

The Sabbath Recorder.

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For the SABBATH RECORDER.

A MESSAGE TO JUDAH.

BY MRS. M. E. H. EVERETT.

Come and listen, weeping Judah,
Thou who once wast wondrous fair,
Turn thine eyes again toward Zion,
For the Lord hath heard thy prayer.

By his wise and holy prophet
Hath the King of glory said,
"I will seek this wandering daughter,
From the dust will lift her head.

"Fairest of all mortal children,
Judah was my chosen maid,
With my gracious hand I led her
In the olive's peaceful shade.

"In a snowy robe I clad her,
Wrought her sandals all of gold,
And my ring upon her finger
Love's undying passion told.

"To my waiting arms she fluttered,
Trustful as the sinless dove;
On my breast her head was pillowed
While I told her of my love.

"She hath wantoned after strangers,
Years and years have passed away;
In the highways and the hedges,
Torn and bleeding she doth stray.

"Sold and gone her priceless jewels,
Lost her girdle's blazing zone;
In the dust she lieth weeping,
And her pillow is a stone.

"Though all nations mock and scorn her,
She is still my chosen love;
And my everlasting pity
Shall her wounded spirit prove.

"I will bring again her raiment,
Stainless as the lily's snow;
From the dust my hand shall lift her,
I will snatch her from her foe.

"Daughter! I have made an offering,
Slain my spotless Lamb for thee;
I will heal thy great transgression,
In the blood of Calvary.

"I have given for thy ransom
Blood beyond all earthly price;
I will have from thee none other
Than thy willing sacrifice.

"Never will I cease to call thee,
Though thou long hast gone astray;
I will comfort thee with blessings,
When thou walkest in my way."

CHURCH LETTERS.

The approach of the General Conference and the request of the Corresponding Secretary for facts and figures relative to the membership, etc., of the churches, calls up some questions about church letters, church discipline, etc., which need frequent discussion.

In the first place, the membership letter is a much misunderstood, and a much abused instrument. It appears, on the face of it, to be a very simple thing, and withal a useful thing; but it is a surprise to witness how continually it is misinterpreted and misapplied. The usual form of such letter is something like this:

This is to certify that A. B. is a member in good and regular standing of the Seventh-day Baptist Church at Y. Z., and as such is cordially recommended to the fellowship of any other church of the same faith and practice.

Now, in the great majority of our churches, such a letter as the foregoing would be called a letter of dismissal; and the reports that come to Conference in a week or two from the churches, will tell us how many have been dismissed "by letter." By what perversity in the use of language can such a letter be called a letter of dismissal? Is a man dismissed from an organization as soon as he puts in his pocket a certificate of membership in that organization, and that, too, by virtue of such certificate? The church letter, written according to the foregoing form, declares that A. B. is a member of the church at Y. Z.; it does not, therefore, dismiss him from the church. It is true, he may take the letter or certificate of his membership to some other church of like faith and practice, say at R. S., and on the strength of its recommendation he may be received into membership at the latter place. Presumably this is what he took his letter for. And when it has thus been used as a guaranty of good standing in the home church, and on the strength of that guaranty A. B. has been admitted to the membership in the church at his new home, the clerk should see that the old church is notified of the fact whereupon the brother can be duly dismissed from that church. The process is a very natural and a very simple one. It is a gross perversion of the legitimate use of the church letter to call it a letter of dismissal and let the holder of it drift off into nothingness with the comfortable feeling that, having been honorably dismissed from church membership, he is no longer responsible to anybody for his conduct.

Again, under this general misapprehension that a church letter is a letter of dismissal, persons have been known to ask for such letters, when the motive of it was some feeling of dissatisfaction with the church, or some of its members, and a consequent desire to be rid of church relation and church responsibility. Strange to say, such requests have sometimes been granted! The situation thus created is most grotesquely absurd. If it were not so grave a matter, it would be too ridiculous to demand serious attention. Think of it! A church member gets out of sorts with his brethren, as likely as any way by his own fault, puts in his pocket a

letter, written by the authority of the church, certifying that *he is a member in good and regular standing* in that church, and then snaps his fingers in defiance of all discipline, saying, "I'm not one of you, it don't make any difference to me what you do!" Can it be possible that any of us are guilty of such inconsistency? We could hardly believe it if we were not positively assured that, in some cases, it is so.

It seems, then, that it is necessary to state again the legitimate uses of the church letter. These, so far as we can see, are two. In the first place, the letter is designed to be an introduction to another church of like faith and practice, and should be used for that purpose at the earliest practicable moment, else it loses its value. In the second place, a letter may sometimes be used as a certificate of one's standing and church connection when he is going among entire strangers. In this case the letter is used exclusively to prove the holder's membership with some church of the Seventh-day Baptist order, not to dismiss him from it. In the former and more common use of the letter, the object is to show the holder's connection with one church of the Seventh-day Baptist order, with a view to obtaining membership in some other church of the same faith. In both cases the letter is of value only as the declaration on its face is true, that the holder *is a member in good standing* of the church giving it. In the nature of the case, then, a church letter,—a letter of standing,—cannot be given a member as a method of dismissing him from church membership and the duties and responsibilities which membership necessarily implies. No more can such a letter be given to a member for the purpose of making an easy passage for him into a church of some other faith and practice. There are other reasons for these conclusions which we may consider in another article. In the meantime let these statements be pondered well, and if any of us have been in the habit of misusing the church letter in any of the ways suggested above, let us set about reforming the abuse at the earliest practicable moment.

POMPOUS.

Modesty is an attribute of true greatness, and men of real learning are never pompous. Any freckled and saturnine school-boy can ask questions that it would puzzle a ten-volume encyclopædia to answer; and confusion is apt to overtake the pretentious individual who tries to impress his hearers with the false idea that he "knows everything in all the books."

A story is told of a certain bishop who addressed a large assembly of Sunday-school children and wound up by asking, in a very paternal and condescending way, "And now, is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?"

After a pause he repeated the question, "Is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?"

A little shrill voice called out, "Please sir, why did the angels walk up and down Jacob's ladder when they had wings?"

"Oh, ah, yes, I see," said the bishop. "And now, is there a-a-n-y little boy or a-a-n-y little girl who would like to answer little Mary's question?"

MISSIONS.

At the coming anniversary of the Missionary Society, an opportunity will be given for voluntary addresses, not to exceed ten minutes in length, on any of the following subjects: Home Missions, The Jewish Mission, Our China Mission, The Holland Mission, Helps and Hindrances to more Aggressive Work, and Present Needs and Opportunities. Other parts of the programme, Calling to order and remarks by Chairman; Annual Report of the Board, with discussion and action thereon; paper on Medical Mission Work, by Dr. E. S. Maxson, of Syracuse; Woman's Work Hour, to include consecration services relating to the appointment and departure of Miss Susie M. Burdick, of Alfred Centre, as missionary teacher to Shanghai, led by Miss Bailey, Secretary, of Woman's Board of the Conference; Annual Sermon, by Clayton A. Burdick, of Brookfield; all necessary business, and appropriate services of praise and prayer.

MISSIONS THE CAUSE OF GROWTH.

One looks with fear upon our churches, standing almost idle as regards missionary work; they seem to think that all their effort is needed in their own field, and for their own special advancement.

True, we should desire to increase in spiritual things at home, to grow in that higher life we need especially to advance in; but it appears that we often err, as to the best method of obtaining that growth, and unless we understand the principle of our faith upon which it rests, we shall fail. There is no branch of study that we are able fully to understand until we dig deep down and find the root of the whole thing. When the principles upon which any science or art is founded are thoroughly understood, then we have, in fact, mastered the whole. So with our faith, when we find out in truth, that upon this it is based, then obedience to its demands comes easy, and is pleasing to us; its laws are then known, its obligations discernible.

This faith comes to us as a gift. The hand bestowing it deals it out lavishly. Every one may receive of its benefits, and find peace in its hope. No price, we are told, is demanded of us, and it is something that we cannot of ourselves achieve. It comes through the grace of God, for "by grace ye are saved through faith; and that not of yourselves; it is the gift of God." It is the nature of this gift to grow by overflowing; one cannot hoard it selfishly. Not only that, but if one attempts to so keep it to himself, it rather loses, and perishes at last. The true way to increase it is to give it out. The tree bearing fruit scatters the seeds abroad, and other trees grow therefrom, and beautify the earth. As the tree is worthless, not bearing fruit, so is the religion of that soul that scatters not its seeds abroad. That this is the true idea of our growth, and is what is demanded of us, we know from the words of our Master to his followers: "Freely ye have received, freely give." This commandment is for us to follow if we love our Lord. God works in the most natural way, and thus it seems easy, when we have the true spirit within us, to follow the way. Andrew, when first he was called, found immediately his brother Peter, and told him the good news of a Saviour. So Philip also found Nathaniel, and brought him to Jesus. But why need we examples? If, in the receiving of the spirit of truth, there did not come with it a longing after the perishing, a desire that they might hear the story of love and

salvation, it seems to me there must have been somewhat lacking.

Let me then say that the foundation of our hope of growth is in giving. It is the essence of our faith. The individual that strives to keep the truth to himself will starve at last, and what is true of an individual is true also of a church. Therefore, I exhort, if you wish to gain the richness of the Almighty's love, to be revived, use every effort in your power to help put forth, before the eyes of the world, the truths of our religion. If so you do, fear not but that the Lord in keeping his promise, will visit you with the glory of his might. CLAYTON A. BURDICK.

UNSELFISHNESS.

That God's thoughts are far-reaching has been truly said, in that "far-reach" was the salvation of lost men. That, it may be said, was the aim or purpose of God. This is seen through the Scriptures; by the sacrifice for sin; by the Holy Spirit. Man, for whom the divine plan was devised, should strive to imitate God, in that he should have an aim, a purpose, the controlling motive of life. An aimless man is but little more than a tool used at the pleasure of others or left to rust and decay. The man in search of a given object rarely entirely fails; some impetus is received, momentum given, and reward gained.

When the slave, escaping from his master, started north, seeking freedom, his aim and purpose was freedom, not the north star. When the Wise men "in the East" rejoiced at the appearance of the "star" their purpose was to

"Extol the Lamb of God
And crown him Lord of all."

Each Christian is like Christ in the fact that his aim and purpose is the salvation of lost men. But is the Christian's purpose far-reaching? Is there not a degree of complacency and satisfaction often expressed in circumscribed opinions and effort? Is not the Christian too narrow-minded? Can he see a broad land of freedom when selfishness predominates? Christ said to Simon: "Thrust out a little from the land." A little later he said: "Launch out into the deep and let down your nets for a draught." All great and good reformations have in them a wide reach of thought even in the incipient stage. The early anti-slavery movers and temperance reformers expressed more than contracted ideas when in the face of fierce opposers they dared to vindicate their cherished and heaven-brought opinions. "Go ye into all the world" is a very wide and comprehensive saying of our Lord. Void of this spirit we cannot be live and and far-reaching Christians. "If we have not the spirit of Christ we are none of his." Let the world be selfish if it must. Let the Christian be Christ-like. Then will his heart burn with love divine for lost souls. Then will new churches be built, and old ones newly garnished. Then will empty pews find occupants. Then will the soul find new joy. Then will the careless, the ignorant, and the heathen mind be enlightened, and in God's time brought to the Saviour, and there will joy in heaven. L. F. R.

CONTRIBUTED ITEMS.

BY H. W. C.

After fifteen years' labor the printing of the Malagase Bible is complete.

A mission house for Laplanders has been founded in North Sweden by Empress Eugenie, the noble giver.

An African traveler, Commander Cameron, states that half a million negroes on that continent are taken from their homes and sold into slavery, every year.

Ninety-four per cent of all the rum manufactured in the United States is made within five miles of Boston State House, and nearly all the liquor exported from this country to Africa is shipped from the port of Boston.

The colleges never had so many professing church members in them as at present. Yale, in 1795, had but four or five students who were church members; to-day nearly one-half hold such membership. Princeton, in 1813, had but two or three openly professing the Christian faith; to-day about one-half are professing Christians, and among them the best scholars. In Williams College 147 out of 248, and in Amherst College 233 out of 352 are members of churches. Out of a total of 2,493 students in 24 colleges there are 1,782 church members; engaged in systematic Bible study 2,009; 106 creditable conversions the past year; and 377 intending to enter the ministry.—*Missionary Review.*

MISSIONARY SOCIETY.

Receipts in July.

Bradford, Pa., Sabbath-school	2 00	\$ 5 00
Pleasant Grove Church, M. M.	3 00	5 00
S. M. S.	3 00	5 00
Mrs. Susan Goodrich, Westerly, R. I.		18 00
Rev. A. G. Crofoot, to complete L. M. for Mrs. A. G. Crofoot		13 00
Ladies' Evangelical Society, Alfred Centre, N. Y.	10 00	
H. L. H.	2 00	
Samuel N. Stillman, Alfred Centre, N. Y., C. B. F.	5 00	17 00
Collection at Western Association		24 89
Lincklaen Church		6 14
Mrs. G. F. Brown, Azusa, Cal.	2 00	
Miss Phebe L. Brown	1 00	3 00
George Greenman, Mystic, Conn.		50 00
Second Brookfield Church	3 89	
Sabbath-school	10 40	14 29
Ezra Crandall, Milton, to make L. M. of Mrs. Eliza B. Crandall		25 00
First Hopkinton Church, L. M., to be named		75 00
New York Church, to complete L. M. named: Mrs. J. G. Burdick, Mrs. B. F. Burdick, Miss Hancy Rogers, Miss L. Adell Rogers, Miss Phebe Stillman		18 58
Milton Church		27 57
Mrs. Rosanna Greene, New Auburn, Minn.	10 00	
New Auburn Church, Minn.	4 00	14 00
E. E. Whitford, New London, N. H.		10 00
Farina Church		10 00
Andover Church		2 19
Ladies' Benevolent Society, Plainfield, M. M.	50 00	
R. of C. M.	50 00	100 00
Nortonville Sabbath-school, S. M. S.		10 00
New Auburn Sabbath-school		4 72
Wellsville Sabbath-school, G. F.	4 38	
S. M. S.	6 70	11 08
Woman's Missionary Society, Brookfield, C. M.	5 00	
" " " " M. M.	7 52	
" " " " G. F.	17 48	
" " " " Mission Dwelling	3 00	33 00
Lydia Burdick, Albert Lea, Minn.		1 95
Farina Sabbath-school, G. F.	3 04	
S. M. S.	4 93	7 97
Memorial Fund Income		48 00
Dea. Isaac Clawson, Farina, Ill.		5 00
North Loup Church		7 30
Walworth Church, to make L. M. of M. G. Stillman		25 00
First Brookfield Church, G. F.	6 87	
" " " " M. M.	10 00	
" " " " Hol. M.	50	
" " " " Sabbath-school, G. F.	2 33	
S. M. S.	2 50	22 20
Plainfield Sabbath-school, G. F.	6 45	
S. M. S.	9 80	16 25
Benj. W. Crandall, Hope Valley, R. I., H. M.		5 00
Received through Treasurer Woman's Board, C. M.	2 50	
" " " " M. M.	30 85	
" " " " J. M.	5 00	
" " " " G. F.	7 55	
" " " " S. M. S.	6 70	52 60
Prof. C. E. Crandall, New Haven, Ct., Chicago M.		10 00
Dr. C. W. West, Kilbourn City, Wis.		4 00
Dea. E. R. Crandall and wife, Little Genesee, to apply upon L. M. Mrs. E. R. Crandall		15 00
Dr. C. D. Potter and wife, Adams, H. M.		100 00
Mrs. S. F. Hood, Ashaway, R. I., H. M.		2 50
Miss Sarah Crandall, Niantic, R. I., H. M.		2 00
Received through RECORDER office:		
Ladies' Evangelical Society, Alfred Centre, N. Y., M. M.	\$ 10 00	
Mrs. M. Armstrong, Marion, Iowa, J. M.	1 00	
Mrs. Hannah Wheeler, Salem, N. J.	50	
Hattie Washburn, South Hamilton, N. Y.	50	12 00
H. W. Satterlee and wife, New Market, N. J., M. D.		2 00
Miss Susan Church, Rockville, R. I.		5 00
Rev. L. A. Platts, Alfred Centre, N. Y.		5 50
Westerly Savings Bank, interest on permanent fund		125 75
Mrs. Eliza Wells, Ashaway, R. I.		2 00
Sarah A. Saunders		1 00
First Hopkinton Y. P. S. C. E., R. I.		50
A Friend, Potter Hill, R. I.		5 00
Pawcatuck Sabbath-school, S. M. S.	\$12 50	
G. S.	28 06	34 56
Received through Treasurer of Woman's Board, M. M.	\$ 5 50	
" " " " C. M.	5 73	
" " " " G. F.	3 00	14 23
Mrs. Nathan Rogers to complete L. M. of herself		5 00
Geo. H. Babcock, Plainfield, N. J.		100 00
Plainfield Sabbath-school, R. of C. M.		12 33
Hebron		3 50
S. M. S.		5 00
Amos Colegrove, Farina, Ill., C. M.		5 00
Ladies' Aid Society, Hartsville, N. Y.		5 00
Mrs. W. J. Davis, New Market, N. J.		1 00
S. C. Cherry, Altoona, Pa., C. M.		3 00
Miss Jennie Crandall, Rockville, R. I.		1 00
Mrs. Saxton, Berlin, Wis.	\$ 50	
Mr. Dunham	4 00	4 50
Young People of Shiloh Church, R. of C. M.	39 10	
Hannah Wheeler, R. of C. M.	2 00	
Shiloh Prayer-meeting collections for C. M.	18 80	
" " " " G. F.	39 69	
" " " " Ladies' Mite Society	22 52	108 11
Ladies' Mite Society, Welton, Iowa, S. M. S.		5 00
Niantic Savings Bank, interest on permanent fund		123 97

Balance on hand June 30th. \$1,998 18
182 58
\$1,575 76
Payment, in July 1,549 32
Balance cash Aug. 1st. \$ 26 44
Outstanding notes 1,500 00
A. L. CHESTER, Treas.
E. & O. E.
WESTERLY, R. I., Aug. 1, 1889.

