

The Sabbath Recorder.

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"A FEW HINTS."

Extracts from the opening address of the President, I. J. Ordway, at the Seventh-day Baptist General Conference, at Alfred, N. Y., Aug. 21, 1889.

Two years ago, the time of holding the Conference was changed from September to August. Great fear was expressed that this change would not prove beneficial. Last year the Conference at Leonardsville was largely attended, and our young people were represented in much greater numbers than usual, because it was vacation time in our schools. Neither did the change of time clash with the farming operations of the community in which it was held, to the extent anticipated. The great increase last year in the attendance of our teachers and scholars will, we think, be duplicated at this meeting. This new arrangement for accommodating these persons will, no doubt, be made permanent, for the students of our schools will, in the main, become our future leaders. They need the impulse and the inspiration which our anniversaries can furnish; and our anniversaries need the animation and the vigor which the youth can impart.

We long ago expressed the opinion, that not only the time of the Conference was not well chosen, but also the same views in regard to the time in which our Associations are held, and also in regard to the character of their sessions. During May and June, our farmers, merchants, mechanics, and our schools, are very busy; and the evenings of these months are not fitted for meetings. January and February are better suited for these, and afford opportunities for revival efforts in connection with, or following the Associations. The old method of reporting the statistics of our churches and Sabbath-schools at these gatherings should be abandoned, and confined to the General Conference. It would be well to pass, or table without debate, all resolutions pertaining to social, moral and political issues, not immediately connected with our peculiar denominational work, leaving them to the attention which they deserve, in the communities where they may legitimately be discussed. Even

the question which has, at times, awakened considerable interest in these Associations, "Is it practicable to send delegates to sister bodies?" may safely be ignored, for if it is not, another momentous inquiry will be raised, "Is it not better to spend the money used in sending delegates to the Associations, for spreading the gospel in heathen lands?"

Such a question would be more relevant and more important, if the money of those who propose it, could ever be secured for China or Holland. On the same principle involved, we might dispense with the Conference; and send to foreign lands all the cash paid for railroad fares, new bonnets, and other extras which the occasion demands. If the value of the time spent in attendance, and the cost of provisions and other necessities used, be included, we can readily see that a large sum would be realized. If the Associations and Conference should be set aside, how, then, could an assessment be made upon the parties who usually attend the meetings of these bodies, and how could collections be forced upon such an assessment? How shall those who never attend, and generally never give, be taxed, or even made interested in, our missions? Let these subjects be referred to the fine-haired philosophers, who discover sin in *money*, instead of in the *love* of it; and selfishness in every act of benevolence, not excepting that which contributes so bountifully to the support of our best denominational enterprises.

Such fault-finders say that it is wrong for others to eat food which they can not digest; that it is a sin to make money, for they never made any themselves; and that if any person should accumulate property, he ought to distribute it among others, according to their wisdom. The giver, they think, has been so engaged in business, and been so selfish in acquiring his means, that he has unfitted himself for suitable discretion in his charitable deeds. In their opinion, he endows the wrong college, or the wrong chair in the college, and couples his gift with unwise conditions. In fact, the money should have been contributed to some other object, and the amount should have been twice as large, and, worse than all, they were not consulted at all in the transaction. Away with such nonsense! If we are a people having a special mission, and we think we are, and with brains and culture sufficient to fulfill this mission, and possessed of wealth so that we are able to send the truth in regard to the Sabbath, to all ministers in the land, and to hundreds of thousands of Christian homes; and endowed with ample facilities for the education of our own children, and of a much greater number from outside of our societies,—we owe all these helps, in no small degree, to the fact that our business men, in the present and preceding generations, consecrated themselves and their means to uphold the precious Law of God.

While the sacred obligations rest upon us to disseminate the truth of the Decalogue, to maintain our schools, and to double our efforts in sending the gospel to foreign lands, we, at home,

must solve the problem, how we can best discharge all these obligations. In that problem is the conversion of our children and our neighbors' children. The saving power of Christ, which we make known in heathen lands; the sound principles of legitimate business with which we would reform the world, all these must be taught beside our own hearthstones, and accepted in the communities where we dwell. If we sow wisely and on good soil, the harvest will come, and God will scatter the increase all over our land. How many of our churches need to perform such work at home; and what fields lying along our valleys, on our hill-sides, and over our prairies, are ready for the reapers? How can our Associations best take part in this important work? We answer, as we have already suggested: First, by changing the time of holding their annual sessions to mid-winter; and secondly, by making the salvation of sinners the special object of their efforts. And we would also respectfully suggest, that the plan of connecting Training Schools with them, be carefully considered. Let the delegates from the churches be chosen as they are now; and see that the representatives to the sister bodies be ministers or laymen, who know how to bring the impenitent and ungodly to experience the efficacy of Divine grace, and how to convert our young people and our old people from being seekers for worldly pleasures, to becoming earnest heralds of the Cross.

We desire to call attention to the records of the Conference which would make this session the seventy-fifth in its history. The fact is that this body was formed as such in 1802, and, therefore, this is really the eighty-seventh anniversary of its existence. It may be that there have been heretofore only seventy-four sessions, as the Conference was held, for a period, every third year, prior to 1861. But this number is misleading, as it conveys the idea that this organization is only seventy-five years old, when it is eighty-seven. Would that we could go still farther, and add the one hundred and six years of the General Meeting of Rhode Island to these years of the Conference, making this occasion the one hundred and ninety-third anniversary of this united movement of our people. Indeed, we remember that in our boyhood the elderly members of our churches in Central New York, called these church gatherings, not the General Conference, but the General Meeting, associating the earlier with the later organization. This was formed in 1696, and held yearly; and in missionary spirit, in Sabbath Reform doctrine, and in discipline, was essentially similar to the present General Conference, to which, when started in 1802, it yielded. Eld. James Bailey, in his History of the Conference, says: "The General Meeting of the Newport Church, of May 15, 1696, became the General Conference of all the churches in 1802, after an existence of one hundred and six years. May its memory, with all its spiritual fragrance, be cherished by all the lovers of God's holy Sabbath-day, till time shall be no longer."

It would be well if we could recognize more

(Continued on page 540.)

MISSIONS.

WHETHER new, and, by us, untried plans for pushing forward the Lord's work are thought to be wise or impracticable, it is a good sign when people are considering such plans, conscientiously and prayerfully. We therefore welcome such statements in regard to women's work on the home field as come in Bro. Morton's recent letter. There is certainly something here worthy of consideration.

THE RIGHT SPIRIT.

Dear Brother,—For several days I have been thinking of writing you. As I look over our interest as a people, the open doors, the calls for help, there comes a burning desire to do something to help the Boards in their embarrassed condition. I look over the church here and I see they are struggling to carry the load that they have. I feel that it would be unwise to urge for more than their regular contributions at the present. At—where I usually preach once a month, they contribute quite freely, with the understanding that all above my traveling expenses goes to the Board. Quite an interest is manifest, even among the children. A little girl six years old was anxious to pay in her twenty-five cents, but the people are generally poor and these little ones do not meet the demands. The question comes to be a personal one. I look at my own account and I see that however willing I am to contribute, the means are not at hand. I have been thinking of the plan adopted by some of the Associations East, viz., the paying of five cents per week. While I do not think that is the gospel method, I do wish all would adopt it until we get something better. Now, as already intimated, I have not the means to do even that much at present, and I would be glad to help some for this year's report. I therefore come authorizing you to make this proposition to the Board:

The writer then authorizes our treasurer to reserve from funds appropriated for his missionary labor, \$5 20 for our treasury and the same for the Tract Board, to be credited to himself and family.

FROM J. W. MORTON.

CHICAGO, 973 W. Van Buren St., Aug 4, 1889.

Dear Brother,—Since the 1st of June, or rather since my return from the June Quarterly Meeting at Berlin, I have remained at home, except about two weeks, when I went to the meeting of the North-Western Association, and visited Danville, Ill. The meetings of the Association have been well reported by Brother Burdick, in the RECORDER, and I need not go over the ground. Suffice it to say, that I do not remember to have attended a similar meeting for years, that was more evidently attended by the spirit of God, than this one.

From West Hallock, I went to Danville, to carry out a long-cherished desire to visit a family of Sabbath-keepers, with whom I became partially acquainted through our Brother Brinkerhoff. On the way, I called to see the family of our Brother M. Harry, who are living at Arcola, Ill., with whom I spent a night very pleasantly, and I trust profitably. I found at Danville one entire family and one lady, the mistress of another family, keeping the Sabbath, and apparently much devoted to the faith. I remained with these kind and hospitable friends over the Sabbath and Sunday. I preached at Sister Bed-

precious meeting. Several of the neighbors came in, and took part in the conference meeting following the sermon. Bro. Price and family were very glad to receive my visit, as was also Sister Beddow, whose husband is not a professor of religion; but does not object to her keeping the Sabbath. On Sunday, I obtained the use of the Swedish Lutheran church, where I preached three times to good and appreciative audiences. I received a warm invitation to visit them again, with the promise that I should have the church whenever I came.

I should be glad, indeed, if we could spend some labor on that field. There is a good nucleus there, and something in the way of spreading the truth might be accomplished, I think. In regard to the state of this North-western field, I have not very much to say. The Berlin field will be vacant from now on, as Brother Ames has closed his labors there. I do not know what should be done. Perhaps the Lord will open the way. I have not heard from the Pleasant Grove Church for some time, and do not know what they are doing, or thinking of doing. They ought to have a pastor, and are worthy of a good one. There are a good many neighborhoods where missionary work would pay, but the laborers are hard to be found. Glen Beulah is one of these. I hope to visit them soon. Princeton, Missouri, is another. Grand Junction, Iowa, is another, and a very promising one, too. There is another point in Iowa that I should be glad to see cultivated. And there is work to be done here in Chicago, among the Scandinavians.

I have thought that if our stronger churches could be made to understand the circumstances, and what a few devoted workers might do, they would be willing to give much more than they have been giving. A devoted young woman can do most efficient work in these western fields; and there are a number of such laborers in our western churches. I mean that there are a number of young ladies who have received a liberal education, and who would much prefer missionary work to teaching, if the way should open. I can think of no way in which more good could be done with a limited amount of money, than in the employment of several of these devoted ladies as colporteurs and Bible-readers in these new fields. Some of them, at least, would be willing to work for less than they could make at teaching, as they are anxious to be doing something for the Master. If the Board approve of the idea, I shall try to bring some of these workers, and our stronger churches, face to face. You may think it strange that any such ladies can be found in our churches. I presume they are to be found in the eastern churches as well, but there has not been much effort made to bring them out.

As to the work in Chicago, I think we may say that the outlook is encouraging. We have changed our place of meeting, as you are already aware. The room is not so noisy as the former one, and I think the interest is on the increase. The mission school continues to be pretty well attended—from 25 to 40 children, and 20 to 25 at the preaching service. Some of our members continue to be unable to attend, on account of physical weakness. We have prospect of help in the fall from students who are expected to attend the theological school at Morgan Park, and possibly two or three at the medical schools. One young brother who was with us last winter, but was not then a converted man, has accepted Christ, and we hope to have his help the coming winter.

I have lost no time the past year through

sickness, and am still in good health. I have had an invitation to go to Nortonville this week, to participate in a discussion of the questions of the change of the Sabbath, and of the "Rest Bill," before a "Sabbath Convention." I leave to-night to meet that appointment. I shall visit the friends at Princeton on my way home, and possibly may make a short stop at Ainsworth, Iowa.

CORRESPONDENCE.

JIMTOWN, I. T., July 23, 1889.

