

# The Sabbath Recorder.

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For the SABBATH RECORDER.

## RIGHT IS MIGHT.

BY ANNIE L. HOLBERTON.

Oh stand for the right, though alone you are waiting,  
While hope has grown weak in the cause you would gain,  
Still hold your ground firmly with faith unabating,  
For nothing is lost which the Lord will sustain.

Undaunted, unmoved, let no compromise enter,  
And try not with evil to compass the right.  
In Him and for Him every action to center,  
Shall build up the truth in the strength of his might.

With face to the foe give no quarter, nor falter;  
Be true to your colors whatever avail;  
Be steadfast while raising to Heaven your altar;  
The right is the might that with God cannot fail.

## TEXARKANA.

Believing that the contemplated colony of Sabbath-keepers in the vicinity of Texarkana may offer favorable opportunities to Sabbath-keepers, in whatever section they now live, who wish to find cheap homes in a mild climate, I will give a brief description of the city and surrounding country, from information which I received on my recent visit there.

The city of Texarkana is not yet sixteen years old. So late as the fall of 1873 the site on which it now stands, and the country around, was nearly all forest. A very generous grant of land in Arkansas was made by the government to what was then the Cairo & Fulton Railroad Company, since the St. Louis, Iron Mountain & Southern Railroad. The road was completed so as to begin running trains to the Texas line, Jan. 22, 1874. But the Texas & Pacific Railroad, from the opposite direction, was completed so as to begin running to the state line about one month earlier. Thus these roads made connection at the line between the two states and in a pine forest. The first inhabitants began to arrive in October, 1873. A town was laid out, and the first sale of lots was made in December, following. From this beginning has grown up a city which now claims a population of 15,000, which is lighted by gas and sixteen electric street lights; has two lines of street railway, and is the

terminus of five railroads, and has a sixth running through it. It is the gate-way into Texas from the North and East. It is really two cities, one in Arkansas and one in Texas, divided only by State Line Avenue, an ordinary street. Each is a county-town, one of Bowie Co., Texas, the other of Miller Co., Arkansas. Each has a municipal government, a court-house, a jail, a post-office, and its own system of schools. Yet to the observer there is but one city. It will soon have two bonds of union,—a \$75,000 union depot, half on one side of the state line and half on the other, now in process of construction, and a government edifice to be built on a plat of ground of which half is ceded by Arkansas and half by Texas, to the United States. Hence that building is to stand on the line. It is to cost, it is said, \$100,000. There is now a Federal Court building on the Arkansas side, and the court was in session while I was there. The city is cosmopolitan in its character, having in its population representatives, not only of a number of the states, but of nearly every European, and of some of the Asiatic countries. Most of the buildings in the business part are of brick, built up in blocks. There are railroad repair shops and factories of various kinds. A cotton-seed oil mill has a capacity for turning out one hundred barrels of oil a day. The Texarkana Ice Company, whose works I visited, has apparatus for turning out a 200 pound block of ice every ten minutes. The water is taken from the artesian wells and distilled before freezing so that the ice is pure. It is sold for less than a cent per pound—60 cents per 100 lbs in quantities of 500 lbs. The water works on the Arkansas side, which, with their system of powerful force pumps, pipes, hydrants, and hose, supersede the use of fire engines, are supplied from ten artesian wells, which have a depth of only about forty feet.

The principal industry of the city seemed to be the lumber business. Besides smaller mills and lumber yards, four lumber companies, named in a publication now before me, keep an average aggregate stock of 7,750,000 feet of lumber in their yards. They have mills, some of which have a cutting capacity of 40,000 to 60,000 feet per day. Three of the companies named employ in the aggregate 330 men, and all have machinery for making doors, sash, blinds, etc. The lumber trade is mainly with Kansas, Nebraska, and Missouri. There are three fine hotels, two of which keep no bar. The Benefield Hotel, built and furnished at a cost of about \$60,000, with modern improvements, not only sells no liquor, but furnishes each of its sixty guest-rooms with a Bible. On the afternoon before I left Texarkana, Bro. Shaw and I took supper at this house, by invitation of the owner, Mr. J. M. Benefield, who is an old acquaintance of Bro. Shaw. Although two of the large hotels sell no liquor, there are plenty of saloons, notwithstanding a very high high-license, two licenses rather, a city and a county, or a state license, I am not sure which, both amounting to \$750, if I recollect right.

The city has four daily papers, I believe, at

least that is the number named in a paper printed one year ago last Christmas. On a ridge, on the Arkansas side of the town, a school, called Texarkana-College, has been in operation several years, and now has a new college building erected on a ten-acre campus on the opposite side of a street laid out next to Bro. Shaw's residence. This is called College Hill, and gives name to a suburb, which is separated from the main part of the city by a stream and two railroads. This suburb has two electric lights, one of which is near the Seventh-day Baptist church. It is here also that the South-Western Seventh-day Baptist Publishing Association now has its printing office, where the *Sabbath Outpost*, edited by Bro. Shaw, and the *Cottage Home*, a weekly family paper, edited by Miss M. E. Shaw, daughter of Bro. J. F. Shaw, are printed. The *Sabbath Outpost* has now nearly 800 names on its subscription list.

The country surrounding Texarkana is still mostly uncleared. The principal timber is yellow pine, with oak, hickory, gum, and some other kinds of timber mixed in. The principal crops raised are cotton and corn. It is said that clover does well where sown. Bermuda grass is the best pasture grass, a short, fine grass, growing thickly on the ground, and much relished by stock. All kinds of fruits do well, including peaches, apricots, nectarines, figs, etc. Farming has been much neglected, on account of the lumber business. Lands can be bought of the Iron Mountain Railroad Company, within a few miles of the city, for \$5 an acre, with all the timber, and from lumber companies at much less prices, after the pine is taken off. C. A. B.

Be polite to your children. Do you expect them to be mindful of your welfare? To grow glad at your approach? To bound away to do your pleasure before your request is half spoken? Then, with all your dignity and authority mingle politeness. Give it a niche in your household temple. Only then will you have the true secret of sending out into the world really finished gentlemen and ladies.

SOCRATES was ordered by the Thirty Tyrants of Athens to help seize a wealthy citizen, whom the Tyrants wanted to put out of the way, that they might appropriate his estate. Socrates positively refused, saying, "I will not willingly assist in an act of injustice." One of the Tyrants said sharply, "Dost thou think, Socrates, to talk in this high tone and not suffer for it?" "Far from it," was his noble reply, "I expect to suffer a thousand ills, but none so great as to do unjustly!"

THE simple reading of the Bible, accompanied with a thoughtful and careful study of the meaning of its words, without any effort to be wise above what is written, is the best possible mode of passing our thoughts into the spirit realm, and apprehending what is real there. One who does this will find his mind greatly enlightened and greatly relieved, and will be content to wait till death comes for the fuller and larger disclosure of the things unseen and eternal. He will see enough to be an ample guide to his practice.—*The Independent*.



## MISSIONS.

### COMITY ON THE HOME FIELD.

BY REV. J. W. MORTON.

(Presented at the North-Western Association.)

"Behold, I send you forth as sheep in the midst of wolves: Be ye therefore wise as serpents, and harmless as doves." This is a part of the charge that Jesus gave to his apostles, the first Christian missionaries, when he first sent them forth to preach the gospel. The true missionaries of to-day are sent out by the same Master, into the same field, for "the field is the world." We are accustomed, however, in these days, to distinguish between the "home" field and the "foreign." The apostles were, in the first place, home missionaries. Like their Master, they were sent "to the lost sheep of the house of Israel."

On the home field we come in contact with unconverted men and women, and with those whom we regard as unsound in faith and practice, though we may regard them as regenerated persons. Toward all these, without exception, the missionary is bound to exercise Christian good-will, and to exhibit it in his treatment of them.

1. The missionary should be uniformly polite, both in his speech and in his manner, he should treat his fellow-men with respect. Some of them may not be really worthy of it, but human judgment is fallible, and it were far better to yield respect where it is not deserved, than to withhold it where it properly belongs. Besides, a true self-respect will always prompt a Christian gentleman to treat others with kindness. But we must never forget that genuine politeness comes from the heart. It may be feigned, but, when insincere, it will fail to accomplish its purpose.

2. The missionary should recognize all Christians as brethren—even those who differ from him in doctrine and practice. He may doubt the sincerity of some of them, but he is not their judge. They profess to belong to Christ, and, as long as this profession is not neutralized by grossly unchristian conduct, he has no right to ignore it. We may, and do, admit as probable that great multitudes of those who profess to belong to Christ are still in "the gall of bitterness and bonds of iniquity"—that they have only "a name to live, but are dead"—but this admission does not authorize us to treat them as altogether beyond the pale of Christian courtesy.

3. The missionary should acknowledge that other denominations besides his own may be, and are, true churches of our common Lord. There is scarcely any position that a Christian can take that so exposes him to odium and deserved contempt, as the intolerant assumption that his denomination has a monopoly of all the genuine religion there is in the world. If your object is to create a bitter prejudice in the minds of all men, without distinction of sect or party, against the doctrines you advocate, you can accomplish that object most successfully by showing intolerance. It would be indeed a sorry showing for Christianity, if it were confined within the limits of a single denomination, especially if that denomination were limited to a few thousands of people. We may testify efficiently against the short-comings, the errors and the wrong practices of a Christian people, without denouncing them as hypocrites and pretenders. To sit in judgement on our brethren is neither wise nor right. "Who art thou that judgest another man's servant? To his own master he standeth or falleth."

4. The missionary should always be ready and willing to work with God's people of other denominations, whenever it may be practicable to do so. There are many precious truths which we all hold in common. At least this is true of all the denominations called "evangelical." As a general rule, we Seventh-day Baptists can work harmoniously, in gospel efforts, with brethren of any of these denominations. I am prepared to go even farther. If an opportunity is presented of working in with those who are not considered evangelical, in gospel, or even in reform work, I should advise a missionary to avail himself of such opportunity. Who knows but that the seed incidentally sown in this way may some time spring up and bear fruit to the glory of God?

5. A missionary should not be distinctively a controversialist. True, he should defend the doctrines of the gospel, in all earnestness, but not in public debate, unless he should be forced into it by circumstances. While he should manfully stand his ground when attacked, he should have it well understood that he is a man of peace, and greatly prefers to avoid wrangling, especially when the object of his antagonist is, evidently, to show his skill in winning a victory. Ordinarily, the best way to oppose Unitarianism is by preaching the divinity of Christ and his all-atoning sacrifice. The surest way to confute the advocates of infant-sprinkling is by unfolding and enforcing the divine ordinance of believer's immersion. The most effectual way to antagonize Sunday-keeping is by advocating and defending the moral law and emphasizing the fourth commandment. The true Christian, who has learned to love the Sabbath of the Lord, will have no further use for the Sunday festival. He who has been consciously "buried with Christ by immersion," will henceforth see but little, if any, beauty in the human rite of infant-sprinkling. He who has been consciously washed in atoning blood, will feel a sincere pity for those who know only a human Christ, and count the blood of the covenant, wherewith they were sanctified, an unholy thing.

6. The missionary should avoid a proselyting spirit. It is no more commendable or Christ-like now than it was eighteen hundred years ago, to "compass sea and land to make one proselyte." By a proselyting spirit I mean, an overweening desire to draw converts into "our denomination," without regard to their convictions of right and truth. It is, I believe, well understood, that the door of our denomination stands open to all who are in substantial agreement with us in doctrine and practice, and who desire to enter and cast in their lot with us, but I pity the man who would drag within our fold those who are unwilling to enter. Many who were once among us are now working in other denominations. Why is this? We may answer this question in the words of the apostle: "They went out from us, because they were not of us." And with equal truth we may say of thousands of others, who know and understand our principles; "They do not come to us, because they are not of us." If they were in full sympathy with us, they would need no coaxing to bring them to our standard.

But, while the missionary should avoid the cultivation of a proselyting spirit, he should be ready, on all suitable occasions, to unfold and defend our denominational principles. It is no violation of the principles of comity, to bring to the front and defend the doctrines and practices which we believe to have been entrusted to us especially, for defense and safe keeping. No

reasonable person will expect anything less than that we shall stand up for what we consider truth. We should maintain the truth, however, not captiously, but in a spirit of love and good-will. Above all, the missionary should avoid creating the impression, that he is trying to win others to his denomination, for the sake of aggrandizing himself and building up his church. Such an impression will almost always produce prejudice and lead to mischievous results. Especially is this true at the present day. Denominationalism has lost most of its power in these latter days. Whether this is a gain, or a loss, to the church and to humanity, remains to be seen. Any one who allows himself to become notorious as a denominational partisan, may win the applause of his own church party, but he is sure to meet the contempt of all other intelligent persons.

7. The missionary should rejoice in the success of the gospel, by whomsoever it may be preached. He should not be envious of his brethren in the ministry, though they belong to other ecclesiastical connections. It happens, not infrequently, that persons who have been converted under the labors of a missionary, when they come to choose their church home, will select one different from that of him who was the instrument of their conversion. This is often a source of grief to the faithful servant of God, who can see no good reason for the choice. This grief is sometimes heightened by the knowledge of the fact, that other ministers have used much persuasion to bring about the result. No doubt it requires a great amount of divine grace to sustain such a shock to one's feelings without resentment. But he should not become angry at such an exhibition of human weakness. He should rather pity that weakness, and pray God to overrule it to his own glory. I need hardly say, that it is especially trying to us, when those for whom we have traveled in spirit are persuaded by some oily-tongued sophist, that a little water is just as good as a river, and that it makes no difference what day you keep, so you keep one day in seven. But these are the crosses that we must expect to bear. Let us try to be thankful that they are no heavier.

8. The missionary should take especial delight in cultivating new fields. This was the ardent desire of Paul, the model missionary, who made it his aim to preach the gospel "not where Christ was already named, lest he should build upon another man's foundation." Far be it for me to say that, as defenders of unpopular truths, we have not a right to go anywhere, and everywhere, among saints and sinners, to proclaim the neglected truths entrusted to us. We have this indefeasible right; and if our brethren of other denominations do not like to have us exercise it, they have but to preach these neglected truths themselves, and thus take away all occasion for our doing so. But it is one thing to preach the whole truth, as God may give us opportunity, and it is another, and a very different thing, to go into churches and try to foment discord, for the purpose of turning the brethren against their pastors and other leaders, in the hope of profiting by their dissensions, and building up churches of our own cherished order out of the wrecked material. We have all seen such things attempted, and sometimes accomplished, but the blessing of God can hardly be expected to attend such efforts. There is an inexpressible satisfaction in going into a destitute and neglected neighborhood, and trying to build up an interest where none existed before. Happy is that



missionary who can say: "I have opened up new fields, I have developed new interests, I have not tried to injure brethren who were honestly laboring in their chosen fields, but have rather bidden them God-speed; I have tried, while aiming to promote greater purity among the churches, to add to the domain of Christ's kingdom."

May the head of the church greatly increase true religious zeal and harmony among the laborers in his vineyard.

WOMAN'S WORK.

WOMAN'S WORK.

BY S. M. BURDICK.

At the recent annual meeting of the International Missionary Union, held at Binghamton, no day was formally set aside for the consideration of woman's work, but among the ladies Tuesday was spoken of as "Woman's Day." At 11 o'clock on that morning the women of the Union withdrew to the Sunday-school room, where the exercises were opened by singing "Love Divine," followed by prayer and the reading of the Lord's Prayer by Mrs. Shedd, of Persia. Mrs. Shedd dwelt especially upon the fatherhood of God. Those for whom she has been laboring for many years have no idea of this wonderful truth, and she has found the deepest joy in carrying this message to them. On motion of Mrs. Gracey, of Buffalo, Mrs. Shedd was appointed chairman of the meeting. After obtaining the names of all returned missionaries in the room, and appointing a committee to arrange programmes for the afternoon and evening sessions, the few remaining minutes were devoted to a "missionary love feast."