WOMAN'S WORK.

THE Friends' Woman's Foreign Missionary Boards report, exclusive of balance of previous year, the sum of \$14,720 66.

HARTFORD THEOLOGICAL SEMINARY is to be opened to women who desire to fit themselves for Christian teaching and missionary work. The Seminary is to be radically readjusted to meet the demands of the field, all along the line.

WOMAN'S HOUR.

We regret what seems to have been a misunderstanding on the part of a few of us, resulting in a failure to report the Woman's Hour at the several Associations. We regret it for the reason that such reports would have been in some way helpful to those not in attendance upon the several gatherings. To the women of only one Association could the report of this hour, though even somewhat late, have been, as some might please to term it, "stale," and then only to those who were in attendance upon that certain Association, taking each in its turn, if you please. To the rest of us it must have been nearly the same as news, because almost the same as new.

Illness is the only plea we have to make for so tardy a report of Woman's Hour at the North-Western Association, held at West Hallock, and for the report as we now make it. Suffice it to say that there came to us by a variety of means, this, that the work of the women in this Association has grown in strength and interest, and our women have a newness of the sense of obligation to hold fast that which has been gained, and to attain unto greater strength in work for the Master.

That which we are pleased to term a little Thank-offering we give below. It speaks for itself. The letter was written by the little girl upon her own promptings—literally a free-will offering. It is dated, Topeka, Kan., June 17, 1889.

"I am a little girl nine years old, and want to tell some other little girls and boys how I made some missionary money, all my very own self. I have a missionary flower-bed. I sold five bouquets on Decoration Day, four to the lady next door to us, and one to the grocer, and I got five cents a piece for them. I have sold fifty cents worth. Our grocer buys one of me every Friday. Grandma is going to the Association at West Hallock so I thought I would send what I had. I expect to sell a good many more this summer. I hope that the other little boys and girls will try to raise money for the missionaries. I love Jesus and want to try to do all I can for him. I would like this to go to the China Mission."

Your little friend,

HATTIE TAYLOR.

231 Monroe St., Topeka.

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

"And established in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. 2:7.

In the press of busy cares, and meeting on every hand manifold discouragements, even in our best efforts to serve our Lord and Master, we are too prone to overlook the blessings which lie around us, unmindful of the injunction to "abound therein, with thanksgiving, in the faith, as ye have been taught." The Psalmist says, "It is a good thing to give thanks unto the Lord, and to sing praises unto his name; to show

forth his loving-kindness and faithfulness." So let us look briefly at a few of the causes for thanksgiving which we have, as a denomination. In the first place, the very fact that we are Seventh-day Baptists is something to give thanks for; that in principle and profession our basis is the *whole* commandment as given from Mount Sinai, "written with the finger of God," who said, concerning the Sabbath, "It is a sign between me and you, throughout your generations, that ye may know that I am the Lord." And how plainly has been shown us, as we look back over the history of our denomination, that the Lord has led us all the way.

To-day, as we come to bring our thank-offerings for the mission work, who can fail to remember the wonderful privilege which comes to us in the wide, open door for women's work in foreign fields, contrasted with the barriers which, not many years ago, were thrown in their way, in the fact that all unmarried women were rejected as candidates. And surely, when we think of our beloved Dr. Swinney, and the power for the Master which the few brief years of her service has proven us, can we but "offer unto God thanksgiving," both for the place for her to work, and the noble woman who fills it? And does not every earnest, prayerful one among us say, in tenderness and love from a full heart, "O give thanks unto the Lord, for he is good," when we think of her who is now waiting to be sent out as a teacher, who has offered herself, in the full strength and sweetness of her pure young womanhood, to the work, counting the sacrifice made as light, if so be that the Master has need of her service? And we with one accord, echo the prayer for her, "The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

And still another is waiting our acceptance to be sent out as aid to Dr. Swinney. What significance in the fact that upon the very day of the receipt of Dr. Swinney's call for a nurse, the young woman should mail the letter to our Board Secretary, offering herself as such, if so be the Lord should choose, thus verifying the promise, that "before they call I will answer, and while they are yet speaking I will hear."

Within the past year the workers have been reinforced by the going of Mr. and Mrs. Randolph, to China, and how much their going must have rejoiced the faithful, zealous ones already worn, and weary by arduous toil, we can scarce conceive. To us who live on here in comforts and luxuries, unknown to those who have left kindred and home, and all the surroundings and advantages which their native land affords, comes but a faint realization of what it costs to adapt one's self to new customs, habits, and new life almost entirely, to endure privations, sickness, sorrow, partings by death, and all these, away from those whose companionship, love, and sympathy, help to soothe and soften these heavy trials; and we say, Thank God for such faithful, loyal laborers as Mr. and Mrs. Davis!

The Holland Mission is one which calls forth praise and gratitude to God. But a short time ago our spirits were in heaviness on account of the serious malady which threatened our Bro. Velthuysen, but through the goodness of God the many prayers in his behalf were answered, and health restored, and he is again fulfilling his duties with faithful earnestness and renewed zeal. He, with his noble son and daughter, are a mighty force in the hands of the Lord. Thank God for these consecrated workers, so "thoroughly furnished unto every good work."

In the home fields, time fails to make mention

of the many earnest, faithful laborers, who are sowing the truth in faith and carefulness, which by the blessing of God is bringing, and shall, yet more abundantly, bring in the ripened grain for his glory. The avenues open for the scattering of truth by the printed page were never so wide as to-day, and God is abundantly blessing it as a means in his hands to bring to men of strong intellect and ability, a knowledge of his whole law, who, when convinced, take their places in the ranks of his followers who hold the fourth commandment as the sacred tie which makes us a "peculiar treasure" unto him, above all people. "Unto thee, O God, do we give thanks" for these.

Never before in the history of our denomination was there such an awakening to the fact that our future hope and strength lies in our children and young people, and the opening for work and training among them is something near to a marvel, as compared with what our passing generation saw in their youth. Our young people's societies and the faithful teaching in our Sabbath-schools is bringing them into active service in the church, teaching them to "stir up the gift of God within them," and that to study to show themselves "approved unto God" is the highest, noblest aim in life. For the loyal, faithful labors of many of our resident pastors, teachers in schools, the consecrated hearts of our Woman's Board of workers, let God be thanked.

During the past few months there has come to this, and a neighboring sister church, a great blessing from God by the gathering in of many precious souls to Jesus. Never did listening ears hear God's truth presented with greater plainness and earnestness. As yet we see but the local benefit, but, fully believing in the vitality of the seed sown, in the power of God, and the promise that "my word shall not return unto me void, but it shall accomplish that which I please," who can estimate the final results, which shall be far-reaching, beyond our short-sighted vision, and that, as a denomination, we shall be made stronger, as these influences shall radiate from one to another among us. And so with all the wondrous leadings and blessings of God before us, shall we not bow in humble reverence and praise before him, and say, with all the fullness of its meaning, "Bless the Lord, O my soul, and forget not all his benefits." "And let the peace of God rule in your hearts, and be ye thankful."

ZILLA C. FARNHAM.

WESTERLY, R. I., May 23, 1889.

HOLD FAST.

In all branches of study and intellectual pursuit, and in all branches of daily life, to hold fast what we have, and truly to possess what we possess is the certain means to make our wealth greater. And so it is in the Christian life. Be true to the present knowledge, and use it as it is meant to be used, and it will daily increase. "Hold fast that thou hast." Thou hast the "strength;" thou hast not yet the crown. Keep what God has committed to you, and God will keep what he has reserved for you. And so the sure way to get the crown is to keep the faith; and then the life and the glory, which are but the outcome and the fruit of the faithful, persistent life here, are as sure as the cycles of the heavens, or as the throne or the will of God. Men and things and devils may try to take your crown from you, but nobody can deprive you of it but yourself. Hold fast the present possession, and make it really your own, and the future crown which God has promised to all who love and thereby possess him will, in due time, be twined around your head. He who has and holds fast Christ here cannot fail of the crown yonder.—A. Maclaren.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

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

LESSON VIII.—THE ANOINTING OF DAVID.

For Sabbath-day, Aug. 24, 1889.

SCRIPTURE LESSON—1 SAM. 16: 1-13.

1. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thy horn with oil and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

2. And Samuel said, How can I go? If Saul hear it he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord.

3. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming and said, Comest thou peaceably?

5. And he said, Peaceably: I am come to sacrifice unto the Lord; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6. And it came to pass when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

7. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8. Then Jesse called, Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

9. Then Jesse made Shammah pass by. And he said, Neither hath the Lord chosen this.

10. Again, Jesse made seven of his sons to pass before Samuel; and Samuel said unto Jesse, The Lord hath not chosen these.

11. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.

12. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise anoint him; for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh upon the heart. 1 Sam. 16: 7.

DAILY HOME READINGS.

- S. 1 Sam. 16: 1-13. Obedience tested.
 M. 1 Sam. 15: 24-35. Samuel's sorrow for Saul.
 T. 1 Sam. 16: 14-23. David in Saul's household.
 W. 1 Sam. 10: 1-16. The anointing of Saul.
 T. 2 Sam. 7: 1-17. God's favors to David.
 F. Psa. 89: 1-26. God's favors to David.
 S. Psa. 89: 27-52. God's favors to David.

INTRODUCTION.

The rebuke of Saul by Samuel awakened the king's conscience so that he began to confess and to plead for pardon. But his crime was not to be pardoned. The prophet was willing to concede an external recognition of Saul in the presence of the people, but he could not materially relieve him. The divine sentence of rejection was irrevocably passed upon Saul. He remains king, however, until his death, but his successes are at an end. David now begins to rise in popular favor on account of his brilliant achievements and this leads the king to seek by every possible means to accomplish his ruin, and in doing this he neglects the welfare of the nation which is being more and more overrun with foes. The final result is his own disastrous defeat in which he loses his life, while the Philistines are all the time becoming more formidable. In this juncture of affairs, David is pointed out by the Lord and his prophet as the coming king. The place of this lesson was Bethlehem, afterwards known as "The City of David." The time is not definitely stated, but probably it was in the 32d year of Saul's reign, when David was about 22 years old. Some have thought that it was a few years later when David was about 30 years of age, but no one can be intelligently positive. Samuel's home was at Ramah, four miles north of Jerusalem, while Bethlehem was six miles south of Jerusalem. Samuel was about 80 years old acting both as prophet and priest in Israel. With this lesson we enter upon the study of a new dynasty of kings which has had a very great influence upon the world.

EXPLANATORY NOTES.

V. 1. *And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?* Samuel had announced to Saul that the Lord had rejected him, but he did not do it in a spirit of ill will or passion. The fact was that Samuel was strongly attached to Saul, and this was the reason why he could not cease his sorrow for Saul's great fail-

ure. He had cherished very high hopes for Saul's success, regarding him as possessed of many noble impulses and as now having opportunity of achieving grand results. Samuel was also deeply grieved on account of the sad results that were coming upon the nation through the fall of Saul. But Samuel is admonished not to give way to ceaseless mourning, but to be assured that God will take care of his own cause. *Fill thy horn with oil and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.* Samuel is here directly informed that a new king is to be anointed at once, and he is told where, and in whose family he will find the man. He is to go provided with a vessel of oil, and having found the man to anoint him without delay.

V. 2. *And Samuel said, How can I go?* Samuel saw danger and difficulties, which to him seemed insurmountable. *Take an heifer with thee, and say, I am come to sacrifice to the Lord.* Samuel showed a want of faith, he was not trusting in the Lord as he should, and hence he is directed to go prepared to worship and thus as a result he would be the better prepared to perform the sacred service of anointing the new king. Again if the people in Bethlehem should object to his entering into the city he could say to them that he was there for no harm to the people but was about to offer on their altar an offering to the Lord.

V. 3. *And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.* In these words the Lord specifies very minutely the first steps to be taken, and assures Samuel that when these are taken he will give further and explicit directions. This is an important lesson in the Lord's dealings with us; he first gives general directions and if these are followed he gives more explicit directions, until his full pleasure and will are distinctly known and fulfilled.

V. 4. *And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming and said, Comest thou peaceably?* Samuel's fear was now banished and he obeyed the direction of the Lord in every particular. Having approached Bethlehem as directed, he found the elders alarmed and demanding of him to tell them at once with what purpose he had come to their city. It was impossible for them to understand what had brought this aged prophet to their gates.

V. 5. *And he said, Peaceably; I am come to sacrifice unto the Lord; sanctify yourselves and come with me to the sacrifice.* Samuel relieves their minds by at once assuring them that he has come to worship Jehovah, and he exhorts them to prepare themselves for this sacrificial service. It was to be a form of service that embodied peace with God and loving fellowship with God's people; it was an act of expiation and communion. Hence they could not come into such a service without first cleansing themselves. *And he sanctified Jesse and his sons, and called them to the sacrifice.* He could not proceed with this examination of Jesse's family before the altar without first making himself sure that they had been cleansed and fitted for such an ordeal.

V. 6. *And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.* It is not likely that Jesse, or any other of the persons present, understood the real significance of Samuel's acts. Samuel, looking upon the first born of Jesse's sons, a young man of noble bearing, supposed that he must be the one that the Lord had designated. He was basing his conclusion upon the fine appearance of the young man; externally he appeared like a young prince.

V. 7. *But the Lord said unto Samuel, Look not on his countenance, . . . because I have refused him; for the Lord seeth not as man seeth; . . . but the Lord looketh on the heart.* Kingship in the Lord's kingdom requires royalty of heart rather than simple nobility of physical appearance. The Lord looks at the heart, while man too often is satisfied with the external appearance and physical power.

V. 10. *Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The Lord hath not chosen these.* One after another of the sons of Jesse, commencing with the oldest, had been brought before Samuel, and each had been refused, until one more remained, the eighth and youngest. Probably by this time Jesse had been made to understand for what purpose Samuel was examining his sons.

V. 11. *And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep.* It did not seem possible to Jesse that this venerable priest would care to look at that little lad as a possible candidate for the throne of Israel, his proper place was in the field with the sheep and lambs. *And Samuel said unto Jesse, Send and fetch him, for we will not sit down till he come hither.* It would almost seem that Jesse declined and

needed to be urged to bring forward that youngest child, for Samuel declares that the service and ceremony shall not proceed until the boy is brought forward.

V. 12. *And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him, for this is he.* Here again we see an example where the most unpromising in human expectation is the chief-est in divine acceptance; the last is made the first in distinction and divine favor.