Dear Brother,—Thinking that you would like to hear from this field before the Conference, I thought I would drop you a line. The brethren on this, north, side of the River are all going further up in the Nation. That will leave the Bulcher Church with four resident members. I do not know what is being done by the brethren on the Texas side. We have a Sabbath-school on this side. There is some interest being taken in reference to the Sabbath. This is a good field for seed-sowing, but not much for church building. We are giving all the time to the work that we can spare; the people here are fearfully in the dark, and are needing to be taught in the Word of God more than any other place that I have ever been in. They are willing to hear, and we are trying to reach them through the Bible-school on First-day. We must mix with the people if we would reach them. When we first came to this place the people were very bitter. We had been misrepresented. Those who had accepted the Sabbath were teaching that they were the true Jews. Again, that baptism held the same place in the church that the "mourner's bench" does. When we showed the people the Hand-book, and began to teach the doctrines that Seventh-day Baptists do hold there was quite a mellowing down, and now we are regarded as an evangelical people. We have made the acquaintance of a number of ministers, and they asked us to labor with them, which we did. We can get an audience at any time we will preach to them. We were called out on the subject of the Sabbath when between 75 and 100 people were present. I have heard from quite a number of those that heard the lecture, and they say that the argument could not be met. We leave the results with God, praying that he will convert. Pray for me.

Yours fraternally,

J. A. MILLIKIN.

MISSIONARY LABOR AT HEBRON CENTRE.

Home duties as pastor, the approaching Conference, and many other things make thoughts busy these days, but among them which crowd upon us are those of missionary labor as the term is generally used. How great the work and pressing the demands. Who is able to do this labor, and who shall know whether to him the call of God has come?

We are praying and hoping for the enlargement of the China Mission, for help for Dr. Swinney, and for a new mission station. God will in some way attend to those wants; but what about the "home field?" Our young people generally, in the ardor of their first love and zeal for missions, seem to long to be sent to distant and more dangerous fields, and few entertain the thought that perhaps God needs them for service, a life service, on fields nearer home.

There always have been and perhaps always will be, feeble churches unable to keep a settled pastor, that might be kept alive and flourishing if more young men, and women, too, would be willing to consecrate themselves to the special

work of visiting and laboring among the lone Sabbath-keepers and feeble churches of our own country. We believe no more important and enjoyable labor can be found, for those whose circumstances would enable them to do it. It is true that remuneration by those visited would be almost nothing; for neglect and lack of systematic instruction and exhortation, has left the most of such families and churches to feel very little the importance and blessedness of giving to sustain God's cause.

But it was not our intention to amplify this thought, only to report to you, brother Secretary, our labor at Hebron Centre, Penn.

We left home August 1st, traveling with horse and carriage, and distributing Sabbath tracts along the route, especially at Genesee Forks, Ellisburg, and Andrew's Settlement, all in Pennsylvania.

Reaching the little society of Sabbath-keepers at the point named, we found, if we understood correctly, that they had had no preaching of any kind at their place of meeting since last October, (1888) and had failed to keep up the Sabbath-school for a long time.

We visited all the families in the society except three, two of whom were away when we went to their houses. As far as time and circumstances would allow we conversed and prayed with them and endeavored to arouse them to sustain the means of grace both in the family and church. Considerable desire was expressed to have regular Sabbath worship; but each one seemed to wait for others to assume the responsibility of leadership. We found only two families in all the society that had prayer or Bible-reading in the home; and only four families had the RECORDER out of the fourteen resident ones. Many of the young people had married First-day, or no-day people, and others had gone away, leaving the Sabbath, to seek their fortunes; and thus discouragement had come to many homes where God was once enthroned in their hearts and children were growing up promising future strength to Zion.

We preached Sabbath evening and morning; and would have had other appointments had not other circumstances called us home so quickly. As a result the Sabbath-school was reorganized with Miss Vina Hemphill as Superintendent. Sister Hemphill is a young lady of great promise, a graduate of Milton College, and has the good of her society at heart. The school voted to send for the *Helping Hand* and we see no reason why it may not prosper with its able Superintendent and teachers.

We report: Eleven families visited; two sermons preached; attendance 38; 1,272 pages of tracts distributed on the journey, and the blessing of God received for this humble and small labor in his name.

Yours for missions the world round,

H. D. CLARKE.

INDEPENDENCE, N. Y.

CONTRIBUTED ITEMS.

BY H. W. C.

Give until you feel it, and then give till you don't feel it.—*Mary Lyon.*

My countrymen, know one another and you will love one another.—*Justice Lamar.*

Bring ye all the tithes . . . and prove me now herewith. *Mal. 3: 10.*

"One-tenth of my substance belongs to the Lord. Till that is in his hands, I have given nothing."

I have a stewardship intrusted to me. *1 Cor. 9: 17.*

The *Western Presbyterian* tells of a blind

girl, who gave a dollar for missions. She said: "I am a basket-maker, and as I am blind, I can make my baskets just as easily in the dark as in the light. Other girls have, during the last winter, spent more than a dollar for light. I have no such expense, and so have brought this money for the poor heathen and the missionaries?"

"God loveth a cheerful giver." *2 Cor. 9: 7.*

The leading article in the August *Missionary Review of the World*, on Islam and Christian Missions, is one of extraordinary interest and ability. It covers 17 pages. The writer's name is withheld for prudential reasons, say the editors, but he has long enjoyed the very best opportunities to study the system discussed in the light of its historical development and practical results. We doubt if anything finer was ever written on the subject. Rev. J. C. Bracq has a paper of deep interest on evangelical work in France. Dr. Pierson writes in his usual earnest and eloquent style on the Attitude of the Papal Church towards Progress, and on Spain, the Land of the Papal Inquisition. Dr. Sherwood's article in reply to Dr. Cuyler, Have we too many Missionary Periodicals, furnishes food for serious thought on the part of churches, pastors, and missionary societies. The seven other departments, as usual, are full of intelligence and correspondence, and brief papers and statistics from all parts of the world-field, gathered, analyzed, and arranged with great care and skill. Two of the Editorial Notes we are sure will attract attention and remark: President Harrison and Missions, and The Fight with Jesuitism in Canada. On the whole, we doubt if a more vigorous and interesting number of this "powerful periodical" has been issued. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers; in clubs of ten, \$1.50.

WOMAN'S WORK.

"The common deeds of the common day,
Are sounding their bells in the far away."

"God's tabernacle
Shall fail of finish, though in order laid,
Unless ye, women, lift your hands to aid."

THE Ladies' Auxiliary, of the Wesleyan Missionary Society (English), reports an income for the past year of very nearly £8,000.

"Who can tell how much of the success or failure of missions depends on the rising or falling at home of that spiritual barometer of which prayer is the exponent."

CHRISTIANITY is from the East. It is not ours. We are simply transmitters of it, and we are to fill our hearers with that impression that we are simple messengers of God, sent forth to preach something that we ourselves have received. Why should we deny them the privilege of finding Christ through God, as well as God through Christ?—*Rev. K. F. Junor, at London Missionary Conference.*

MEDICAL missions in Spain have gained the confidence and gratitude of many who were once most fanatical. Whilst waiting to see the doctor, the patients listen with great attention to the reading and explanation of the Scriptures. At first people were afraid to attend the Protestant Hospital, but good results are changing fear into confidence. Said one, "If the tree is to be judged by its fruit, the Protestant tree is better than the Roman Catholic one."

WOULD it not be well for our Societies (Ladies') to appoint committees to labor for the conversion of souls, reclaiming of backsliders, speaking words of cheer to the fallen, looking after the needy and suffering, thus giving every member some especial mission, that would not only

create a ten-fold interest in the cause, but would gather well earned sheaves for eternity's harvest. This is a question which was pointedly put in one of the papers presented at the North-Western Association.

IN the Marathi Mission of the American Board the missionaries report the organization of several new churches as a prominent feature of the last year's work. Visits of evangelists have been very profitable, and a native of Bombay, Sumant Vishu, in addition to general meetings, held in one district a meeting exclusively for women. Over one-hundred women were gathered to hear him, more than half of them Hindoo women—a rare sight—to listen to the gospel. Among the recent conversions in that district women are in a majority.—*Sel.*

WOMAN'S WORK.

In the heart of a devoted Christian woman some fifty-four years ago was conceived the idea of how to reach the women in the Zenanas of India. Single-handed and against great opposition did Mrs. Doremus put that thought into operation.

Dr. David Abel, an American missionary to China, returning in 1834, started in England the "Society for Promoting Female Education in the East." Mrs. Doremus, listening to his appeals as he strove to arouse Christians in America to the needs of the women in the East, said: I will go to my sisters in Christ, sisters of wealth, of culture, with leisure, and tell them what you have told me; what it is that is holding the heathen nations to their superstition and idolatry. It is the women of India, the mothers and sisters incarcerated behind those walls, that shield them from all approach, not only of religion, but of education and friends. We will unite together, we women of America, of every creed, in this great work of sending single women as missionaries, who, not having the care of husbands and families, can give themselves especially to this work.

The women listened, felt the call as a special message to them and responded gladly. The men said, It was not possible that women could go out, unmarried, to these heathen countries and be respected, and so great was the opposition that what was intended to be simply a movement of women auxiliary to already established missionary societies, was organized twenty-six years afterwards as a distinct work, assuming the name of "The Woman's Union Missionary Society of America for Heathen Lands," whose prominent feature was the sending of single women to do a specific work among the women. The wedge has entered the very heart of idolatry, in that the heathen women are being reached as never before; but a greater work even than this has been accomplished, for this inspiration has emancipated our own American women. The women of India and China and Japan need our personal efforts in their behalf, but we needed more the stimulus that has come to us through the missionary work. Since Mrs. Doremus and her sympathizers organized this woman's work, so short a time ago, there have sprung up all over our land a multitude of women's societies. Thousands are organized, not only for the foreign missionary work, but for the home work, for temperance work, for all manner of church and state charities. Woman is fast becoming the almoner of man's best gifts to his fellow-men. While we rejoice in the well being of the multitude of woman's missionary societies that have been the direct outcome of this mother in Israel—for it is the oldest of all our women's organizations in America—we will do well to cherish and promote to the utmost of our ability the prosperity of this Union work, which has six mission stations, one hospital, two dispensaries, fifty-seven missionaries and 3,387 pupils dependent upon it, with wider fields of usefulness still opening before it.

This peculiar and all-important work calls for the hearty co-operation of every one interested in aggressive foreign missionary work.—*Missionary Review.*

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: 1-18.
August 31. David and Goliath.....	1 Sam. 17: 32-51.
September 7. David and Jonathan.....	1 Sam. 20: 1-19.
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 IX.—DAVID AND GOLIATH.

For Sabbath-day, Aug. 31, 1889.

SCRIPTURE LESSON—1 SAM. 17: 32-51.

32. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.
33. And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth.
34. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock; and I went out after him and smote him, and delivered it out of his mouth, and when he arose against me, I caught him by his beard, and smote him, and slew him.
35. Thy servant slew both the lion and the bear. And this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.
36. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.
37. And Saul armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail.
38. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him.
39. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them into a shepherd's bag which he had, even in a scrip; and his sling was in his hand; and he drew near to the Philistine.
40. And the Philistine came on, and drew near unto David; and the man that bore the shield went before him.
41. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance.
42. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods.
43. And the Philistine said unto David, Come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field.
44. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of Israel, whom thou hast defied.
45. This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day, unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.
46. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands.
47. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened and ran toward the army to meet the Philistine.
48. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and he fell upon his face to the earth.
49. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but there was no sword in the hand of David.
50. Therefore, David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

GOLDEN TEXT.—If God be for us, who can be against us? Rom. 8: 31.

DAILY HOME READINGS.