Mrs. Kip, of Amoy, China, daughter of Dr. Culbertson, so long a missionary in China, spoke of what women in heathen lands have gained through the gospel, giving some especial instances. Mrs. Shedd illustrated, by an incident from her own experience, the truth that out of seeming defeat oftentimes comes the marvelous advancement of God's cause.

The question was asked by a home worker, if the missionaries in the field remember to pray for the Boards and workers at home. The answer was an emphatic "Yes." After singing, "Thy Life was Given for Me," the session was adjourned.

In the afternoon the room was well filled, Mrs. F. C. Hibbard, of Clifton Springs, presiding. After singing, "More Love to Thee," a portion of the first chapter of Acts was read, and Miss Child, of Boston, offered prayer, and then addressed the ladies. Miss Child was a delegate to the London Missionary Conference last year, and was one of a committee appointed to devise some means by which the various missionary societies represented at the London Conference could keep in touch with each other. No new organization has been thought of, but some plan is sought by which the different societies can be benefited by new and good methods. It is also hoped that through such a measure many not now working may be interested in the work.

Miss Mitchell, M. D., located on Dr. Judson's old field in Burmah, spoke next. She spoke of her preparation for the work, of the reluctance of the Baptist Board to send out a medical missionary, and of their final adoption of that line of work, and of her work in Burmah. "Carrying on medical missionary work is walking in the very footsteps of our Lord." In comparing the Bur-

mah of to-day with the Burmah of a few years ago, she is constrained to cry out, "What has the Lord wrought?" In conclusion, Dr. Mitchell said, "There is a glory in having worked for the Lord, if it does turn our hair and set us aside in strength."

Mrs. Morley, of China, had been forbidden by her physician, to speak, or even to answer questions; but she, with her two little children, dressed in Chinese costume, sat upon the platform while Mrs. Kip spoke of the different dialects in China, of the great ignorance of Christian Chinese, and of the work to be done for them. She described the custom of foot-binding, and spoke of the great courage it required to break away from this custom. The first one to do this was the wife of a native preacher, a woman of great force of character. She did it voluntarily, and in spite of the ridicule even from Christians. To-day nearly all the Christians in Amoy have natural feet.

Mrs. Shedd spoke of the work in Persia. In speaking of the wonderful work of the Bible readers, she told of one woman, who, after listening to the explanation of some passages of Scripture, exclaimed, "I had been living in the yard, surrounded by high mud walls, before you came, but now it seems as though I have come up on the roof."

The evening session was held in the main audience room of the church, Mrs. Gracey, of Buffalo, in the chair. The meeting was opened by singing, "O, for a thousand tongues to sing." Mrs. A. S. Quinton, Secretary of the Woman's National Indian Association, was the first to speak. "There are islands of darkness scattered all over the United States, notwithstanding the numbers of Christians in the land. Many missionaries have been sent out, still there are over fifty tribes without the gospel. Indians are industrious, keen, observant, quick to hear, responsive to the Christian message. These people should be claimed for righteousness. The Woman's National Indian Association was organized ten years ago. Its object is to draw attention to the condition of the Indians and to increase the intelligence of the people.

Miss Maria West, of Turkey, was next introduced. She spoke of her work in the training school for Armenian girls, in Constantinople. When she began work education for women was not known, few knew how to read even. Now, instead of one school for women, there are hundreds. In speaking of this work and the power of the gospel, Miss West said, "The gospel, when introduced, combs the hair, washes the face, sweeps the floor, makes a home in a house, teaches the children, establishes a family altar, awakens the soul. Under Christian instruction the girls become new creatures." Miss West referred to her work of scattering tracts, and to the success of this work. She also spoke of the work done in the Coffee Rooms, especially among the sailors of all nationalities. The blessedness of being "workers together with Christ" was emphasized.

Mrs. Morton spoke briefly of the work in Trinidad. The work has been principally among the East Indian laborers, of whom there are sixty thousand on the island, and more coming each year. In their work on this island, as well as in other places, the missionaries have much trouble in contending with the liquor habit. Many of the Hindus hold the opinion that to be a Christian is to eat beef and drink rum. As Satan is never idle the followers of the one true God need to be vigilant.

After singing the meeting was adjourned.

TREASURER'S REPORT.

For the Quarter ending July 18, 1889.

Dr.

Table with columns for item, amount, and sub-total. Includes entries like 'One Tenth, Albion, Wis., for Church Building Fund', 'Mrs. E. L. Rogers, Brookfield, N. Y., for Calendar Fund', and 'Total receipts \$54 02'.

Cr.

Table with columns for item and amount. Includes entries like 'To A. L. Chester, Treasurer Missionary Society, Teacher Fund', 'To A. L. Chester, Treasurer Missionary Society, \$16 25, \$52 00, \$ .50', and 'Total \$58 23'.

E. & O. E. MILTON, Wis.

MRS. W. H. INGHAM, Treas.

FREEDOM, enterprise, ingenuity, intelligence, all depend intimately on general mental habit. An authority that prescribes metes and bounds to the mind in the matter of religion, may not directly invade the domains of politics, literature and education, though it is apt to do so; but these domains will certainly be invaded by the habit of mind that authority creates. The man who defers to authority in one walk of life, as in religion, is not of necessity timid and servile in others, though there is a strong tendency in that direction. As a rule, if authority appropriates to itself the whole field of religious teaching, and of morals, the effects of such appropriation must be very far-reaching. The Roman Catholic principle is church authority, the Protestant principle is the Bible and private judgment; and history fully shows the fruits of the two principles.



## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1889

July 6. Samuel Called of God.....	1 Sam. 8: 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: 1-17.
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 VII.—SAUL REJECTED BY THE LORD.

For Sabbath-day, Aug. 17, 1889.

## SCRIPTURE LESSON—1 SAM. 15 : 10-23.

10. Then came the word of the Lord unto Samuel, saying,  
11. It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.  
12. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.  
13. And Samuel came to Saul: and Saul said unto him blessed be thou of the Lord: I have performed the commandment of the Lord.  
14. And Samuel said, What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?  
15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.  
16. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.  
17. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?  
18. And the Lord sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.  
19. Wherefore then, didst thou not obey the voice of the Lord but didst fly upon the spoil, and didst evil in the sight of the Lord.  
20. And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.  
21. But the people took of the spoil, sheep and oxen, the chief of the things, which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.  
22. And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.  
23. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

GOLDEN TEXT.—Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.—1 Sam. 15: 23.

## DAILY HOME READINGS.

- S. 1 Sam. 15: 10-23. Disobedience punished.  
M. 1 Sam. 13: 1-23. Saul's early deeds as king.  
T. 1 Sam. 14: 10-23. Saul's early deeds as king.  
W. 1 Sam. 14: 24-52. Saul's deeds and kindred.  
T. 1 Sam. 15: 1-9. Saul sent to destroy Amalek.  
F. Num. 16: 1-35. Disobedience punished.  
S. Jonah 1: 1-17. Disobedience punished.

## INTRODUCTION.

Saul was a man of fine personal appearance, and possessed many noble and generous qualities, but he had a very strong self-will, which was intensified by his elevation to the throne, and by his military successes, and his popularity. His presumption became publicly manifest by his attempt to offer sacrifice at Gilgal, instead of deferring to Samuel, who was the officiating priest. For this presumption Samuel notified him that his kingdom would be transferred to another, and not be continued in his own family. In the previous lesson another act of disobedience is recorded, for which there can be no reasonable excuse. Samuel had distinctly and most emphatically declared to both him and the people, that the one indispensable condition of prosperity for Saul and his kingdom was a faithful and hearty obedience to the will of God. Saul's violation of this principle was a forfeiture of all the promises of possibilities of good that were open to him in the beginning of his reign. The place of the present lesson was Gilgal; though Samuel's home was probably at Ramah. The time is supposed to be in the 15th or 17th year of Saul's reign, though it cannot be absolutely determined.

## EXPLANATORY NOTES.

V. 10. Then came the word of the Lord unto Samuel, saying. This affirms a direct communication from the Lord, and not a conclusion that Samuel might have reached by the exercise of his own reason.

V. 11. It repenteth me that I have set up Saul to be king, for he is turned back from following me, and hath not performed my commandments. God is immutable in his plans, because they are perfected in wisdom and in infinite knowledge; he never can make a mistake, and hence can never wish that he had acted differently from his first act. See verse 29, Num. 23: 19, Rom. 11: 29, Heb.

13: 8, James 1: 17. We must therefore conclude that the word "repent," in this verse, is to be understood, not in the sense of regret, but in the sense of the divine purpose to punish disobedience, in this case. The fact of God's withdrawing his favor from one who has violated his righteous command, is often expressed by the words, "It repenteth me." To violate the commands of God in any particular is to do what is sinful and ruinous. God here gives the definite reason for his withdrawing his favor from Saul. Saul, in violating one commandment, had broken his allegiance to God, and hence he had virtually violated his commandments. And it grieved Samuel; and he cried unto the Lord all night. The word "grieved" hardly measures the full meaning of the original word which would have been better expressed by the word angered. The fact was, Samuel was not only pained and filled with sorrow, but he was deeply indignant that Saul, with such grand possibilities before him, should forfeit them all and bring deep reproach upon God, upon Israel, and upon himself. Samuel, as before, when in deep trouble, carries it all to the Lord, seeking wisdom and help.

V. 12. And when Samuel rose to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel. . . and is gone about, and passed on, and gone down to Gilgal. Samuel had a special reason for early rising for he had a divine message to deliver. He soon found that Saul had been very active in building for himself a monument at a place called Carmel, somewhere in the south-eastern portion of Judah. When Samuel sought to find him here he was told that he had already gone down to Gilgal, doubtless for the purpose of celebrating his late victory there, which was now the religious centre of Israel. Gilgal had also a special interest for Saul as being the place where he was confirmed in his kingdom.

V. 13. And Samuel came to Saul: and Saul said unto him blessed be thou of the Lord: I have performed the commandment of the Lord. Saul salutes Samuel in the most befitting language, though it was more in the spirit of flattery, and thus making a bid for approval and flattery in return. He at once announces that he has accomplished the will of the Lord and thus almost asks for the blessing of the godly priest.

V. 14. And Samuel said, What meaneth then the bleating of the sheep in mine ears and the lowing of the oxen which I hear? The command had been given to destroy not only the Philistines but all that belonged to them as a divine punishment for their inveterate hostility against Israel when he was defenseless and helpless. But Saul had saved the flocks for personal and selfish ends.

V. 15. And Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God. Saul here betrays his guilt at once by charging this matter to the men of his army as if he himself had nothing to do with it, and then he seeks to palliate their guilt by saying that they were preserved simply to be made burnt offerings unto the Lord thy God, Samuel's God. His answer was very adroitly framed. But he desires it to be distinctly understood that all but the best, that is the great majority of the flocks, had been utterly destroyed in accordance with the demand.

V. 16. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. Samuel, still full of indignation in his heart, interrupted Saul in his false excuses and announced to him what the Lord had said concerning this whole transaction. It was an announcement directly from the Lord, and however much Saul might have wished to turn away and not hear it, yet he could not refuse to give ear to Samuel's words. Samuel, though addressing a king at the head of his victorious army and though filled with tenderness toward Saul, must speak the plain and honest truth even though it bring the deepest rebuke and condemnation to the heart of the king.

V. 17. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? Samuel begins by recalling to Saul's memory the great exaltation which the Lord has conferred upon him, in that he was anointed king over Israel. What greater honor could have been conferred upon him?

V. 18. And the Lord sent thee on a journey, and said, Go, and utterly destroy, . . . until they be consumed. Here Samuel reminds Saul of the strict and definite command which had come to him from the Lord. There were no alternatives, no optional conditions, he had but one definite thing to do and that was in the fixed purpose of the allwise Jehovah. Saul was only to execute the will of God in this transaction against the Philistines.

V. 19. Wherefore then, didst thou not obey the voice

of the Lord but didst fly upon the spoil, and didst evil in the sight of the Lord. Here is a hard question for the guilty king to answer. That he is king over a great army and is engaged in deadly warfare against the enemies of Israel, is no excuse for his disobedience to the commands of God. He is also reminded that he has done all this evil in the full sight of God.

V. 20. And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, etc. Saul still contends that he has obeyed the command of the Lord, and seems to demand credit and not condemnation from Samuel.

V. 21. But the people took of the spoil, sheep and oxen, the chief of things, which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. Instead of confessing his disobedience and sin against the Lord, he insists upon his own innocence, and claims the people brought the best of the flocks, simply for the sacrificial purposes which they would offer to the Lord as burnt offerings, in acknowledgement of his presence and help in their victory over their enemies.

V. 22. And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. To ask such a question, is to answer it at the same time. The question is its own answer. Ceremonial services may have real merit when they are expressive of real heartfelt obedience, but such services disconnected with obedience are utterly worthless. The service which is acceptable with God must be in the heart, it must come from true love and loyal obedience, else all outward forms and professions are empty and hypocritical. The most ostentatious display of service may utterly fail of divine approval while the simple, heartfelt, silent offering of obedience, coming from the poorest peasant, will always meet the loving approval of God.

V. 23. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. Samuel states a fact here which is often overlooked, namely, that disobedience, or devising some other way than God's prescribed way, is the same as divination: that is, it is putting one's self into the position of dictating or directing God's will, saying that this is his will, not that exactly which he has said. This was Saul's sin, he had taken it upon himself to change the command of the Lord to suit his own feelings and in this had rejected the word of the Lord. On this ground he himself is rejected by the Lord from being king of Israel.

## BASIL, THE LONE SABBATH-KEEPER.

(A true story, in six chapters.)

## CHAPTER III.—TRADE RUIN AND SOUL CONVERSION.

"You do your work as if you intended it to outlast the wreck of all things! You put your conscience into your work, and the profit of it into the pockets of your customers." In these words Basil's father was accused by his brother, the junior partner, of curtailing the profits of the business. There may have been a grain of truth in the accusation. But if the senior partner was too scrupulous the junior was too wasteful. "Now, gentlemen, what are you waiting for?" This was the junior partner's exclamation, as he dashed in wild gallop on his chestnut cob up to a party of huntsmen pausing at an ugly leap over a high hedge with a deep ditch beyond it. They were astride thoroughbred hunters, while Norseman rode a far less able animal. "Let me shew you the way, gentlemen!" Rapidly clearing hedge and ditch the others were compelled even from shame to follow. This riding to hounds, lounging in ball-rooms, and discussing politics in bar parlours was the junior partner's way of "keeping business together." These things and others caused a decline in the prosperity of the firm, and prepared the way for the final blow of the lady of Edendale. In this she was assisted by the new rector, Rev. Pusey Oxford, and the new bailiff, Mr. Redscot. A quarrel was picked by Redscot with the younger partner and resulted in the removal of the patronage of the house of Edendale from the Norseman firm. The balestar of priestly pride had failed to win with



smiles, it now assailed with bolts of wrath. Mr. Redscot was promoted in due time by my lady's influence to the post of steward of the estate, and then he succeeded in ruining the affairs entrusted to his care as completely as he had ruined the business of Norseman & Co., while his own affairs prospered suspiciously in proportion to the adversity which blighted those of the Marquis. A desperate and unsuccessful attempt was made to save the business of Norseman by adding another branch to it, and this only made the ruin more complete. Everything was surrendered, without the slightest reserve, to the creditors, and the workmen were dismissed. One of them, a man of enormous strength and courage, who afterwards became a successful tradesman in a distant town, had been taken by the elder Basil, when a lad, from among the loafers of the street corner. As Tom Armstrong lingered to say good-bye to his benefactor, his lips quivered and his broad chest heaved.—"I never thought it would come to this, master. You've been more than a father to me and my family. You took me out of the mud and made a man of me. I wish I could help you out of this trouble, but God will do it!"