V. 13. *Then Samuel took the horn of oil, and anointed him in the midst of his brethren.* The probability is that the brothers did not understand the significance of this ceremony, and it was well that they should not, since it was to be kept for a time from the knowledge of Saul. It was enough for Jesse and David to know what was meant. In due time God would bring forward the anointed king to be accepted and crowned by the people. *And the Spirit of the Lord came upon David from that day forward.* How the work of the divine Spirit, preparing the young man for his high service, begins and continues until he is fully endowed with the grace and wisdom needed. Thus it always is with one who has been consecrated, or self-consecrated. God fits him for the work which he has for him to do.

BASIL, THE LONE SABBATH-KEEPER.

(A true story, in six chapters.)

CHAPTER IV.—CALL TO THE MINISTRY.

What is it?

"Father, what do you consider to be a divine call to the ministry of the gospel?" This had become a burning question to Basil. It was awakened by his success in Sunday-school work, and the conversion of his sister Violet. As the vision of that fair, dead face crept into his hours of prayer he felt that he could suffer shame and pain if he might but be permitted to win human hearts unto fellowship with Jesus. But he could not speak of this longing, even to cousin Mary, in those talks which were so spiritual as by their influence to transform the fragrant and fertile vales and breezy hills of Kent into Beulah Land and the Delectable mountains. At the anniversary of Maypole Green Sunday-school he was asked, without previous notice, to give an address. The presiding pastor, Samuel Meerschaum, afterwards said to him, "Young man, you will one day be a minister, and be successful in your work." This gave fresh ardour to the "call" question. About this time Mr. Wallace's book on the Christian ministry was published by the Congregational Union. Basil eagerly devoured its contents. To his dismay he found that, in the estimation of the writer, the "call" must be expected, in these days, to be addressed to the upper middle class of society. As Basil closed the book it seemed as if the pearly gates of spiritual toil were shut in his face by an angel with a bang of scorn, and his spirit cried, "Forgive me, Lord of Life, that I, the toiling son of a broken down tradesman, have dared to wish for work intended for hands far whiter than mine!" He loved his lowly calling, and was proud of the cunning of his hand, so he turned with a joyful courage to his work. But the heart-hunger for spiritual work returned with fresh force, and in a roundabout fashion had its way at last.

COLLEGE TRAINING.

Once in his life Basil had the fearful privilege of a personal interview with the Hon. and Rev. B. W. Noel. The nervousness which made his lungs heave and tighten and his hands tremble vanished in a moment when the door of the reception room opened and the great preacher entered with the aristocratic ease and poetry of motion which seems to oil the hinges of ones whole being to see it. A quiet smile of welcome spread over the pure firm lips and the wise tender eyes of the good man as he made his first inquiries. Presently, at a sudden turn in the talk, he said, "Oh! let me see, at what col-

lege were you trained, Mr. Norseman?" "The only training I have received is through seven years labor in the London City Mission, and three years evangelistic work in the country." "Ah, indeed! let me assure you that the City Mission work is the very best college in which you could be trained for your ministry."

THE REJECTED CALL.

"Do you see that mark just beside the stone frame of that window?" This was said to Basil by the steward of Wooton Lodge, in Staffordshire, as he stood admiring the grey stone towers of the old mansion once the residence of Sir Richard Fleetwood, and at that time inhabited by a wealthy Christian merchant of Manchester. "Yes, I see it, what is it?" "That is one of Oliver Cromwell's arguments. When Oliver was marching this way from Derby, Fleetwood was holding the place for the King. Cromwell planted a battery of artillery on yonder hill covering the mansion with his guns, and then sent a messenger to summon Sir Richard to surrender. Fleetwood, as in duty bound, at first refused. Another messenger came in hot haste, assuring Sir Richard that, unless he surrendered by a certain hour, the place would be battered down. By way of enforcing the plea he sent that bullet that you see sticking there, a fiery argument which decided Sir Richard to preserve his patriotism and his pretty house together, at the cost of his loyalty. That evening around the social board the two soldiers became fast friends." Around this estate and neighborhood, and in the adjoining county of Derby, Basil's evangelistic services were successfully conducted. For two years before entering the City Mission he had been a member of the church of which the late Professor Charlton was the pastor. To be a regular hearer of the professor was equal to receiving a regular course of lectures on theology and the art of preaching. This advantage gave a finish and taste to Basil's style of preaching which attracted the admiration of some members of an influential Congregational Church in Derbyshire. The result was that he received an invitation to preach "with a view," giving, as an inducement, the promise of a handsome salary. While he pondered the advantages of this enticing field of labor, he heard conscience whisper, "Will you dare to let one duty come up before God, stained with the blood of another? How will you dare to meet him who died for your sins if you destroy one main item in his great commission?" Then hesitation ended, and for Christ's sake, Basil closed against himself the door of happy, prosperous labor that had opened before him. By this act many precious friendships were broken up, and poverty and humiliation lay before Basil. The associations and the training which fitted him for the pastorate at Sunny Height, Derbyshire, unfitted him for the rough and tumble work on which he was now to enter in the service of broken-down churches.

THE ACCEPTED CALL.

Having joined the church of Rev. Peter Stentor, near London, Basil was sitting one Sunday morning in his usual place in church, when Stentor was borne very ill from the pulpit just as he was about to announce his text, and Basil, at the request of the elders, took his place in preaching. At the close of the sermon the tall deacon stepped up the pulpit stairs and asked him to announce that he would preach on a subject which had been advertized on placards for that evening as a means of getting lessons for life from the fire at Santiago, which had just then occurred. This was agreed to, and accom-

plished to the satisfaction and wonder of the people. And when, after preaching, Basil conducted the Supper of the Lord, all the people said, "He must be a minister." His pastor had been a tutor at Mr. Spurgeon's college, which was at that time a very close corporation, and he endeavored to get admission for him but no reply was made to his letter, and he advised him, without seeking further preparation, to take the oversight of the church at Willowstream, Essex. This was one of three sections into which the former congregation had been broken up, and the present worshippers had obtained possession of the chapel by means of a law-suit. When announcing the stipend the deacon said, "We used to give £80 a year, but now we can only promise what the weekly offering produces." The first week it "produced" 7s 6d. Was it for filthy lucre this oversight was taken? The village straggled in delightful irregularity along the right bank of a rather muddy stream, among clusters of elms and poplars, with here and there a group of fruit trees, laburnums and lilacs. On the opposite bank of the stream was another village in a gap in a bold, wooded height crowned by the ruins of a Norman fortress. In this "cool sequestered vale" Basil's first baptism was effected. The first candidate was Widow Waiting. She was old, poor, and afflicted with rheumatism, and although her friends thought it unnecessary for her to be baptized, she insisted on being permitted to obey her Lord. She had listened many years in that chapel to sermons full of dissections of frames and feelings and doctrines; but these things mystified her. When describing her change among other things she said with a burst of rapture, "I never knew until our dear pastor came that I, a poor sinner, might come to Jesus just as I am!" When she went down into the water a radiance like that of Stephen spread over her refined features as she lifted her eyes and murmured softly words of love to Jesus.

At the end of two years the congregation had so much increased and such evident grace had been with Basil, that he was requested by the Secretary of the Home Mission to take the oversight of a broken-down church at Maltby. Here on the banks of the Grent he was again confronted by Antinomianism, the old enemy of his father, and the enemy of the true and only Sabbath of the Lord our God. This evil had afflicted the church since its formation in 1810, so that the average duration of its pastorates had been less than two and one-half years. At this place Basil was solemnly ordained to the pastoral office by all the leading ministers of the association. He remained at Maltby four and one-half years. The church membership arose from 34 to nearly 100, including those who were waiting for baptism at his resignation. By dint of hard begging the pastor had raised a few hundred pounds for the erection of a new chapel. The building committee had been chosen just before the arrival of the minister, and they were, several of them, grossly immoral men. One of them, whose morality was more cleanly than the rest, was not a member of the church but an Antinomian preacher, and the chief enemy of the new minister. His first attack was the resistance of the will of the church as to the site of the new chapel. His second was the formation of a separate congregation at a woolshed on the occasion of the suspension of the membership of Benjamin Bounce, Esq., who had become a drunkard and a rowdy, etc. An attempt to obtain arbitration on this case broke down, and with it the pastor's health. Being compelled to resign, his resignation

never having been accepted even by a minority, he was removed by the Home Mission to a station more under the immediate control of their committee. This was in the isle of Jersey. Here he worked under a most grievous burden of weakness and pain from intermittent fever, and, instead of calling in medical advice, he said, "It is enough Lord, let me die!" With a face hideous with the lines of sorrow he wandered on the northern heights of the island and found a cluster of gorse blossoms, whose golden smile and breath of balm, recalled the tenderest associations of home and the "love of his espousals," in the Kentish Beulah land. Here as he stood on the granite crags and drank in the ocean's breath and listened to its hush of peace, he renewed the dedication of his life to our gracious Lord and bathed his heated heart afresh in the fountain of grace. Soon after his arrival here he met with a Norman Christian sister, with a heart that, like his own, had been steeped in sorrow. Spirituality and sympathy in sorrow drew these burdened hearts together into a holy love and a united life which they consecrated to the service of Christ and his church. For the first year of their married life rest and prosperity attended them. Then suddenly the Home Mission became too poor to sustain the station and they were compelled to sacrifice their beautiful furniture, and turning their faces towards England, like Abraham they "went out not knowing whither they went." This painful step led them into the light of Sabbath truth.

REGENERATION.

A BIBLE READING.

1. The Work of God. John 1: 13. The Work of the Holy Spirit. John 3: 6, Titus 3: 5.
2. Produced by the Word of God as a Means. James 1: 18, 1 Cor. 4: 15, 1 Peter 1: 23.
3. The Nature of Regeneration.
 - A New Creation. 2 Cor. 5: 17, Psalm 5: 10, Eph. 2: 10.
 - A Spiritual Resurrection. Rom. 6: 4-6, Eph. 2: 1, Col. 2: 12; 2: 1.
 - A New Heart or Spirit. Ezek. 36: 26; 11: 19, Rom. 7: 6.
4. Evidence of Regeneration.
 - Faith in Christ. 1 John 5: 1.
 - Righteousness. John 2: 29.
 - Brotherly Love. John 13: 35, 1 John 4: 7.
5. Need of Regeneration. John 3: 6, Rom. 8: 7, 8, John 3: 3. D. F. L.

THERE is a peculiar and appropriate reward for every act, only remember that the reward is not given for the merit of the act, but follows on it inevitably in the spiritual kingdom, as wheat springs from the grain, and barley from its grain in the natural world.—F. W. Robertson.

A FEW weeks ago a poor little boy came to one of our ward missionaries and holding up a dirty and worn out bit of printed paper, said: "Please, sir, father sent me to get a clean paper like that." Taking it from his hand, the missionary unfolded it and found that it was a page containing that beautiful hymn of which the first stanza is as follows:

Just as I am, without one plea,
But that Thy blood was shed for me,
And that thou bid'st me come to Thee,
O Lamb of God! I come, I come!

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one. "We found it, sir," said he, "in sister's pocket after she died, and she used to sing it all the time while she was sick, and loved it so much that father wanted to get a clean one, and put it in a frame to hang it up. Won't you please give us a clean one?"

HISTORICAL & BIOGRAPHICAL.

AN OLD SABBATARIAN INN.

(Continued.)

Casper Fahnestock was a native of Germany, born in 1724. He was the oldest son of Dietrich Fahnestock, the founder of the "whole tribe of Fahnestocks" (in America), as the inscription calls him on his tombstone, in the old God's Acre of the Sabbath-keepers, in Ephrata. Dietrich, the elder, came to this country with his wife, child and two sisters, in 1726. His sole possessions consisted of an axe, a weaver's shuttle, a Bible, and a German thaler. He first settled on the Raritan River, in New Jersey, where the family lived for a number of years, but becoming convinced of the truth of the Sabbatarian doctrine, joined that body of Christians, and about 1748 we find the family residents of Ephrata. In the next year, June 21, 1749, a patent was granted him by the Governor for 329 acres of land, at the cost of £140. It was located on the branch of the Cocalico, about two miles from the Monastery of Ephrata. This plantation was of irregular shape, and had twelve corners; and as the children grew up, a house was built for each in turn. Casper made a trip to Europe in 1753-54. Thus the family lived until the death of the father, Dietrich, October 10, 1775. After the Revolution there was some disagreement between the children, which ended in Casper, who was the eldest, selling out his share to the others and becoming the owner of the old Chester county hotel, as well as the founder of the "Chester county" Fahnestocks. Casper, as were the rest of of the family, was a member of the Ephrata community; his aunt even entered the Convent Saron, and became known as "Sister Armilla." They were all consistent Sabbath-keepers. Casper and his wife, Maria, kept, in addition, several other Mosaic laws, such as eschewing the use of pork, the use of meats and milk at the same meals, etc. It was from these peculiarities that the common impression arose among his English neighbors, that the family were of Jewish faith.

The new owner had no sooner taken charge, than the tavern at once became the stopping-place for all of the Lancaster county Germans. Menish, Dunker, Omish, Lutheran, Reformist, and Moravian, all found shelter and entertainment with the old "Sieben-Tager," from Ephrata. Casper was ably seconded by the members of his family. His wife, Maria, and mother-in-law, Elizabeth Gleim, took charge of the kitchen; the oldest son, Charles, presided over the bar; Daniel, who was a cripple, and his brother Dietrich assisted in the house and tavern-yard, while the other two children, Esther and Catherine, with Charles' wife, Susan, attended to the wants of the house, table and guests. Just six months after the family were domiciled in the old tavern, Casper's wife's mother, Elizabeth Gleim, died in her 75th year. Her grave was made on the plantation, in a small clearing, on the northern slope of South Valley Hill, about one-fourth of a mile from the tavern. According to the custom of the Sabbatarians of that day she was buried with prayer and song, the ceremonies being conducted by the reverend Prior of the Ephrata community, Brother Jabez. This spot was, in the course of time, surrounded by a low stone wall, and became the burial ground of the Fahnestock family (Chester county branch); and now, through neglect and ravages of time, it has become about as gruesome a place of sepulture as is possible to imagine.

At this period of history, the German element had increased to such an extent in Pennsylvania

that it actually became a question, whether the state should not become a German state, and that all Judicial and Legislative proceedings be held in that language. In 1787, the German High School, at Lancaster, was established, with a grant of ten thousand acres of land. German was introduced into the different charity and township schools, all tending to lay the foundation for a German commonwealth. The plan cherished by the projectors was to eradicate the English language completely. The German element held together, and won victory after victory at the polls over the "*die verfluchten Irischer*," as their English-speaking opponents were called. At last, their preponderance became so great, that everything seemed favorable to bring about the result, viz., that the German language should be legally declared to be the tongue of the Commonwealth, when the French Revolution broke out, with its attendant influx of French refugees, French ideas of atheism (foreign to the German character), liberty and equality. This was followed by the general war in Europe, and the almost total cessation of emigration from Germany. During this state of affairs the English-speaking element gained strength from day to day, and the German struggle for supremacy, so auspiciously begun, soon declined, and it was not long before the High School, above mentioned, which was to have been the great University of America, became a thing of the past. Politically, however, the Germans, for many years, continued to hold the balance of power.

Among the wagoners and travelers on the turnpike the German element was so largely in the majority, that no public house could succeed, unless some one in charge was conversant with the German tongue. As there was no question about the nationality of the new host of the Warren, he being German to the core, his great difficulty was, from the start, to provide for those who sought his shelter. Further, by his attention to business and the cleanliness of the house, the Inn soon became a desirable stopping-place for "Irisher," or "Gentleman," as well as for the "Deutscher." It even became a station for the professional express rider, a character and occupation long since passed away and forgotten.

Thus matters went on, the patronage and renown of the "Dutch Tavern," as it was called by the wagoners, increased with the travel of the road, and the proprietor kept pace with the requirements of the traveling public. Casper kept the Corduroy Causeway, through the swamp meadow, in better repair than it had been heretofore, a proceeding which pleased the frequenters of the road, and proved another feature to attract custom to the Inn. This causeway was to the north of the present turnpike bridge, and before this time was one of the worst places on the Lancaster road, being often impassible in the spring and winter.