- S. 1 Sam. 17: 32-51. The obedient triumphant.
- M. 1 Sam. 17: 1-11. Goliath's defiance.
- T. 1 Sam. 17: 12-31. David's response.
- W. 1 Sam. 17: 52-58. After the battle.
- T. 1 Sam. 18: 1-16. David's honors.
- F. Psa. 124: 1-8. David's song of deliverance.
- S. Eph. 6: 15-20. Victory for believers.

INTRODUCTION.

After David's private anointing as king, events occurred which gradually brought David into public notice. Saul was deeply troubled over the announcement received from Samuel, that he was rejected by the Lord, and often fell into very dejected states of mind. This gave occasion for David to be invited to the palace to cheer up the king by his skillful music. Having returned home from this service he was sent into the field by his father to care for the flocks, since the older brothers had been drafted into the army engaged in warfare with the Philistines. After a little time he was called from the field and flocks, and dispatched by his anxious father to inquire after the health of his brothers. When he reached the scene of conflict the Philistine champion was renewing his challenge to the host of Israel, and no one had the courage to accept, even though the king had offered great rewards. David became very indignant that this Philistine should defy the armies of the living God. David began in an indirect way to propose to accept the challenge of Goliath. This fact coming to the knowledge of Saul, David was sent for to appear before Saul, which brings us to

the scene of our present lesson. The place was about fourteen miles south-west of Jerusalem, and about ten miles from Bethlehem. The time probably was within the year in which David was anointed.

EXPLANATORY NOTES.

V. 32. *And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.* Goliath was in appearance an invincible enemy if met in personal encounter. He was in height nine feet and nine inches, and well proportioned. He wore a metallic armor from head to foot and carried a short bronze spear, to hurl at the enemy. This was slung over his shoulders. Besides this he had a heavy spear weighing about 19 pounds, and polished to a glittering brightness. Thus clad and armed this giant approached in sight of Saul's camp morning and evening for forty days, repeating his defiant challenge for any man to meet him in deadly conflict. No man had the courage to accept the challenge, and Saul was in great trouble. At this juncture of affairs David made his proposition to Saul that he would fight with this Philistine. His was the courage of one who trusted implicitly in God and the righteousness of his cause. It was simply an issue of life or death for himself and victory or degrading defeat for the Israelites and for the king. It was therefore an issue of intense interest and nothing but indwelling trust in divine strength could have given the calm courage and assurance that filled the youthful heart of the inexperienced David.

V. 33. *Thou art not able to go against the Philistine to fight with him; for thou art but a youth, and he a man of war from his youth.* Everything was at stake in this contest, and Saul knew it. It is no wonder, therefore, that while he admired the courage of the shepherd boy, he should hesitate to entrust the cause of Israel to such a defender. David, in his inexperience, could not fully realize what he was going to meet, nor was it necessary that he should, since he knew that God presided over this conflict, and would give the victory to the side of justice and right. Saul supposed that triumph would depend upon human strength and wisdom, and hence he could see no prudence in allowing this young shepherd boy, in behalf of Israel, to meet this gigantic foe. It was to him a great risk for the destiny of Israel, and though there was no other man to accept the challenge, he was unwilling to risk the issue with David.

V. 34, 35. Here David attempts to allay Saul's fears in regard to his strength. Since Saul could trust in nothing else but physical strength, David must prove to his carnal mind that he had strength to meet this man and deliver Israel, as easily as to meet a lion and deliver a lamb from his blood-thirsty mouth.

V. 36. *Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.* David here seems to bring a contrast, and with it great force in his persuasive argument. If he could deliver a lamb from the jaws of a ravenous beast with nothing but his own strength, much more should he be able to deliver Israel from the power of the Philistine when he should have God, whom the Philistine had despised, on his side to defend him and to help him.

V. 37. *And David said, moreover, The Lord that delivered me out of the paw of the bear, . . . he will deliver me out of the hand of this Philistine.* In these words David expresses his invincible trust, and Saul could no longer withstand the force of his divinely inspiring argument. *And Saul said unto David, Go, and the Lord be with thee.* He not only yielded to David's purpose, but he began to trust in David's God, and to hope for David's success.

V. 38. *And Saul armed David with his armor, etc.* While he began to trust he still distrusted, and hence would equip the young David with his own armor.

V. 39. *And David girded his sword upon his armor, and he assayed to go; for he had not proved it.* For the moment David thought that some advantage might be derived by the use of borrowed armor. But he soon found that he could no longer be himself, and he sustained by the Lord in some other man's equipment, and on the first sober reflection he laid aside his borrowed armor.

V. 40. *And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand, and he drew near to the Philistine.* He was a shepherd, and if he goes to do God's service in this battle he must go as a shepherd and not as some one which he was not. It should be observed here also that though David declined to use the armor of Saul, he was yet careful to provide himself with such weapons as he could effectively use. Thus provided he advances with hesitation toward the Philistine, ready to engage in the encounter.

V. 41. *And the Philistine came on and drew near unto David; and the man that bore the shield went before him.* Here we see the contrast again. Goliath was not only fully armed and clad with brazen helmet, tunic and greaves, but he had a shield-bearer carry a heavy shield before him, and thus he was advancing to meet the shepherd boy who had nothing but a sling and a few smooth stones in his bag, and was entirely unprotected by shield or armor.

V. 42. *And when the Philistine looked about and saw David, he disdained him, for he was but a youth, and ruddy, and of a fair countenance.* The Philistine doubtless felt insulted at the thought that the Israelites should entrust the issue of this conflict to that unarmed, unprotected, youthful and ruddy shepherd boy; insulted that he, a giant warrior, should be challenged to deadly conflict by a mere boy who had never seen war.

V. 43. *And the Philistine said unto David Am I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods.* The Philistine here gave expression to his deep indignation and excited rage against David as well as against Israel.

V. 44. *And the Philistine said to David, Come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field.* Thus he repeats his challenge and his threat.

V. 45. *Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the name of the Lord of Hosts.* Here is brought out the contrast of resources of the two combatants; the one comes in his own strength and armor, and the other accepts the taunting challenge in the name of the Lord, the God of the armies of Israel who has been defied.

V. 46, 47. In this David warns Goliath, and threatens his whole army with utter destruction, that all the earth may know that there is a God in Israel, and that the battle is the Lord's.

V. 48. *And it came to pass, when the Philistine arose and came and drew near to meet David, that David hastened and ran toward the army to meet the Philistine.* The Philistine apparently thought that he should frighten the young shepherd by approaching him, after having made such a terrible threat, but David's courage was in nowise daunted; he rushed forward to meet Goliath.

V. 49. *And took thence a stone, and slang it, and smote the Philistine in his forehead, and he fell upon his face to the earth.* The unerring and skilled hand of David executed all that he had threatened, and his foe fell upon his face to the earth. David's hand did not waver, there was no fear in his heart, he knew that God was with him in this crisis and in this critical act.

V. 50. *So David prevailed over the Philistine with a sling and with a stone.* We have a beautiful example here of the Lord's co-operation with one who trusts and obeys him even in the most critical hour of a life-time.

V. 51. *Therefore David ran and stood upon the Philistine. . . And when the Philistines saw that their champion was dead, they fled.* Victory for the right comes, and is always sure to come to those who go into the contest trusting in God and obedient to his directions. Defeat and shame, confusion and overthrow, are sure to come to those who defy the authority, sovereignty, and power of God.

BASIL, THE LONE SABBATH-KEEPER.

(A true story, in six chapters.)

CHAPTER V.—THE SABBATH UNVEILED.

In the vale of Taunton Dene in the spring of 1659 there was a stir, and many anxious faces were gathering at the manor house of a small hamlet in a deep glen opposite to the centre of the Quantock hills. Grizzled, Ironside ex-troopers were there with memories of Marston Moor, Naseby, Bristol and Dunbar. But to-day a cloud was on these stern faces, for the light of these glorious victories over papal oppression was dimmed by the death of their great Protector, Oliver. These hardy Baptists had been the very first to rebuke the pride of Cromwell to his face, but now that he was gone, their hearts ached with the love they bore to him. It seemed to them that God, in anger at their unfaithfulness, had buried the sacred ark of liberty in Cromwell's grave. They are now met together from Taunton and Bristol to consult how they may safely carry on their worship by secret meetings in these wild, wooded glens. Troopers, farmers, matrons, maidens, and beardless lads

all make common cause in that old hall, and mourn for him who said he would make "the name of an Englishman revered and feared as much as was ever a Roman." One of them had brought that day a beautiful solid silver communion cup with the date 1659 engraved rudely upon it; the cup is used at this day by the Baptist descendants of this interesting gathering. Having finished their plan of secret meetings, the bread and the cup are brought, and the faithful gather around the long hall table of carved oak, and, touched to tears of joy by the words of eternal love, they eat and drink in remembrance of one greater than Cromwell, who is "alive for evermore."

In the meetings which followed, held now in one place and then in another, many narrow escapes of capture were effected for the pastors by means of watchers posted on the heights around the meeting-place. For 29 years these meetings hallowed the woods and streams of this lovely vale, and then, secret meetings being no longer necessary, they erected three settled meeting houses. At the little village of Cromwellton, in the very year in which William of Orange landed at Brixham, a little house of prayer was fitted up with a secret door for the escape of the minister in the event of the renewal of persecution. Of this venerable church Basil became the pastor. He was sitting in the little study of the manse, which had been consecrated by the genius of one of the great Fuller family, when Dr. Wardner's strange, foreign looking parcel of Sabbath tracts arrived. Basil's first impulse was to be angry. His second thoughts recalled shattered memories of talks with his revered father, who had been recently called away to his longed-for rest, and who had been described by his neighbors as a pattern of practical Christianity. His heart was peculiarly impressible as he thought of that graveyard where he had so recently looked from the fresh cool earth, in which they were laying all that was mortal of his father, to the bright ranges of hills whose radiance softened by distance seemed now but a dream of vanished glory. In the old days his departed father had often spoken of heathen impurities and papal blunders which were still retained by the church and which would have to be corrected, and the first-day Sabbath was evidently one of them. Basil carefully read on until he came to the historical treatise on Constantine's Sunday, and when he read it, that one tract of itself seemed sufficient to convince any one of the utterly unscriptural and heathen origin of the Sunday Sabbath. Never until then did he realize fully how much harm had been inflicted on the Church of God, by Constantine's terrible mingling of the false with the true, heathenism and Christianity, false professors with true possessors of grace, the utterly worldly and the truly spiritual. So vivid was the conception of this evil opened before the mind by these tracts that the benefit conferred by Constantine's sword seemed almost outweighed by the evil which he inflicted by his organization, which laid the foundation of the papal despotism. Basil mourned and wept for the dead Sabbath—Sunday. But as his mournful thoughts troubled him, he began to see the Sabbath of the Lord to be a living, bright reality. A new spiritual glory and an indescribable charm rested on the old Mill Yard Chapel in London. He said to himself, "As there were true and false professors in the days of Constantine, so there were true and false Puritans in the days of Cromwell, and the only remnant of the true Puritans is to be seen in that old Chapel in that odd corner of London, and in the home of the free across the Atlantic."

