting day in rambling through the vast naval station at Portsmouth, Eng. There were huge iron-clads floating in the harbor, with an enormous force of engines and an armament of murderous guns; there were huge skeletons of iron ships upon the stocks, in process of construction; there were almost miles of street of anchors, so strong and great, it looked as though the nethermost rocks must give before their mighty flukes would break; there were circling piles of iron cables, every link of which seemed massive enough to hold against the stoutest storm; there were pyramids of balls and shells, and long, high armories bristling with weapons; there were machine-shops almost innumerable, and multitudinous heaps of cordage, and immensities of things of every sort, needed for a naval station of a world-including empire. And on every iron plank and ball and tool and gate-post even, there was stamped the broad arrow, and twisted into every bit of cordage there was the red line; marking the ownership of the sovereign. Everything was hers, and the sign of the sovereign's ownership was written upon everything.

It may not be so plainly seen; it may look dimmed sometimes, even to the clearest vision of our faith; but, more really and more deeply and more ineradicably, there is stamped upon all the things which go to make up this universe, the sign of the possession of the Son of God. For God hath appointed him "heir of all things."

The wealth of the world is Christ's. Men are but the tenants of it, and the users of it under his allowance. Amid the rush and roar of lower London, where, every day, save when the Sabbath brings its calm, a very tempest of business is sweeping on, to stand for a little under the shadows of the Bank of England, was always to me to stand in a thoughtful place. For that low, light-brown Bank of England is the pivot on which swings and turns, in some real way, more remotely or more closely, the moneyed wealth of the whole world. But every shining guinea of that vast capital, and every pitiable copper farthing of it, too, is more really Christ's than theirs who claim it as their own, and is more completely in his keeping than that of the closely guarded vaults, to the protection of which it has been committed.

You can hardly believe this? Take a single instance as an example. There in Olney, England, still stands the queer old Baptist meeting-house, in which the good and great Mr. Sutcliffe preached, and in which, for a time, the cobbler William Carey worshiped. I have stood in its pulpit and seen the pew in which William Carey sat. Worshipping there he was beginning to meditate a mighty matter.

It was not a century ago. It was on the 2d of October, 1792, in a house in the neighboring town of Kettering, which house, also, is still standing, that twelve dissenting ministers organized "a society to convey the message of salvation to some portion of the heathen world." That society was the seed of modern missionary enterprise; £13. 2s. 6d.—that was the amount of the first subscription. It was a Quixotic enterprise nearly everybody said. It was madness. "If the Lord should make windows in heaven, might such a thing be?" even Andrew Fuller at first asked. "When God pleases to convert the heathen, he will do it without your help or mine," the venerable Mr. Ryland said, "Consecrated cobblers," was the polished sneer of Sidney Smith. £13. 2s. 6d., you hardly believe that the Lord Christ has any grasp on the money of the world! Compare that little sum with the millions every year devoted now, by an awakened church, to this great object and in less than a century! Take that as an example. In a real way Jesus Christ is the possessor of the money of the world.

Of the mighty enterprises of the world, Jesus Christ is possessor. Those straight and wonderful ancient Roman roads were, really, only easy avenues for the swift passing of the heralds of the cross, when the fullness of the times had come; the discovery of America meant, as we see it now, a

continent for religious freedom; the printing-press was invented, and the first book issued from it was God's Bible; when Stanley opens the Congo, he really makes a path for Christian missions into the heart of the Dark Continent.

And to the great *natural forces* of the world already discovered, and to be discovered, Jesus Christ has title. Steam and electricity are only making possible the world's swifter evangelization.

And on the *thinking* of the world the grasp of Christ's possession is also laid. A great writer imagines one on a visit to imperial Rome, about 60 A. D. The man makes various explorations amid the wonders of the great city, palaces, temples, games, he sees them all. But one day he is on the Appian Way, and a group, "remarkable for its poverty, catches the eye. The faces are neither Roman nor Greek, but unmistakably Jewish. In the center walks the poorest, yet, apparently, most important Jew of all, a man short of stature weak in bodily presence, with pained eyes and anxious face, ill clad, strongly stamped by the marks of recent shipwreck, and years of ungrudged yet unremunerative toil." This group attracts, for a moment, the attention of the stranger. But now there is a cloud of dust; a glittering chariot, drawn by stately horses, a great shout, "The Emperor, the Emperor!" and Nero passes by. And this stranger is accounted by all his neighbors, when he returns to tell the tale, a man most fortunate, for with his own eyes he has seen the Emperor. And that poor Jew his glance fell on, he does not think him worthy of mention.