Some idea of the difficulties of travel, in that day may be gleaned from the following letter, written just a century ago, by Miss Marie Penry, the daughter of a celebrated Welsh physician. She was one of the Moravian Sisterhood, at Lititz, and gives a graphic description of her trip from Philadelphia to Lancaster. Nothing could illustrate more forcibly the great change which has taken place during the last century, in the time and manner of communication between the places. Miss Penry writes that she set out from Philadelphia, on a Friday morning in November, leaving the city at 8 o'clock. Her traveling companions consisted, beside the driver, of Mr. Tilt and wife, and two children, seven years' old twins. He was a British officer who had been a

prisoner of war at Lancaster, and there married, and on his release, went to Halifax, and was now on his way to his relatives. This composed the load. When they arrived at Fahnestock's they stopped for refreshment for man and beast, and there they met an Irish gentleman and his wife, who had arrived in the country but a few days before, and were now on their way to the western end of the county. They had hired a chair, and came thus far, when their driver refused to proceed, on account of the bad condition of the roads; and being unable to procure any conveyance, they were, in consequence, stranded in a strange land. When the party started on their journey, they took the "Irish Gentlewoman," as the letter calls her, in the stage with them; and as her husband could not even get a horse for hire, he was obliged to travel on foot along side of the stage. Thus the journey to the Brandywine commenced. It was, however, not destined to continue to the end of their goal, as the extra weight in the stage, with the roughness of the road, had a bad effect on the vehicle, which proved unequal to the strain. The party had not proceeded far ere a crack was heard, and the hind axle broke, letting the stage down on the road. Fortunately, the horses were stopped and the passengers gotten out of the wreck without injury. The party, the letter continues, now all footed it, Indian-fashion, to the nearest inn, which was about two miles from where the stage broke down (probably the Sheaf of Wheat). On their arrival they partook of an ordinary wayside meal. The spirits of the party were clouded by the prospect of having to pass Seventh-day, and perhaps First-day, there. However, after the meal was finished, a countryman offered to take the party to Downing's for a consideration, as a great favor. His team proved to be a country wagon without springs or cover, with no seats other than bundles of rye straw. Into this vehicle, Miss Penry continues, we went with all our packages, and our Irish gentleman, who seeming to think that "humble riding was better than proud walking on foot," was but too glad to avail himself of the opportunity to join the party. Thus the party arrived long after dark, at the hospitable house of the "Downings," as the fair writer adds—"Politeness and good nature had lessened every difficulty."

(To be continued.)

SALVATION.

Salvation—what music there is in that word; music that never tires, but is always new, that always rouses, yet always rests us. It holds in itself all that our hearts would say. It is sweet vigor to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angelic ears are ravished by it up in heaven; and our eternal Father himself listens to it with adorable complacency. It is sweet even to him out of whose mind is the music of a thousand worlds. To be saved! What is it to be saved in the fullest and utmost meaning? Who can tell? Eye hath not seen, nor ear heard. It is a rescue from such a shipwreck! It is a rest, and is such a home! It is to lie down forever in the bosom of God, in an endless rapture of insatiable contentment.—*F. W. Faber.*

WITH a Joss-house and a Buddhist temple in New York, the old cry of "heathen at home" sounds with a new force. The 3,200 student volunteers are no less needed to carry the true gospel into the strongholds of heathendom before these errors and superstitions spread further.

ACCORDING to a Japanese editor, the Protestant churches have grown from 38 to 151, and the members from 3,700 to 11,600, in the last three years.

SABBATH REFORM.

THE SUNDAY QUESTION IN DETROIT.

The agitation of the Sunday question in Detroit, Mich., has brought out that legitimate opposition which denies the justness of applying the fourth commandment to the first day of the week. A correspondent of the *Detroit Journal*, of January 31st, referring to a former correspondent, who had asked that the legislature "pass a strict Sunday law," says:

Read your Bible through a hundred times, with reference to this subject, and you will each time become more and more convinced of the truthfulness of the following notable facts: 1. There is no divine command for Sunday-observance. 2. There is not the least hint of a Sunday institution. 3. Christ never changed God's Sabbath to Sunday. 4. He never observed Sunday as the Sabbath. 5. The apostles never kept Sunday for the Sabbath. 6. Neither God, Christ, angels nor inspired men have ever said one word in favor of Sunday as a holy day. And the clergy, knowing all this, would have us believe that it is awful wicked to publish or to read a Sunday newspaper. And the writer of the article in the *Journal* would have the legislature force us by law to show a greater reverence for the one day, which is no better than any other day.

Now, as some of the readers of the *Journal* may wish to know how we came to have this so-called Christian Sabbath, I will say that it was first given to the people by Constantine, the man who murdered his own wife and many others. And here is the edict issued by him A. D. 321, instituting this so-called Christian Sabbath:

"Let all judges, and all people of the towns rest, and all of the various trades be suspended on the venerable day of the sun. Those who live in the country, however, may freely, and without fault, attend the cultivation of the fields, lest with the loss of favorable opportunity the commodities offered to heaven be destroyed." Justinian Code, Book 3, title 12.

Now, I must agree with the founder of the so-called Christian Sabbath that there should be one day in a week for rest, and if it is right for a farmer to make hay while the sun shines by cultivating his fields on Sunday, it must be right for an editor to do a little work on Sunday as a means of feeding the people with intellectual food and getting a little extra money with which to defend himself when foolishly sued for libel.

Our readers all know we have no sympathy with anything which seeks to devote Sunday to any form of holidayism that is injurious to the individual, or to society, and that we are an uncompromising foe to all saloon rule and saloon influences. We are equally uncompromising in our opposition to the false claims which assume that the fourth commandment binds men to observe Sunday. While the advocates of this position, being yet in the majority as compared with those who keep the Bible Sabbath, may think it answer enough to sneer at the claims of the Sabbath, the irresistible logic of events will yet show that no intention, however good, can be supported by false claims, and no end, however desirable, can be permanently reached by perverting and misapplying the Word of God. Such misapplications of the Bible brings it into contempt.

SOME ELEMENTS OF THE SUNDAY AGITATION.

The *Chicago Morning Times* has opened its columns to the discussion of various public questions; among them the Sunday agitation occupies a conspicuous place. We give below two letters, which recently appeared in that journal, and which show, without comment from us, the animus of the agitation.

CARDINAL GIBBONS AND THE SUNDAY REST BILL.

The Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, writes: "Edward Cadman's communication to your paper of May 21st on Cardinal Gibbons has just come to my notice. In several places it bears the trademark of the Seventh-day Adventists, namely—

malicious misstatements and misquotations. The American Sabbath Union, not the 'American Sunday Union,' when Cardinal Gibbons's letter was first presented at the National Sabbath Convention, distinctly said through my lips, as the letter was directed to me, that the letter (which was read in full, that each hearer might judge for himself what it meant) was not equivalent to the signatures of the whole Catholic Church, although it was hoped it would be equivalent to a negative indorsement by that church in that the approval of the cardinal, it was thought, would prevent opposition to the Sunday-rest petition by any local Catholic. If any loyal Catholic is opposing the petition it is probably due to the Seventh-day Adventist misrepresentations, such as Mr. Cadman makes in your paper. Another misrepresentation in the letter of Mr. Cadman is the statement that 'the admission of a single Catholic to the Union was strenuously opposed.' The fact is dishonestly withheld that it was more 'strenuously' favored and that a Catholic was elected as a member of the executive committee. Even the letter of the cardinal, through his chancellor, is incorrectly quoted by Mr. Cadman. The letter, as given by Prof. Jones, says: 'It is incorrect to assume that his eminence, in the alleged words of Senator Blair, set forth in your favor, signed the bill, thus pledging 7,200,000 Catholics as indorsing the bill.' Mr. Cadman omits the most important word in the letter—'alleged,' so making the cardinal say that Senator Blair had really said what he was 'alleged' to have said by D. E. Lindsey, of Baltimore, in a letter to the cardinal to which the letter quoted was a reply. What Senator Blair did say about the cardinal's letter is shown by the stenographic report of the hearing on the Sunday-rest Bill, on page 95. The words of Senator Blair were in correction of a reference to 7,200,000 Catholics as petitioners for the Sunday-rest law:

Senator Blair—"Cardinal Gibbons has written a letter which is in evidence. He is for it. A great many Catholics are also for it, but it does not follow that those Catholics are for it simply because Cardinal Gibbons wrote that letter. They were for it before Cardinal Gibbons wrote that letter. You must remember the Catholics in this country are intelligent as well as we are. Some of them are ignorant; some of us are ignorant."

Here are five slanders in the three inches occupied by Mr. Cadman in your paper—four of them his own—the other adopted by him. This is a fair sample of the attacks of the Seventh-day Christians on the Sunday-rest movement. I have just sent a sworn affidavit to the Seventh-day Adventist churches of which Prof. A. T. Jones and Mr. E. J. Waggoner, editors of the *American Sentinel*, are members, proving sixty-seven falsehoods in one issue of their paper as a ground for their expulsion. I sent a letter to the *Outlook*, the leading organ of the Seventh-day Baptists, showing almost the same proportion, though not the same bitterness of mistatement in its columns."

It can be readily seen that such floods of falsehood cannot all be refuted without supporting a secretary for this special purpose. It is not, therefore, to be assumed that anything that is said by these opponents of Sunday rest laws is true because it is not denied. It should rather be assumed that it is false because of the proved character of the witnesses.

DR. CRAFTS AND THE SEVENTH-DAY CHRISTIANS.

Joseph W. Morton, of Chicago, writes: "In your paper of the 13th inst. the Rev. Wilbur F. Crafts, of the 'American Sabbath Union,' charges Seventh-day Christians with 'malicious misstatements and misquotations' in reference to himself and the society he represents. As I am a Seventh-day Baptist I feel interested in this charge. I am not conscious, however, of having made any malicious statements about either him or his society, nor have I noticed anything of the kind in the *Outlook*, our denominational organ. But now that the question is up I want to call attention to a few misstatements and misquotations that Mr. Crafts and his co-workers have made. I do not say maliciously, but at least carelessly.

"1. In the official notes of a hearing on the Sunday-rest bill before Mr. Blair's committee, Dec. 13, 1888, Mr. Crafts says of Cardinal

Gibbon's letter in the foot-note to page 18: 'The letter is not equal in value to the individual signatures of the millions he represents, but no loyal Catholic priest or paper or person will oppose what has thus been indorsed.' In his letter to the *Morning News* he says that it was 'distinctly said' that the letter 'was not equivalent to the signatures of the whole Catholic Church, although it was hoped it would be equivalent to a negative indorsement by that church, in that the approval of the cardinal, it was thought, would prevent opposition to the Sunday-rest petition by any loyal Catholic.' Observe the difference. In the original the statement is absolute that no loyal Catholic will oppose the cardinal's letter. In the quotation 'it was hoped' and 'it was thought' that 'the approval of the cardinal' 'would prevent opposition' 'by any loyal Catholic.' Now, what is this but gross misquotation and misrepresentation?

"2. In the same document (page 124) Mr. Crafts says: 'It would not be reasonable for legislatures to compel the ninety-nine one hundredths of the population who do not regard Saturday as a sacred day to stop business for the less than one per cent who do. If this were done the Mohammedan immigrants of the future would soon be asking for laws halting industry on their sacred Friday also.' Now, here is an indirect, but none the less positive, assertion that observers of the Seventh-day—Jews, Seventh-day Adventists, and Seventh-day Baptists, desire the enactment of laws compelling others to keep Saturday holy. But Mr. Crafts ought to know that not one of either of these classes has ever petitioned for anything of the kind, while Seventh-day Christians, at least, have constantly and publicly declared their opposition to all civil Sabbath laws. Could there be a grosser misrepresentation than this? I do not say it is 'malicious,' but it is unjust, injurious, and unworthy of a thoughtful Christian.

"3. In the same document (page 22) Mrs. J. C. Bateham, a lady thoroughly indorsed by Mr. Crafts, in speaking of the great 'half-mile' petition, says: 'I do not know how many of these 7,000,000 have sent their individual signatures—it is said there are millions. I do know that nearly every state and territory is represented, and that pasted on red cloth and arranged as drapery in the Foundry church of this city, for the American Sabbath Union now in session there, the petition is over half a mile in length, much of it in double columns; and yet this wonderful petition, doubtless by many millions the largest ever presented to this or any other government, is not yet full grown.' On page 24 these same 7,000,000 are said to have spoken 'through their signatures.' These remarks refer to what Mr. Crafts calls 'our half-mile double-columned petition,' which, he says, contains 'thousands upon thousands of individual signatures.' Now, Mr. Crafts must have known very well that Mrs. Bateham's estimate of the number of these signatures was enormously exaggerated—that half-mile petition, though in double columns, could not have contained more than one hundred and sixty thousand individual signatures, allowing sixty to each foot of double column, which is a very liberal allowance, indeed. Yet he allows the statement to go unchecked that it contained 'several millions' and 'was by many millions the largest ever presented to this or any other government.' As 'field secretary' of the American Sabbath Union he ought to have corrected this egregious, published blunder long ago, but he has not.

"Seventh-day Christians are not 'malicious' in their opposition to Sunday laws. They are as conscientious as Mr. Crafts himself, and he would do himself a great deal more credit by practicing a little more Christian charity than by sending sworn affidavits to religious bodies for the purpose of securing the 'expulsion' of members who may have trodden on his theological or political corns."

THE disturbed mind and affection, like the tossed sea, seldom calm without an intervening time of confusion and trouble.—*Letter*.

THE Christian is like the ripening corn; the riper he grows the more lowly he bends his head.—*Guthrie*.

THE SABBATH RECORDER.

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

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

"O HAND of bounty, largely spread,
 By whom our every want is fed!
 Whate'er we touch, or taste, or see,
 We owe them all, O Lord, to thee.
 And bread, and meat, and fruit of vine,
 Are all thy gifts, and only thine."

A POSTAL CARD from Pastor Dunn, at Milton, Wisconsin, says that on Sabbath, 3d inst., two young persons were added to the church by baptism.

PRESIDENT WHITFORD, of Milton College, his wife and adopted daughter, are visiting in this vicinity, intending to remain until after Conference.

SEND your delegates' certificates to the *Recording Secretary*, L. A. Platts, at once. The roll of members will be made from these certificates; and if it can be made in advance, it will be of great service to the President, at the opening session, in making up committees, etc.

SPEAKING of the habit which some people have of worrying over everything that happens, and somethings which never happen, an exchange says there are two things over which people should never worry; and those are first the things which you cannot help, and second the things which you can help.

THE Corresponding Secretary of the General Conference desires us to urge, once more, pastors and church clerks to give attention to the church letters, sending, if possible, full information beforehand to him. This will enable him to make for the opening session a report of great interest and value to the Conference.

WE call special attention to the fact, announced elsewhere, that the round trip rates from New York to Alfred, by the Lehigh Valley, have been given up. Those who have been intending to use these tickets will pay full fare, obtain certificates of the same and return at one-third rate, which, on further information, is found to be quite as well.

PROBABLY the great majority of readers of the religious papers of to-day are familiar with the name of Horatius Bonar, which so often appears as the author of some sweet hymn of praise, or some little poem which gives voice to the experience of the Christian soul. Probably very few knew anything of the history of the man, and certainly all will be pained to know that he has just died at his home in Edinburgh, Scotland. He was born in that city, educated at her famous University, and for nearly a quarter of a century has been a pastor of one of her churches, beloved and honored by God and men. He died July 31st, aged 71 years. He was a great student of prophecy, and did much to aid in the understanding and proper interpretation of that portion of the Bible. But he will be more universally remembered and loved for his sacred

poems, than for any other work of his long and useful life.

BRO. H. D. CLARKE, of Independence, has just made a short visit to Hebron, Pa., spending a Sabbath and Sunday with the church there. He writes that he had a pleasant meeting, although it was sad to find the church so destitute of ministerial labor. They had had no preaching since last October. In this service Bro. Clarke is trying to carry out, so far as one man can, the plan which has been recommended at our Associations that the pastors visit, occasionally, for a Sabbath, the destitute fields. Pastor Clarke had invited a theological student to supply the pulpit in his absence, who was promptly on hand, together with three ordained Seventh-day Baptist ministers, which looks as though it need not be a very difficult thing for pastors who wish to make such trips to get supplies. But even if this abundant supply was a little phenomenal, and the next pastor should fail to get even one to take his place on such an occasion, we still believe that if the plan were systematically carried out, it would prove a blessing to the churches having pastors as well as to those having none.