Always an ardent admirer of America, but especially of New England, Basil was now in some little danger of idolizing the land where even the Lord's Sabbath, as well as every other part of Christianity, had found a home and had been allowed to live and to grow. But when he had thus eaten the little book which the angel of truth had given him, he found, like the prophet, that it made his heart bitter. His nest in Cromwellton was pleasant. A bright, affectionate band of young and older Christians had been added to the church through his ministry. After five years of childless married life a dear little boy had come to cheer the quiet manse and to be a long-lived village wonder. A once crusty and awkward deacon had become sweet and gentle as an angel. Pecuniary matters had never been so easy as they were just then, and altogether the happy days of toil were as sweet as the fragrant briery lanes of Cromwellton and its silvery peeps of the sea and the distant mountains of Wales. But now all this bright scene was like the transfiguration under the cloud, "And he feared, as he entered into the cloud." Ah, yes! the glory was still there, hovering over Mill Yard, and Alfred Centre, and Milton Junction as bright as before, but what glory was it? The beams are red, it is the oriflamme of war, of deadly strife against prejudice and indolence and spiritual wickedness in heavenly places. Basil started at the vision like a father of a family called by the conscription to the grim front of the battle. His nest was stirred. As he watched the little feet of his prattling boy, forebodings of bitter wanderings for those feet came to him. "The swirling surges of the Sabbath struggle have swept the peace from my heart, and whither will they carry us on their crests?" said he to himself. The Seventh-day Baptist Churches were to him the entrenched camp of the holy war, and Mill Yard a hotly beleaguered fortress, under captain Jones, bravely held for many long years. Alfred Centre was the soul and strength of the whole army, so it all seemed to him. Where was his place in the strife?

HOME NEWS.

Florida.

SISCO.—We meet every Sabbath afternoon for Bible study, with an average attendance of about ten persons. Our brethren and sisters everywhere, our churches and schools, are remembered in fervent prayers.—A Bible-school on Sunday night is regularly led by Dr. J. P. Hunting, and there is also a Sabbath night neighborhood prayer and conference meeting.—When we say that Rev. W. C. Titsworth is to teach our public school, it is also to say that parents or young people who wish to spend the winter in Florida, and find a good school, can do so here. M.

BALTIMORE and Philadelphia have come nobly to the assistance of Washington, in its three cornered fight with New York and Chicago for the location of the three Americas' Exposition. The Baltimore adherents base their endorsement of the propriety of holding the Exposition in Washington upon the national character of the enterprise and the fact that no municipality in the country is equal to the burden of expense attached to such an enterprise. It should be under government supervision and control, and nowhere would such control be as unhampered by other authority as in Washington.

LOVE'S LAST OFFERING.

There are many incidents in the experience of a pastor that are pathetic and touching, and which illustrate the love of Christ in the soul, and the value of genuine faith. Such an example has come to our knowledge within the past few days. A few weeks ago there appeared in the SABBATH RECORDER the obituary of sister Mary Lizzie Green, of Hopkinton, R. I., who died June 25, 1889. There has been placed in my hands by the bereaved mother, a dollar bill with the following touching history. Being a great sufferer for a long time, and unable to earn anything, her means, of necessity, were meager. Yet she never forgot to do what she could for her Lord and Saviour. Shortly before she died, having but very little money, and the time having come when she considered she must give her last offering to the cause of her Lord, she called her mother to her bedside, and handing her a dollar bill, told her to give it to the cause of missions, stating in reply so her mother's suggestion about the wisdom of doing so, that she could trust in the Lord for more. Her purse was empty, and she was racked with pain, but she had no fears for the future. In a few days an unknown friend, without any knowledge of what she had done, sent five dollars, but she did not need so much, for within a very short time she passed within the pearly gates. We have tearfully sent this last offering to the treasurer of the Missionary Society, trusting that it will, with the blessing of God, be the means of bringing many to the knowledge of that Saviour whom she so dearly loved. A. McLEARN.

"THE PLACE WHERE JESUS' NAME IS."

All the missionary reports dwell on the wonderful results of two men's work among the heathen. One of the most remarkable comes from Madura, in the Indian Archipelago, and is published in the *Missionary Herald*. It appears that a Bible woman gathered a little class of native women together, and used to speak to them about Jesus, reading to them and explaining to them his life of love. One day a woman who had been a most attentive listener interrupted her with:

"Are all the things you read and tell us about Jesus written in that book?"

"Yes, and much more than I have yet told you."

"I want a book like it; will you bring me one to-morrow?"

"Yes, I will bring you one, but of what use will it be to you? You cannot read it."

"But I *must* have the book that tells about Jesus."

The next day when the book was given to her, she clasped it eagerly with both hands and pressed it lovingly to her lips. Then opening the book, she said:

"Show me the place where Jesus' name is."

As soon as it had been pointed out to her she kissed the page reverently. Before the Bible-woman left, the happy owner of the Bible asked that the place might be marked so that she would always find the name of Jesus.—*Australian Christian World*.

LADY missionaries in China report from different fields in that country, that one of the most encouraging signs in missionary work there, is the hold the gospel is gaining on the hearts of the women.

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. Eustis, General Passenger and Ticket Agent, C., B. & Q. R. R., Chicago.

HISTORICAL & BIOGRAPHICAL.

AN OLD SABBATARIAN INN.

(Continued.)

In the "whiskey insurrection" of 1794, when President Washington issued his requisition for military force to quell the armed opposition to Federal authority, Gov. Mifflin, of Pennsylvania, in response to this requisition, made a personal tour through the eastern portion of the state, to arouse the military spirit of the people. He came through Chester county, and addressed the citizens at various points, among others the Warren Tavern, where it is stated that, notwithstanding the protests from the proprietor, who, as a consistent Sabbath-keeper, was a non-combatant, a recruiting office was opened and a company recruited.

The incipient war in Western Pennsylvania was soon over, when the efforts to perfect the new turnpike which passed the Inn on the way to Philadelphia, were redoubled; the long bridge was built, and the new road at the "Warren" occupied almost all the roadbed of the provincial thoroughfare. Casper, to be up to the times, and foreseeing the large increase in the travel, at an early day set about to prepare materials for a new house, on as large a scale as the Sisters had built six miles below. This new house was constructed so as to face on the north side of the turnpike. The old "Admiral Vernon," similar to all the inns on the Lancaster Road, was built on the south side of the road; and it was not long ere the new sign-board of the "General Warren" swung in its yoke on a high mast, near the south-east angle of the new turnpike tavern.

With the native thrift of old Casper and his family, all the work had to be done by themselves. Trees were felled, hewed and sawed, lime burned, sand hauled, and stone quarried for the new hostelry. A curious anecdote is told about old Casper in connection with the latter labor: During the fine moonlight nights in summer, "Old Cas," as he was called, would make his men work in the quarry long after supper, or, at least, would go and swing the sledge by himself. This was not to the taste of the young generation, and several made up their minds that they would stop the old German, and get him out of his Dutch notions. So the Pearce boys, the next night, rigged themselves up in horns and blankets, carrying several heavy log-chains, and quietly getting near where the old man was cracking the stone in the moonlight, jumped up, rattled their chains, and uttered unearthly yells. The old man, startled for a moment, resumed his labor as unconcerned as if they were trees, merely saying: "I bees not afrait von yous if you bees der teufel," finishing up with, "Wer auf Gott vertraut kan weder tod noet teufel schaden," and calmly continued his work.

In connection with the French War excitement of 1796, a curious anecdote is told. Early in the year envoys were appointed to France by President Adams. One of these, Callender by name, in place of embarking for France, left the city on a tour westward. Why, or what for, was not known at the time. He got as far as Fahnestock's, and remained there several days, until on the morning of July 13th, when he was found by a teamster, a little after day-break, laying over the 21st mile-stone—dead drunk.

The explanation of Commissioner Callender's strange conduct is very simple, when it is known that three fugitive French princes, Louis Philippe, Duke de Montpensier, and the Count de Beaujolais, were at that time sheltered under the

humble, but hospitable roof of the old German Sabbath-keeper. It would be difficult to imagine a greater contrast than the home of these scions of French royalty, at that time, with their former residence, the Palais Royal, at Paris. The humble roadside Inn, however, had this great advantage, the three princes were as safe as the humblest laborer in the land; their heads were secure on the shoulders of their effete bodies.

It was to consult with these princes, that Callender came to the old roadside Inn. The princes naturally did all they could to favorably impress the Commissioner, and to gain him for their cause. In this attempt they drew heavily on their scant resources, plying the Commissioner liberally with numerous bottles of old Madeira, which had been bought by Casper at Mather's sale, and which it was claimed had come over the water, while yet the sign-board bore the legend "Ye Adm'l Vernon."

After the road was finished, by its advantages and superiority over the common roads, it came into universal favor with teamsters and travelers; the old tavern stands soon had more patronage than they could accommodate; this was especially the case with the Fahnestock's. Old Casper, although having long passed the allotted period of three score and ten, still continued as host and proprietor of the house, holding to the German maxim, that "No father should give the reins of his hands to his child, as long as he lives." However, in 1789, old Casper, then in his 77th year, was forced by the infirmities of age, to relinquish the house to his son Charles, who was then in his 37th year, and in whose name the license was granted for the last year of the Eighteenth century.

During the period of 1790-1800, when Philadelphia was the capital of the United States, there were frequently delegations of the Indian tribes, who traveled up and down the road, in their journey to visit the "Great Father." On one of these visits an occurrence took place which caused much speculation, and remains to the present day an unsolved problem, notwithstanding the many attempts made by the Fahnestock family, and many others, to solve the enigma. It was as follows: A short time after the turnpike was finished, an Indian, coming down the road, had broken something about his gun, and when he came to the Warren, asked the smith at the shops to repair it. The blacksmith had just run out of charcoal, which was the only kind of coal then used by smiths, and told the Indian that he could not fix his gun until he had burnt a new kiln of charcoal. The Indian asked him if he would do it, if he got him coal; and getting an answer in the affirmative, he took up a pick and basket, which were in the shops, and giving a grunt started for the woods in the South Valley Hill. He returned in about half an hour, with a basket full of black rocks or stone. The smith tried to make the Indian understand that it was coal which he needed. The Indian merely put some of his black stones on the hearth, and pulled the bellows; and to the surprise of the smith, the stones commenced to burn. The Indian merely said, "White man now fix gun." The now thoroughly-surprised smith found the Indian's rocks equal to his best charcoal. The gun was repaired, and the smith was naturally anxious to know where the burning stones were found, but nothing could induce the Indian to divulge where he found them, except that he said "there was much—much," pointing towards the wooded hillside. Many were the efforts made, from that day to this, to discover the location, but so far without success.

(To be continued.)

PHILANTHROPIC SERVICE.

The best illustrations of service in behalf of humanity are often found among those who, judged according to human standards, are the least fitted to perform it. Personal defects and disadvantages help to transform their character, and in the end become positive aids in the way of duty. The philanthropic spirit, under pressure, takes a deeper hold of their being; it is thus perfected and broadened. It is, indeed, seldom that we mark unselfish and eminent service in a good cause without some kind of struggle both preceding and accompanying the effort. The struggle very often arises when the verdict in our own consciousness and in the minds of others is against our personal fitness for the special task. But through this very struggle the qualities necessary to success are caused to appear.

This is not, however, the whole statement, when viewed from the Christian's standpoint. Great as may be the benefit of struggle in maturing our powers, the chief good comes from a higher source. The soul, conscious of its incompetency, is led to appeal to God for assistance. He hears that cry. He wonderfully quickens human capacity. He causes the humblest "to thresh the mountains." Men behold with astonishment how immature powers become mature, how weakness of the body becomes subservient to highest ends, how mediocre talent is successfully enlisted, how accidents of birth and defects of training are no longer adverse, how the predictions of failure freely made by the unbelieving world are put to shame. The true philanthropic impulse is made to dominate the lower nature, and in this mastery calls into requisition the higher. It is not narrow-mindedness to say that, without such immediate strength imparted from above, struggle in itself cannot overcome those obstacles within ourselves which unfit us for moral achievement.

Years ago we became acquainted with one who forcibly illustrated this thought, whose precious memory is still cherished by many hundreds who were profited by his loving service, and whose feet now tread the golden streets of the heavenly city. He had a natural defect of utterance. To those wholly unacquainted with him his thoughts were communicated with the utmost difficulty. Unquestionably the inward conflict caused by this embarrassment began at an early period, and had contributed much to a singular patience, composure and self-reliance. It is certain, also, that these inaptitudes had deepened a generous passion for helping all who were in trouble from whatever cause. Love for suffering humanity was warm, constant, and practical. The very difficulties, which it would seem might have disqualified him wholly for usefulness were made the means of strength. But was this all? By no means. He walked with God. Struggle could lead to endurance and self-development in qualities essential to success, but something else besides was needed.