The junior partner, the deist, who predicted that Shakespeare would be read when the Bible was forgotten, the graceful dancer, the bold rider, at once found a friend to lend him a considerable sum with which to start afresh in London. And surely the Christian friends of Basil's father did a similar kindness to him? Oh, no! It is true that his reputation was unsullied as to moral integrity and faithfulness, both in the business and in the church. He had served the various churches in the neighborhood for nearly thirty years by traveling hundreds of miles and preaching the gospel gratuitously, but then, was he not a heretic? Had he not dared to tell the devoted followers of John Calvin, that the Lord Jesus had not abolished the moral law, and that "to obey was better than sacrifice?" Their wounded pride assured them that God was now visiting him with the rod for his heresy, and it would be doing him an injury to place their kindness between him and the rod. The creditors could not agree as to the disposal of the business and it was arranged that Basil's father should, with the aid of his son, carry it on for the creditors' benefit, until he should be able to take it on his own hands. So in the place where he had been proprietor, landlord and master, the elder Norseman and son were servants, at wages so low as frequently to afford them nothing more than bread and water for their nourishment. Young Basil soon obtained a reputation for skill, and this brought employment of a special kind at high wages. This special remuneration was carefully set aside in the savings bank. His eldest sister, from the profits of her little business also had her little sum saved, and these two little heaps of savings, with a sum collected by a friend, enabled the father, at the end of four years of hard servitude, to take the business again.

#### CONVERSION.

During these four years the gate of heaven opened to the heart of Basil. The preaching to which he had listened, consisted partly of discussions on the celebrated "five points" of Calvinistic theology, and partly of minute descriptions of the sensations and feelings which furnish the evidence of a true "work of grace" in the heart. These were made to bristle with warnings against mistaking the natural for the spiritual, the hypocritical for the real, until the distinctions were lost in a dense mist, and Basil had concluded that it was altogether unlikely

that there would ever be anything so utterly mysterious as a "work of grace" in his heart. The first thing that called him back to the simplicity of the gospel was the "touch of a vanished hand." A venerable minister at an evangelistic service put his thin, white hand on his head, and, with a heavenly smile, and voice unsteady from emotion, said: "Do you love the Lord Jesus?" There was no answer, but that question and that touch of love were never forgotten. They awoke these thoughts: "It is possible then for me to love the Lord Jesus. Then why do I not love him?" Then came the awakening—and it came from the words of his own father, who had daily prayed for the conversion of his children, dedicating each child by name solemnly to the Lord and to his service.

Westward of Edendale was a village at the foot of a range of bold hills clothed with woods, and lordly mansions that nestled among them like jewels on a giant's robe. In this village among the meadows and clear rills was a cottage shaded by a cluster of elms, where dwelt Basil's aunt and her three daughters. These three were so spiritually minded, that they seemed like the "three shining ones" that Bunyan describes, as hovering about the cross where the pilgrims lose their burdens. They were milliners and dressmakers, and in their large work-room, meetings for the practice of psalmody were held weekly. One evening as the Baptist choisters were practicing in this room they all burst into repeated peals of laughter at the ludicrous resemblance of one of the strains of the music to a stave of a comic song. The two Basils were present. The laughter became so immoderate that the elder arose, and said, "Friends have you forgotten that we are met here this evening to learn how to praise God in a decent manner? Is it decent to make merry over a strain of music bearing such words as these. 'Revenge, the blood of Abel cries'? This uncalled for levity seems to me to be sinful. Let us think who is listening to us!" There was a long pause, and a deep silence. In a moment the thought of God, the very spirit of God, filled the heart of Basil with Eternal Light. That moment was the Bethel of his life! Silently his heart cried, "Surely, God is in this place and I knew it not! All these years I have shut my heart against God! How dreadful is this place! This is none other than the house of God, and this is the gate of Heaven!" As he looked up into the awe-stricken faces of the choristers, the radiant eyes of cousin Mary seemed to catch the very smile of Jesus; and all the features in their tender refinement were like the doors and windows of a home of prayer. The walk home was, for Basil, steeped in a darkness deeper far than that of the outward night. The sword of conviction had laid bare to him the innermost chambers of his spirit, and as his burning thoughts stalked through those dishonored rooms he "abhorred himself and repented in dust and ashes." Into this darkness of soul, which continued for many months, there came sometimes a ray of hope in the mercy of God kindled by the sympathy of cousin Mary and the little meetings on Wednesday evening.

"The night brings forth the morn:  
From the cloud is the lightning born."

It is Sunday morning in August. The sermon at Hillton Baptist Chapel is just coming to a close. It has occupied one hour and a few minutes, but it seemed very brief to Basil, for instead of being, as usual, a theological discussion it had been a simple and affectionate declaration of the everlasting love. The text was a live coal from heaven's altar which

touched the lips of Basil to life, to purity, to praise, "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. As the glory of Christ, the law fulfiller, the Seventh-day Baptist, arose upon him in that sermon, it seemed like the broad glow of daybreak on the ocean's face, with the morning star gleaming on the tender edge of the expanding arc of light. "O Jesus, my Lord, is that all that I have to do, to believe? Dost thou say to me also 'Be not afraid only believe?' Then 'Lord I believe, help thou my unbelief'" With that yearning cry of Basil's spirit came the morning—a "morning without clouds," the day-spring of the Saviour's love shedding its beams through his whole being, spirit, life, and body. He could hardly refrain from saying aloud:

"The opening heavens around me shine  
With beams of sacred bliss,  
Now Jesus shews his heart is mine,  
And whispers I am his."

As he came down the windy High St., of Hillton, homeward, it seemed too good to be true. So, to make sure it wasn't all a dream, he walked alone slowly over the fields of ripening corn, that he might speak to Jesus and open his heart more fully to the healing breath of his deep peace. As the ears of corn rustled in the breeze the air seemed full of the whispered congratulations of angels. The beams of the sun and the soft tints of the distant hills seemed a vision of the smile of God. The lays of the larks seemed like the angels' welcome into the Strong Tower of the Name of the Lord! What a happy autumn and winter followed that glad daybreak! Very soon the radiance of the new life was seen in the whole manner and face of Basil. Cousin Mary was the first to get the secret from his lips, the answer to her ardent prayers, and her influence during the few months she remained on earth after that was like that of Gabriel on the heart of Daniel. At the same time the Spirit of God had wrought a similar change in the hearts of the eldest brother and sister of Basil, and they were all three baptized and received into fellowship on one bright Sunday in March.

This was speedily followed by the conversion of a sister. Violet Norseman was the most lovely of the family in form and face and temper. The pale golden hair fell gracefully over her pearly neck and shoulders. Her refined Grecian features and blue eyes were calm with practical wisdom and patience. Basil was grieved to feel uncertain as to whether Jesus had found a home and a throne in that gentle heart. He therefore led her into the park one summer evening and quoted to her the words of the Lord's loving call in Iasiah 55. "Ho, every one that thirsteth, come ye to the water, etc." These words of Grace were sweeter than a chime of golden bells, they led her to the feet of Jesus. Immediately after the divine life had entered her spirit she was stricken down with typhus fever. In her delirium she called for Basil. It was a precious privilege to him to speak again the words of the Lord's unfailing love. When the fever had burned out, the fair girl rapidly sank. Just at the close she said, "Lift me up, please." More pillows were brought, she clasped her thin hands, and with a voice clear and sweet, she sang through the whole of the hymn, beginning.

"There is a fountain filled with blood."

As she sang the last verse it seemed as if no "nobler, sweeter song" could have been sung by any living creature. In a faint whisper she said "Lay me down again," and a sweet wondering smile came into her face as if she saw one whom she knew, and thus she passed away from pain and toil and penury and sorrow into the many mansions.



## HISTORICAL & BIOGRAPHICAL.

### SABBATH-SCHOOL JOURNAL.

This magazine was published monthly, in 1874, by the American Sabbath Tract Society, at Alfred Centre, N. Y., under the authority of the Executive Board of the Sabbath-school Department of the General Conference. A sample number was issued in October preceding, and sent to the different Sabbath-schools of the denomination. It contained four lessons, with notes, comments and questions on each. The first two lessons, on "The Parable of the Sower," and "Jesus Walking on the Sea," were prepared by Rev. D. E. Maxson, and the last two, on "The Cross Foretold," and "The Transfiguration," by Rev. L. A. Platts. Brief articles, beside the editorials, were inserted on "The Sabbath-school Normal Class," by Mr. Platts, and "Sabbath-schools and Sabbath Reform," by Rev. A. H. Lewis. It was stated that the work was undertaken for three reasons: First, To give expression in our Sabbath-schools to what is peculiar to our people. Secondly, To furnish a medium through which our Sabbath-school workers may be cultivating their talents. Thirdly, To aid in unifying our sentiments, feelings, and work, so as to keep us one people. The *Journal* was designed for teachers, and accompanying it was a Lesson Leaf of four pages, for the scholars, giving the selections of the Scriptures, with questions for the month to be studied by the school. The terms for the year, with six Lesson Leaves, were \$1 25, in advance. Extra Leaves were sixty cents a hundred, per month. The Editorial Committee were Rev. D. E. Maxson and Rev. L. A. Platts; the former having his address at Plainfield, N. J., and the latter at New Market, N. J. After three numbers had been issued, Mr. Maxson abandoned the work on account of failing health, and the whole labor devolved upon Mr. Platts for the remainder of the year.

The lessons were taken from the International Series. For the first half of the year, they were selected from Exodus, Leviticus, Numbers, and Deuteronomy; and for the last half from Mark. The notes and comments on these lessons were furnished for January and February, by Rev. D. E. Maxson; for March, October and December, by Rev. O. U. Whitford; for April, July, August and September, by Rev. L. A. Platts; for May, by Pres. W. C. Whitford; for June, by Rev. C. A. Burdick, and for November, by Rev. S. R. Wheeler. The work performed was very acceptable. "Many of our subscribers," the editors remark, "have pronounced it as good as the best of publications on the lessons." One of the oldest pastors in our churches wrote, "I am much pleased with its style, manner and thoroughness. I take great pleasure, if not pride, in distributing the papers to my school."

Besides the editorials, several of which appeared in each number, valuable articles were contributed by Rev. G. E. Tomlinson, Rev. S. R. Wheeler, Rev. L. E. Livermore, Rev. J. H. Vincent, Rev. O. U. Whitford, T. S. Alberti, Miss Sarah S. Dunham and J. P. Palmer. Such views upon the Sabbath-school work as the following, were advocated: A teacher should have a thoroughly Christian spirit, a general and systematic knowledge of the Scriptures, and a ready tact in giving instruction; the element of success in the work is enthusiasm added to these qualifications; a school should not have, as a rule, an assistant superintendent, he is often a troublesome officer; if the world is ever converted to Christ, it must be in its childhood and youth; the superintendent, if he is competent, should

review each lesson before the school; the Sabbath-school library has not been an unmixed good, it is giving way to newspapers and periodicals, which are always fresh; a teacher, before his class, should use his Bible, not a lesson leaf or a pamphlet; occasionally, in the school, sing the good, old-fashioned church tunes, as "Coronation"; the blackboard is indispensable to the most successful teaching; the teacher's meeting is the authoritative council of the superintendent, and to it he should refer for decision such questions as the selection of a permanent teacher for a class, and any change in the management of the school; the pastor, if he is fitted for the position, should have charge of the teachers' meetings; the spirit which animates a member of a Sabbath-school is expressed in the thought, "They will miss me if I am absent from any of its sessions;" the chorister is the worst abused officer in the school; it should not be left to the superintendent alone, to keep the school well organized and well attended; the children in the school should be familiarized with the tenets and usages of the church to which the school belongs; a teacher should know much more than is contained in the lesson, and be able to select what is best adapted to the class; and in any recitation, impress only one great truth or fact.

The expenses of publishing the *Journal* exceeded, by \$150, the income by subscriptions and gifts. The work of editing was donated. The magazine was suspended at the close of the year, and arrangement was made with the Tract Board for the lessons, notes, and comments to be issued each week in the SABBATH RECORDER. This arrangement has continued ever since.

### AN OLD SABBATARIAN INN.

In recent numbers of the *Village Record*, a daily paper published at West Chester, Pa., appeared several articles, written by Julius F. Sachse, on the old inns of Chester county, of that state. One of these was the Warren Tavern, located on the turnpike from Philadelphia to Lancaster, twenty miles from the former city. This property was, in an early day, owned by a member of the Penn family, and in consequence of the popular feeling against their continuance in power or influence in that region, this place failed to secure the location of the county seat at the close of the Revolutionary War, and this hotel, under the management of a surly keeper by the name of Mather, was rapidly losing business.

The ownership of this old inn now passed into the possession of a German Seventh-day Baptist, a member of the Fahnestock family, into whose hands it was to remain for more than half a century, and reach a renown and popularity second to none of the sixty odd hostleries on the turnpike between the two cities.

Many are the tales told of how Fahenstock bought the house, and how the vendue crier refused his bid on account of his uncouth appearance as he stood there in his long coat of undyed homespun, secured by large hooks and eyes in lieu of buttons. He had long, straggling beard, and hair only partly hidden by his broad-brimmed hat, wore home-made, cowhide boots, and, worse than all, he was clad in a pair of pantaloons, a fact which made him the butt of all present. The story continues that he produced the bright, jingling coin, and told the crier that if his bids wouldn't count, his money would; and he thus discomfited the vendue crier. These tales, and many more of a similar import, were told and retold in the bar-rooms, and to travelers in stages along the

road, until they were as current on the pike as they were among the children of the Cross Roads School, or among the old cronies who sat beside the hearth, "A whirling their wheels, or quilting the coverlids."

The true facts of the case are that John Penn, the owner of the property, was anxious to dispose of it entirely. This, by some means, became known to Casper Fahnestock, a member of the German Mystic Community, at Ephrata, Pa., and resulted in Casper, accompanied by Brother Jabez (Rev. Peter Miller), the prior of the congregation, and another brother, making a pilgrimage down the Lancaster Road in the last week of March, 1786, to Philadelphia. They traveled on foot, as was their custom, clad in the rough habit of their order, with staff in hand, Casper, in addition, carrying a pair of saddle-bags. When the trio arrived at the Warren Tavern they craved admittance, but received a rebuff from Mather, who told them "no beggars were wanted around there;" so the three brethren continued on to the city. Penn, who was known to Brother Jabez, was at once called on, the price agreed upon, and the conveyance made, executed, and acknowledged in open court, March 31, 1786, before Hon. Edward Shippen, President-Judge of the Common Pleas. This document states that the Hon. John Penn, Esquire, and Dame Anne, his wife, convey to Casper Fahnestock, of Cocalico Township, Lancaster county, shopkeeper, the Warren Tavern plantation of 337 acres, the consideration being two thousand pounds lawful money of Pennsylvania, in specie of gold or silver. This money was paid out of the saddle-bags, which Casper had carried all the way from Ephrata, the subscribing witnesses being Peter Miller and Joan Louis Patey. The trio immediately started west on their return in the same manner as they had come. Casper's saddle-bags were lightened of their weight of coin, but contained the plantation in its stead. On their arrival at the tavern it was long after nightfall. The mystic brethren, however, stopped and inquired for Mather; who had, it seems, already gone to bed. As the latter came down in gown and slippers, Casper told him that he was now the owner of the property, and intended to remain and examine his purchase in the morning, a proceeding to which there was no objection from the now obsequious Mather. In a few days, the old tory made a vendue, at which Casper was a frequent bidder, and before the first week of April had elapsed, the old Roadside Inn was in charge of the German Sabbatarian from the Monastery on the banks of the Cocalico. The new host, although an old man, being over sixty years of age, soon made his presence felt with the wagoners and travelers on the road. In view of the succeeding events, an extended notice on the first of the name in Chester county will not be amiss.