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. Train 3 leaves Hornellsville at 8.05 A. M., and will stop at Alfred, by special arrangement, on the 20th and 21st. Also train 29 leaves Hornellsville at 1 P. M., and stops regularly at Alfred.

The special, round-trip rates by the Lehigh Valley route, which have been previously mentioned, have been given up. Persons coming by that route, however, can avail themselves of the one and one-third rates by asking for the certificates, the same as all others who come from the Trunk Line territory.

The Assistant General Passenger Agent of the Providence and Stonington Steamship Company makes the rates from Westerly to New York and return \$3 20 each for 25 people traveling together both ways.

IS THE MODERN BIBLE GENUINE?

BY REV. H. B. MAURER.

(Concluded.)

Still another remarkable evidence of the purity of the Bible, as well as a means of securing this, is that just as soon as the revelation contained in the Old Testament was completed, the

language in which it was written became a dead language, and hardly had God finished revealing his will and truth, by which the future church should be guided, when Greek, the language in which this truth was written, ceased to be spoken in most countries. The Hebrew, spoken by the few to-day, like the Greek spoken in Europe, is vastly different from that in which the Scriptures are preserved.

Our Saviour and his Jewish contemporaries used the Syriac which, as a language for the common people, had supplemented the Hebrew. Hence, such expression as Corban, Raca, Talitha cumi, Eloi, Eloi, lama sabachthani. During this period spirituality had fallen so low, the voice of the prophet was no more heard in the land, and God, to save his truth from meeting with a fate as that encountered by the religion derived from it, sealed his Word as you would hermetically seal a can of fruit, throwing over it the veil of ignorance.

History repeated itself regarding the New Testament. When Jesus and his apostles began to teach the new religion, Greek was the language almost universally spoken. The Old Testament had been rendered into this language for common use. This translation was known as the Septuagint, from the fact that 70 men translated it. All Old Testament texts quoted in the New, are from the Septuagint. It is a remarkable circumstance that the Hebrews were compelled to speak in a Gentile tongue, while the Word of God, as a source from which to draw truth, had been locked up in a dead language, so that the truth itself could not be corrupted; for common use, in which there were chances for altering it, the Word had been rendered into Greek, and was spoken in that language. Thus as preserved in fixed form in Hebrew, it served to hold in check departures from it in Greek. And notice, too, that toward the end of the old Dispensation, Old Testament truth was coming to be read and spoken, in the very language in which the new religion was to be revealed and preached. Thus, providentially, two great objects were attained, and we see why one part of the Bible is written in one language and another in another.

The Greek language was spoken all over the Roman Empire, so that a converted citizen could preach Jesus in Greek anywhere and be understood. Even in Rome, Greek took the place of Latin. The first Christians wrote in the language of the New Testament. But now again, history repeated itself. Again religion was beginning to become corrupt. All sorts of errors, many of which have been absorbed and retained to this day by Protestants, were beginning to show themselves. Toward the end of the second century, some of the heresies of the papal church sprung up. But the truth must be preserved. Again God killed a language, and Latin, as a means of writing and speaking, almost everywhere supplemented the Greek, which at the end of the fourth century was known to but a handful of persons. From that time until just before and, in fact, during the great Reformation of the sixteenth century, there were a very few persons in all Western Europe who had a knowledge of the language in which the New Testament was written. Thus again, God saved his Word from those who sat in high places,—popes and tyrants, monks and bishops,—and who laughed to scorn the commandments of God and trampled down the rights of men. In this way again alterations were prevented. This ignorance of the language of the New Testament prevailed in the Western world, while in Eastern Europe, Greek was still well known; but it was in Western Europe where the Bible was preserved, where it could not be corrupted. Had it been kept in the Eastern

world, where Greek was known, it would not have escaped pollution. But now came the time when religion had fallen so low in the Western world that, to call that period the Dark Ages, is giving it a tame appellation. The light of God's sealed truth was needed, for religion, in the language spoken and written, was never so corrupt. Some of this abundant knowledge of Greek in the Eastern world was needed in the Western, and by a remarkable series of events, the need was met. In the East, about this time, the Moslems were waging a terrible persecution; as a result, Greek scholars fled to the center of Europe, and there taught *Greek for a living*. Thus they, unconsciously, sowed the seeds of intelligence, from which grew the mighty Reformation a century later. The future Reformers, by thus learning Greek, were again enabled to give to the world the pure religion of the Greek New Testament. Then was shown what church Christianity can do for the world, and how much Bible Christianity is needed. What history teaches concerning the results of departure from the Bible, makes me earnest in behalf of Bible religion, and dead set against all church religion. The tendency is always towards the same end. Resist the beginnings. Stick to the Bible.

Luther now appeared on the scene, and snatched the church from the jaws of that which was worse than death. He found, chained in a cell, a Bible, and from it learned the great truth that "the just shall live by faith." He and his little band, and those few outside churches which never were in the church, but whose organization and ordinances corresponded to those of our modern Baptist churches, but who had been so kept down and persecuted by Rome as to be enabled to exert no general influence,—these had the true faith, which Luther was now, even though it was imperfectly done, making known to the world, and which resulted in the formation of the various Protestant denominations, excepting the Baptists who never were in Rome and hence never came out of her, but are the descendants of those other religious bodies whom Rome persecuted.

Suppose, now, that during the Dark Ages, the Catholics had destroyed the Bible, what was essential to pure religion and what condemns the false could be readily reproduced from the writings of those Christians who lived during the latter part of, and shortly after, the Apostolic age. The sacred writings were profusely scattered through the human compositions of those early days. The early Christian writers, not versed in secular matters as our preachers are and should be to-day, cared little or nothing for any other source from which to obtain illustrations to brighten up their discourses or treatises than the Scriptures. Origen, one of the most prominent of the early preachers of the faith, had close to six thousand quotations from the New Testament, in four volumes of his writings, and he was but one of the many whose practice it was thus to weave into their productions extracts from the pure Word of God. Now, if our Bible to-day were not genuine, these writings, still being in existence, would be witnesses to the alterations, but that they are the same as the text we have, is proof that the Scriptures are now essentially as they were originally.

Thus God made use of the works of men, as a link between the Word as written by inspired men and the form in which it has been given to us, to show that, if doubts should arise in view of the remarkable experience the Bible has had, the Word is still pure.

With the exception of a few undoubted, yet unimportant interpolations, the Scriptures are preserved to us in their primitive purity. A mira-

cle of Providence protected them, reaching us through the passions, conflicts and ever-changing experiences of three and one-fourth centuries!

In the language of Isaiah and Peter, "The grass withereth and the flower thereof fadeth away, but the Word of the Lord endureth forever, and this is the Word which, by the gospel, is preached unto you."

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Practical Forgiveness.

The horse of a pious man living in Massachusetts, North America, happening to stray into the road, a neighbor of the man who owned the horse put him into the pound. Meeting the owner soon after, he told him what he had done; "And if I catch him in the road again," said he, "I'll do it again." "Neighbor," replied the other, "not long since I looked out of my window in the night, and saw your cattle in my meadow, and I drove them out, and shut them in your yard, and I'll do it again." Struck with the reply, the man liberated the horse from the pound and paid the charges himself. Matt. 5: 39, Rom. 12: 17, 1 Thes. 5: 15.

Death of Severity.

One of the most touching and significant occurrences of the military watch who guarded the church where Mr. Beecher's body lay in state, was the hourly sound of "All's well," ringing out solemnly yet cheerily, all through the night from the lips of the sentry who marched up and down. Job. 19: 25.

No Good Without Alloy.

Family likeness has often a deep sadness in it. Nature, that great tragic dramatist, knits us together by bone and muscle, and divides us by the subtle web of our brains; blends yearning and repulsion, and ties us by our heart-strings to the beings that jar at us every moment. We hear a voice, with the very cadence of our own, uttering the thoughts we despise; we see eyes—ah! so like our mother's—averted from us in cold alienation; and our last darling child startles us with the air and gestures of the sister we parted from in bitterness long years ago. The father to whom we owe our best heritage—the mechanical instinct, the keen sensibility to harmony, the unconscious skill of the modeling hand—galls us, and puts us to shame by his daily errors; the long lost mother, whose face we begin to see in the glass as our own wrinkles come, once fretted our young souls with her anxious humors and irrational persistence. Job 2: 10, Rom. 11: 33.

Lost Opportunity.

It is said that when Alexander the Great was once on his way to conquer a country, he and his men passed through a dark cave in which the horses struck sparks with their hoofs from the pebbles. A voice was heard to say, "He that gathers shall be sorry, and he that gathers not shall be more sorry." So some of the men dismounted and gathered some of the pebbles, others did not. When they reached home they found that the pebbles were sapphires, emeralds and diamonds. Then they who had gathered were sorry that they did not gather more, and they who did not gather were sorrier still. Prov. 11: 30, Daniel 12: 3, 1 Cor. 9: 19, Jas. 5: 20.

The Tongue.

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, then does the sword.

A Persian proverb wisely saith,
"A lengthy tongue—an early death;"

Or sometimes takes this form instead,
"Don't let your tongue out off your head."
"The tongue can speak a word whose speed,"
Say the Chinese, "outstrips the steed."

While Arab sages this impart,
"The tongue's great storehouse is the heart."

From Hebrew with the maxim sprung,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps the tongue doth keep his soul."

—James 3d chap.

SPIRITUAL LAW.

In speaking of his people, God said: "I will put my law into their hearts, and in their minds will I write them." One feature of the operation of these laws is the spontaneousness of their action. To illustrate this principle, we may look at the workings of the law of tree-life. In the spring-time the sap courses its way from the roots up through the body of the tree, and into its branches. No outside pressure is brought to bear upon the sap, which is the life of the tree. The movement is what we call spontaneous. The law of the life of the tree moves along of its own accord. By the very law of its being, the life of the tree exerts itself, not only in the course the sap pursues, but in all its processes of fruit-bearing. The fruit-bearing is perfectly spontaneous. If a tree were endowed with intelligence, and the power of speech, it would say something like this: "I do not bear fruit against my will. I do not feel that I am obliged to bring forth fruit, just for the sake of keeping up my reputation as a good and profitable tree, but I bear fruit because I want to do so and because the law of my life sweetly and cheerfully tends in this direction. I am gladly acting in harmony with the free and forceful law of my being." This is the nature of the tree-life. And this is the way that the law of life in human beings operates; it is spontaneous. The law of physical being is not coerced by any outside power into continuous action; but, voluntarily and freely, it maintains its vital course and performs such acts as it is capable of. And very much upon this principle do the spiritual laws of God operate in and through true believers; at least, it is so when it is allowed. But, alas! it is a very unpleasant truth that not a few professed believers do not allow God's law of spiritual life to operate according to its normal principle and power! If we would let God's law of life have fair play in us, its workings would be quite different from what they often are. When that law has a fair chance to operate in us, there is no need of our being urged and urged to pray and attend the house of God, and contribute towards its support. We do not then need to be forcibly reminded that the prayer-meeting ought to be regularly attended by us, and receive our share of its interests and blessings. We do not then need to be told of the profitableness of secret prayer, and the honor which God puts upon those who delight in communing with him! Oh, no, not at all! When this law operates in us, according to its normal workings, there is a beautiful spontaneousness of action, which is manifest in a controlling desire and purpose to turn all Christian duties into exalted privileges, and be glad, with a high gladness, that we have precious opportunities to serve God, in the various appointments of his house, and in all such ways as his providence opens to us.—*Mid-Continent*.

THE Rev. Legh Richmond passed through Stockport at the time when radical opinions first agitated the country. In consequence of his lameness, he was never able to walk far without resting. He was leaning on his stick and looking about him, when a poor fellow ran up to him, and offered his hand, inquiring with considerable earnestness, "Pray, sir, are you a radical?" "Yes, my friend," replied Mr. Richmond, "I am a radical, a thorough radical." "Then," said the man, "give me your hand." "Stop, sir, stop; I must explain myself; we all need a radical reformation, our hearts are full of disorders; the root and principle within is altogether corrupt. Let you and me mend matters there; and then all will be well, and we shall cease to complain of the time and the government." "Right, sir," replied the radical, "you are right, sir;" and bowing respectfully, he retired.

YOUNG PEOPLE'S WORK.

WHO can measure the influence of a single word?

A WORD spoken by a woman on a door-step as the wayward Bunyan was passing by, changed the whole course of his life, and gave to the world that matchless allegory of the Christian pilgrimage, which will always speak to men of the work of God in redemption.

MANY times, too, words spoken without thought, have been equally potent for evil, ruining, not merely one life, but millions. And it is true, also, that, as the weeds in a garden grow in greater profusion, even despite the most constant vigilance, than do the carefully tended plants, so the words of idle jest, of thoughtless calumny, or of poisoned hate, seem more powerful and far-reaching in their influence for evil than every attempt to counteract them.

Let us, then, heed the lesson brought us by our sister this week, and keep a guard upon that unruly member, of which St. James saith, "The tongue can no man tame."

IDLE WORDS.

BY MISS HARRIET W. CARPENTER.

Some one has truly said, that in all the phases of this nation's life, "the spirit of irreverence is the curse of our American people." We are ever seeking for the newest developments, with a contemptuous disregard for the claims of old things, old customs, for their one-time good service. Every man, in his own, perhaps unconscious, estimate of self, looks upon all alien thought and deed, as infinitely beneath his approbation, till man and God himself are on the same familiar level with all things. In nothing is this more plainly seen than in the increasing prevalence of profanity among all classes. It is heard upon the street corners, in the shops and stores, in quiet conversation, and daily work. Not alone where anger rules its victim, does the untrained tongue roll out the oaths, but jest, and laugh, and idle tale are tasteless when they lack the "spicy flavoring."

I have sometimes walked along the streets, a shuddering listener, while men have tossed my heavenly Father's name about till I have felt like crying through our thoroughfares, those awful words that thundered from Mt. Sinai: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain."

Where is the use, where the sense in using such language? Setting aside the sinfulness of profanity, man, who proudly claims to be a reasonable being, indulges himself in a foolish, senseless habit, one which brings him no return, no satisfaction, and constantly renders himself disgusting, degraded and despised by all pure-minded people. But one cannot set aside the sinfulness of it, and therein lies the pity of it, the horror of it. It is easy for a man to say he does not believe this or that statement of the Bible. But does that make one particle of difference in the facts of the case? The child may claim that the arsenic he reaches for is only sugar, but that will not hinder his being deathly sick if he persists in eating it.

But really, no one claims that there is merit in profanity. All agree, in hours of reflection, that it is a sinful, and all too prevalent habit. I have heard people say that they could not help swearing, when I knew they could. True, they

found the foul words easily when about their common occupation; yet the next hour, when in a lady's presence, kept their language absolutely pure, though under the most provocative circumstances.

"O, well, I have too much respect for a lady to swear in her presence."

"Yes, but you haven't enough respect for yourself, to refrain in your own presence, or to remember the Pure One, who is ever present, and bends a listening ear to his children."

A man who can remember to control his tongue before a lady, can do so before his God, if he wants to.

But it was not of profanity alone that Christ spoke when he uttered that solemn warning, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Did he mean the jesting insinuation, the gossiping tongue, the mischief-makers hateful hints? These work sad trouble in our daily lives. Who has not suffered for an idle jest, that some one "took in earnest?" or gossip lightly tossed from lip to lip, finding an added word or thought at every repetition.

These trying circumstances are often the result of an unintentional blending of one's own surmises with an oft-repeated tale, "idle words," that might so much better have been left unsaid. No matter if they were so lightly spoken. The wound received from a careless handling of a loaded pistol, is just as painful as if the shot was gained in deadly battle.

How careful we should be that no shade of untruth shall enter our words. How we should labor to be true, true! that the "idle words," whereof we must give account, may be few in number, and not far-reaching in their evil.

Were our lips so touched with the fire from off the altar, that they were eager to speak the words of eternal life to perishing souls, not many "idle words" could linger there. May we not frame our daily prayer in the words of David: "Set a watch, O Lord, before my mouth; keep the door of my lips." Psa. 141: 3.

THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Continued.)