That came daily from the throne. That made his stammering utterance, as he sought out the desperate in their haunts of sin and urged them to flee to Christ, most powerful. Behind his broken words was a living personality beyond anything that mere self-culture could have produced. In him dwelt the divine, the supreme over all.

O, it is this that all so much need in moral work! It were vain to dispute it. Going forth at the command of Christ: "Give ye them to eat;" "Go work to-day in my vineyard," we are filled with a sense of the dignity and grandeur of service. A friendly gale from heaven is breathed upon all our powers. Whatever seems lacking, then, is made up to us as by a special dispensation. The body may still be weak, but strength comes through quivering nerves to assist others; the natural eye may be dimmed by years, but the spiritual vision opens upon new landscapes of truth; the feet may no more bear us to the house of God, but the spirit has wings to fly and engage in loving ministries. Nothing is like this. Settle it now and forever, that, whatever drawback may be present, this one thing is true: "I can do all things through Christ which strengtheneth me."—*Church Advocate.*

SABBATH REFORM.

THE SECULARIZATION OF SUNDAY.

Under this heading the *Christian Secretary* of a recent date, quoted from a London paper, pointing out, with some forebodings as to the final outcome, some of the elements which are bringing about the secularization of Sunday. We give the article entire that our readers may see for themselves what others think of the signs of the times. The real reason why Sunday is being secularized, though contained in this same article, does not appear to have been seen by the writer. At least he does not put it into definite form, and yet we do not have to read between the lines to find it. It is in the personal pronoun "we" and "our" which he uses so freely. Notice, the writer says, "The opening of the public house on that day is the demoralization of our Lord's-day." Again, speaking of the Sunday paper, he says, "It has a decided tendency to break up the hallowed influence of our Lord's-day," etc., and the article concludes with a reference to the blessings "enjoyed on account of the sacredness which we have so generally attached to the Lord's-day." That explains and accounts for it all. Call the Sunday "Lord's-day," or "Sunday," or "Sabbath," or whatever else men will, the fact remains that it is all a human device, and all the sacredness belonging thereto is only such as we have attached to it, and of course we can detach it whenever we feel so disposed. On the other hand, "The seventh day is the sabbath of the Lord thy God." Speaking of it, through the mouth of his prophet, he calls it "My holy day," and Jesus speaking of it says that the "Son of Man is Lord of the sabbath day." Here, then, is all the difference between human authority and the divine authority. If there is any sacredness in the Sunday, it is such as men have given it, and men can take it away. The sacredness of the Sabbath-day is given it of God, and though it may be for a time ignored, it will yet be vindicated. The Sunday having been made sacred by man, may be secularized by man at any time, without sin; the Sabbath, having been made a sacred day by the Lord himself must remain a sacred day, even though all men should despise it. Therein is a wide difference. Brethren of the *Commonwealth* and of the *Secretary*, representatives of a vast multitude in England and in America, if you want to find an abiding Sabbath, leave that which men have made, and come to the Sabbath of the Lord our God.

The following is the article mentioned above:

Under this caption *The Christian Commonwealth*, of London, says: "Slowly but surely the continental Sunday is being introduced into England. Its forerunners have been here for a considerable time, and now we are beginning to see the continental Sunday itself. The Sunday running of trains was the entering wedge to the secularization of our day of rest, while the opening of the public-house on that day is the demoralization of our Lord's-day, and the publication of Sunday journals is the straw which breaks the camel's back. Give us the three things to which we have referred, viz., the running of Sunday trains upon our railways, the opening of the public-house, and the Sunday newspaper, and then it would be almost a miracle if we could be delivered from the continental Sunday. We have recently had some discussion about the propriety of publishing a paper on every day of the week, but the objection which was made against publishing a paper on seven successive days did not strike at the evil in the right place. Our objection is to the Sunday paper in any shape, whether it is in succession to the week-day papers, or whether it is issued simply on that day, without being issued the other six days of the week. We object strongly to a Sunday paper for the reason that it has a decided tendency to break up the hallowed influences of our

Lord's-day, and to crowd it with news and reading matter of a class which demoralizes the public mind instead of strengthening and invigorating it. We greatly fear the matter has gone so far that there is little hope for a reaction strong enough to arrest the evil. However, we think it is the duty of all who do not wish to be cursed with the abominations which accompany the continental Sunday to enter solemnly their protest against the introduction, especially, of the Sunday newspaper; as things are going it will not be long until the Sunday paper will be the most popular and important issue of the week, and when this takes place it is simply certain that we can no longer hope for the blessings which we have so long enjoyed on account of the sacredness which we have so generally attached to the Lord's-day."

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

The People is the name of an excellent Prohibition paper published at Scranton, Pa. Its issue is dated Saturdays. In response to their circular letter soliciting the efforts of Prohibitionists to extend its circulation, I expressed to them my regrets that the paper was published on Sabbath-day. This elicited the two letters referred to in my letter, a copy of which I send to you for your use if you desire it in the RECORDER.

G. H. L.

BRADFORD, Pa., July, 21, 1889.

Editor People, Dear sir,—In reply to my letter of about a week ago, in which I stated that I esteemed highly your paper, but regretted that it was published on Sabbath-day,—at least so dated,—I received your letter of the 16th, saying, "Will you kindly give the particular issue of the *People* dated on Sunday?" Also another letter of the same date, saying, "I will give you one hundred dollars (\$100) for a paper which the *People* Publishing Company ever printed or dated on Sunday."

The same day on which these were received, I noted the following in the morning paper, the *Pittsburgh Dispatch*, quoting from the *Chicago Inter-Ocean*: "Not a Sunday-school scholar. The Mayor of Cincinnati, in his proclamation for Sunday observance, refers to it as 'the seventh day of the week.'" Should we expect differently of the Mayor of Cincinnati when such men as the editor of the *People*, write as yours of the 16th to me? Instead of inferring as does the editor of the *Chicago Inter-Ocean*, I am ready to believe that you are actively identified in Sunday-school work, but that you omitted to note from the International lesson of four weeks ago (Mark 16: 1, 2), that the first day of the week is the day when the Sabbath is past. My regrets expressing that you publish, or date, your paper on the Sabbath, had no reference to Sunday, but to the day God designated and commanded us to remember. The law of this state identifies the first day of the week with the day commonly called Sunday. I have been unable to learn of any government or language or people on all the earth that designated Sunday as the seventh-day of the week. Neither am I able to find any Scripture commanding or establishing Sunday, or first day of the week, as the Sabbath. If any one will show me any Scripture so designating it, I will join you in its observance. Meanwhile, can it be right for you or me to strive to set up another day, in place of the one which God has specifically designated, or to favor resolutions in our party conventions requiring its observance? Shall we not rather be admonished, in view of the overwhelming flood of the liquor traffic, that God has a controversy with this people; that something is wrong in the Christian camp, for which we are afflicted, as were the children of Israel in the days of Samuel? Let us return unto the Lord with all our hearts, and put away the Baalim and the Ashtaroth. Sunday was, at that day, the principal festival day of Baal, and it stands to-day usurping the place of the true Sabbath. If we still stop to inquire what it is in our own camp that is in the way, what is more conspicuously before us than the effort of recent years, assuming the proportions, last winter, of a petition alleged to be of fourteen millions, and this too of Christian people, to establish and maintain this same Sunday in place of the Sabbath. Shall we require at God's hand to afflict us still more, and to thun-

der more loudly than in Michigan and Oregon and Pennsylvania and Rhode Island, before we will learn our lesson?

Yours, etc.,

G. H. LYON.

PUPPYISM.

Too many men carry pistols. If a man says or does something you do not like, shoot him. The time was when it was thought honorable for combatants to settle their differences with deadly weapons. Daniel O'Connell killed D'Es-terre; James Stuart killed Alexander Boswell; Andrew Jackson killed Charles Dickinson; John H. Benton killed Mr. Lucas; Mr. Graves killed Mr. Cilley; Aaron Burr killed Alexander Hamilton; and even DeWitt Clinton exchanged five shots with John Swarthart. But those days are far gone by, and any attempt to revive them ought to meet with the anathema of all decent society. But they were not so bad as this frequent shooting in our time without any introductory civilities, which would give a man a chance to make his will and say good-bye to his family. There is, evidently, among certain educated and well-to-do men, an impression that they can right their wrongs by manslaughter. There are those who think it looks brave to carry a pistol. Now, I will undertake to say that any man who lives in a well-defended city and is afraid to go out and come in without firearms, has not the courage of a sheep. If called to go out on the borders of civilization, or as officer of the law to explore the haunts of a great city, deadly weapons may be an appropriate accompaniment; but he who in peaceful times and in well-governed neighborhoods carries dirk or pistol has the spirit of murder whether or not he commit the crime. In all the history of the world slander was never baffled, nor was honor ever vindicated by taking the life of another. Do not think that by violence you can adjust anything. Keep your heart right and your life right, and you are independent of the world's bombardment. Snap your sword-cane and throw your derringer into the river. What a chicken-liver instead of a heart you must have that you must be armed to walk the streets. If you are afraid to go down the road unarmed, better get your grandmother to go along and defend you with her knitting-needles. There is a certain kind of man who ought never to have a pistol in his pocket or under his pillow, or anywhere in the house, from garret to cellar, and that is the young man, or old, who has a violent temper. To say nothing of a revolver, it is dangerous for you to have so much as a percussion-cap or a ramrod. You carry a pistol, when suddenly, in a moment of insane fury, you may do something you may be sorry for through time and eternity. With such a temper as you have, to carry a weapon of death is as unwise as to put gunpowder and lucifer matches in the same box. The orderly citizen in our orderly neighborhoods in the next hundred years, will need no firearms. Ten lives are lost every year through the accidental discharge of firearms where there is one life saved by being armed. This complete puppyism that cannot live without being armed with deadly weapons, ought to be spanked and put to bed before sundown.—*DeWitt Talmage, in New York Observer.*

THERE was a citizen of East Tennessee who, during the Civil War, met a squad of soldiers, and on being asked as to his politics, told them he was a Confederate, and was then out in order to pick up news to send to Gen. Kirby Smith. His alarm was pitiful when he discovered that the soldiers were a Federal scouting party. They were not taking prisoners, but amused themselves with bothering the poor man for a little while, and then they made him take the oath of allegiance and let him go. The next time he saw any soldiers they wore the blue "Yankee" overcoats, and he voluntarily gave them his political sentiments, which were ultra Union. These soldiers proved to be Confederate, and our friend was soon remodelled into his original state—a good rebel—by swallowing the Confederate oath. Chagrined and disgusted he returned home, determined to stay there, and for months he did. Business at length forced him to the village near by. On his return, he encountered another body of cavalry. They asked him what he was. "I aint nothin'," he drawled out, "and mighty little of that."

THE SABBATH RECORDER.

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

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

"THE blue skies smile, and flowers bloom on,
 And rivers still keep flowing;
 The dear God still his rain and sun
 On good and ill bestowing.
 His pine trees whisper, 'Trust and wait!'
 His flowers are prophesying
 That all we dread of change of fate
 His love is underlying.

CLARKE ROGERS, who has been a resident of this village for more than forty years, died at his house, August 13th, aged 81 years. Mr. Rogers was one of the early promoters of Alfred Academy, and has been a trustee of the University from the obtaining of the charter to the present time. A suitable memorial will doubtless appear in due time.