(To be Continued.)

It is figured out that the railroads of the world are worth \$300,000,000,000, or nearly one-tenth of the entire wealth of the civilized nations, or more than a quarter of their invested capital, and that all the ready money in the world would buy only about one third of them.

KEEP forever in view the momentous value of life, aim at its worthiest use—its sublimest end; spurn with disdain those foolish trifles and frivolous vanities which so often consume life, as the locusts did Egypt; and devote yourself, with the ardor of a passion, to attain the most divine improvements of the human soul. In short, hold yourself in preparation to make the transition to another life, whenever you shall be claimed by the Lord of the world.—*J. Foster.*



## SABBATH REFORM.

### THE POPULAR DRIFT.

The following from the *Presbyterian* is one of the many straws which show the popular drift upon the Sunday question. Protest against it as the friends of Sunday may, they can hardly stay the tide, for there is no Scriptural authority forbidding such use of the day:

Society is showing a new form of Sabbath desecration. High life in some, if not in all our cities, favors the innovation of holding levees, and entertainments, and receptions on the Lord's day. A Baltimore daily says:

Sunday is not observed as strictly now by society here as it used to be. Sunday evenings and afternoons are given up to visiting and receiving. Russian tea, with cake and wafers, are served, and friends just drop in. In some cases regular invitations "To drink tea" are sent out. The guests are expected in evening dress, and a merry evening is usually spent. Four years ago this would not have been thought of.

At first conscience troubles many a fashionable devotee at so wilful and uncalled for a profanation of holy time, but at the bidding of the accustomed coterie they hush the inward monitor and fall into line. Before the evil takes deep and general root in their circle, it becomes the more religious leaders of society not only to protest against it, but to set their faces against it like a flint. No Christian should give it any countenance. Even those who, while making no profession of religion, yet have regard to a just sense of propriety as to the best interest of society, and who entertain a wholesome respect for the sanctity of God's holy day, should frown upon the iniquity. All good citizens ought to see in it no benefit to body, mind or soul, and accordingly should lend it no favorable recognition. Let public opinion against it be decided and outspoken, and it will soon become unpopular and cease. Should a few defiant ones persist in the desecration and wickedness, let them bear the consequent odium and disgrace alone.

### ROMANISM AND SUNDAY.

The *American Baptist*, which is especially anti-Romanistic, reports a sermon by Rev. Father Enright, of Kansas City, in which he discusses the True Church, its origin, nature, etc. The sermon treats the question from the historic stand-point, and enumerates many characteristic features, in which Protestants, directly or indirectly, acknowledge the authority of Rome. Under this discussion Mr. Enright says:

Christ left with the Church the power to make laws binding, under pain of hell-fire, in mind and conscience. No church but the Catholic claims or possesses this. Witness the observance of Sunday. As a friend and a gentleman I speak, not desiring to give offense. What right have any but Catholics to observe Sunday and keep it holy? The Bible teaches plainly that the seventh day is the Sabbath. I will be in this building all day to-morrow, and defy any man to prove, by the Bible alone, that we must keep Sunday holy. This is an honest offer, and I will leave my address with any who desire it. The Church abolished the law and made the first day the holy day. Honest Protestants weekly disobey the Bible, and bow to the supremacy of the Catholic Church. The Catholic Church also abolished the fifteen Jewish feast days, appointing others in their stead. Others than Catholics should observe the Jewish feasts, if they are honest in following their Bible.

Reviewing the sermon, the *Baptist* takes up the issue concerning the observance of Sunday, making the following reply:

It is not true. There is no Bible authority for keeping the Jewish Sabbath, any more than for keeping the Jewish law, which has been fulfilled in Christ. The Christian Sabbath was kept by the church of Christ during the apostolic age, and for centuries before the rise of the Roman Catholic Church. The Christian Sabbath was established by the example of Christ and his apostles, as can be proven from the New Testament. The very fact that the Catholic Church has instituted a host of feast days and fast days is proof that she is the anti-Christ.

If we had nothing more than these two statements, the case would be somewhat self-balancing. Appealing to the Bible and to history, the scale quickly turns in favor of the Roman Catholics. Not that we accept the statement that Christ left the Church with power to make laws contrary to the Word of God, but that "the Bible teaches plainly that the seventh day is the Sabbath," and that the change with reference to the Sabbath, Jewish feasts, etc., was made by the same influences which developed the Roman Catholic Church, or by the Roman Catholic Church, *per se*, cannot be truthfully denied. On the other hand, the assertion of the *Baptist* that Sunday was established by Christ and the apostles during his, and their life on earth, has no foundation in the New Testament.

We are in hearty sympathy with the *Baptist*, in its opposition to Roman Catholicism as a system, but the battle is wholly against the Protestant, when he attempts any defense of Sunday-keeping, without recognizing the authority of the "Holy Catholic Church" to change times and laws, according to the claim made by Father Enright. The weakest point in the line of Protestant defense, against Romanism, is found in the Sunday question. The theory which seeks to abrogate the Decalogue, and gives the Catholic Church power to legislate in its stead; which makes baptism the "application of water in any form," as a religious ceremony, and the means of spiritual purification, rather than the evidence of a new birth, are synchronous in their origin, and coeval as to their existence in the Christian church. Both theories were the product of pagan philosophy. The *Baptist*, with great earnestness, rejects the one, and with equally great inconsistency clings to the other. It is difficult to find a more striking example of self-condemnation.

### EVERYBODY DOES SO.

This is the excuse that many Christians give for their conformity to the world. They do not want to be peculiar. But the Bible says that is just what we ought to be. Paul wrote to Titus that Christ's object in dying for us was "that he might purify unto himself a peculiar people." And John said, "Love not the world, neither the things of the world." If we are going to do what is wrong, or even of doubtful propriety, because the men and women of the world do it, we would worship idols, if we lived among idolaters, or practice polygamy, if we lived among Mohammedans. The plea of the visitor to the imperial city centuries ago was, "He that is in Rome must do as the Romans do." But the apostle Paul did not think so. When he went to Rome, he did not worship in the Pantheon with the Romans, but set up a Christian church in his own hired house. When Martin Luther went to Rome he tried to do as the Romans did. He began to climb the scala sancta on his knees. But when half-way up he remembered what Paul wrote: "The just shall live by faith." His sturdy, Saxon spirit rebelled, and he ran down as fast as he could.

The great apostle in his letter to the Romans said: "Be not conformed to this world, but be ye transformed by the renewing of your mind." And he told the Ephesians that before they were converted they walked according to the course of this world. His idea was that there is a radical antagonism between the gay, selfish, ungodly world and the new life in Christ Jesus; that when we are transformed there is an end of the old conformity.

The truth is, the people who do as the Romans do are made of putty. They have no shape of their own. Any man, or set of men and women, that gets hold of them can shape them. What we call society is a petty Romish hierarchy. It is a social despotism. It prescribes just what you must believe in and do. To keep your position in it you have to give up your individuality. If society tells you to wear a coat of a

certain cut, and gloves of certain color, you must obey or suffer ex-communication.

Now, the Spirit of God takes this pliant putty, this obsequious slave of society, and makes of him a golden statue, in the likeness of Christ. He stamps upon him the name of God's Eternal Son. He sets him up in the world to illustrate the strength and beauty of true manhood. He is the deformed transformed. And shall he stoop from his pedestal, shall he prostrate himself in the dust at the feet of the tyrant fashion, and try to be conformed to the images of clay around him?

We are told sometimes that our Saviour conformed to the world. He did not wear a garment of camel's hair, like John the Baptist, and live in the wilderness, but he dressed and lived like other people, and mingled familiarity with all classes. He did this to reach those whom he would save. He did it as the Moravian missionaries in the West Indies shared in the toils and privations of the slaves in order to preach the gospel to them. He did it as godly men have consented to be shut up for life in a leper house in order to tell the dying lepers how to be saved. If a Christian goes into society, as the Saviour did, to do good, there is little danger that he will compromise his character or the cause of his Lord. But when he goes because he cannot find the happiness he longs for in communion with God and God's people, when he goes because he has no appetite for angels' food, and hungers for the flesh-pots of Egypt, he shows that the transformation in his case is a delusion. There is a radical difference between the conformity that is selfish and that which is benevolent.

Two men, some years ago, went from their Eastern home and joined a tribe of Indians in the far West. They conformed to all the habits and customs of the savages. One did it because his tastes were wild and brutal. He wanted to throw off the restraints of civilization. The other sought a child who had been carried off by the Indians, and whom he hoped to discover and rescue by identifying himself with them. How noble the conformity in the one case! How degrading in the other! Paul said: "I am made all things to all men;" but he adds, "that I might save some." If he went to a progressive euhre party, it would not be for pastime, but to preach the gospel. And the holy motive in such conformity will neutralize all that is sinful. There is no safeguard like a fixed purpose and prayerful effort to do good. With this glowing in his heart the Christian need not fear to go anywhere. It will keep him "unspotted from the world."—*Occident*.

### BESETTING SINS.

The person who complacently admits that a favorite sin is his "besetting sin" may be sure that no sin so thoroughly besets him as a certain willingness to be beset by any sin. And yet most persons seem to feel relieved of a certain burden of responsibility when they have catalogued an evil desire, or habit, in themselves, as their besetting sin. Because they speak of it as *their* besetting sin, they seem to regard it as a possession necessary to the completeness of their character as a sinner. If the discovery and stigmatizing of one's besetting sin means a fixed determination to exterminate it, that would be one thing. But if it means, as too often it does, that it is to be accepted and borne with as one of the natural constituents of every human personality, that the possessor of it has labeled it and put it by to keep as a part of his moral cabinet, that every other weakness and fault and sin is to be eradicated while this is to be let alone so as to fulfil the supposed necessity of a sinner having a besetting sin,—that is quite another thing. Let us realize that there is no more virtue in besetting sins than in other sins.—*S. S. Times*.

I REMEMBER in the woods at one time I undertook to follow a trail by blazed trees. There is one peculiarity about all those trails. For the first half hour there is a good road, but after half an hour you lose the path, and you do not know where it goes. I have often wondered why it is. I think the reason is that a good many people started on that trail and soon got lost and went back. That is the way with Christians; many set out and get lost in the woods and turn back.



# THE SABBATH RECORDER.

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THE records of the Tract Depository this year will show nearly two and one-half times as many pages of books and tracts sold and gratuitously distributed as last year. This is certainly an encouraging indication of the willingness of people to read concerning the Sabbath truth.

BROTHER F. M. Mayes writes from Sherman, Texas, that there is some inquiry upon the Sabbath question in that city of 18,000 inhabitants. He is the first Seventh-day Baptist minister who has ever preached there. He has the free use of a house of worship whenever he can find time to preach and hold services, his time being mostly occupied with work at the carpenter's trade.

THE Corresponding Secretary of the General Conference, Rev. T. R. Williams, is anxious to get full information from the churches, to which he has sent printed questions, both for statistics and the church letter, in order that his report to the Conference may be as complete as possible. This report ought to be in readiness for presentation at the first session; but this cannot be done unless the reports from the churches are promptly forwarded to the Secretary.

A NOTED preacher was once surprised to see, on a weather vane in the country, the motto, "God is love." Stopping his horse, he asked the countryman if he were to understand by that, that the love of God was as fickle as the wind. "By no means," the countryman replied, "but whichever way the wind blows, still God is love; through the biting north winds, or the damp east winds, God is love just the same as when the warm, genial breezes refresh our fields and flocks." The truth thus expressed is as precious as the device for expressing it is novel.

CARDS designed as delegates' certificates to Conference, according to the vote of last year, have been sent to the churches, as heretofore announced, and some of them have already been returned, properly filled out. As far as this is possible, it should be done generally. These cards will be the credentials of delegates' right to be enrolled as delegates, etc., and from them the list will be made up. If this list can be made up in advance it will save much time and confusion, and greatly aid the officers of the Conference in organizing and putting the body into working order.

## A FINAL WORD ABOUT FARES.

Arrangements have now been made for reduction of fare to Conference, or rather from Conference. The plan is what is familiarly known as the "certificate plan," and the rate is full first-class fare going, and one-third highest limited fare returning by the same route. This agreement now embraces all roads between New

York and Chicago, which any of our delegates would be likely to take. In all cases where it is desired to take advantage of this concession, the delegate must ask the agent, of whom the going ticket is bought, for a certificate. No reduction can be obtained unless this is done. The going ticket must not be purchased earlier than August 18th nor later than the 23d, and the return ticket must be purchased on or before the 29th. Going tickets should be bought to Alfred, when possible, otherwise to Hornellsville. In order to give the agents ample time to fill out certificates, etc., delegates should make application for tickets as early as possible. One-half hour or more before train time will be needed, when there are several to go by the same train.

Train No. 1, west from Hornellsville, at 7.40 P. M., stops regularly at Alfred, and it is hoped that train No. 3, leaving Hornellsville about 8 A. M., will stop for accommodation of passengers during Conference week.

Besides the general arrangements as above indicated, the Lehigh Valley Road has made a round trip rate between New York City and Alfred for \$9 34. This, for delegates starting from, or passing through the city, is a little cheaper than the combination rates, and saves the trouble of the certificates. All who avail themselves of this rate will pay no attention to the instructions concerning certificates; all others will do well to note carefully the plan, and give heed to its provisions. For the full details of the plan see RECORDER of August 1st.

## PREPARATION FOR CONFERENCE.

Although most of our readers are familiar with the order of the approaching anniversaries, it may not be out of place to repeat the general outline. The General Conference will be opened on Wednesday, August 21st, at 10 o'clock, A. M., with an address by the president, Ira J. Ordway, of Chicago. This will be followed by the appointment of Committees, and some routine business. In the afternoon reports of officers, Boards, Committees, etc., will be heard. In the evening Woman's Work, including the report of the Woman's Board will engage the attention of Conference. Thursday, Aug. 22d, will be Missionary day, when a full day's programme, morning, afternoon and evening, will be presented by the Missionary Society. Friday, Aug. 23d, the Education Society will present an interesting programme. On the evening of Friday will occur the Conference prayer-meeting. The Sabbath will be devoted to preaching, Sabbath-schools, and general devotional services. Meetings on this day will doubtless be held in both the Second and the First churches. The evening following the Sabbath will be given to the consideration of the subject of music, under the auspices of the Education Society. An interesting order of exercises is being prepared for this occasion. Sunday, Aug. 25th, will be the Tract Society's day in which will be heard the annual reports and other matters of vital interest, now being arranged for by the Board of that Society. Monday, Aug. 26th, will be used by the Conference and will be the closing day of the sessions. It will be occupied with reports of Committees and business growing out of previous sessions; and a programme of exercises covering the ground of the young people's work will be presented, probably in the evening of that day.

Thus it will be seen that plans are being laid for six days of important work. Some of this work is of a very grave character, requiring much of wisdom and unselfish devotion to

God and his truth for its proper transaction. The work of the Missionary and Tract Societies, especially, is of this nature. Before these Societies are opening, constantly widening, and inviting fields, but depleted treasuries not only hold them back, but seriously threaten to compel them to withdraw from some enterprises already entered upon. What shall be the outcome of all this must be considered, and if possible, decided at their sessions in the approaching anniversaries.