Senex. "The true Knowledge," said he, "of the things which are profitable, and it is a safe and sure and unchangeable gift. He enjoineth them to flee at once to her; and when they come to those women, whom thou saidst before were called Incontinence and Luxury, then he doth enjoin upon them to escape at once—and by no means to trust these—till they arrive at False Learning. Then he enjoineth that they shall tarry a certain time and take from her whatever they will as provision for the way, and then to go away at once to True Learning. These are the things which Genius commandeth. Whoever, though, doth anything contrary to the same, or doth not heed them, a miserable one, he miserably perisheth. Such, now, O strangers! is the allegory of the tablet. But if there is need to inquire further concerning any of these things, there is no objection; for I will declare them to you."

Hospes. "Thou speakest honorably," said I, "but what doth Genius enjoin upon them to receive from False Learning?"

S. "Those things which seem to be useful."

H. "What, then, are these things?"

S. "Letters," said he, "and other departments of learning, which Plato saith serve, as it were, as a bridle to the youth, lest they be drawn away unto other things."

H. "Is it necessary to receive these things, if one is about to come unto True Learning, or not?"

S. "It is not at all necessary," said he, "it is, however, serviceable. But these things profit in no respect in becoming better."

H. "Dost thou say that these things are in no respect profitable in becoming better men?"

S. "Yea, for without them it is possible to become better; still, even these things are useful. For just as through an interpreter we understand the things spoken, nevertheless, it is not without advantage to us, personally, to know the voice (for we hear with more attention); so also without these branches of learning nothing doth hinder us from becoming better."

H. "But do not these educated persons excel other men in becoming better?"

S. "How shall they excel, then, since they appear to be deceived concerning what is good and bad, just as the rest, and likewise are possessed by every evil? For nothing doth hinder them from knowing letters and mastering all learning, and at the same time being drunken, and weak, and avaricious, and unjust, and treacherous, and at last even foolish."

H. "Doubtless one may see many such."

S. "How then do they excel in becoming better men because of these branches of learning?"

H. "It seemeth from this argument that they do not at all. But what is the reason," said I, "why they tarry in the second enclosure as they approach True Learning?"

(To be continued.)

THE BIBLE IN LITERATURE.

From the Rev. Dr. Van Dyke's article in *August Century*, on "The Bible in Tennyson," we quote the following: "It is safe to say that there is no other book which has had so great an influence upon the literature of the world as the Bible. And it is almost as safe—at least with no greater danger than that of starting an instructive discussion—to say that there is no other literature which has felt this influence so deeply or shown it so clearly as the English.

"The cause of this latter fact is not far to seek. It may be, as a discontented French critic suggests, that it is partly due to the inborn and incorrigible tendency of the Anglo-Saxon mind to drag religion and morality into everything. But certainly this tendency would never have taken such a distinctly biblical form had it not been for the beauty and vigor of our common English version of the Scriptures. These qualities were felt by the people even before they were praised by the critics. Apart from all religious prepossessions, men and women and children were fascinated by the native power and grace of the book. The English Bible was popular, in the broadest sense, long before it was recognized as one of our noblest classics. It has colored the talk of the household and the street, as well as molded the language of scholars. It has been something more than 'a well of English undefiled,' it has become a part of the spiritual atmosphere. We hear the echoes of its speech everywhere, and the music of its familiar phrases haunts all the fields and groves of our fine literature.

"It is not only to the theologians and the sermon-makers that we look for biblical allusions and quotations. We often find the very best and most vivid of them in writers professedly secular. Poets like Shakespeare, Milton, and Wordsworth; novelists like Scott, and romancers like Hawthorne; essayists like Bacon, Steele, and Addison; critics of life, unsystematic philosophers, like Carlyle and Ruskin—all draw upon the Bible as a treasury of illustrations, and use it as a book equally familiar to themselves and to their readers. It is impossible to put too high a value upon such a universal volume, even as a purely literary possession."

OUR MIRROR.

THE young people's Society of Milton, Wis., are making plans to raise money to aid in the support of some one of our worthy ministers on some home field. This is practical work.

MISCELLANY.

THE KREMLIN AND RUSSIAN ART.

The spectacle of the Kremlin is unique in the world, and utterly unlike anything that the traveler may have seen anywhere. Its buildings are not blackened by time. The aspect is white, relieved with brilliant color and burnished gold. After the same manner as the Alhambra, the Kremlin occupies the plateau of a hill, which it envelops within its rosy white walls, with their battlements indented like the notch of an arrow. These walls, flanked by green-roofed watch-towers, of which no two are alike, and pierced by five, roseate, brick gate-towers, each surmounted by spires of various design, form an irregular triangle, within which are enclosed four large open squares or places, three cathedrals, seven churches, a convent, a monastery, three imperial palaces, the Senate House, the Synodal buildings, the tower of Ivan the Great, with, at its foot, the "Tsar-Kolokol," or King of Bells, which has never been rung, and the Arsenal, with at one corner the "Tsar-Pushka," or King of Guns, which has never been fired—a monster weighing forty tons, cast in 1586. Seen from the quays of the Moskwa River, the Kremlin suggests one of those fairy towns, which the imagination of the Eastern story-teller loves to build; it is neither Italian nor Byzantine nor Indian in style, but partaking of all these inspirations, and yet remaining novel, unheard of, and strange as a dream, something individual and unique—a prodigious architectural efflorescence of bulbous cupolas, pinnacles, spires, and pyramids.

Here, indeed, is something new and strange in aspect; here is character; here is Russian architecture; here truly are the productions of an original and national art. The moment we saw the Kremlin we marveled all the more, at the prodigious absurdity of the counterfeits of Italian, French, and German architecture, which we had seen at St. Petersburg, and appreciated more completely the aspirations of the Pan Slavists and of the old Russians, whose influence is once more becoming dominant in the empire. It is only a few years since the Western critics scoffed at the very idea of such a thing as an original Russian art, and, even now, most people ignore the origin, history, and manners of the Russian nation, and still persist in recognizing only the Europeanized and cosmopolitan Russians, the descendants of the noblesse, who aped the foreigner, in order to curry favor at court, the amiable men and the fascinating women, to whom their native language is less familiar than the idioms of France, Germany, and England. Such a state of affairs as this cannot be natural or durable; a nation of imitators cannot be a great nation. Of this fact the true Russians are convinced. "We are young," say the Slavophiles, "our national life dates only from yesterday; our traditions are scarcely formed; for the Western civilization, transplanted by Peter the Great and Catherine, has proved a sickly growth in a soil that was not prepared to receive it. By dint of will-power and example, Peter and Catherine forced the nobles, and some of their subjects, to forget the past and all that reminded them of its so-called barbarism, in order to imitate the industry, the arts, and methods of the West, and even to assimilate Western theories and aspirations. Thus the development of Russian art and of Russian national life, was brusquely arrested; but you have only to look at our churches and monuments, to see that our national art had acquired a distinct existence, if it had not attained maturity; we have our national architecture, our peculiar and appropriate methods of construction, and our national styles of decorative art; and in the treasures of the Kremlin, and of the churches and monasteries of the empire, may be seen, arms, enamels, and objects wrought in the precious metals, which testify to the taste and skill of the Muscovite artisans during their period of glorious activity, in the sixteenth and seventeenth centuries. But this interruption, of the free development of Russian and national art and life, has not stifled our native qualities or our instinctive aspirations. The great mass of the nation has not been affected by the imitation of foreign models; it has remained indifferent and uncon-

taminated; we shall join the links of the broken chain of our history, and then Russia will become Russian once more."—*Theodore Child, in Harper's Magazine for August.*

SOUR WORKERS.

To kick at the world is the most foolish thing a man ever does. For he never hits the world, and even if he should the world is so large that it never knows itself kicked.

Keep sweet, as regards the rest of mankind, however sour you may be, inwardly, towards yourself. I meet a gentleman every day, who came as near making as dismal a failure of life as is possible and escape. He returned from the war to find his business gone. He felt like a hero, and hero he was. Everybody called him a hero, but when he sought a situation he sought long in vain. Then he soured on the world. He called his fellow-citizens hard names, ingrates and hypocrites, at first in his own heart, then in confidence to me. Now it so happened that this young man had one remarkable gift. He was a natural architect, and he had a fair degree of training in the art. I suggested that a certain Orphan Asylum Board were looking over building plans. Why not interest himself gratuitously in their benevolent efforts; perhaps draw up designs. He would be happier than in nursing his grievances, if nothing more came of it. But no; he "wouldn't lift a finger to serve this selfish race again." He "would let the world know that he could get along without them, if they could live so indifferent to him," etc. In a word, he proposed to punish the great world for the neglect of his talents, his services and his sacrifices. And it must be confessed that a few of us knew that the world would be the real loser by the man's self-inflicted oblivion. It was quite a different matter, however, for his friends to feel that way about him; his own feelings were simply suicidal. The world wants nothing to do with a sour man if it can avoid it. He saw his mistake. He forced himself again upon the world, proffering his services in love. His name no reader of these lines can ever know, and as he himself reads them with a smile, I am betraying no confidence in giving his experience to the public. He was an architect, in fact. His plans were adopted in one of the most superb eleemosynary institutions in the country. It was the turning-point of his history.

Never attempt to avenge yourself for a fancied or real injury at the hands of the public by withdrawing your "invaluable services," by hiding your gift. The public will never even drop a tear for you; it will rarely ever spend a breath to say "Return." Even Washington, when he wanted to retire, was allowed to do so, although the nation loved him; had he retired in a huff not a voice would have called after even him. The public is like stone. If you would hatch it you must brood long, and never leave it till it turns to an egg and a fledging under your persistent attention. Never resign unless you wish to go. A resignation never yet punished any one except the unhappy wretch himself who resigned when he did not want to go.—*The Rev. Emory J. Haynes, in the Golden Rule.*

TWO CHRISTIANS.

In no place, perhaps, do the small defects and virtues of men and women come to the light more distinctly than in the hotels and boarding-houses which are places of summer resort. The guests have left home to gain health, or to enjoy pleasure, and with this fixed purpose in view they are apt to show a selfishness and ill-manner which would be impossible to them in their own homes. On the contrary, nowhere are the gentleness, courtesy, and sympathy of a religious man or woman more effective, than in this mixed society of strangers.

An example of this was offered last season in a summering house on the Alleghany Mountains. A middle-aged, unmarried lady arrived one evening, who was reputed to be "Miss Blank, Home Missionary." Unasked, she said grace in a loud tone at the public table, and the same evening entered the parlor where some young people were arranging charades, and talked loudly against their "criminal folly,"

proposing a prayer-meeting instead. As she failed to touch or interest the girls, they giggled and behaved irreverently during the prayers that followed.

The next day she lectured the fishermen on their "cruelty," and whenever she could she took every prettily-dressed woman to task for her "wicked vanity," even denouncing the crochet-work with which two or three old ladies amused themselves, as a "sinful waste of time."

Of course, Miss Blank became the bug-bear of the whole house, and much of the ridicule which her grim face, and limp, untidy gown called forth, fell on the Bible which she professed to love, and the hymns which she sang unceasingly in a loud key.

"If that is religion, heaven forbid that I should ever accept it!" said a gay, pretty woman to whom she had talked for two hours.

A day or two later, a gentle, gray-haired old man came to the house without any introduction. He was quiet and unobtrusive. There was no mistaking the simplicity and fine courtesy of a thorough-bred gentleman, but the distinguished trait in him was his quick sympathy with others. Before a week had passed the old people had confided their ailments to him, the girls consulted him as to the details of a picnic, the boys discovered him to be an authority on kites, boats and home-made telephones. Wherever he went the children and babies crowded about him.

When Sunday came, and the guests of the hotel repaired to the parlor to hear a sermon, what was their surprise to find that the quiet old man, whom they had already learned to love, was the famous Dr.—, from New York, whose eloquence has not won so many souls to his Master's service as has his pure and noble life.

If ever a sermon was listened to attentively, that sermon was. Its simply told and impressive truths will be remembered, and must always be associated with the genial, kindly man, who seemed to be the very embodiment of its spirit of "good-will" to men.

It is not enough that the light which God has given us should shine; it should so shine that it should guide the feet of others to him—not drive them away.

ENJOY AS YOU GO.

Some people mean to have a good time when their hard work is done—say at fifty. Others plan to enjoy themselves when their children are grown up. Others mean to take their pleasure when they get rich, or when their business is built upon a sure foundation, or the farm is paid for, or the grind of some particular sorrow is overpast. These individuals might as well give up ever having a good time. The season of delight, which is long waited and hoped for, too rarely comes. Disease, poverty and death claim each their victims. The lives of those whom we love or our own go out, and what is left? Then take your pleasure to-day while yet there is time. Things may not be in the best shape for the visit that you have been so long planning to your only sister. It might be better if you could wait till you had a more stylish suit of clothes, or till the boy was at home from college to look after the place; but she is ready now. You are both growing old—you had better go. John drives around with the horse. "Jump in, mother," he says, "it is a lovely day; you need the fresh air." Don't say, "I can't go; I was intending to make dough-nuts;" or "my crimping pins are not out," or "my dress isn't changed." Put on a warm cloak, tie a veil around your hat, and take your ride. If you don't take such things when you can get them, they are apt to be shy when you want them again. Don't say: "I shall be glad when that child is grown up. What quantities of trouble he makes!" No! enjoy his cunning ways, revel in his affectionate hugs and kisses, they will not be so plenty by and by. Enjoy his childhood. It will look sweet to you when he is gone forever. Enjoy the littles of every day. The great favors of fortune come to but few, and those who have them tell us that the quiet, homely joys which are within the reach of us all are infinitely better. Then let us not cast them away, but treasure every sunbeam, and get all the light and warmth from it that the blessings hold.—*Exchange.*

COMMUNICATIONS.

WAS THE DECALOGUE ABROGATED?

As we have not yet written anything upon this subject, we venture to offer a few thoughts notwithstanding all that has been said, pro and con, upon it by abler men. We feel quite sure that what we may say will not meet the ready approval of many of our brethren on both sides of this question. Nevertheless, we believe that what we shall write will bear the test of Scriptural investigation.

In the first place we believe that the "law of the Lord," being "perfect," is incapable of improvement. And as there has been no other moral law given to man in formal language but the Decalogue, it follows that God means the ten commandments when he says by the mouth of the Psalmist, "The law of the Lord is perfect, converting the soul." Likewise when the apostle Paul says, "I delight in the law of the Lord after the inward man," he has reference to the same law. Now it goes without saying that abrogation implies both imperfection and limitation. And if the Decalogue was abolished by Christ it was imperfect and limited in its application, and necessarily gave place to a better law or code of moral precepts. If this is true we must look elsewhere for this "perfect" law of God, or else we shall make the fact (if a fact) of the abrogation of the Decalogue contradict the explicit statement of Holy Writ. Assuming, then, that the Decalogue is the only moral law given to man, the question arises, is any moral precept susceptible of change? Is it not the rule of moral obligation and does it not stand opposed to the evil that would necessarily follow the failures of the duty it enjoins? We say that it is the rule of moral obligation. The obligation itself arises from the relation which the creature sustains to the Creator, and the precept specifies and enforces the duty of obedience. For example, "Thou shalt have no other gods before me." Why? Because Jehovah is the Creator, and hence the only being deserving of our homage. What does the precept prohibit? Idolatry. What does it imply? Worship. Of whom? Jehovah. Why? Because he is our Creator, and it is right that we worship him. Now, this precept stands upon an equality with the other nine of the Decalogue. That is, it is a rule of conduct growing out of moral obligation, and it is not easy to see how it can ever cease to be so. Wherein is the moral code susceptible of change or improvement? We candidly confess that to our own moral apprehension, it is absolutely impossible in the nature of things. When a penitent soul is saved by the Lord Jesus Christ, what is the nature of the change effected in his case? Simply this, he is brought into harmony with God's law, and hence into harmony with the holy author of the law. By nature man is a sinner—a transgressor of this holy and righteous law. And by regeneration he is brought into reconciliation to God by Jesus Christ who has met all the demands of the law in the penitent sinner's behalf. Now what follows? "Delight in the law of the Lord after the inward man." "But his delight is in the law of the Lord; and in his law doth he meditate day and night." What law is here intended? Must it not be that law that sets forth the character of God and our duty to him and our fellowmen? And where shall we find it? What law did the Psalmist have reference to when he uttered those remarkable words, "The law of the Lord is perfect, converting the soul," but to the ten words written by the finger of God upon the tables of stone?