But to-day it is not Nero, but Paul who is ruler. What a change! How the world's thought has shifted! To have seen Paul, that poor Jew, would, to-day, be thought *the* sight for men's eyes. Yes, Christ grasps the thinking of the world. He is steadily leading it to himself.

Ponder such things now and then. It does one good. Christ is the heir of all things. He is the Supreme One. If we are his we share his victory. Work on patiently, hopefully, trustfully, we are on the winning side of things.—*Golden Rule.*

### STRENGTH IN UNION.

Among the fables handed down, orally, for centuries, from father to son in the old Deccan, is one of a banyan tree, the roots of which, as related by the Hindoo Pilpay, became angry at the leaves. "While we toil underground you flutter idly in the sun!" they said.

"We drink in the rain and the light, and send them down to you ingrates," replied the leaves. Then, being angry, they resolved not to help each other. The root would send no sap up to the branches; the leaves, in consequence, withered and died, and the shade being removed from the ground beneath, it dried and baked in the burning sun, so that the roots could find no moisture. They soon shriveled up, and in a little while the whole tree was dead.

The Germans have embodied precisely the same idea, in a less fanciful form. They have a story of a little hamlet in the Black Forest, where the few inhabitants lived happily together, until one day the squire became angry with the miller, and resolved to buy no more flour from him. The miller, having thus lost his chief customer, was forced, with his wife and children, to wear old clothes the next year. The tailor, being much out of pocket, had, with his family, to go barefoot. The shoemaker, being so much the poorer, could buy no meat that year from the butcher, and the butcher's household, in consequence, lived on potatoes, and bought no flour from the miller. Thus each link in the chain of want pressed on the other, until, at the end of the year, nobody in the village could pay the squire his rent.

Christmas, however, put the squire into a better humor. He sent to the miller for flour; the miller bought clothes, the tailor joyously sent a big order for shoes, the shoemaker began to eat meat again, and the butcher, bread. At the end of the next year every tenant paid his rent, and there was universal comfort and good-will.

These simple stories, as old as the nations to which they belong, contain a truth of deep significance to both the capitalist and laborer, whose quarrels just now threaten to convulse the coun-

try. No possible good can come to either by strife. It is in union only that their strength and security lie. As long as they are enemies a victory won by one party over the other is only deferred defeat for itself.

### THE EVERLASTING ARMS.

I think of that whenever rest is sweet. How the whole earth and the strength of it, that is almightiness, is beneath every tired creature to give it rest; holding us always! No thought of God is closer than that. No human tenderness of patience is greater than that which gathers in its arms a little child, and holds it, heedless of weariness. And he fills the great earth, and all upon it, with this unseen force of his love, that never forgets or exhausts itself, so that everywhere we may lie down in his bosom, and be comforted.—*A. D. T. Whitney.*

### SPECIAL NOTICES.

☞ THE next Session of the Quarterly Meeting of the Rhode Island and Connecticut Churches will be held with the First Westery 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 HORNELLSVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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

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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.



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## RECEIVING THE LADIES.

There are times when an ovation, however sincere, may prove embarrassing to the recipients, as the following goes to show. In the earlier days of California, a Catholic priest established a chapel in a mining town in which the sterner sex largely predominated.

It happened that three gentlemen, with their families, members of various Protestant denominations, settled in the place, to look after their business interests. Learning that there was no Protestant Church in the place, on Sunday morning the ladies repaired to the Catholic chapel, but found it full of worshipers.

As well-dressed ladies were an uncommon sight in the vicinity, their entrance created quite a flutter of excitement. The benevolent little priest, seeing there were no seats, leaned across the altar-rail, and whispered to a son of Erin, "Three chairs for the Protestant ladies."

"Begorra, I will, yer riverence!" was the enthusiastic reply; and quickly rising and facing the worshipers, the Hibernian announced:

"B'ys, Father O'Rafferty wants us to give three cheers for the Protestant leddies, an' I hope ye'll give 'em wid a will! Hip-hip-hip-hur-ray-ay!"

By the time the chivalric assemblage had proceeded thus far, Father O'Rafferty had collared the mistaken enthusiast, seats were brought in, and the services proceeded.

## CONDENSED NEWS.

## Domestic.

William Fitzpatrick died at Yonkers, July 23d, aged 105.

Oil advanced in New York one day last week from 99½ to 102½, but receded and closed at 101¼.