For the exercises of anniversary week the committees of the various organizations will make adequate provision; but there is a more important work than this, which the people at large must do, if it is done at all, and that is the work of supporting and carrying forward whatever enterprises the Boards, whom we appoint to represent us in these matters, may decide upon. In this respect the question which will confront us at the coming anniversaries will have a backward and a forward look. In the first place, certain works have been undertaken for the past year by our faithful servants, in obedience, as they believe, to the demands of the hour, and with the assurance that they were thus carrying out the will of the people. These plans, when once entered upon, involve contracts for a year at least, some of them for a series of years, and must, therefore, be carried out on business principles; and we, the people, are bound by every consideration of moral obligation and of Christian duty, to see that our Boards, the contracting parties on our behalf, have the means with which to fulfill their part of the contract. The accumulating debts of the past six months testify against us in this particular. What are we going to do about it? This is the backward look which we are compelled to take. In the second place, it is the duty of those coming to the Conference, representatives of the churches and members of the societies, to come prepared to advise, soberly and wisely, whether our Boards shall plan the work for another year on the basis of the past year, or whether they shall enlarge these plans or whether they shall contract them. If the latter, which, according to present indications, seems the most probable, then we should be prepared to advise candidly and dispassionately, wherein retrenchment should be made. In all these important matters, every delegate who speaks and who votes, whether for enlargement or for retrenchment, should speak and vote for the church and community which he represents. That he may do this these important questions should be canvassed at church meetings when delegates are appointed, or at some other more convenient time. It is a very easy matter for those who go to these anniversaries, largely on their own responsibility, to talk about enlarging our work, etc.; but it is quite another thing to get the people who stay at home, and they are necessarily the larger part of the people, to feel any responsibility for the decisions which are made under such circumstances. Hence the failure to support adequately the plans adopted. It is high time that these gatherings were more representative in character, and that we all become personally responsible for plans adopted and work undertaken along these plans. We cannot go on in this loose way of helping our Boards to make large plans under the warm impulse of an enthusiastic anniversary, and then leaving them to provide the means for carrying on the work as best they can. We do not speak disparagingly of enthusiastic anniversaries. We believe in them. But they need to be backed up by a sober, delib-



erate purpose, on the part of the people at large to support the enthusiasm and the enthusiastic plans throughout the year. Will delegates come to the anniversaries this year with this thought in mind? Will the churches send delegates instructed, or in some way authorized, to speak for them, authoritatively, on these great matters?

#### IS THE MODERN BIBLE GENUINE?

BY REV. H. B. MAURER.

Witness now the remarkable veneration for the Bible, in its mechanical form merely, so prevalent in our day among religious people. Changes, which would make the translation adaptable to our time, when proposed excite opposition, as do substitutions for obsolete expressions and archaisms, when modern modes of expression would more clearly bring out the sense of the original. When the Bible was translated under the supervision of King James, in 1611, it was of course rendered into the English of that day, but language is constantly changing. "Prevent," as used in the Psalms then meant to go before, while now it has a different meaning. "Wist ye not" was good English then, but "know ye not" is good English to-day. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth," sounded pleasantly enough in England several centuries ago, but now it would be better to have the Saviour's words rendered into 19th century English, and then it would read thus: "The wind blows where it will, and you hear the sound of it, but you cannot tell whence it comes or whither it goes." And so on. If the Bible is to be revised, changes of this kind can be made in every chapter from Genesis to Revelation. But what storms of opposition, having its center in ignorance and sentimental conservatism, would such radical changes arouse, and the recent revisers appreciated this, and hence did not have the courage to make such changes, so they went just far enough to arouse criticism and not far enough to give us a Bible in the English as it is written and spoken to-day. We still use the old Version while the new one is shelved. This is partly due to the half hearted work that was done, but largely due to the veneration men have for the mere words, letters and leaves of the Bible, and such veneration is all the more remarkable when it is remembered that there is such widespread carelessness and indifference toward the real meaning of the Scriptures, when such meaning runs counter to our prejudices and what we have been taught to believe by parents and teachers. Oh, they cannot be wrong, hence the meaning of the Scriptures must be adapted to one's belief. Our particular "ism" must be maintained, and if the meaning of the Bible is so clear, that beyond contradictions, it runs counter to what we believe, then it is set aside as a matter of no importance, as witnessed in the way Pedobaptists regard baptism, and nearly all Christians the change of the Sabbath.

Now this almost idolatrous attachment for the mere form of the Bible; this making a fetish of the book itself; this modern bibliolatry, coupled with the indifference towards its spirit and meaning, was as widespread and as deeply rooted in times past as it is now, and while the indifference toward the soul of the Word is to be deprecated, and the undue attachment to the body is open to criticism, yet to this very veneration for the books, letters, words, and even punctuation marks, we owe, in a measure, the preservation of the Scriptures.

After the destruction of Jerusalem there was

an almost idolatrous worship of the Bible in its outward form. The work of caring for, and making copies of, the Old Testament was assigned to a special class of men. They would destroy the entire skin, valuable as they then were, if a word were written twice or a blot was made on the parchment. Corrections were never made. The exact size of the letter was adhered to. Under such rigid supervision it was impossible for errors to enter the text.

All this is equally true of the Romanists when they flooded Europe with darkness. The excellent versions of the Bible then in their possession were then hidden in the libraries of the Vatican, or of the great cathedrals and monasteries in parts of Europe, and besides their immediate guardians, great men only were allowed to inspect them, and if one of these versions of the Scriptures was removed for examination to the residence of some noble, it frequently happened that a county or small province was pledged for its safe return. Quite recently Tischendorf, a Protestant scholar of great renown, by the exercise of *great influence*, obtained permission from the pope to examine some of the passages in the famous Vatican codex. Two guards accompanied him; he was not allowed pen or ink, pencil or paper, and when he touched the sacred Word, they watched him with as much awe as if he held in his hand the heart of the whole universe, and as if by a heavy pressure, he could crush out every vestige of life. Thus did God wonderfully shield his work through dark ages.

(To be Concluded.)

#### THE HANDS FOR BOYS AND GIRLS.

BY H. D. C.

*Mr. Editor*,—While the theologians are writing profound things for the older folks, it seemed not out of place to let the boys and girls who read the RECORDER know that some one thought of them. They will see that Hands is the subject. Not a very strange thing to speak about, and yet too little associated in thought with the heart-life of boys and girls.

And now let us ask, what kind of hands have you? "Clean hands, with finger nails well shaped," says one boy. Very well. "Hands white and soft, fingers tapering finely," says a girl. That, certainly, looks nicely, but what think you will be the hands that God loves most to see? Will softness, or whiteness be that which determines the beauty and worth? If you could talk with God, as friend with friend, about this do you not think he would say to you "I like best those hands that are daily folded in humble prayer, hands that seek each day to do good deeds, hands that willingly take out of the pocket hard earned pennies for the help of the gospel, hands that are the agents of a charitable, benevolent heart. I like best the hands that lovingly caress the brow of the sick to soothe its pain. Those hands are prettiest that are willing hands when needed to sweep rooms, knead bread, milk cows, do errands, drive horses, pick up potatoes, hands that will help a poor widow weed out her garden as gracefully as though handling a violin or playing a piano. Those are the beautiful hands that do not boast when doing good, hands that are modest after being industrious. The hands for me are those that will not break my commandments but will do right in spite of the customs and fashions of the day." That is what God would say.

The Bible tells what kind of hands Abraham and Sara had, read Genesis 18: 4-6, and what kind of hands Ruth had, Ruth 2: 17, and the kind Mary had, Luke 7: 38.

A few days ago we sat by the bed-side of a dying man over ninety years of age, and taking his hand we saw how brown and wrinkled it was, but it was a beautiful hand for it had honestly toiled for the good of those he loved. In a short time after that we took the tiny hand of a child. That, too, was beautiful, for it had never been lifted in rebellion against God, nor struck a fellow playmate. Boys and girls, look to your hands.

#### MAGNANIMITY AND REFORM.

The following narrative sets forth, not only the tremendous struggles of some men who battle with themselves to reform and overcome habit, but also the noble spirit of some women who patiently endure.

I was endeavoring to work in the field after one of my customary debauches, and while steadying myself by means of a rail, I stared straight ahead at a corn-stalk. It soon began slowly to wriggle and curve! With bursting eyeballs and all the strength of mind I possessed, I forced that corn-stalk back from the animal to the vegetable kingdom, and then I staggered feebly out into the open air. I leaned against a fence, and for fear I should see more of those horrible twisting things, I clung to a post and closed my eyes.

"Time is called, Jim," I said to myself, "Whiskey and you part company to-day," and soberer than I had been for many months, though with no more strength than a baby, I managed to get back to the house.

There was a fight, though! I didn't tell my wife, for I had made a good many promises that hadn't been kept, and I thought I'd go on alone for a while. I got up in the morning, after a terrible night, with the thirst of a chased fox upon me. Water wouldn't quench it, and I tried milk. I crept into the milk-room, slipped a straw into the edge of a cream-covered pan, and sucked out the milk until only the cream was left, lowered smooth and unbroken to the bottom. Then I tried another, and another, until the fierce craving was somewhat dulled. It was a household mystery what became of the milk. No cat could lap it, my wife said, and leave the sides and cream untouched, and where did it go?

I let them talk, for the struggle was too sore and fearful to be spoken of, and I went on drinking the milk.

The road from my house to my shop lay by the groggery. When I left my gate in the morning, I took the road, and on a dead run, as if pursued, I made the distance. I ran hard all the way home to dinner, and back after that meal, never, in fact, trusting myself to walk or even take to the sidewalk for months. The cure was slow. I keep all the brakes hard set yet. A single glass of hard cider would undo the work of all these years, but that glass doesn't touch my lips while the memory of those little crawling black reptiles stays with me!

"And did your wife finally learn what became of the milk?" he was asked.

"Yes," and his voice broke. "I told her on her deathbed.

"'Jim, dear,' she said, when I had finished, with her hand clasped in mine, 'Jim, dear, I knew it all the time.'"

Afflictions and privations are, or should be if we will hear their voice, God's messengers to mellow and train us for grander work. Even Moses, the meek man, was driven into forty years of exile and hardship, just at the time he saw his mission of delivering his people rising before him. The great work was there to be done, but he was not ready to do it; his righteous wrath had led him into violence, till he had slain a man; and this same would probably have led him to attempt the release of his people by some John Brown raid, of force, which would mean defeat and destruction. God is fitting us for his work, and we should cheerfully endure the schooling of afflictions.—*Golden Censer*.



## YOUNG PEOPLE'S WORK.

Of the pure in heart it is said they are blessed because they shall have a vision of God.

THIS is a most important spiritual truth. Only he whose heart is pure can have that perfect view of God which reveals him clearly to the spiritual perceptions.

If we admit impure thoughts into our minds, and if they be deepened in their impression upon us by impure words or actions, our view of God is lost or distorted. If we keep our hearts free from the assaults of these enemies of our integrity we shall always have a clear conception of God as our Heavenly Father.

WE once knew a young man whose sense of responsibility to God was keen, and whose conscience was tender and sensitive. His mind became clouded by unholy and impure thoughts. Gradually his sense of right and wrong became blunted, the consciousness of his relation to God became lost, and what was at first merely a flaw in one side of his nature, through the darkening of his vision of God, affected his whole spiritual being. "Keep thy heart with all diligence, for out of it are the issues of life."

### INTEGRITY.

BY BOOTH C. DAVIS.

"The integrity of the upright shall guide them."—Prov. 11:3.

If one of our young people were traveling through the Holy Land in these days, he would need a guide who should be familiar with the intricacies and dangers of the route, and also with the places of greatest interest and importance to the traveler.

We, as Christian young people, are starting out upon a journey, not through a wilderness, as the simile is often used, but as it seems to me, through a holy land. Not that everything in it is good, or free from sin, nor was the Holy Land ever so; but it is a land through which the holy influences of the Christian religion are being disseminated, its doctrines taught and lived.

We are entering upon this journey as hearers of the sacred message and teachers of the truth to parts unfamiliar to us. We also need a guide. Dr. Peck, a recent traveler in Palestine, says that his Bible was his truest guide. So the Bible is our truest guide; and it says: "The integrity of the upright shall guide them."

Lut us, who would be upright, investigate and discover whether or not we have this integrity which alone secures a safe and prosperous journey. Since the word integrity comes from the Latin word *integer*, which means untouched, whole, sound, we understand integrity, as we use it, to mean the quality of being untouched by sin, morally and spiritually whole and perfect. These qualities we can only acquire through the atonement of Christ, for he alone "makes men whole." He said to the young man who had kept the law from his youth up, "If thou wilt be perfect . . . come and follow me." Such then we find the integrity of the Bible to be, and such the guide to the upright.

Buckminster said, "The moral grandeur of independent integrity is the sublimest thing in nature, before which the pomp of Eastern magnificence and the splendor of conquest are odious as well as perishable."

Having then "received of his fullness," it becomes us to see to it that we "hold fast" our integrity. How frequently we see examples

where the Christian influence of bright, promising young lives has been injured or lost by failing to "hold fast" their integrity, by forgetting, in the hour of temptation, the injunction, "Touch not the unclean thing." Yes, many fall from our ranks even easier than this—by standing listless and undecided until the wily sin has touched them, their integrity is gone, and they are no longer whole.

We are all witnesses of the numerous ways in which these unhallowed influences assail us. The social dance claims for itself a harmless amusement, but never fails to lead its adherents to the loss of their "guide;" so with very many other so-called amusements. Perhaps as subtle a temptation as our young people meet is that of desecrating or abandoning the Sabbath, shocking at first thought; but the youth pauses to argue the question, he becomes more and more familiar with it, it approaches him gradually until it has touched him, seizes his integrity—his guide—and he is a wanderer in error.

But we do not love to think of this phase of our subject, but rather to think of the prosperous, progressive travels, with his guide, integrity, ever before him, pointing out the places of danger and leading in the paths of safety; continually enriching his companion with stores of knowledge and wisdom, which shall enable him, ere long, to enlighten and bless the world. Young friends, such a journey is before us, in this holy land which God has made and placed us in. Such a guide he has provided for each, who shall lead on, if we but follow, through the temples of his wisdom and love, ever filling our souls with their treasure and preparing us to uplift humanity.

### THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Continued.)

*Hospes.* "All evils thou sayest follow them."

*Senex.* "Yea, by Zeus, all do," said he, "and they continue to follow them. And these, when they come into the first enclosure to Luxury and Incontinence, blame not themselves, but straightway speak evil of Learning and of those who walk thither, saying that they are miserable and wretched, and unfortunate, who fare ill, having abandoned their life, and that those do not enjoy their good things."

*H.* "And what do they say are good things?"

*S.* "Profligacy and Incontinence, to speak briefly; for they think it to be the greatest enjoyment to feast like a herd of cattle."

*H.* "But the other women who approach from thence, joyous and laughing, what are they called?"

*S.* "Opinions," said he, "who having led to Learning those who enter into the Virtues, now return, that they may lead others, and they announce that those whom they have already led in are blessed."

*H.* "But now," said I, "do these go in to the Virtues?"

*S.* "Nay, for it is not right that an Opinion should go in to Knowledge; but they deliver these to Learning. Then when Learning hath received these, they return again to lead others; just as the ships, having discharged their burdens, return again, and are filled with other things."