But we are informed that the "old code appears in a revised form" in the New Testament. For instance, we are told that "the fourth commandment abides in Mark 2: 27." Now we fail to see the point. In this passage there is simply stated the relation of the Sabbath to man. It does not say whether the Sabbath is holy or to be kept as such. There is not the shadow of a command about it. No mention is made of its author, whether human or divine, nor is there a hint given respecting its significance. If there is a reproduction of the fourth commandment it falls infinitely short of it. But where is the evidence that this is a re-enactment of the fourth commandment? This is simply an assumption and rests upon the same authority as do the claims for the change of the Sabbath.

Again, we are told that "the sixth commandment is found in Matt. 5: 22." But a glance at the passage will suffice to show that the Saviour had no reference to the sixth precept of the Decalogue, but rather to the traditional teaching, or glosses of the ancient doctors, or those whom the Jews were wont to call "our ancients." The language which Christ quoted is in Matt. 5: 21: "Ye have heard that it has been said by them of old times, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." This latter clause is certainly not found in the ninth commandment. It is purely a Talmudic form of expression. Such phrases abound in the Talmud, as "It has been said," that is, by the ancient doctors. They taught the people from the Scriptures and gave their own explanations; and these readings or explanations were called, "hearing." Now these opinions of the doctors passing through second hands were added to, so that in time the Scriptures were encumbered with, and disfigured by, the traditional notions of men, insomuch that the Word of God was actually rendered void. Hence the telling reply of the Saviour to the Pharisees, when they asked him, "Why do thy disciples transgress the traditions of the elders?" he replied, "Why do you also transgress the commandments of God by your traditions?" Matt. 15: 3. He told them boldly to their face that "they had made void the commandments of God" by their traditions. And in all the references of Christ to the Old Testament wherein he makes convictions, it is not the Word of God, as given in the old covenant, he criticises, but the abuses of it by Jewish teachers. The Lord Jesus Christ has not so much as once corrected a single feature of the Decalogue as God has given it to man.

There is a common mistake made, we think, by many in not properly discriminating between the law of Moses and the ten commandments. The latter is generally called the law of God in distinction from the law of Moses. And while God is the author of both, yet they are widely different in many important respects. The Decalogue grows out of the royal law of love to God and man, a principle necessarily unchangeable and eternal. But the law of Moses was a religious and civil code combined, and was of necessity limited in its application. It could not reach beyond the cross. This was the law that Jesus "magnified and made honorable." There was no necessity to magnify and make honorable the ten commandments, for they spoke for themselves. They are self-evidently right, just and holy. But the law of Moses, in many of its features, was to the casual observer, simple, unmeaning and useless. But the bleeding body of the Son of God on the cross brought out all these seemingly insignificant rites, in their true and divine signification. Hence the

language of the Saviour (Matt. 5: 17, 18), "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill: for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled." The explanation of this passage is found in Luke 16: 17. "It is easier for heaven and earth to pass, than one jot of the law to fail." If the ten commandments are here meant by the Saviour, then it follows as a certainty that the Decalogue was abolished on the cross by Christ. For when an obligation, a covenant, a plan, or any kind of an agreement is fulfilled, brought to pass or performed, that is the end of that obligation, covenant, etc. Christ says he did not come "to destroy the law or the prophets;" that is, he did not come to antagonize or invalidate them, but he came to confirm them, to prove the truth of them and to fulfill to the letter everything they indicated. Thus on the cross, he "blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross." The prophecies that pertain to the first advent of Christ, stop, in their application, at the cross, or to say the most, close with his earthly life. They cannot be made to apply to the future. So far as future application is concerned, they are a dead letter. They still remain as part of the Word of God, it is true, but so far as the truth they signify is concerned, they reach no farther than calvary. In like manner do all the rites and ceremonies of the law of Moses. They have no place and no significance this side of the cross of Christ. But the Decalogue was and is the standard of righteousness. The law of Moses was the school-master which led to Christ, "but since faith has come we are no longer under a schoolmaster." Gal. 3: 25. Surely this cannot be said of that law which the apostles still regarded as the standard of righteousness.

A. McLEARN.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., August 9, 1889.

During the President's absence at Bar Harbor the sensationalists have full sway and all the offices that are vacant are generally disposed of to the entire satisfaction of the gossipers. The latest of the rumors is to the effect that Secretary Noble will be given the vacancy on the Supreme Court bench and that Assistant Postmaster-General Clarkson will be elevated to the Secretaryship of the Interior. Secretary Noble is quoted as denying the rumor. In view of the denial, and of surrounding circumstances, it is probable that the original plan will be adhered to and Attorney-General Miller appointed to the Justiceship.

In Indiana people are divided as to the respective merits of Justice Wood and Attorney-General Miller, as to which is the greatest Indiana lawyer. Unfortunately the fame of neither gentleman traveled beyond the borders of the Hoosier state prior to this year, but the President is acquainted with Indiana lawyers and, with commendable modesty, regards his own law partner as the best, except, perchance, the President of the United States. Mr. Noble's appointment at this time would be peculiarly unfortunate. His policy has been an active one and full of the promise of sensible reforms. He is a hard working and a fearless man. In so quickly putting his foot down on the frauds winked at in the Pension Bureau, which are now under investigation, he showed more resolution than secretaries are wont to exhibit in

such cases. To promote him to the Supreme Bench at the present time would be to squelch his investigations, and to leave the sincerity of the administration in question.

It is said that the President has told Corporal Tanner that in no case will he be disturbed and that he may rest assured of his tenure. If this be so, it may be that Secretary Noble would be glad to go to the Supreme Bench to relieve himself of the humiliation of insubordination in one of his bureau. The incompetency of Mr. Tanner for so important a position as that of Commissioner of Pensions was urged upon President Harrison previous to his appointment by such eminent counsellors as Senator Hiscock. If President Harrison has passed his promise to retain the present Commissioner, he will likely be compelled to recall it within a twelve month.

The appointment of either Secretary Noble or Attorney-General Miller to the Supreme Bench would dispose of one vexed problem. When Assistant Postmaster-General Clarkson accepted the position it was with the definite expectation of entering the cabinet at the first vacancy. It was then stated that John Wanamaker had only accepted a cabinet portfolio for the honor it conferred, and would be content with a short rule. But Mr. Wanamaker proved a better stayer than was expected. The only possible outcome of the dilemma, save of course that some obliging secretary would die or resign, seems to be by some one's promotion. In the event of Attorney-General Miller's selection, Secretary Noble would likely be transferred to the department of Justice, where he would not drop out of sight as he would on the bench. The Supreme Court, has, however, many attractions for a tired Cabinet officer. Who would not live in a legal Andalusia, where there is only sufficient work to relieve the monotony of idle hours, and where the satiated senses are lulled to slumber by the delightful consciousness of one's own importance. To continually move in an atmosphere of black silk and harmless mystery at \$10,000 per annum for life, is not so bad after all. Ask Mr. Fuller, late a minor light of the Chicago bar, how he likes the situation with the added salary of Chief Justice. The members of the Supreme Court are the happiest family in the world. They undoubtedly earn their salaries, but, as the Irish laborer said of a bishop's lot, "it's a nice, clean, easy bit of a job."

As a specimen of the rank nonsense that is sent from Washington to leading dailies nothing better has appeared for some time than a New York *World* special dispatch to the effect that the Washington banks had been temporarily embarrassed by the withdrawal of about \$75,000 of the funds of certain Catholic societies. Apart from the fact that no such withdrawal can be ascertained to have actually occurred, it is absurd to suppose that the withdrawal of \$75,000 could seriously affect the local banks which are among the strongest in the world, and whose business involves transactions of the most extensive character.

HOME NEWS.

Wisconsin.

MILTON.—Although Milton is called a dull town in the summer vacation, its business interests seem to be thriving this summer, and people are feeling in a pleasant humor. Several houses are being built, and old ones are being remodeled and painted, much to the improvement of the looks of the village. Farmers are

having good crops, both of grain and hay, but more rain is needed for the corn. The fruit crop was much injured by the late frosts and cold, damp weather of the early spring.—A good many of our townspeople are attending the Lake Monona Assembly, at Madison, and enjoying camp life this week. The Assembly lasts about two weeks, and furnishes an excellent opportunity for a short vacation to those who cannot afford to take an extended trip, and at the same time it gives them a chance to hear many of the best lectures and concerts that are given in this country. Among the speakers this year we notice David Cook, Dr. Worden, Rev. T. De Witt Talmage, Rev. F. W. Gunsaulus, Frank Beard, and many others of national fame.—Several of our church members are anticipating attending the General Conference.—The church is keeping up all of its appointments this summer, and the different exercises are all well attended. The Y. P. S. C. E. is not doing as much work as usual, yet it must be remembered that many of its most active members are away during vacation.—As an experiment our Sabbath-school has been holding its session in the afternoon for the past month, and church now begins at 10.30 A. M. Several members have recently been received into the church by letter, and baptism will be administered to one candidate, possibly more, next Sabbath. On the whole the church seems to be in a prosperous condition.—An effort is now being pushed to secure funds for purchasing a pipe organ for the church.

E. Y. E.

CONDENSED NEWS.

Domestic.

Twenty-four hundred students of medicine and surgery annually attend the different professional colleges of New York City.

The increase in the mileage of railway mail service for the fiscal year 1889, was 6,946 miles. Nebraska furnished the largest increase—592 miles.

Reports received from Colville county, Washington Territory, confirm the rumors received that the redskins are again on the warpath. Fort Spokane and Fort Sherman have both sent out soldiers to the scene of difficulty.

The Columbia Iron Company at Lancaster, Pa., has increased from \$3 50 to \$3 85 the price per ton for puddling and other wages in proportion, keeping the promise made four months ago that when trade grew better they would increase wages.

The citizens of Fall River are agitated over the proposition of the English syndicate to buy up all the mills at that place. But the sentiment there seems strongly averse to the sale. The leading men of the several firms and companies there regard the scheme with no favor.

The petrified arm of a pre-historic giant was unearthed recently on the farm of J. H. Male, near Kearney, Neb. The hand was slightly clasped. A young son of Mr. Male, while playing with the curiosity, broke off the little finger of the hand, and nine large diamonds of the purest water and as large as lima beans fell out. Male will exhume the rest of the giant's body.

Kansas is rejoicing in the prospect of the largest crops that have ever blessed that state. Its wheat crop it is expected will reach 40,000,000 bushels, a yield exceeded only in 1884, when 48,000,000 bushels were raised. But the yield per acre will be much greater this year than it was five years ago. The other crops, such as oats, rye, barley, potatoes, sorghum and hay, are the greatest on record. The corn crop will measure 275,000,000 bushels, or 85,000,000 bushels more than has ever been produced in the state. The total agricultural products of the state, it is estimated, will be worth \$100,000,000. The abundant and timely rains that have fallen and the absence of the insect plagues have gladdened the farmers with these abundant harvests, and assured to the state the most prosperous year in its history.

DIED.

BURDICK.—In Alfred Centre, Aug. 8, 1889, Joseph R., infant son of R. Emmet Burdick, of Cleveland, Ohio.

The family of Mr. Burdick was spending the summer at the home of his mother, when this sad affliction came upon them. The remains, after brief services conducted by Dr. Williams, were taken to Cleveland for interment.

DUTCHER.—In Greenwood, N. Y., Aug. 5, 1889, Dimmis, wife of John J. Dutcher, deceased, aged 83 years, 11 months and 14 days.

Her neighbors speak of her as an excellent Christian woman, and one who will be much missed in her community. She lived and died with her grandson, John Rogers, by whom she was tenderly cared for. Her funeral was largely attended at her late home. She has left two children and their families, and many other relatives and friends to mourn their loss.

J. K.

PALMITER.—In the city of Hornellsville, N. Y., Aug. 5, 1889, Elvira A. Palmiter, daughter of Alva Palmiter, in the 22d year of her age.

The deceased has been a member of the Hartsville Seventh-day Baptist Church since her childhood, faithful and useful both in her home and church relations. Her funeral was attended at the Hartsville church by a large concourse of her relatives and friends. The services were conducted by the pastor, Dr. D. E. Maxson, assisted by Rev. H. P. Burdick, of Hartsville, and President Wm. C. Whitford, of Milton College. "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

D. E. M.

REYNOLDS.—At his home in Verona, N. Y., on Fifth-day afternoon, Aug. 1, 1889, of consumption, Arthur W. Reynolds, aged 20 years, 5 months and 15 days.

Fond parents deeply mourn the loss of an only child. He was a young man of unexceptionable moral character, beloved by all who knew him. In conversation with his pastor, a few days before his death, he gave the most satisfactory evidence that his peace was made with God, and regretted that he had not attended to the ordinance of baptism before he became so weak. He was a patient sufferer for nearly three years. The Sabbath-school class, of which he was a member, attended the funeral, and dropped bouquets of flowers into his grave. His funeral was largely attended on Sabbath-day, August 3d.

B.

COON.—At Delphi, N. Y., May 9, 1889, Kenyon D. Coon, aged 67 years and 16 days.

In early youth he made a profession of religion and was baptized with many of his associates, and joined the Lincklaen Church and so continued a faithful member till death. When 27 years old he married Clarinda Saunders by whom he had 7 children, only 4 of whom are now living. When his country called for men he enlisted in Company I, 117th N. Y. Volunteers, and in the service his health was impaired from which he never recovered. For a long time he was a great sufferer, but was marvellously patient, and died in the triumphs of the gospel. His body was carried back to Lincklaen and there the funeral services were held.

L. R. S.

SEAMANS.—In Delluyter, N. Y., July 27, 1889, J. R. Seamans, aged 71 years.

An invalid most of his life he was much at home, greatly loving his family and greatly beloved by them.

L. R. S.

AYERS.—In Rosenhayn, N. J., June 25, 1889, William J. Ayers, aged 72 years.

SLOAN.—At Enfield, Mass., July 4, 1889, Dwight E., eldest son of Lewis D. and Lizzie Sloan, and grandson of C. W. and Mary E. Clifford, of Rosenhayn, N. J., aged 12 years.

Within the past few weeks, the grim messenger, death, has laid his afflicting hand upon our Assistant Secretary, and removed her loving companion, who had passed the allotted years of man; also a dear grandson of the Secretary, who was just budding into manhood. What is our loss is their gain; they have only gone a little while before; they have left the gates ajar; beyond, in radiant glory, in God's eternal light they dwell. O death, where is thy sting; Where is thy victory, O boasting grave?

TWIST.—Sylvanus Twist was born in Amsterdam, N. Y., Nov. 9, 1835, and died in Albert Lea, Minn., Dec. 11, 1888.

When about twenty-one years of age, he removed to Waushara Co., Wis., where, in 1857, he was married to Zarah Ann Pierce. In the winter of 1859, in company with her brother, L. G. Pierce, they came to Minnesota, and located in Carlston, Freeborn Co., where they endured the privations incident to pioneer life, which were neither few nor far between. During the religious awakening in the fall of 1863, under the labors of Eld. A. B. Burdick, in his missionary tour in Minnesota, they took their stand to obey God, and united with the Carlston Seventh-day Baptist Church, at or near the time of its organization, and steadfastly adhered to it as long as it stood. So far as the writer knows, he retained his Seventh-day Baptist principles through life, though perhaps he did not carry them out practically, after removing to Albert Lea, about twelve years ago, as fully as in former years. His wife and two of their nine children, preceded him to the land of silence. The others, two sons and five daughters, are respected citizens of Albert Lea, for which fact they are principally indebted to the careful, parental training received in their early years.

D. P. CURTIS.

BURLINGTON ROUTE.

Through Sleeper Daily to Texas Points.

The C. B. & Q. R. R. is now running in connection with the Missouri, Kansas & Texas Ry. from Hannibal, a sleeping car from Chicago to Sedalia, Ft. Scott, Parsons, Denison, Ft. Worth, Waco, Austin, Houston, Galveston and other points in Missouri, Kansas, Indian Territory and Texas. Train leaves Chicago at 5.45 P. M. daily, Peoria at 8.20 P. M. daily except Sunday, and reaches Texas points many hours quicker than any other route. Through tickets and further information can be obtained of Ticket Agents and P. S. Enstis, General Passenger and Ticket Agent, C. B. & Q. R. R., Chicago.