THE writer of the article, "Was the Decalogue Abrogated?" published in our issue of Aug. 15th, says that in the fourth paragraph and thirteenth line we should read the "sixth" commandment, instead of the "ninth;" also that in the sixth line from the close of the same paragraph "convictions" should be read "corrections." The writer being a man of marked convictions we give him the benefit of these corrections.

THE *Congregationalist* relates that a city missionary on her way to visit a poor family, where a sick child was dying for lack of sufficient nourishment, was detained at a crossing by a blockade of carriages. On the seat of one elegant turnout, by the side of my lady, sat a pug dog, a string of silver bells around his neck, gold bangles on his paws, and over his sleek coat a daintily embroidered blanket, whose pockets bulged with lumps of sugar. "How much some children miss by not being born pet dogs," dryly remarked the missionary, threading her way among the vehicles.

It is said that the *Christian Observer*, the organ of the Southern Presbyterian Church, is opposed to the Young People's Society of Christian Endeavor, because it encourages women to speak in meeting. We are almost inclined to think somebody has misunderstood the spirit and purpose, if not the words of the *Observer*. Certainly no one, however conservative, could object to the free, informal expression of religious thought and feeling which characterizes the gatherings of that excellent organization. Isn't it just possible that the writer of the foregoing paragraph has happened upon some fragment of the 16th century, which he has innocently mistaken for the utterance of our worthy contemporary? Let us hope so.

AN exchange has the following which needs no comment from us: "The famous Concord School of Philosophy has closed its portals, whether temporarily or eternally, is a problem too intricate even for the subtle minds of the lecturers, who seem to stagger not at any other problem. Possibly its work is done, and although it was not without value, the public, even the cultivated public, could not be brought to take the Concord School at all seriously. In its best days, adorned with the dignity of Alcott and the

sobriety of Emerson, the public would see in it something puerile and ludicrous. Whether the culpability for this unharmoniousness is chargeable to the organism, or to the environment, is a question worthy of the Concord School itself; but our everyday, home-made philosophy is sufficient for the dictum, that whenever there does occur a serious conflict between organism and environment—as of a butterfly blown into the sea; or a tropic bird let go in Greenland; or a school of transcendental philosophy, in bustling, practical, dollar-getting America—the organism usually succumbs. Hence, the unsomewhatness of the Concord School; its paradoxical present absentness, or absent presentness."

AN unprecedented thing in the history of the great West is reported. It is said that the population and material wealth of the state of Nevada are decreasing to such an extent that the people are beginning to discuss some plan of annexing the state to some other state or territory having the elements of real life and growth in it. The explanation of this strange condition of affairs is said to be that Nevada was admitted to statehood when her mines were yielding large supplies of bullion and people were rapidly seeking homes in her territory. Dull times having come to the mining industry, the people are seeking homes elsewhere. Whether the alleged facts exist or not, as Mark Twain would say, the explanation is sufficient to account for them.

OUR readers have become somewhat familiar, of late, with the name of Rev. Madison Harry. This brother is a comparatively recent convert to the Sabbath from the United Brethren Church, and is now a home missionary in the employment of our Board, in Kansas and Nebraska. From a local paper, printed at Arcola, Ill., we learn that he is one of a family of eleven children, nine of whom are now living, and who met at their home in that place, August 1st, to celebrate the golden wedding of their father and mother. The occasion is spoken of as being a most enjoyable one. It also appears that some of the family are quite musical, our brother among others, and that, while all together, they gave a concert which the *Arcola Herald* pronounces a most gratifying success, adding, "Illinois might be searched in vain to find six brothers possessed of musical talent equal to these gentlemen."

A LADY who had passed through great sorrow, and who had found the peace that passeth understanding, through faith in Jesus, writing to a friend of her experience, expressed the wish that her friend might know the joy of leaning upon God, without the pain which sorrow brings. While such a wish does credit to the heart that uttered it, it is hardly in accordance with the divine plan, or with the nature of things. How can the soul which has never known sorrow, know the sweet, abiding peace of the divine comfort in sorrow. "These things," said Jesus to his disciples, "I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." The joy of overcoming belongs only to him who contends earnestly in the conflict; peace from trouble can only come to him who passes through trouble, leaning on the arm of him who giveth peace; and comfort, to him who has hope in sorrow.

"The light would want its secret spell,
 If we no shade could find;
 Nor should we love the Spring so well,
 If Winter's face were kind;
 So, if the soul has never known
 What care and grief impart,
 It cannot tell how Jesus' love
 Steals o'er the mourning heart."

CHURCH DISCIPLINE.

There are probably few subjects which receive less attention in the public teachings of our people than that of church discipline; and yet it is a subject of very great importance. As might be expected, where ignorance or neglect of the true meaning and use of any appointment or institution prevails, abuses are sure to follow, so, when proper attention to the importance of this subject is not given, the discipline of the church falls into disgrace through its neglect or perversion. It is with no desire to criticise, much less to condemn, that we write these things, but to help to a better understanding and to a wiser use of that which God has ordained for the edification of his people.

The parable of the vine, even though not directly spoken with reference to this subject, furnishes an excellent illustration of it. Jesus said, "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, (pruneth it) that it may bring forth more fruit." Here is the two-fold object of church discipline,—to bring the most and the best possible fruit from the living branches, and to rid the body of those branches which are hopelessly dead. If this two-fold object of discipline could be kept constantly in mind and could be carried out in the true spirit of the Lord Jesus Christ, the church would soon put on her beautiful garments and many would be continually coming to her to find out the way of life and salvation.

1. In the first place, then, the faithful, consistent walk of each individual member, should be the care of all the rest. This is what we mean by the covenant into which we enter when we join the church, "to watch over each other for good." It means that we agree to help each other all we can in every desire and effort to know God's will and to do it; it means that we will be charitable and helpful toward each other in all the mistakes which, as imperfect creatures, we are sure to make, even though we be actuated by the purest and best of motives; it means that when a brother errs through ignorance or willfulness, every possible effort shall be made, in the spirit of the gospel, to reclaim him, "restoring such an one in the spirit of meekness." This is the spirit of discipline in a nutshell, coming all the way from the prime object of church relation—mutual helpfulness,—to the final resort required by the relation,—excision from the body.

2. As intimated above, when all efforts to help, keep and restore have failed, then exclusion from the body remains the duty of the church. This requires to be done in the same spirit of love which has characterized every other movement along the lines of church discipline. Church discipline is not thus a whip to be held over the heads of those inclined to transgression, to drive them to duty, or a means of chastisement for those who have run into sin and disobedience; but it is a loving, constraining influence for those needing help to do the right, and, as a final resort, a means of purifying the body of all dead matter which has in some way become an incubus on it. It is the divine arrangement in the church by which Jesus' own plan of pruning the living branches for more and better fruit, and of lopping off of the dead and useless branches for the health of the body may be carried out.

If this be the true conception of the spirit, purpose and methods of church discipline, then it is plain that some practices which obtain in many of our churches, need correcting. In the first place, it is wrong to let cases of transgres-

sion, or disorderly walk, or defection from the faith run on unnoticed until they become so notoriously bad that the very suggestion of discipline implies, almost of necessity, exclusion. The offender himself says that's what it means, and puts himself on the defensive, closes every avenue of his heart by which he ought to be reached and roused to better purposes and efforts; and thus he is lost, the church is injured, and the discipline of the church is despised. That which was ordained for the edification of the whole body becomes its shame and reproach.

Again, this scriptural conception of church discipline condemns the practice, which some churches are falling into, of letting delinquent members drift away until no trace of their spiritual condition or local whereabouts can be found, and then dropping their names from the roll of members. It is asked, "What can be done in such a case?" We answer, the fault, in such a case, lies in the causes which make the case. What right has a church to let her members drift off in any such way, without making any adequate effort to keep track of them, and to hold them to their covenant obligations? In this neglect of her members and of her own covenant obligations lies the most culpable offense of the church. But when such cases exist the most careful and thorough investigation possible should be made, with a view to finding and restoring the wanderer. When such efforts fail then the offender, in due and regular form, should be excommunicated. There is no other scriptural way, not because the offending brother must be punished, but because the purity and integrity of the church must be maintained. The habit of slighting discipline in the case of those who neglect the Sabbath until they have gone entirely from us, and then of dropping them without further ceremony is quite too common among us, and cannot but be a cause of weakness to all who practice it. Of course the custom, which is said to be gaining currency in some of our churches, of granting letters of dismissal to those whose faith or practice has become corrupted, according to our standards, thus affording them an easy release from their covenant obligations, is utterly condemned by this conception of the nature and use of church discipline.

Brethren, is not much of the coldness and inefficiency in our churches, of which we hear so much at our Associations and Conferences, due in large measure to our remissness at this point? If so, can we hope for life and health, until we cease from those errors which have brought disease upon us? We ask the prayerful attention of all our churches to this matter.

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Self or Christ?

A Spanish artist was employed to depict the "Last Supper." It was his object to throw all the sublimity of his art into the figure and countenance of the Master; but he put on the table in the foreground some chased cups, exceedingly beautiful, and when his friends came to see the picture, every one said, "What beautiful cups." "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the master," and he took his brush and rubbed them from the canvas, that the strength and vigor of the chief object might be seen as it should. God's mercies often absorb one's attention and we do not see him, so he takes them away that we may not be deprived of the greater blessing. Phil. 1: 20, John 12: 32.

The Tongue.

Æsop was ordered by Xanthus, who was to

entertain a large party, to go and purchase the best he could find in the market. He bought a large supply of tongues, which he desired the cook to serve up with different sauces. When dinner came, the first dishes served were tongues! "Did I not order," said Xanthus, in a violent passion, "to buy the *best provision* the market afforded?" "I obeyed. Is their anything better? Is not the tongue the bond of society, the key of science, the organ of truth and reason? By the tongue cities are built, governments established and administered; with that we instruct, persuade, and discharge the chief of all our duties." "Well," replied Xanthus, "go to-morrow and buy the *worst things*. This same company will dine with me." Æsop bought the next day *tongue* as the worst thing in the world. "It is the instrument of strife, contention, law-suits, and the source of division and wars; it is the organ of error, of lies, calumny, and blasphemies." James 3: 5, Psa. 34: 13.

Bible Radiance.

Turn a telescope on a star, and at the instant when the instrument has reached the right position the light flashes through the tube and produces an image of the star in the dark chambers of the telescope. Just so when the human will yields to God there flashes through the human spirit the light from the orb of heaven, and there is found within us the star of a sense of forgiveness, a star which the Bible itself calls the day star, and unto which, as it avers, we do well to give heed. Psa. 119: 105.

A Wise Remark.

A clergyman relates that he was once completely nonplussed by a youngster at a christening. The child having been taken to church to be baptized, was so much disconcerted at the minister's sprinkling his face that he interrupted him by exclaiming: "Stop! I won't play!" 1 Cor. 13: 1.

Influence of the Bible.

Travelers tell us that there is less crime, less theft, arson, perjury, murder in Scotland than in any other country on the globe. The people are the most moral. It is said that a bad book, an immoral publication, cannot live in these countries. There is not a bad book in the Welsh language. Why is this? Because of the hold the Bible has on the people. Go into a church, and when the pastor announces his text there is a rustling of leaves all over the church—the people are hunting the text. Every one has his Bible with him. It is his hand-book—his daily companion. The Bible is dominant. And the Bible is the foe to all wrong-doing. Hence, so little crime, so much virtue. We have too many books, too many bad books, too many good books; they take the place of the Bible. Our newspapers are read much more than our Bibles. Psa. 119: 130, 160.

Meanness.

It is the habit of many, not especially noted for practical benevolence, to speak disparagingly of gifts for foreign missions. The old phrase about charity beginning at home, and what Dickens called "telescopic benevolence" are favorite expressions with such people, but, generally speaking, a fitting designation for what they give themselves is "microscopic benevolence." Matt. 10: 8, Luke 6: 38, Acts 20: 35.