*H.* "Thou seemest," said I, "to explain these things well. But thou hast not yet made evident what it is which Genius enjoineeth upon those who enter into life."

*S.* "To be of good courage," said he, "wherefore do ye also be of good courage; for all things

will I declare unto you, and I will omit nothing."

*H.* "Thou speakest honorably," said I.

*S.* Extending then his hand again, he said: "Do ye see that woman who seemeth to be one blind; and standeth upon a rolling stone, who even now I said was called Fortune?"

*H.* "We see her."

(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.

(Concluded.)

Sabbath night was a most remarkable meeting. The Convention was addressed by Japanese students, on the needs of Japan. These students are over here to get a better preparation for their work at home, and their earnest words made a deep impression.

Mr. Sawayana, a graduate of Amherst this year, spoke of the great work that American Christians had done for Japan. He said, "We thank you for it all, but will you not do more?"

By no means least among the meetings, which are having a great power for good, are the missionary conferences held, under the trees back of Mr. Moody's house, every afternoon. There are three thousand missionary volunteers in American colleges, and the number is rapidly increasing. This movement is unparalleled in the history of missions. From all the fields comes a great cry for workers—workers now. Japan, especially, is ripe for the work. She must have Christianity or drift into atheism. This movement means, we earnestly hope, the evangelizing of the world before the close of the nineteenth century. There is now being held a Japanese Student's Conference, similar to the one at Northfield. Sabbath night, during the meeting, a cable message was received from that school, "Make Jesus King"—signed "Five hundred students."

The afternoons are given up to athletics, baseball, tennis, rowing, swimming and tramping over these beautiful hills. The "Fourth" was celebrated as only college students can celebrate it. The English delegation were given a grand reception on their arrival. The whole camp were out, and welcomed them with cheers, songs and college yells. It was a splendid tribute to the mother from the eldest daughter.

It is impossible to give an adequate idea of the value of these ten days. They will always be a bright spot in our memory. I wish many of our young people might attend next year. The privileges are not confined to college students nor to the sterner sex. The expenses can be made very reasonable. One and a third fare has been secured on most of the railroads, and by tenting and boarding themselves, a company of young people can live as cheaply here as at home. About forty of us earn our board and lodging, by doing duty as waiters four hours of the day.

I hope next year may see a company of Seventh-day Baptist young people at Northfield.

LESTER RANDOLPH.

## OUR MIRROR.

THE Society of the First Alfred Church has organized a training class for Bible workers. The object of this class is to become familiar with those portions of scripture so helpful in work among the unconverted, the careless or those who object to the teachings of the Bible and the personal claims of the gospel. The class meets for study one evening each week.



## EDUCATION.

—THE eighth anniversary of the American School of Christian Philosophy was celebrated last week, at Key East Beach, N. J. The school now has 500 members, many of them prominent in philosophical and educational circles. The Rev. Dr. Deems, of New York City, was elected president.

—THE educational institutions of this country are the direct product of Christian thought and life. The men who have been most efficient in endowing, organizing and controlling these institutions up to their present high standard, whether state or denominational, were Christian men. That they loved God fitted them to serve men. It is a species of treachery as well as of folly to demand that men of faith shall be barred from future influence over them. The preacher-College-Presidents of this country will not suffer in comparison with others, nor will the consecrated laymen who have filled these honorable places be counted less worthy because they were Christians.

—AT the National Baptist Educational Convention, held in Washington, D. C., May, 1888, Dr. H. L. Morehouse, speaking of the need of a national organization said: Notice first the magnitude of the material and financial interest of our educational enterprises. Here is an enormous educational "plant." We have seven institutions devoted chiefly or wholly to ministerial education, and thirteen others in which, to some extent, theological instruction is imparted. We have thirty-eight colleges and universities, not counting some so-called. We have seventy-six academies, seminaries and other institutions, for secondary instruction. We have forty-one institutions, thirty-six of which are in the South, for the education of young women. Reckoning in Canada and Mexico we find nearly or quite one hundred and eighty institutions of learning, under Baptist auspices, on this continent. About one hundred and thirty of these are chartered institutions. The property valuation, with endowments, of our theological seminaries is over \$3,000,000; of our colleges and universities over \$10,000,000; of other institutions, over \$10,000,000; making an aggregate of at least \$23,000,000. About 1,200 teachers are employed whose yearly salaries are estimated at not less than \$700,000. Other expenses carry the annual cost of maintaining these institutions to \$1,000,000. Were this educational "plant" to maintain merely its present proportions, annual attention thereto would be worth our while. It is destined to increase. In the older states, while the number of institutions may remain as now, there must be a great augmentation of funds for their better equipment and maintenance. Powerful competition necessitates this. In the newer states and territories, embracing nearly two-thirds of our country, the foundations of a future, indicated by what exists now in the older East, are being laid. Their rapid development compels celerity of action by us in educational as well as in missionary enterprises. Within another century we may reasonably expect that this continent will be dotted with not less than 250 Baptist institutions, whose property and endowments will be worth at least \$100,000,000. Does this seem incredible? The gifts to Baptist institutions in 1886 were over \$700,000, and in 1887 nearly or quite \$1,000,000. As in the next century the Baptists of this continent shall increase from three millions to fifteen or twenty millions; as wealth shall be quadrupled; as benevolence (let us devoutly hope) shall keep pace with growth in numbers and in wealth; and as the urgent appeals for Home Missions shall diminish, because the great stress in this work will be over a generation hence—who can form an adequate idea of the amount that shall flow into educational channels the coming century? Even now, with the pressing demand for enlarged offerings for missions, men of wealth usually make their largest donations to educational objects. Individual gifts of millions have recently been made. It would not be surprising to hear almost any day that some broad-minded, large-hearted man among us had given a million or two for the upbuilding of a great institution or for the establishment of a dozen struggling institutions in the South and West. We are living in a marvellous age. We may reasonably expect great things in the near future. Now, if for our missionary enterprises, annual convocations are regarded important, are not similar convocations equally important for these great interests of Christian education, in which annually a larger force is engaged and more money expended than in all our missionary organizations combined, and which are destined to become much vaster in their proportions? Is not the subject worth thinking about and talking about.

## TEMPERANCE.

—ALL the drinking places, within 250 feet of any place of Mohammedan worship in Constantinople, have been closed by law. The saloon is a curse in all lands and an enemy to faith.

—Two men owned, at different times, the same farm in Bergen, N. Y. Both of them lost the farm by indulging in strong drink, and now, side by side, they are ending their days in the Genesee county poor-house.

—THE Rhode Island State Senate has passed the license bill from the House, with several amendments, chiefly representing the difference of opinion between the Republican Senate and the Democratic House. The House will not agree to the amended bill and there may be a hard fight.

—A MAN who gained national reputation as Governor and United States Senator from one of our western states, refused to join a temperance society, on the ground that he thought too much of himself to believe that he needed to do so. He went down in old age and ruin. He did not think too much of himself to die a drunkard.

—THE American Brewing Company, of Rochester, filed a certificate of incorporation in the Secretary of State's office, at Albany, July 22d. C. Loeb, John Luther, Christian Haller, Otto C. Popp, Frederick W. Baltzel, Fletcher M. Thrasher, Quinbert C. Schwart and Albert H. Loeb are incorporators, with a capital of \$175,000, for the manufacture and sale of beer and ale. The names are suggestive.

—AN old paper says, the saloon-keepers claim that they pay a large share of the taxes, and hence claim protection and license. The claim is as fraudulent as their business, and both are among the greatest swindles of the century. Richard Smith, of the Cincinnati *Gazette*, recently published, from official records, a list of 2,000 saloon-keepers of that city, with the amount of taxes paid on personal property. These 2,000 saloon-keepers returned personal property to the amount of \$280,330, the taxes on which were only \$6,222 29 for the entire year, or an average tax of \$3 11 for each saloon. Not much "protection" do they deserve. The dry goods house of John Shillito & Co., alone, paid \$14,191 86 personal taxes, which is more than double that of all the liquor-sellers combined. The Western Methodist Book Concern paid taxes to the amount of \$3,135 28, or more than half as much as the 2,000 saloons. The saloons are responsible for three-fourths of the crime and pauperism of the city. They are the nurseries of crime and the hiding places of criminals. The saloons must go.

## POPULAR SCIENCE.

EYE PHOTOGRAPHY.—Faiese Greene, a British photographer, has actually produced a picture with only the light issuing from his eye. Having stared for fifteen seconds at a 3,000 candle electric arc only three feet away, he closed his eye and quickly brought it over a sensitive plate at a distance of one inch. The result was a very faint, but distinct image of the arc and the carbon, due probably to a momentary phosphorescence of the retina. A second attempt failed, and gas lights proved too weak to produce an effect.

UNDERGROUND BACTERIA.—Underground water and bacteria were the theme of a recent lecture delivered by Dr. C. Fraenkel, assistant to the famous bacteriologist, Dr. Robert Koch, in the Hygienic Institute at Berlin. The gist of the lecture was that the underground water of Berlin is free from bacteria, that this surprising fact is due to the great filtering power of the ground, and that consequently the water drawn from the artesian wells is perfectly wholesome. These results do not correspond with those obtained in New York, where the water from artesian wells has in many, if not in all, cases, proved to be impure.

BLIND FISH.—At the Royal Institution, Prof. Ray Lankester accounted for the absence of eyes in the fishes in the famous underground Kentucky caves in the following way: A great flood carries to the bottom of the Kentucky caves, some thirty miles below the surface, a number of fish, among whose numerous offspring will be some defective in sight, as some babies are born blind, or without any eyes at all. The fish who can see some faint glimmerings of light will swim away toward that light, while those will remain that cannot perceive the gleams. This, with every succeeding generation, would occur, the stronger in sight swimming away, and the weaker remaining, and as the breeding would therefore occur between those of the worst sight, fish would

be born with weaker eyes and weaker until born blind. The Professor also accounted for the white patch on rabbits' tails. He explained that as rabbits are gregarious animals, signaling is of great advantage to them, and that the white patch so conspicuous against the darker fur of the rest of the body is of use as a signal. Hares, on the other hand, being solitary animals, do not stand in need of a signal. Hence, the tail of the hare is not conspicuous in its color.—*Scientific American*.

CHERRY GARDENING.—It is a novel proposition to us in America, notwithstanding the well-known fact that peaches are cultivated in England under glass, to learn that cherries are also grown there in the same manner. A correspondent of the *Gardener's Chronicle* recently described the cherry-house at Gunnersbury Park, where many different varieties afford fruit at different times during the season. "When the trees are started into growth," he says, "a temperature of 45 deg. by day, and 40 deg. by night, is maintained. When they are in flower, plenty of air is given, and the bees are encouraged to work among the blossoms as much as possible. Scarcely any fire-heat is employed, indeed, it had been employed only once or twice, in order to keep out frost. At the time of flowering, plenty of ventilation is given, top and bottom. As soon as the fruit has set, the house is closed up somewhat, and the temperature kept quite cool until the stoning process is over, then it is kept a little closer, as when the fruit has stoned it ripens quickly. It is a little difficult to thin out the fruit previous to the stoning stage, as it is uncertain which fruit will mature, and which will fail. A good watering is given to the trees before they get into flower, and then water is applied with moderation until the fruit has set. Cherries appear to do best, and set their fruit more freely, when somewhat dry at the roots, whether the trees are planted out or in pots, and it appears to be quite certain that all flower more freely when worked on the mahaleb than when on the cherry stock."—*American Analyst*.

WHAT IS A FIRE?—A curious point of law, bearing upon the responsibility of insurance companies, has just been decided in the Paris Law Courts (5th Chamber of the Civil Tribunal of the Seine), at the suit of the Countess Fitz-James vs the Union Fire Insurance Company, of Paris, by which it is ruled that insurance companies must indemnify all losses sustained by an assured, caused by fire, even in cases where no destruction of premises has been caused by conflagration. The Countess Fitz-James insured against fire, in the above company, all her furniture and effects for 558,000 francs, and in her policy, under Art. 7, were mentioned her jewels, among which figured, specially, a pair of ear-rings, composed of fine pearls, valued at 18,000 francs. On April 17, 1887, one of these ear-rings, which had been placed on the mantelpiece, was accidentally knocked down by the Countess and fell into the fire, where it was consumed, notwithstanding every effort made to save the jewel. Expert jewelers were called by both parties, to estimate the intrinsic value of the property destroyed, and 9,000 francs was stated to be the amount, less sixty francs for molten gold rescued from the ashes. The insurance company refused to pay for the burnt pearl, on the ground that there was no conflagration, that the fire which consumed the object was an ordinary fire, in other words that there was no fire, and that the company was not responsible where combustion had only occurred by the ordinary use of a grate for heating purposes. The court, however, rejected this, and ruled that "the word fire, in matters of assurance, applied to every accident, however unimportant such accident may be, so long as it is caused by the action of fire." It was, therefore, ordered that the Union Company should pay to the Countess Fitz-James the value of the jewel, less that of the gold recovered, viz., 8,940 francs and costs.—*Irish Law Times*.

TRUTHFULNESS, not only in word but in action and thought, is so high a quality that generally it has been considered more valuable than any other. Men seek intelligence of a superior kind and training for the more responsible places and higher duties of life, but intelligence is not all that is needed. Its value is so enhanced by truthfulness that the combination furnishes the ideal man for public affairs. It is eminently a Christian grace. When men are taught and fully believe that God is a searcher of the heart and that nothing can be hidden from him, the common notions of policy and expediency which rule in the Word fail to satisfy the conscience. One cannot be right before God and be false to his earthly responsibilities. We need not fear to trust those who fear God in their hearts and make it the first duty of their lives to be true to him. Truthfulness such as we write of is hardly possible under other circumstances.—*Central Christian Advocate*.



## COMMUNICATIONS.

VERONA, N. Y.

We give glory to the great Giver of all good, for the abundant blessings with which he is favoring the Verona Churches. Our quarterly meeting was held with the First Church on the 13th inst., and was a season of unusual interest. The attendance was good, a large number being present from the Second Church. After the morning discourse, a most precious covenant meeting was held, during which five persons presented themselves for church membership, four in the First and one in the Second Church. We were much cheered by the presence of an aged Bro. Waller, of Rome, one of our members, who had not been privileged with meeting with Sabbath-keepers for a number of years, but he has been faithful to God's truth in the midst of severe trials, and very many hindrances and persecutions. In former years he met with the church as often as he could, always coming a long distance on foot. Though advanced in years, his love for God was so strong, that he willingly endured the fatigue, that he might enjoy the privilege of worshiping with those who kept God's holy day. He expressed his great joy and thankfulness for the opportunity once more afforded him, of meeting with the brethren and sisters of his own church.

Last Sabbath, after a discourse upon the subject of Christian Baptism, five others presented themselves for membership in the First Verona Church, and the large congregation present repaired to the water at Verona Mills, where ten happy converts cheerfully followed their Saviour in his own beautiful ordinance of baptism. Among the number baptized, was a sister who is a convert to the Sabbath, and two of her daughters. We are hoping and praying that the other members of the family will follow in the near future. Nine of the above candidates will be received into the First and one into the Second Church by prayer and hand of fellowship next Sabbath.