PERFECTLY SAFE.

Readers of this paper have noticed the large advertisements of Larkin's soap, which have appeared from time to time, and their attention is called this week to the one on the last page. The manufacturers find, by experience, that it is safe to do business in this way with the subscribers of a religious newspaper, since they seldom find anyone who is not perfectly trustworthy. Freed from the element of risk and the expense of traveling agents, they are able thus to furnish the consumer with soap at the lowest wholesale price. By sending a postal card to this firm, a box of the soap, with accompanying goods, will be forwarded at once, to be paid for at the cash price, \$5, or return at the expiration of thirty days. That is, the goods are sent out on trial. Perfectly safe, isn't it? One should, however, mention the fact that he saw the advertisement in the *Sabbath Recorder*. Address your postal card, J. D. Larkin & Co., Buffalo, N. Y.

MISCELLANY.

TRUE SYMPATHY.

If you have a friend worth loving
Love him—yes, and let him know
That you love him, e'er life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend, till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it—do not let the singer
Wait deserved praises long.
Why should one that thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it, do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of two or three in prayer?

If you see the hot tears falling,
Falling from a brother's eyes,
Share them, and thus by the sharing,
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

FAITHFUL IN LITTLE.

While Thomas Scott, the president of a great American railway, was traveling in England, he was struck with the care given to beautifying the grounds about the railway stations. The trees, vines and rose-gardens contrasted strongly with the disorderly clay "yards" which he had been accustomed to see in America. On his return in the early spring, Mr. Scott gave a sum of money to each station-master on the Pennsylvania Railway to be spent in beautifying the grounds. The amount was proportioned to the importance and size of the stopping place, and a reward was offered to the man who should make the best use of the money thus received. In August the reward was given to the keeper of a little country station, much to the chagrin of some masters of larger ones, who thought that their grounds were much more beautiful and picturesque.

"This man," said Mr. Scott, "received but a few dollars; you ten times as much. He has used every penny with discretion, and has not spared his own labor. The reward is not given to the man with the largest opportunities, but to him who makes the best use of such opportunities as he has."

The justice of the principle thus laid down is self-evident; the principle itself is abundantly insisted upon in the Bible; but it is too often forgotten or ignored.

"If I had Jem's brains, I, too, would study and be at the head of the class," says the dull boy in school. "If I had beauty and cleverness like other girls," the plain or backward daughter of the family reflects, "I, too, would be charming and beloved."

An obscure woman, reading in the newspaper lately the account of the martyr priest Father Damien, who sacrificed his life to the lepers in Molokai, and of the enthusiastic reception given to the English Captain Muller in this country, exclaimed: "To how few of us comes the opportunity to soothe the tortures of a whole community shut in to a living death, or to rescue seven hundred shipwrecked people in mid-ocean! Yet how many would gladly do it!"

She forgot that however blind the world may be, the Judge of all knows what use we have made of such chances for self-sacrifice as have been given to us. To him the chances count for little: "the readiness" to do, and the doing, even under the humblest conditions,—secure God's approval.—*Youth's Companion.*

THE WAY AN EDITOR HAS.

"I wonder," said Eugene, with a sardonic smile, "what reason of personal hostility to me the editors of our magazines can have? I have sent articles to all of them, and, although I say it, very much better articles than they generally publish, but they are all returned. Now, the editor of a magazine should be above personal likes and dislikes, and judge articles upon their merits." Alas and alas! that was probably the ground of editorial verdict in each case. With

a clear knowledge of what he wanted, and with an immense supply of papers already accepted and paid for, the editor, always on the lookout for something better, did not find the priceless pearl in Eugene's essays, and courteously returned them. . . .

One shrewd author, of a detective turn of mind, determined to ascertain beyond question whether his manuscript had been examined, and if not, to put the delinquent editor to shame. He carefully united some of the more advanced pages by a delicate thread, wholly unaware that his device was as ancient as the competition of articles for acceptance. When his article returned to him he searched eagerly and found his secret thread unbroken, and invoking the shade of Junius, he composed a withering epistle to the editor, as if that personage had been a very Bedford, or Grafton, or even the King himself. The fact of the unbroken thread was undeniable. It was as intact as when the subtle-minded author placed it. Not only was it unbroken, but it had not been even seen by the editor. With the frankness of Mr. Parnell confessing that he had purposely deceived the House of Commons, the editor, but wholly without blame, would have confessed that he had not seen the thread because he had not advanced so far in reading the manuscript. "And yet you pretend to examine manuscripts carefully!" thundered the indignant author in his letter. But let him reflect. Does he suppose that it was necessary to read the whole of his letter to ascertain that he was exceedingly angry? Certainly not. The author would hope not. The letter blazed and was intended to blaze with wrath from Alpha to Omega. Very well. Then was it necessary for the editor to read every page of the manuscript essay to perceive that it was not suitable or available? Must a man eat the whole apple to ascertain that it is puckery, or sour, or tasteless? Does the good author himself, in his more lucid moments, read the whole of a dull book to discover that it is not interesting?

What plea could an editor urge upon a gentle reader who should justly complain that the editor had governed his conduct by pity for the writer instead of regard for the reader? He has entered into an engagement of honor with the reader, but he has no engagement with the writer of any kind whatever. He has promised the reader to make the best magazine possible. He has promised nothing to Triptolemus, who offers him a dull paper upon the æsthetic sympathies of penguins. Triptolemus thinks it far from dull. But it is Mr. Editor who must decide on behalf of the gentle reader.—*George William Curtis, in Harper's Magazine for August.*

BOYS, GO HOME.

Ah, boys! you who have gone out from the homestead into the rush and bustle of life, do you ever think of the patient mothers who are stretching out to you arms that are powerless to draw you back to your old home nest?

No matter, though your hair is silver-streaked, and Dot in the cradle calls you grandpa, you are "the boys" so long as the mother lives. You are the children of the old home. Nothing can crowd you out of your mother's heart. You may have failed in the battle of life, and your manhood may have been crushed out against the wall of circumstances; you may have been prosperous, gained wealth and fame, but mother's love has followed you always. Many a "boy" has not been home for five or ten or twenty years. And all this time mother has been waiting. She may be even now saying: "I dreamed of my John last night. Maybe he will come today. He may drop in for dinner," and the poor, trembling hands prepare some favorite dish for him. Dinner comes and goes, but John comes not with it. Thus day after day, month after month, year after year passes, till at last "hope deferred maketh the heart sick," aye, sick unto death; the arms are stretched out no longer.

The dim eyes are closed, the gray hair smoothed over for the last time, and the tired hands are folded to everlasting rest, and the mother waits no more on earth for one who comes not. God grant that she may not in vain wait for his coming in the heavenly home.

Once more I say unto you, Boys, go home, if only for a day. Let mother know you have not forgotten her. Her days may be numbered. Next winter may cover her grave with snow.

THE world attempts to give peace by removing the causes of disquietude. It can only promise serenity when there are no storms. Its peace cannot continue unless men have health and sufficiency of temporal good. The expectation the world encourages and relies on is that the man shall reach a position in which he shall be freed from the necessity of toil, and having a secure reservoir for the supply of his wants, shall be able, at a safe distance, to watch the busy strife of those still compelled to continue in the struggle for wealth. It tries to satisfy our cravings, but it does not moderate our desires. It has no permanence, and vanishes in the presence of death. The peace Jesus gives is satisfying and abiding. It sustains amid all the necessities of life. It triumphs over death, and has the assurance of eternal blessedness.

SPECIAL NOTICES.

REV. R. TREWARTHA, D. D., having accepted a call to the Seventh-day Baptist Church at Pleasant Grove, Dakota, desires all correspondence addressed to him at Smyth P. O., Moody Co., Dakota.

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.

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.

Five Harvest Excursions.

The Burlington Route, C. B. & Q. R. R., will sell, on Tuesdays, August 6th and 20th, September 10th and 24th, and October 8th, Harvest Excursion Tickets at *Half Rates* to points in the Farming Regions of the West, South-west and North-west. Limit, thirty days. For circular giving details concerning tickets, rates, time of trains, etc., and for descriptive land folder, call on your ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

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Schools, Fire Alarms, Farms, etc. FULLY
WARRANTED. Catalogue sent Free.
VANDUZEN & YIFT, Cincinnati, O.

PEERLESS DYES Are the BEST.

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



Home, Sweet Home.

Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.

To thee I'll return, overburdened with care ;
The heart's dearest solace will smile on me there.
No more from that cottage again will I roam ;
Be it ever so humble, there's no place like home.



THERE is not a home in our Country but what may be beautified, and its comforts increased and appearance brightened, by adding thereto the many beautiful and useful presents named below—in our very liberal offer—which **PLEASE READ CAREFULLY**. You will find something for every member of the family from grandfather down to the baby. OUR BOX will be especially valuable to you if you have just been or are about to be married and start a "Sweet Home" of your own ; many of the articles named are just what you need and would otherwise have to pay cash for.

WE propose to supply 300,000 families with "Sweet Home" Soap. In order to induce everyone to write promptly and get a box, we offer our **GREAT BARGAIN BOXES** to the public on the following terms : Send us your name and address on a postal card and we will send you all freight prepaid, a large box of "Sweet Home" Soap (**100 CAKES**). The box also contains a great lot of Toilet Articles, etc., which we make a present of to all who buy our Box. We want you to keep our goods for 30 days and give them a fair inspection ; try them and know they are even better than we describe or you expect. Do it day after day for a month, then pay the bill. We have unlimited confidence in the judgment and sterling honesty of the American people. They know good value when they see it. They appreciate the energy and enterprise of a firm which shows itself capable of doing a service to them either in saving actual outlay or improving the standard of the goods they want to use.

OUR PRICE for the GREAT BARGAIN BOX COMPLETE is \$6.00.

We manufacture all of these articles and know they are of the finest quality, and guarantee they will give perfect satisfaction to everybody who uses them. It would be utterly impossible for us to sell a BOX OF "SWEET HOME" SOAP and include Boraxine and all Toilet Articles named above, besides the large array of Presents (in a proposal) below, if we sold our goods through the grocers or druggists. **We sell only to families.**

OUR GREAT BARGAIN BOX CONTAINS 100 Cakes "Sweet Home" Soap

And all the following articles given away without one cent of charge:

- SIX BOXES BORAXINE.**
- One-Fourth Doz. Modjeska Complexion Soap.**
- One Bottle Modjeska Perfume.**
- One Bottle Modjeska Tooth Powder.**
- One Stick Napoleon Shaving Soap.**
- One-Fourth Dozen Ocean Bath Toilet Soap.**
- One-Fourth Dozen Artistic Toilet Soap.**
- One-Fourth Dozen Creme Toilet Soap.**
- One-Fourth Dozen Elite Toilet Soap.**

A PROPOSAL!

box sold to a family,) of this paper who will within 30 days from date of paper, send us instructions to forward a trial box of "Sweet Home" Soap and dont forget that you are under no obligations to keep the soap if, when you see the box and its content, it does not in every way meet your expectation. We know the great value of our articles as we make them ourselves, and are willing to put them to the severest kind of a test ; hence, will send you the box on 30 days' trial and if you are not fully satisfied with it, send us word and we will remove it at our expense. If there is anything more we can do to convince you of the honesty of our motives as well as the liberality of our methods of doing business, let us know.

- SILVER-WARE,**
- One fine Silver-plated Sugar Spoon.
 - One fine Silver-plated Child's Spoon.
 - One fine Silver-plated Butter Knife.
 - One fine Silver-plated Individual Butter Plate.
 - One fine Silver-plated Button Hook.
 - One Lady's Celluloid Pen Holder (very best).
 - One Arabesque Mat.
 - One Turkish Towel.
 - One Wash Cloth.
 - One Glove Buttoner.

- MISCELLANEOUS ARTICLES,**
- One Package Pins.
 - One Spool Black Silk Thread.
 - One Japanese Silk Handkerchief.
 - One Gentleman's Handkerchief, large.
 - One Lady's Handkerchief.
 - One Child's Lettered Handkerchief.
 - One Biscuit Cutter.
 - One Cake Cutter.
 - One Doughnut Cutter.
 - One Handsome Scrap Book or Portfolio.

TO THE READERS OF THE SABBATH RECORDER.

For Introduction, we hereby promise that in addition to the 100 Cakes of Soap and all the fine assortment of Toilet Articles given above, to include in the box everything named below to every subscriber (on this offer only one picture) to be given away. We will send you the box on 30 days' trial and if you are not fully satisfied with it, send us word and we will remove it at our expense. If there is anything more we can do to convince you of the honesty of our motives as well as the liberality of our methods of doing business, let us know.

- PICTURES, ETC.,**
- One Package Assorted Scrap Pictures.
 - Two Celluloid Collar Buttons, (patented).
 - Twenty-three Photo-engraved Pictures of the Presidents of the United States.
 - Twenty-four Pictures.—Many of which are Copperplate Engravings, suitable for framing, and are handsome decorations for the parlor entitled:
 - Desdemona
 - Our Boys
 - Owl'd Lang Syne.
 - Our Pets.
- GIVEN AWAY.**
- Doe's Head.
 - Morning in the Highlands.
 - Evening in the Highlands.
 - A Faithful Friend.
 - Marguerite.
 - Sunshine and Shadow.
 - Jockey Joe.
 - Skye Terrier.
 - Phunny Fellows.
 - The Monkeys.
 - The Darlings.
 - Evangeline.
 - La Petite Babette.
 - The Maid of Orleans.
 - After the Storm.
 - Love's Young Dream.
 - Futurity.
 - The Interview.
 - On the Sands.
 - Yachting.

IT WOULD SEEM IMPOSSIBLE to accomplish all we promise but if you will stop to consider that it takes a small fortune to pay the traveling expenses, salaries of traveling men and commissions of wholesale and retail dealers before selling to you who use the soap ; you will see we can easily do as we promise ; all these profits and expenses we save when we ship direct from our factory to you who use it, and are able to give you a pure soap, a fine line of toilet articles and as in the case of our great proposal to-day, a large array of useful presents. Knowing this to be true, we have stopped selling our soaps through either the drug or grocery stores and sell direct from our factory to those who use them, giving them all the profits and savings which are usually lost or expended in selling through the wholesal and retail stores. We are just as ready to trust the family as we are the grocer, and our success during the past few years, is proof that our method is appreciated and profitable to the consumer. We give double for the money that other soap firms furnish, and offer to everyone who will simply write their name and address on a postal card and order a box of "Sweet Home" Soap, to send the goods and try the soap every day for 30 days then pay for it, or refuse to buy and we will remove it without expense.

IT COSTS ONLY ONE CENT to buy a postal card on which to write your name and post-office address, and secure our Great Bargain Box all freight charges paid. Write your name and address plainly on a postal card, mail to us and a case of these goods will be delivered at your house on 30 days' trial. We pay freight only to points in U. S. east of Rocky Mountains.

J. D. LARKIN & CO., 659, 661, 663, 665 and 667, SENECA STREET, BUFFALO, N. Y.

MINISTERS who order should request a "Clergyman's Box" as in packing the presents we aim to treat the clergy with especial liberality.

TO CLUB RAISERS.—Send six names of strictly reliable persons who are each willing to take a Great Bargain Box (price \$6.00) on 30 days' trial, and we will send one box for yourself gratis.

The Publishers of this paper use the utmost care as to the character of the advertisements appearing in its columns. This advertisement would not be admitted if it was not known that full confidence can be put in the promises mentioned.

Twenty-three officers in the German army committed suicide, by shooting themselves, during the month of May, and the number was still larger in June.

Samoa advises state, that a German gunboat has gone to the Marshall Islands, to bring back the departed King Malietoa. The Germans favor Malietoa as king, and Tamaseo as vice-king.

A man named Bonningre, has been sentenced at Paris, to twelve years' imprisonment, with hard labor, followed by ten years' exile from France, for selling diplomatic documents to German agents, while an employe of the Danish ministry in Paris.

The Greek government has sent to the powers a circular note, demanding that they intervene to restore order in

Crete. Otherwise, the note says, Greece must take action to protect her subjects on the island against the Turks.

The Japan Gazette says about 100 persons were drowned, 12,000 houses washed away, and 2,500 acres of land seriously damaged, in four of the seven cantons, which suffered most from the overflow of the river Chikugo, in Fukushiken, by the recent heavy rains.