The Dakota constitutional convention has voted down the proposition to vest the legislative powers in a single body.

A dispatch from Parkersburg, W. Va., says, in the flooded district the waters have subsided. Many farmers have lost their all and will be compelled to ask charity. It is now known that eighteen persons lost their lives by the flood.

The entire Chinatown district of Sacramento, Cal., consisting of forty wooden buildings, was burned July 24th. It is believed no lives were lost, though many Chinese had narrow escapes. Loss \$10,000.

A fragment of meteor, which recently fell in Chicago, was analyzed and found to contain seventy-three per cent of iron, twenty-one of nickel, two of manganese, and small quantities of aluminum, cobalt, tin, copper, arsenic, etc.

A. J. Hodson, business partner of Mayor Mosby, of Cincinnati, died July 24th, from the effects of injuries received on the Fourth while discharging fireworks. He was wounded in the face and although the wound healed the shock brought him into a fever.

An exceedingly heavy rainfall in Denver, Col., July 22d, did considerable damage to streets, and flooded cellars. Reports from nearly every point in the state indicate that the storm was general. Several districts were flooded and great damage was done to crops and fences.

Father Curley, director of the Georgetown University, died in that city July 23d, aged ninety-three. He was the oldest priest in the United States, and so far as known, in the world. His death was due to his falling down stairs some time ago. He made a number of valuable contributions to science. He was best known as an astronomer.

The wheat crop in Kansas has been harvested, and is just double that of last year. In 1888 the yield was about 17,000,000 bushels; of that 5,000,000 bushels was required for seeding, so that there were only 12,000,000 bushels to be moved by the railroads. The crop this year is 34,000,000 bushels, leaving 29,000,000 bushels to be moved.

The Oklahoma territorial convention adjourned July 20th, until August 20th. The proceedings were harmonious. Various committees were appointed. It was decided to petition the territory into twelve counties. The names recommended for two of the counties were Cleveland and Harrison. During the recess the committees will prepare their reports.

## Foreign.

The Portuguese government has contracted with an English engineer for the completion of the Delagoa railway.

General Von Schellendorf, in a speech at Konegsberg, July 24th, said all fears of war are groundless. He hoped this assurance would be widely circulated.

The "Pilgrim's Progress" has just been printed in the Amoy colloquial in Romanized characters, making the eighty-third language in which John Bunyan's book has been issued.

Next to England little Holland is the greatest colonial power in the world. The Dutch colonies have an area of nearly 800,000 square miles, which includes some of the finest possessions in the world.

Cardinal Lavigerie's international anti-slavery congress, which is to meet at Lucerne, has been postponed until after the French elections so that prominent Frenchmen interested in the movement may attend.

The trustees of the national library of Ireland and the board of visitors of the Dublin museum of science have adopted resolutions urging the queen to visit Ireland next spring. A copy of the resolutions has been forwarded to the English government.

The Russian government has allocated a large tract of land to the Musselman population of Kabardah. Such gifts are unusual, and are generally the prelude to a conflict with Turkey, being intended to keep the Musselmen quiet. The Governor of Odessa and Kischeneff, in recent addresses to the troops, hinted that Russia was preparing to advance southward.

Advices just received at San Francisco, Cal., from China, state that a recent fire at Lu Chow burned twenty-three hours, destroying 8,000 dwellings. Over 1,200 persons perished in the flames and 400 others were killed. Nearly 170,000 people were obliged to camp out without shelter, and were dying at the rate of a hundred a day from want and exposure. The authorities are providing for their necessities.

## MARRIED.

WHITFORD-DAVIS.—In Milton, Wis., July 23, 1889, by Rev. W. C. Whitford, Milton Clarke Whitford and Miss Minnie Ethel Davis, all of the above named place.

YOUNG-CRANDALL.—In Putnam, Conn., July 12, 1889, by Rev. J. R. Stubbett, Cosmer A. Young, of Danielsonville, Conn., and Miss Alta J. Crandall, of Alfred Centre, N. Y.

## 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.

In the notice of the death of Brother Maxson, of Albion, in the RECORDER of July 18th, the first name, which was Daniel, was inadvertently omitted.—Ed.]

CANFIELD.—Mrs. Mary Crandall Canfield was born Jan. 11, 1829, in the town of Richmond, Washington Co., R. I., and died July 19, 1889, in the town of Ward, Allegany Co., N. Y.