In the midst of our rejoicings, our hearts were saddened by the sudden death of brother John R. Waller, to whom reference is made in the first item of this letter. The circumstances are such as require more than a passing notice. Soon after uniting with the First Verona Church he came to Bro. J. L. Perry's to do some painting (being a painter by trade), where he remained about nine months. He was a man of marked intelligence, and a few years ago wrote a very interesting series of articles, which were published in the SABBATH RECORDER. He was deeply interested in our quarterly meeting, and very anxious to attend church and witness the baptism last week. He came from Rome to Stacy's Basin on the packet, arriving at the residence of Bro. W. C. Perry about 5 o'clock, last Sixth-day afternoon, while the family were at tea, having walked very rapidly from Stacy's Basin, about one mile, in a soaking rain. When he arrived his garments were wet through, and he expressed himself as being "very tired." His overcoat was removed, and he sat down in a chair, while Mrs. Perry went to the pantry to get a plate for him at the table. He said, "Oh, how tired I am." As one came in from the other part of the house, he arose and showed her a bouquet of pansies he had brought, saying, "I picked two of every kind." He sat down again, when Bro. Perry observed that he looked faint, and immediately went to him. His head dropped back and his hands fell. Every means possible were used for his restoration, but to no purpose, the body was at rest and the spirit had returned to the God who gave

it. He died in about five minutes from the time he entered the house. His mind was unusually active for a person of his age. He has written much upon the Sabbath question, only a part of which has yet been published. He has been twice married, has eight children—four sons and four daughters. His second wife and children were Roman Catholics. His remains were sent to Canada to be interred by the side of his first wife, who was a First-day Baptist. J. E. B.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., August 2, 1889.

Ex-Secretary Whitney announces that the story that he is about to back a new weekly paper in Washington, having for its purpose his nomination as the next Democratic candidate for President, is without foundation. To this he adds the denial of any willingness to accept a nomination to "this or any other office." Of course, there will be ample time for Mr. Whitney to change his mind. So far as founding a Washington weekly for the purpose of influencing politics is concerned, Mr. Whitney is too good a business man to make such an unprofitable investment. The Washington papers are now, and have been for several years, without weight or influence in national affairs. The best of them, the *Star*, is merely a local newsgatherer. Add to this the fact that Mr. Hudson, who was named as editor of the new sheet, is a weak sort of society reporter, who brilliantly managed to ruin the *Sunday Capital*, and Mr. Whitney's denial of the newspaper scheme is easily believed. So far as his avowal that he would not accept office is concerned, Mr. Whitney will excuse those who know him for having mental reservations on the subject. Mr. Whitney's desire for the presidency has been noticed for two years and his availability as a candidate recognized. Mr. Whitney is, besides the late Mr. Manning, the one really able man in Mr. Cleveland's cabinet. He made the fewest mistakes and the most successes. It is well known that the great wealth of Mrs. Whitney's family would be edited in the cause, even to the extent of a couple of million dollars. Dearly as Mrs. Blaine would love to be the lady of the White House, Mrs. Whitney is known by her friends to have a still more ambitious longing for the position.

In seeking for things to reform Mr. John Wanamaker has unluckily stirred up an enemy that brooks no interference and submits to no defeat. Yesterday he crossed the last bridge in his opening fight with the Western Union Telegraph Company, by ordering the payment of the government telegraph bills suspended pending the settlement of the discussion. Dr. Norwin Green, president of the great telegraph monopoly, calmly announces that he will fight the Postmaster-General in the courts. He states that in ordering the rate cut, as to all distances, from one cent to one mill per word, the Postmaster-General has exceeded the authority given him by law to fix the rate the government shall pay for the transmittal of messages. Dr. Green alleges that this is unconstitutional, being the taking of private property and services without just and fair compensation. The defense is thus on broad and seemingly equitable grounds if, as Dr. Green states, messages could not be sent at the rate proposed without loss to the company. The average length of a government message is about twenty words, and of course it must be delivered by a messenger, and must take precedence of all other business. The new rate would make the toll two cents. Mr. Wanamaker has probably

forgotten that it costs two cents to send a message by his department, and if special delivery is required ten cents more. What, except perchance a fleeting notoriety, can Mr. Wanamaker hope to derive from this war on the telegraph companies? It is an essential principle of this government to pay fair compensation for what it gets whether it be to a laborer or to a powerful monopoly. In this case, should Mr. Wanamaker succeed, about \$10,000 per annum will be saved. It would cost the government \$100,000 at least, to defend the suit. Former Postmaster-Generals have never questioned the justice of the rate at ten times what Mr. Wanamaker proposes to make it.

The conclave of Knights Templar will be badly handicapped, financially, unless some new device is invented by the committee for raising money. It was expected that the hotel keepers, liverymen, butchers, grocers and saloon-keepers, of Washington, would give in the aggregate about \$20,000. Cities where the conclaves have been held have never given less than \$35,000 to \$40,000. But after a hard canvass the committee has secured only \$1,800 from the business men of the capital. The merchants and others to be benefited go right ahead with their preparations for making a big haul in October, but will give nothing. The reason for this is in the fact that the conclave is decided upon and is beyond danger of failure, and they do not propose to give up their money unless they are compelled to.

### "PRACTICE WHAT YOU PREACH."

Not long since, after some of our ministers had, in public assembly, been urging the duty of Christians contributing more largely for mission, tract and other religious purposes, they were accused, indirectly, of not practicing what they preached in this respect.

I have no means of knowing the facts upon which the individual based this accusation; it is possible that some of our ministers do not contribute from their means as they are able, for this seems to be quite a general failing among those who profess Christ. I recently heard of a minister saying, "I cannot support my family (consisting of five or six members) on less than twelve hundred dollars per year," and perhaps our accuser had this extravagant minister in mind when he made his public statement; or he might have seen other ministers spending money needlessly upon themselves or families, thus using up a fair salary and having nothing left for the Lord. If our brother has seen such examples as this, we do not wonder that he "wished our ministers would practice what they preach respecting the contributing of money."

But do our ministers set a proper example before their respective congregations in respect to benevolence? We cannot answer for all our ministers, but we are positive about many. We know many of our pastors who contribute, annually, from \$200 to \$500 toward religious work, who at the same time receives less than \$400 salary per year. For example, a young man gives all his best years to study in college, till he completes some one of the courses of study prescribed, then adds to this three full years of sweating study in some theological seminary to prepare him for a special work. Now he is not only prepared for that special work, the ministry, but is equally well prepared for other callings in life; no sooner is he through with his school discipline than many doors to fortune and fame open before him; and, had he seen fit to devote his three years seminary work to the study of law or medicine, or to a post-graduate course in science or literature, many other oppor-



tunities for making money would present themselves to him. He sees all these opportunities, and rejects offers where a good liberal salary is guaranteed, for he feels deeply "woe is unto me if I preach not the gospel." He is tempted with a position in some school of higher education with a salary of \$800 to \$1,000 per year. He knows he is qualified for the position; he stops and debates the question; he has perhaps contracted a debt while preparing himself in school and he desires to pay his indebtedness; he has deprived himself of many almost necessities during his long years of study and now desires to be above such deprivations, but in the final outcome he settles as pastor over some small church with a salary of \$400 or less, instead of accepting the other larger salary. Can we question as to how much he annually contributes to the Lord in his choice of positions and salaries? Whatever he may save from his limited salary and contribute in money, is simply to be added to the difference between his present salary and the salary he might have had in the other position. Has not such a pastor set a proper example of benevolence before his flock, and may he not with impunity urge his flock to be benevolent with their means, and may he not make prominent in his preaching and private work the duty of contributing liberally to our mission and tract work? Moreover, should not the people who employ such a pastor love him and hold him in high esteem, if he be a faithful worker, remembering the sacrifices he makes while ministering the Word to them? Should they not be anxious to relieve him of financial embarrassment by contributing as much as possible to increase his small salary?

I know of individuals who, out of an annual income of two or three thousand dollars, contribute a hundred or perhaps two hundred dollars for denominational work, and they receive much praise, from some persons, for their liberality; but I knew a pastor of one of our frontier churches who, a few years ago lived and supported his family and preached faithfully with no meat or butter on his table for four weeks, because he could not afford to buy them, yet not even his own flock knew the dire need of their pastor's family. The pastors of most of our churches are daily making sacrifices to God, and making them willingly, that their flocks know nothing about, and such that he who would make money would never undergo.

If anyone thinks for a moment that the average pastor of our small churches does not practice what he preaches respecting benevolence and making sacrifices to move on the work of the Master, let him become a pastor himself and his criticism will be hushed. We do not complain of the trials and hardships and sacrifices involved and actually met in entering and pursuing the work of the ministry, we willingly make them, when necessary, and even rejoice in them, for there is certainly a bright and shining side to all these dark scenes, but we would have people more considerate in their criticisms respecting our minister's benevolence.

PASTOR.

☞ The next meeting of the Ministerial Conference of the Seventh-day Baptist Churches, of Southern Wisconsin, will be held at Rock River, on Fifth-day, August 15, 1889, at 10 A. M. The following is the programme:

Should a church contribute to the General Fund for Home or Foreign Missions, when, in the Association of which it is a member, there are churches without pastors for lack of means? Geo. B. Shaw.

Exegesis of Matt. 18: 15-18. N. Wardner.

Have evil spirits the power to perform miracles? J. W. Morton.

Why do not Seventh-day Baptists increase faster? W. B. West.

In what sense were the sufferings of Christ vicarious? W. H. Ernst.

Does the word translated "eternal," ever mean endless duration? E. M. Dunn.

S. H. BABCOCK, Sec.

## HOME NEWS.

New York.

GREENWAY.—Our regular preaching appointments are kept up at Greenway every First-day afternoon, with increasing interest and good attendance. One person has expressed a desire for baptism, and it is hoped others may soon be ready.—Children's day was observed by the Bible-school at Greenway. An excellent programme was carried out under the direction of Dea. J. F. Stilson, the earnest and efficient Superintendent. The following description is taken from the Rome Semi-weekly *Citizen*: "Superintendent J. F. Stilson, and Assistant A. Scofil, prepared a throne with six steps, which the young ladies ingeniously covered with our national banner, and ornamented it with ferns, cut flowers and potted plants. Each step was represented with a motto. A chair was placed at the top to complete the throne, and above were corresponding mottoes in red letters, while still higher a bright rainbow appeared. The entire house was trimmed with evergreens and Scripture mottoes. Miss Burch sent some fine pictures from her art gallery, which added to the effect. There was a profusion of flowers in all forms, baskets of roses predominating. The organ received its share, and gave loud praises, while the choir did their part. The exercises were ably given, and all who had taken time and trouble to make the day a true success, were pleased with their labors. The evening exercises were very interesting and well carried out. The house, by lamplight, resembled a flower garden and greenhouse. The attendance was not as large as during the afternoon, in consequence of a heavy shower, which came just a little too soon, but those present quickly responded to the call for the flood sufferers, and Greenway raised \$5 on short notice. The missionary society added to this \$2, as fruits of their labors during May." J. E. B.

DERUYTER.—I have been doing a little work among the Jews and have found it both practical and promising. The Sabbath has always been a common bond of belief between the Jews and our people, but until recently we have not had any other facilities for mutual understanding. Now, by the blessing of God, three agencies have been put into our hands which are exceedingly important. These are *The Eduth*, *The Peculiar People*, and Delitzsch's Hebrew New Testament. Let me say that the Jews are great readers and close thinkers, and above every other people they are tenacious of their language, their religion and their hope of a Messiah. *The Eduth* appeals in the most tender, and yet manly way, to these very things. It is published in the Hebrew language in the very idioms and expressions of the Jewish religion which they have been accustomed to repeat from childhood, and it leads from the promises of the Messiah in the Old, to their fulfillment in the New Testament. *The Peculiar People*, though in English, is pervaded by the same kind spirit, and appeals to Christians as well as to Jews to speak and act in the spirit of candor and courtesy. These two publications I believe generally will remove the real difficulty between Jew and Christian, by appealing to the manliest and purest religious feelings of both. Then Delitzsch's Hebrew New Testament comes in, connecting the old covenant and the new in the beautiful Hebrew which they much love to read. I have been using these among the Jews in a private way and I want to commend them to our people. Subscribe for copies of

*The Eduth and Peculiar People* and keep them on hand for use among the Jews and I believe you will find it both practical and promising and a blessing to yourselves. L. R. S.

Rhode Island.

FIRST WESTERLY.—The weather has been so bad the past two Sabbaths, that there has been no services held with this church. We are hoping for fewer rainy Sabbaths through August. Our covenant and communion season comes the second Sabbath in August, and we hope to see many out.—The long-continued wet weather has been a great hindrance to the farmers, many of whom have not more than half their haying done. The potato crop is rotting very badly; in some places not more than one-quarter of them will be saved.—The next session of the quarterly meeting was appointed here at this time, so as to get as near as possible to the friends who are stopping on the shore, and give them the privilege of spending the Sabbath with us at our house of worship. We extend to all such, a cordial invitation to join with us, in the coming session of this quarterly meeting, that we may make it a day to be remembered, because of the blessing then received. E. A. W.

### THE PEACE OF GOD.

The peace of God is the peace God gives to those who are trying to do God service, and so a peace we come into by faith; not by that miserable pretense of faith which consists in believing that God will do what we want him to do, but in that real faith which links us to God, and makes us one with him in the purpose and desire of our living. We come into peace when we rise above the tempest. We come into peace when we go down, following the figure of that beautiful poem of Mrs. Stowe—down beneath the storm line, where "the silver waves chime ever peacefully." Oh, if it is possible, so live that the storm shall not, after all disturb you, though you are in the midst of it. It is possible to rise above it in thought, in feeling, in aspiration, in power, in the experience of your heart and soul.

I have stood on the top of the mountain, and have seen the clouds gather around its top, and have seen them settle down upon the valley below, and have heard the thunder muttering there, and have seen the lightning flashes playing below my feet, and have seen the birds come flying up through the clouds, singing on the mountain-top, while the thunder was threatening and the lightning was playing havoc in the valley. So learn to fly above these lower earthly storms that lie only in the hollows, and find that song always to be found in the mountain top and in the sunlight. It is possible. We can do it. Men and women have done it.

This peace that I have talked to you about this morning is not a peace from trouble; and when we try to find the peace from trouble we always fail. It is peace in trouble. It is hinted at in that word of Christ, "In the world you shall have tribulation; but be of good cheer, for I have overcome the world." We would have God lead us through no dark valley and shadow of death. But he gives us no promise of that kind. What he says is this: "Though you walk through the valley of the shadow of death, my rod and my staff they shall comfort you." We come to the deep water, and shrink back, saying, "Not into that river, not into that river!" We come to the furnace of fire, saying, "Not into that flame, not into that flame!" But the answer is this: "Though thou walkest through the deep waters, they shall not overflow thee; though thou walkest through the flame, it shall not consume thee." And so we are to find our peace, not by exemption from trouble, but by living in the midst of trouble. Yea, bearing our breast to the trouble, yet rejoicing in trouble, for they that are exercised thereby are they that follow after peace and find it.—*Lyman Abbott*.



## MISCELLANY.

### "BURDETTE'S" CHOICE.

My son, your brow is clouded; something has happened that didn't and doesn't agree with you? Were you neglected in the invitations? Didn't you get on any of the committees? Were you overlooked in the convention? Hasn't the secretary written you a personal letter asking your advice upon the campaign? Have you been coldly passed over for men of less ability? Do you feel that an intentional slight has been put upon you? Can't you see that everything is going wrong because you have not been consulted? Have you been directly snubbed by inferior people? I thought as much. At your time of life such things are very liable to occur. They used to happen with me, now and then. You will grow wiser as you grow older, unless you take the other chute, then you will grow more foolish, and there is only one cure for an old fool, my boy—that is death. Ordinary death won't cure him either. "Though thou shouldst bray him in a mortar among wheat with a pestle, yet will not his foolishness depart from him." See how awfully dead he has to be killed! Smashing him only makes him worse.