TRUST IN THE LORD.

[Extracts from a letter written to the semi-annual meeting, at Berlin, Wis., by Mrs. L. J. Crandall, and forwarded to the Recorder by request of the meeting.]

God's care for his people, his faithful ones, those who trust wholly in his strength, is worthy

of special notice. We have a glorious record of his watchcare over them from the earliest history of mankind. I cannot even enumerate the many instances of which we have an account in his Holy Word, where he has shown special favor to those who have obeyed his commandments, and shown a willingness to follow his instructions; and those wherein he has shown his displeasure to those who have followed the leadings of their own sinful hearts, and done wickedly in his sight.

In the early history of man, when the Lord looked down from his holy habitation upon a sinful world, and repented that he had made man, so great was his wickedness and disregard for God's teachings and requirements, he said he would destroy him from the face of the earth. But upon finding *one* man who was just and upright in all his ways, one who had not digressed from the path of rectitude, but had followed God, he immediately provided a plan to protect him and his family from the destruction he was about to send upon the world. So, by faith, Noah built the ark to the saving of himself and his house according to the Lord's commandment, while the world perished in its own disobedience. So may we, when the storms of life beat upon us, seek refuge in God's pavilion, if we are faithful to him, and are trusting in his strength and mighty power to save.

Then, again, we see his care for his people in his wonderful dealing with the children of Israel. Never, from the time of his appearing to him at Bethel, where he promised to give the land of Canaan to him and his descendants for a possession, did he relinquish his watchcare over them. Although they were called to pass through trials and afflictions, although they were held many years in bondage, the Lord delivered them. 'Tis true that, on account of sin and rebellion against him, they had to suffer severe punishment, yet for the sake of a few faithful ones he kept his promise, and restored them to the land of their fathers. So we, as a people, a band of Sabbath-keepers, have many peculiar trials. Our liberty of thought and action is being threatened; oppression seems to stare us in the face. On account of the pride of our hearts and our lack of devotion to his cause, God may permit us to suffer for a time, but if we are faithful we shall be delivered and his truth will eventually triumph. It is said, "The effectual, fervent prayer of the righteous availeth much." It becomes us, as a people, to "humble ourselves under the mighty hand of God," and cry mightily to him, and we have his promise that "he will lift us up." It is an occasion of rejoicing that so many are seeking after truth, and are embracing the true Sabbath.

Now the question arises, What is to be done with these new recruits, these able ministers of the gospel who have sacrificed so much for the sake of truth? We have plenty of work for them; the fields are white and ready for the harvest; every one of them ought to be assigned a field of labor, and our hearts ought to be enlarged, that we may be more liberal in giving to the support of the gospel. We are not doing as much home missionary work as we ought to be doing; we are living beneath our privileges in not denying ourselves, that we might advance the cause of Christ. With all his promises before us, why need we grovel in the valley of distrust and unbelief, when it is our privilege to rise to the highest point of favor with God, where we may bask in the sunshine of his love, and sit beneath the smile of his reconciled countenance. I beseech you, brethren, commit your ways wholly to the Lord, humble yourselves before him that he may exalt you in his love.

YOUNG PEOPLE'S WORK.

ONE thing we need as young people almost more than anything else, is emancipation from the idea that the failures and failings of our elders are an excuse for us.

IN two ways we are subject to this bondage. In the first place, we make the failures and failings of our elders an excuse for not bearing our part in the kingdom of God, lest we fail as they have failed; and in the second place, criticising their faults, we refuse to bear our part till they change and do better.

IF we err in the first respect, we doubt God's ability to help us. Suppose others have made and do make failures in the Christian life, is the Spirit of God less potent? In the early church there were many sinful, erring, and backsliding ones, and yet Paul, the youngest (in the Christian life,) of all the apostles, said, "I can do all things through Christ which strengtheneth me."

IF we err in the second respect, it is simply an excuse to leave the ranks or not to enter. Hardly are we sincere if we let the faults of those in the church of God keep us out, or the weaknesses and sins of those active in the Christian way cause us to lie back in idleness and inaction. Do you suppose John sulked and moped because Diotrophes tried to "run the church?" No.

LET us young people, therefore, be loyal to our Master and to his church. Let us, by our many good deeds and by our regularity and constant attention to our religious duties, counterbalance the lack among our elders. Let the "croaker" or "kicker" find no place in our ranks. Let us hold up the hands of the pastor. Let us save the regular prayer meeting from death, as well as keep our own in a vigorous condition of life. In short, let us do all that we can for the honor of our Saviour and his cause, —and as much more as possible!

PRECEPT AND EXAMPLE.

BY MISS WINNIFRED J. CURTIS.

It has been well said that "We can do more good by *being* good than in any other way." No matter what good professions a person makes, they will be entirely without effect unless he keeps his life in accordance with the teachings of Christ Jesus, our perfect pattern, and thereby sets a good example before his fellow-men. Many times it is easier for us to give a testimony for Christ in prayer-meeting than to set a consistent, Christ-like example in everything we do through the week.

To us, as Seventh-day Baptist young people, the question of our example in Sabbath-observance is an important one, because we who are the young people now, will be the Seventh-day Baptist men and women of the next generation. Nor should we wait until we have grown old before we think of our responsibility. Every person, whether old or young, exerts some influence over others by his example, and if we fully realized how far-reaching this influence sometimes is, I think we would be more careful of our conduct.

As the Sabbath truth is unpopular and it often requires great moral courage for young people to stand up for the right in the face of opposition, it becomes the more necessary that we should have a firm principle on the subject,

and then carry out that principle in our everyday lives.

But what is a proper observance of the Sabbath? It consists in conscientiously obeying God's command, "Remember the sabbath day to keep it holy." It is undoubtedly our duty to attend the public worship of God on the Sabbath, whenever it is possible. "Not forsaking the assembling of ourselves together." Heb. 10: 25.

We also know that God has, through his prophet, promised a reward to those who keep his Sabbath faithfully. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Another way in which we should be careful of our example is in criticism. We are all prone to judge people from outside appearances, and sometimes pass unjust judgment because we do not understand fully the circumstances. If we would set a Christ-like example, we should be watchful against all temptations to harsh criticism of our fellow-men.

We, as young Christians, ought to consider earnestly the subject of the influence we exert in our amusements. Of course we all need some recreation, but can we not take it without attending entertainments conducted by profane and intemperate persons, and engaging in amusements that are, at least, questionable? We should be willing to give up any amusement that has a tendency to lead others into wrong doing, even if we do not consider it harmful to ourselves, remembering that we are commanded to "abstain from all appearance of evil." And again Paul says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8: 13.

Let us all strive earnestly to set a good example in whatever we do, looking to God for the help which he alone can give.

THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Continued.)

Senex. "Well, how doth this help them, when many times one may see those coming from Incontinence, and the rest of the evil in the first inclosure, into the third inclosure to True Learning who pass by these learned ones? So, then, what advantage do they have? They are simply either more stolid or more stupid."

Hospes. "How is this?" said I.

S. "Because those in the first inclosure do not profess to know what they do not know, while those in the second inclosure, if they do nothing else, certainly profess to know what they do not know. And while they have this opinion they cannot by any means be induced to set out toward True Learning. And, furthermore, dost thou not observe this other fact that the Opinions from the first inclosure come in likewise unto these? So that these are in no respect better than those in the first inclosure, except Repentance come to these also, and they become persuaded that they have not Learning, but False Learning, by whom they are led

astray. But while they are so disposed they will never be saved. And do ye, O strangers," said he, "so do, and spend your time according to the things of which we have spoken, till ye shall acquire a habit. But concerning the same things ye must be ever attentive and not wait a moment; and there are other secondary matters to be explained. Otherwise there will be no profit to you of what ye now hear."

H. "We will do it. But explain this, how are those things which men receive from Fortune not good things, such as life, health, riches, a good name, children, conquest and other things like unto them? Or again, how is it that contrary things are not bad? For very inexplicable and incredible doth the saying seem to us to be."

S. "Come then," said he, "try to answer as it seemeth to thee to what I ask thee."

H. "I will do so," said I.

S. "Well now, if one liveth badly, is his life good?"

H. "It seemeth to me not, but bad," said I.

S. "How then is life a good thing," said he, "if it is bad in his case?"

H. "Because to those who live badly, it seemeth to be also bad; but to those who live well, it is good."

S. "Dost thou then say that life is both bad and good?"

H. "I do."

S. "Do not now speak foolishly, for it is impossible that the same thing should be at the same time both bad and good. For then it would be both helpful and injurious and would need to be both sought and shunned at the same time!"

H. "That is absurd. But if to live badly is bad to him who so liveth, how is not life itself bad?"

S. "But life and bad living are not the same; or doth it not appear so to thee?"

H. "Doubtless they do not appear to be the same."

S. "Bad living then is bad; but life is not bad, since if it were bad, it would be bad to those who live well, as they would have life, which (as was supposed) is a bad thing."

H. "Thou seemest to me to speak truly."

(To be Continued.)

OUR MIRROR.

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

THE Quarterly Temperance Meeting of the First Verona Church was held on the evening of July 28th, under the auspices of the Y. P. S. C. E. An interesting musical and literary programme was presented. There were recitations by Misses Cora J. Williams, Vie Newey and Estella Thayer, a declamation by C. M. Green, the reading of a temperance story by Mrs. A. A. Thayer, an address by Dr. D. O. Williams, and remarks by Rev. J. E. N. Backus. The wrecking of homes and souls by the liquor traffic was forcibly portrayed, plainly evidencing that the darkest stain on our national record is produced by intemperance.

L. I. W.

AN ugly wooden doll, about two feet high, holding an infant in its arms, passes in Mexico for "Our Lady of Guadalupe;" and this unsightly Virgin Mary, robed in blue satin and adorned with splendid pearls, is borne around the "altar" on special occasions, by the priest, that crowds on their knees may kiss the hem of its robe. Once, a man in the crowd bit off one of the pearls and escaped with it in his mouth.

EDUCATION.

—MANUAL training is the word in the new education. New technical schools are starting here and there throughout the country. A plan now going forward to completion is the establishment of a great Trades' University, at Des Moines, Iowa.

—KNOWLEDGE alone is not sufficient. It is indeed, power; but if unsanctified, power for evil. Knowledge did not teach Charlemagne to sacrifice his own desires to the happiness of any living creature. It did not make Augustus respect the life of Cicero, nor the pupil of Aristotle to restrain his passions. If undirected by virtue, knowledge is but the servant of vice, and tends only to evil.

—FEDERAL AID FOR SCHOOLS.—The measure to grant federal aid to education, known as the Blair bill, meets with less and less favor the more it is discussed. A dozen or fifteen years ago, there was quite a strong sentiment in its support. As the discussion has gone on, and the subject, in all its bearings, been more closely examined, many who once favored the plan have changed their minds, and are now opposed to it. It is noticeable to what extent this change has taken place in the South. As the Blair bill provided for distributing the proposed federal grant on the basis of illiteracy, the South would be the larger sharer of the fund. It was natural, therefore, that the bill should have been warmly sustained in that portion of the country. Of late, however, a change has taken place on that question, even there. The *Charleston News and Courier*, which formerly looked with favor upon the Blair bill, has now become satisfied that the scheme would not be a wise one. It quotes the passage from President Harrison's speech in the Senate, March 25, 1884, in which he said, that in his judgment, "there could be no worse policy than to throw, in a single year, into those states, \$15,000,000 out of the national treasury," and says: "Without President Harrison's approval the Blair bill cannot become a law, and it is impossible for him to approve it, without completely reversing the strong position which he held in regard to national aid for education when he was in the Senate." Two things seem to settle the fate of such federal aid in the negative—opposition in influential quarters in the South, and the conviction of the President that the bill should not become a law. For the present, then, so far as making progress on the measure goes, the friends should regard the game as up. They may or they may not, deem it wise to continue the agitation in face of the manifest opposition which now meets them at almost every turn. This opposition is made for various reasons. There are able men who regard the scheme as of very questionable legality under the constitution. There are others who fear that, in proportion as the general government undertakes to maintain public schools, by direct appropriations of money from the federal treasury, in the same degree would the states, counties, cities and towns, relax their efforts for that purpose. It is true, that in donations of land, the United States government has been very liberal to educational funds. That policy has doubtless been wise. To go a long step further and appropriate millions of money from the general treasury, for schools that should thrive on state and local support, is a different question. On that question there now seems concentrated a powerful negative opinion. It would now appear the part of wisdom, for the south to go earnestly to work to improve its schools and increase their number from local resources.