Her parents, while she was yet a child, came to Alfred. She was married to George Canfield Nov. 17, 1852. She experienced religion when some nine years of age, and soon after united with the First Seventh-day Baptist Church of Alfred, of which she continued a most exemplary member during the remainder of her life, faithful in all the relations of wife and mother, neighbor, friend and Christian

While the large family, and all that knew her, mourn their loss, they have the assurance that, with the Psalmist, she could say: "I shall be satisfied when I awake with thy likeness." J. A.

CRANDALL.—In Andover, N. Y., July 18, 1889, of paralysis, Martha, wife of George W. Crandall, aged 62 years, 11 months and 1 day.

Sister Crandall was taken sick one year ago, and from that time until her death her health was such as sometimes to give hope, and again fear, until a few days before her death she received the final stroke which ended her earth life. She and her husband were married July 14, 1841. In early life she professed faith in Christ and united with the Seventh-day Baptist Church of Independence, with which she remained a member until death. She has left a husband, three children, and a large circle of other relatives. J. K.

ALDRICH.—In Independence, N. Y., July 24, 1889, William Henry, son of Amasa and Dora Aldrich, aged 8 years.

Willie was affectionate and a favorite in his home. Two weeks before he died, being weak, he was asked if it would not be as well to say his prayers while on his pillow. "No," he insisted, he "wanted to be on his knees." The best position for every humble, teachable child of God, old or young. Services at the house with remarks from Matt. 18:14. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." H. D. O.

MCBRIDE.—In Whitesville, N. Y., July 20, 1889, after years of suffering from scrofula, Mrs. Jennie McBride, wife of James McBride, aged 50 years and 9 months.

Funeral services conducted by the writer at the M. E. church, from Isaiah 61:1. H. D. O.

MESSINGER.—In Wirt, N. Y., July 19, 1889, Mrs. Mary Elizabeth, wife of Joseph Messinger, in the forty-second year of her age.

The deceased was the daughter of John and Lucinda Wetherby, and the third child in a family of eight own brothers and sisters, there being two brothers and two sisters older, children of a former marriage. The deceased had been an invalid for over seven years, and during this time she suffered much; but she bore her sufferings with patience, supported by a good hope in Christ. She was highly esteemed for her many virtues, and tenderly loved by all about her. She leaves a husband and three children. Her funeral was attended on the 21st inst., at the Seventh-day Baptist Church in Richburg. A large circle of relatives were present, and a full house of sympathizing friends. Sermon by the writer of this notice, Rev. B. E. Fisk assisting in the services. L. C. R.

COON.—Elizabeth Jane Coon died in her old home in Lincklaen, N. Y., July 8, 1889, aged 66 years, 2 months and 25 days.

Sister Coon was the oldest daughter of Clarke and Betsy Coon, and always shared the burdens and responsibilities of the home, helping to care for her parents till they were taken to the home eternal. At the age of thirteen she made a profession of religion, and united with the Seventh-day Baptist Church at Lincklaen, of which she remained a faithful member. The last public privilege she had to testify was at Otselec, at the Quarterly Meeting, nearly four years ago. At this meeting she spoke twice, very earnestly, telling how precious the Saviour was to her, and exhorting all to accept him as their Saviour. Through her great suffering she was very patient, and rejoiced in the love of God. She leaves one brother, and a sister who has tenderly cared for her, to mourn their loss. P. R. B.

WALLER.—At the house of J. L. Perry, near New London, N. Y., July 19, 1889, Mr. John R. Waller, aged 84 years.

He was born in England in 1805, came to this country in 1829 and settled in Canada. About 20 years ago he moved to Syracuse and then to Rome, N. Y. About twelve years ago his attention was directed to the Sabbath question, which he investigated thoroughly, until he became satisfied that the seventh day is the only Sabbath of the Lord. Amid strong opposition he at once commenced the observance of God's holy day, being firm in his purpose to obey God and trust all to his keeping. Hearing of the First Verona Seventh-day Baptist Church he walked eight miles to find it, and on his second visit he briefly related his Christian experience, stated his change of views and practice in regard to the Sabbath, and expressed his desire to unite with the church. He was cordially received and welcomed by Eld. C. M. Lewis, who was then the pastor. On the day of his death he had come from Rome for the purpose of attending church the next day. B.

HASSARD.—In Putnam, Conn., July 16, 1889, Miss Martha Hassard, aged 84 years.

Until about two years ago Miss Hassard had for many years been a resident of Potter Hill, R. I. Her remains were laid to rest in private grounds, at the old homestead, in Charlestown, R. I. I. L. C.

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