But now, if any or all these slights have been put upon you, listen to me, my tender Telemachus. Don't show your sores. Oh, don't show your sores. They are not pleasant things to look at, nobody wants to see them, and they will heal much more rapidly and naturally and healthfully, if you don't expose them. Keep them covered. Don't show them to anybody but your surgeon, and don't show them to him unless you have to. And don't look at them yourself. Leave them alone under the healing plasters of time and the cooling compresses of forgetfulness, and you'll be surprised, some day when you do happen to think of them, to find that they have healed by the first intention without a scar. Don't tell people when you are hurt; don't tell anybody how keenly you feel a slight when, perhaps, no slight was intended. Don't get yourself snubbed by people who never see you, and who don't know you and never think of you. And if you really are hit, and hit hard, it belittles your manhood and it drives away human sympathy when you lift up your voice and howl on the streets. Keep quiet about it. Don't whine, don't yell. One day at the investment of Vicksburg—it was on the memorable 22d of May—during a lull in the desultory skirmishes that preceded the assault, while I was lying close to the surface of the great, round globe that we inhabit and wishing I could get a little closer to it, we heard a tremendous howling and shrieking, and down the dusty road from the front came a blue jacketed skirmisher on the trot, holding one hand up in the other, and the hand he was holding up had no thumb on it. It hurt like the mischief, I have no doubt, but it was only a thumb after all, and how the fellow was howling about it. He was a brave man or he wouldn't have been where he could have lost that thumb. But you would have thought it was the only thumb in the whole United States army, and that no one else on the skirmish line had been hit that morning. So the soldiers saw only the funny side of the picture, and a perfect chorus of howls, in vociferous imitation of the man's own wails, went shrieking up from the sarcastic line of men who were waiting their turn to face death. In a minute another soldier came walking back from the skirmish line. He was walking slowly and steadily, never a moan fell from his compressed lips, though they were whiter than his bronzed face and he held his hand against his breast. The silence of the death chamber fell upon the line in an instant, as the figure of the soldier moved along the road with the air of a conqueror. Half a dozen men sprang to his side. Tenderly they laid him down in the shadow of a great oak; his lips parted to speak a message to some one a thousand miles away, and the line was short one man for the coming assault. He died of his hurt, but he died like a king. Oh, my boy! don't yell the lungs out of you over a mashed thumb, when, only three files down the lines, a soldier salutes his captain before he faces about to go to the rear with a

death bullet in his breast. You can't help getting hurt. There isn't a safe place in the whole line. There are cruel people in the world who love to wound us, there are thoughtless, heedless people who don't think, there are people who don't care, and there are thick-skinned people who are not easily hurt themselves, and they think mankind is a thick-skinned race; in fact, the air is full of darts and arrows and singing bullets all the time, and it's dangerous to be safe anywhere. But when you do get hit—as hit you certainly will be—don't "holler" any louder than you have to. Grin and bear it the best you may. There are some people so badly hurt they must moan; do you forget your own hurt in looking after them.—*From Brooklyn Eagle.*

### LADIES, AVOID NEW JERSEY.

The following law passed in the reign of George III. still remains in force upon the New Jersey statute books:

"All women of whatsoever age, rank, profession or degree, whether maids or widows, who shall impose upon or induce to matrimony any of his majesty's subjects, by virtue of scents, cosmetics, washes, paints, artifice or *high-heeled shoes*, shall incur the penalty of the law now in force against witchcraft and like misdemeanors."

SIN is incompatible with happiness. It has been defined as the mistaken pursuit of happiness, and men make no more egregious mistake than when they imagine that sin can bring felicity. When conscience protests happiness cannot come near men. Our nature is amenable to law, the law of truth, purity and goodness. If the law is defied there must be mental disquiet. Remorse will be ever present when right is not honored. Heaven is a world of blessedness, but why? It is not the place. It is not merely because men have the vision of God, but it is because they behold his face in righteousness. Without holiness no man can see the Lord. The sight of God is beatific, but the grand revelation which fills a soul with joy is found because all delight in doing God's will and move in unbroken lines with it.—*Christian Inquirer.*

### BOOKS AND MAGAZINES.

*The Treasury for Pastor and People*, for August, is on our table full of excellent matter. There are five Sermons and Leading Thoughts of Sermons, all of the highest order. The Editorials are timely and suggestive. The Frontispiece is the portrait of President Robert Graham, D. D., of Bible College, Kentucky. There is a sketch of his life, a view of Central Christian Church, Cincinnati, and portrait of the late Isaac Errett, D. D. The articles on Heated Machinery, on Reciprocal Ministerial Helpfulness, on John Wicliff, and on the Pastor with his Church, will be read with interest and profit. Other excellent articles are on Preparation to Preach, Pointed Preaching, The Sacred Literature of Chaldea, Notes and Suggestions upon the Prayer-meeting, and Miserable Christians. All Departments are full. Yearly, \$2 50; Clergymen, \$2 00; Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

AMONG the articles of general interest in the August number of *Babyhood* may be mentioned one on "The Future of Girl Babies." Another contributor pleads for Non-Sectarian Kindergartens, while subjects in a lighter vein are discussed under the headings of "A Protest Against Perfumes," "Advanced Views Concerning Mirrors and Ear-Rings," "Nursery Art," "The Effect of a Portrait," "A Wise Ignoramus," etc., etc. The medical department contains the usual careful and seasonable articles. "The Significance of Baby's Cry" is one of the many topics discussed under "Nursery Problems." 15 cents a number; \$1 50 per year. *Babyhood* Publishing Co., 5 Beekman St., New York.

A GENUINE midsummer number is *The Century*, for August, with its opening article on "The Stream of Pleasure—the River Thames," by the Pennells,—husband and wife,—who have written about and minutely pictured that gay and thronged resort of boats and boaters. Little and big, there are twenty pictures in this article. Mrs. Foote's "Afternoon at a Ranch" has also a midsummer air; and all inland vacationists will find matter of interest in Dr. Weir Mitchell's profusely illustrated article on "The Poison of Serpents,"—a line of inquiry in which he has made important discoveries.

Remington, artist and writer, describes, with pen and pencil, his outing with the Cheyennes; and a group of well-known wood-engravers—French, Kingsley, Closson, and Davis—describe in their own language, and with drawings and engravings by each, a wood-engraver's camp on the Connecticut River, as well as the methods of the American school of wood-engraving. History, Art, Romance and Poetry abound, making in all a most excellent number.

THREE artists join in the principal poetical contribution to *Harper's Magazine*, for August—Austin Dobson, Edwin A. Abbey and Alfred Parsons. The two poems belong to "The Quiet life," which is said to be the title of a forthcoming book, to be published by Messrs. Harper & Brothers. "Fifty years of photography," "County Court Day in Kentucky," and "Mexican Lustered Pottery," are subjects ably treated, and "A little Journey in the World," will be read with interest. But the two most important contributions to this number are Theodore Child's article on "The Kremlin and Russian Art," analyzing into its constituent elements Russian art as revealed in the architecture and treasures of the Kremlin; and Dean Lichtenberger's essay on "The Religious Movement in Germany," a thorough sifting of the factors in the religious revolution dating from the eighteenth century. Among other subjects treated in the Editorial Departments, President Harrison's reported rule of conduct engages the attention of George William Curtis, and recent literature bearing upon the social problem, the attention of William Dean Howells.

### SPECIAL NOTICES.

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

E. A. WITTER, Sec.

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

CHAS. STILLMAN, Superintendent.

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.

### Notice to Creditors.

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



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TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Evidence of Authority.

Mr. Spurgeon, in a speech on the occasion of the anniversary of his "Pastors' College," told a pleasant story of an encounter he had with a Roman Catholic priest in Italy. The principle he illustrated has a wide application, being no other than the familiar teaching, "By their fruits ye shall know them":—

"When I was in Rome," he said, "a priest came to one of my meetings and asked me what authority I had to preach. I said, 'Two horses ran a race on your course. One had a grand pedigree, but he was lame in three legs and could not stand on the other. The second horse had no pedigree, but quickly ran over the course. Which should have the prize? Can you show thieves made honest and drunkard's sober? Come to my tabernacle and I can show you hundreds. These are my certificates.' The people cheered vociferously, and the priest, a notorious profligate, beat a retreat." Matt. 4: 19, 7: 20, John 15: 8.

Exhibiting Christ.

An artist attempted to make a statue of Christ. When done he brought a child before it and asked of her, "who is that?" "A Great man," was the reply. "I have failed," he said. Then he attempted it again, and brought the child, asking, "who is this?" The reply was, "Suffer little children to come unto me." "I have succeeded," he exclaimed. He was then asked by the empress to sculpture a heathen god. He replied, "Thank you, I could not look into the face of a heathen goddess after looking into that of Jesus. 1 Peter 3: 18, Phil. 1: 20-21.

Deceptive Appearance.

Asa Packer, the millionaire philanthropist, whose appearance was generally slouchy, stood on Tenth St., New York, when a captain of a sloop ran up to him and said roughly and uncivilly, "Here, lend a hand to pump water out of my sloop; she sprung a leak; I will give you a dollar." Had he spoken in a different tone of voice, he might have had the help gratuitously, but as it was, Packer eyed him from head to foot. Impatiently the man said, "You'll die in the poor house yet, you lazy fellow." John 7: 24, Prov. 24: 23, Jas. 2: 1.

**SAY WHAT YOU MEAN AND DON'T USE BIG WORDS.**—A young lady at a party in Boston, the other night, gave the following advice to a young man, in reference to the use of big words: "In promulgating your esoteric cogitations, or articulating your superficial sentimentalities and philosophical, psychological observations, beware of platitudinous ponderosity. Let your conversational

communications possess a rarified conciseness, a compact comprehensiveness, a coalescent consistency and a concatenated cogency. Eschew all conglomeration of flatulent garrulity and jejune babblements. Let your extemporaneous descantings and unpremeditated expatiations have intelligibility, psittaceous bacinity, ventriloquial verbosity and vaniloquen rapidity. Shun double entendres, pestiferous profanity, obscurant or apparent. In other words, talk plainly, briefly, naturally, sensibly, truthfully, purely. Say what you mean, mean what you say, and don't use big words."

MERE admiration for the person of Christ, or eulogizing the faultlessness of his life, or commending the consummate beauty of his teaching, or complimenting him as a great genius, has nothing saving in it. Salvation comes through faith in him as a Saviour; and faith implies reliance upon his redemptive work. Christ lived a faultless life. His severest critics could not find a flaw in his conduct or a defect in his word. To be charmed by looking at such a perfect character is not enough. Penitent for our sins, we must accept him as the one who can save us from them.—*Christian Inquirer.*

CONDENSED NEWS.

Domestic.

Rot is ruining many Concord grapes along the Hudson. Wet weather is the principal cause.

The Rhode Island license bill has been passed by the Legislature, and the special session has adjourned.

The supreme court of New Hampshire has declared the law requiring license for the practice of medicine and dentistry unconstitutional.

The Pacific Mail Steamship Company has received news that a \$200,000 treasure has been recovered from the wrecked steamer Grenada.

Dr. W. B. Roberts, originator of torpedoes for blasting oil wells, died at Titusville, Pa., on Tuesday, July 30th. He left an estate worth \$3,000,000.

Negotiations were completed, recently, for the sale of all breweries in Omaha, to an European syndicate, for \$1,500,000. The purchasers are said to be the Rothschilds.

The New York Central Railway Company has, it is said, secured running powers over the Toronto, Buffalo & Hamilton railway, which will shortly be built between Niagara Falls and Toronto.

Governor Beaver, of Pennsylvania, Aug. 1st, received through the German Consul, at New York, \$10,000 from the people of Berlin, and \$1,200 from the Mayor and Consul of Manheim, for the Johnstown sufferers.

Treasurer Huston, August 1st, gave a receipt to ex-Treasurer Hyatt for \$771,500,000, representing the amount of money and securities in the United States Treasury, turned over by the latter to the former. Of the above sum \$237,208,402 is actual cash, the remainder including United States bonds and the reserve fund.

There has been a considerable decline in the volume of immigration into the United States during the last fiscal year, the number arriving being 438,614, against 539,815 during the fiscal year 1888, a decrease of 101,201. This decline was mainly in arrivals from the following countries: From Great Britain and Ireland a de-

crease of 27,607; from Italy, 26,229; from Norway and Sweden, 24,196; from Austria-Hungary, 11,637, and from Germany, 10,133.

A cyclone, followed by a terrible rain-storm, visited North Wilbraham, Mass., July 29th, doing considerable damage. A large number of apple trees in Joseph Baldwin's farm were uprooted, while big maple trees were broken down. A steam cider mill was partially wrecked, and the earth torn up, plowing furrows fifteen feet wide a long distance. The cyclone struck the Chickopee river, where it threw water fifty feet high. Public thoroughfares were badly washed in many sections of Massachusetts.

Foreign.

Cretan Mussulmans have burned over a hundred houses in a village near Canes, Greece. The insurgent leaders have appealed to Greece for assistance.

Evaristo Carazo, president of Nicaragua, died August 1st. Dr. Sarcarsa has succeeded to the presidency in conformity with the constitution.

A stone has been discovered in Japan, which has remarkable qualities as a cement material, and can be worked up for a much less price than the imported article costs. The cement will bear a weight of 400 to 500 pounds per square inch.

Princess Louise has been married scarcely a week, and now news comes that Princess Victoria, of Wales, the bride's sister, is betrothed to Viscount Chelsea, son of Earl Cadogan. Princess Victoria is twenty-one years old. She is the handsomest of the Prince of Wales's daughters, and is highly accomplished.

Careful estimates place the private fortune of Queen Victoria at \$20,000,000, and her yearly income at \$4,500,000. The other day her granddaughter married a man with an annual income of \$500,000. Under these circumstances, it is gratifying to see that the people of England objected to being taxed to pension the new married couple.

MARRIED.

HISCOX—GORDON.—At Niantic, R. I., July 31, 1889, by Rev. E. A. Witter, Mr. Daniel L. Hiscox, of Charlestown, and Miss Lucy E. Gordon.

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.

McCLAY.—In Independence, N. Y., July 25, 1889, of cholera infantum, Grace Alvira, only child of Gordon and Minnie McClay, aged 1 year.

Grace was a beautiful child and a great pet with the parents and grandparents. God recalls his gifts when it pleases him best. Providential trials are the discipline which the Father sends upon those he loves, that he may sanctify those who endure them, and fit them for a better life. Funeral address from Jonah 4: 7.

H. D. C.

ROGERS.—In Waterford, Conn., July 30, 1889, Silas B. Rogers, aged 76 years, 4 months, lacking one day.

At the age of 6 years Mr. Rogers lost the use of his eyes. The people called him blind Silas. When 17 years old he united with the Seventh-day Baptist Church at Waterford, of which he was a member at his death. He was taken suddenly ill Sabbath afternoon and died on Tuesday morning. Services were held at the house. Sermon from Luke 20: 38. He was beloved by all, and died trusting in Jesus.

J. G. B.

PALMER.—In Ashaway, R. I., July 18, 1889, Mrs. Mary Palmer, widow of the late Sands Palmer, in the 89th year of her age.

She was the third of a family of ten children, only three of whom are now living. In 1820, Sister Palmer united with the First Seventh-day Baptist Church of Hopkinton, R. I., while Elder Matthew Stillman was pastor. In these almost seventy years she had come to love the church and to be loved by the membership, for her sweet, Christian character. Her tender heart prompted her to many kind words and deeds. In her last years she found the family Bible she had used for many years, a great comfort to her; for the past seven years she had read it through each year. She lived to see her children to the third generation; and grandchildren and great-grandchildren dearly loved the gentle voice and sweet smile of this aged "mother in Israel."

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