TEMPERANCE.

—HERE is a curious advertisement from a South African paper: "Wanted, a gentleman as overseer of a wine and brandy farm. Total abstainer preferred." Evidently the Africans are no believers in the proverb, "Who drives fat oxen should himself be fat," or in the commandment, "Thou shalt not muzzle the ox that treadeth out the corn." We shall hear of a blue ribbon butler next; many a master and mistress would devoutly wish to see him.

—A SUGGESTIVE incident occurred during the monster parade in New York in connection with the centennial celebration. That part of the procession devoted to "wine industries of our country," was passing the reviewing stand from which President Harrison viewed the procession. The central figure on the wagon was a youthful Bacchus, seated on a throne made of a California wine-cask, and surrounded by a group of gaily dressed maidens. A mountain of bottles filled with wine was also borne along. As the voluptuous emblem stopped before the President, an attendant filled a

golden goblet with the red flowing wine, and a page on horseback presented it to the President to drink. The spectators looked on with eager interest, curious to know what the President would do. Hundreds of opera-glasses scanned him, and photographers stood ready to take his picture with a wine-cup at his lips, when with a vigorous waive of his hand, he refused the tempting potion. The act was greeted with thunders of applause.

—A LESSON ON "TREATING."—It is a well-known fact that much of the dissipation and nearly all of the intemperance of the present day is due to the American habit of "treating." The young man who smokes or drinks is seemingly not satisfied unless he can induce his companion to do likewise; and so it follows that not only does a man drink or smoke two or three times more than he would if alone, but many persons who lack the moral courage to say no, are led into vices where they would not go if left to themselves. It is a reprehensible habit, as well as a foolish one, as you may show by telling the following true story:

Mr. Perry was a Southern gentleman, exceedingly polite and also a very temperate man. One day he met an acquaintance, who called out:

"Hello, Perry! I was just going in to get a drink. Come in and take something."

"Thank you," said Perry; "I don't care for anything."

"But," persisted the other, "come in and take something just for sociability's sake."

"I want to be sociable," answered Perry, but I can't drink with you."

"All right," growled the friend. "If you won't be sociable, I'll go without drinking."

The two men walked silently along for a minute or two, the sociable man in a state of great irritation until Perry suddenly halted in front of a drug store.

"I'm not feeling very well to-day," said he, with a pleasant smile, "and I think I'll go in here and get a dose of castor-oil. Will you join me?"

"What?" exclaimed the other. "In a dose of castor-oil?"

"Yes; I'll pay for it."

"E-hem!" cried the sociable man with a very wry face. "I hate the stuff!"

"But I want you to take a glass of oil with me just to be sociable, you know."

"I won't do it!"

"Indeed! My friend," said Perry, gravely, "your sociable whisky is just as distasteful to me as my sociable oil is to you. Don't you think I have as much reason to be offended with you as you have with me?"

The sociable man saw the point, and it would be money, health, and morals if the lesson could be firmly implanted in the mind of every young man in the land.

—PROHIBITION IN KANSAS.—Senator Ingalls discusses "Prohibition and License" in the *August Forum*, in doing which he says: 1. *As to the fruit of the liquor-traffic*: "Nothing can be said in favor of the saloon, whether licensed or unlicensed. To raise revenue by authorizing the sale of that which debases and pauperizes the people, is both unprofitable and immoral, and therefore indefensible." 2. *As to Prohibition and License*: "Prohibition is right in principle," and when it comes to the real question between the two methods, "the conclusion is irresistible in favor of prohibition;" that although "High License had been in force in England for several hundred years" the abuses became so great in 1877 that the House of Lords appointed a committee to inquire whether it had diminished drunkenness, and "the answer was in the negative;" that "the tragedies of intemperance are too fatal, its hurts too intolerable, its burdens too costly, to permit its ravages to go unchecked. License or prohibition are the alternatives; between them is no middle ground." 3. *As to the practicability of Prohibition*: "Kansas has abolished the saloon. The open dram-shop traffic is as extinct as the sale of indulgences;" the habit of drinking is dying out. Temptation being removed from the young and the infirm, they have been fortified and redeemed. The liquor-seller, being proscribed, is an outlaw and his vocation is disreputable. Drinking, being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimated the reduction at ninety per cent; it can not be less than twenty-five." "Prohibition prohibits. The prediction of its opponents has not been verified; immigration has not been repelled, nor has capital been diverted from the state. The period has been one of unexampled growth and prosperity." 4. *As to the effect of Prohibition on public morals in Kansas* (and remember Senator Ingalls is speaking of his own state, and knows whereof he speaks): "One of the most significant and extraordinary results is the diminution of crime in the state. At the January term of the District Court of the county in which the capital is situated

there was not a single criminal case on the docket. Many city and county prisons are without a tenant. The number and percentage of the convicts in the state penitentiary have been remarkably diminished." "In the United States there is one pauper to 750 inhabitants; Kansas has but one to about 1,300 inhabitants."—*Christian Standard*.

POPULAR SCIENCE.

ELECTRIC PROSPECTS.—At some future day, not far distant, we hope, when the public are sufficiently aroused to the importance of this question, a certain width of our great thoroughfares all over the city will be given up to an iron roadway on which self-propelled electric vans may noiselessly carry on the great traffic which now offends our ears, wears out horse flesh, and has been but little improved up to the present day since the days of the Cæsars. In fact, we aver that with our boasted improvements of the nineteenth century it requires more expenditure of horse-power to draw a ton of merchandise a mile in the streets of New York than it did in Rome in the early days of the empire.—*Electrical Review*.

TO RESTORE THE FRESHNESS OF WORN CLOTHING.—The mystery to many people how the scourers of old clothes can make them almost as good as new is explained in the *American Analyst* as follows: "Take, for instance, a shiny old coat, vest, or pair of pants, of broad-cloth, cassimere, or diagonal. The scourer makes a strong, warm soapsuds, and plunges the garment into it, souses it up and down, rubs the dirty places, if necessary puts it through a second suds, then rinses it through several waters, and hangs it to dry on the line. When nearly dry, he takes it in, rolls it up for an hour or two, and then presses it. An old cotton cloth is laid on the outside of the coat, and the iron passed over that until the wrinkles are out; but the iron is removed before, the steam ceases to rise from the goods, else they would be shiny. Wrinkles that are obstinate are removed by laying a wet cloth over them, and passing the iron over that. If any shiny places are seen, they are treated as the wrinkles are; the iron is lifted, while the full cloud of steam rises, and brings the nap up with it. Cloth should always have a suds made especially for it, for if that which has been used for white cotton or woolen clothes is used, lint will be left in the water, and cling to the cloth. In this manner we have known the same coat and pantaloons to be renewed time and again, and have all the look and feel of new garments. Good broadcloth and its fellow cloths will bear many washings, and look better every time because of them.

A MOSQUITO WAR.—There is a gentleman in this community who has a settled desire to render himself a benefactor of his race. His name is Lamborn, and his scheme is to effect the destruction of all noxious insects that disturb the comfort of domestic life, and especially house flies and mosquitoes. Scientific investigation favors the belief that tuberculosis and ophthalmia are carried from diseased persons to healthy ones by the house fly, and German experimenters have shown that serious blood maladies may be transmitted by the mosquito. In view of these facts and the general personal discomfort, occasioned by both of these pests, Mr. Lamborn has been studying out some method for their destruction. After observing that harmless dragon flies feed on mosquitoes, it occurs to Mr. Lamborn that dragon flies may be propagated by scientific methods in such numbers and in such places as to materially decrease both the danger and discomfort produced by mosquitoes. He also thinks that some innocuous insect may be found and bred to destroy the noxious house fly. At any rate, he has made an appeal to all entomologists to take the matter under serious consideration and to make known the result of their researches. In order to stimulate scientific investigation in this direction Mr. Lamborn has offered prizes of \$150, \$30, \$20, to be paid respectively for the first, second and third essays, on the subject. The money has been placed in the hands of Morris K. Jessup, President of the American Museum of Natural History, New York, and the judges of award are Dr. Henry C. McCook, Vice-President of the Academy of Natural Science, of Philadelphia and Vice-President of the American Society of Entomologists, and Dr. J. S. Newberry, President of the New York Academy of Sciences, Professor of Geology in Columbia College, and lately Chief of the Geological Survey of Ohio. In awarding the prizes clearness of statement obtained by accompanying sketches and new and purely scientific facts in the life history of the *Libellulidae*, of which so little is known, will be duly considered. The essays should be forwarded by December 1, 1889, to Mr. J. H. Winsor, at the American Museum of Natural History, Seventy-seventh Street and Eighth Avenue, New York City, to whom all communications should be addressed.—*American Analyst*.

"A FEW HINTS."

(Continued from page 529.)

frequently, in some way, in our sessions, not only the formation of the first Seventh-day Baptist Church in America, at Newport, R. I., in 1671, but also the coming of Stephen Mumford, the first Seventh-day Baptist in this country, to the rocky shores of New England, in 1664, two hundred and twenty-five years ago. These two events were very closely joined together, as Mumford, seven years after his landing, had influenced some leading members of the First-day Baptist Church of the place to embrace the Sabbath, and to unite themselves with him in a distinct Sabbath-keeping church. The more we know of this God-fearing man, the more highly shall we appreciate his character and services. Before he left England he was numbered with the so-called Sabbatarians of London. It is not hard to divine the cause of his removal to New England. Edward Stennett, writing from London to the Sabbath-keepers in Rhode Island, in 1668, four years after this event, testifies: "We have passed through great opposition for the truth's sake, repeatedly from our brethren (brethren meaning First-day Christians), which makes the affliction heavy,—I dare not say how heavy, lest it should seem incredible." Two years before Stephen Mumford left his native land, Crosby says of the learned Francis Bampfield, afterward a Sabbatarian minister in London: "He took leave of his sorrowful and weeping congregation in 1662, and was quickly afterward imprisoned for worshipping God in his own family." Neal writes of him: "After the act of uniformity, he continued preaching as he had opportunity in private, till he was imprisoned for five days and nights with twenty-five of his hearers in one room, where they spent their time in religious exercises; but after some time he was released; and soon after he was apprehended again, and lay nine years in the Dorchester jail." Thus it is certain that this servant of the Master was deprived of his liberty at the time Mumford sailed for America. Only three years previous to this time, John James was arrested while preaching on the Sabbath in his own church, the Mill-Yard, in London, and was sentenced to be "hanged, drawn and quartered. After he was dead, his heart was taken out and burned, his quarters affixed to the gates of the city, and his head set up in Whitechapel on a pole opposite the alley in which his meeting-house stood."

No wonder that Mumford sought the land over the sea, where Roger Williams had settled at Providence only twenty-eight years before. Of the latter it is said, "He was the first in modern Christendom to maintain religious liberty and unlimited toleration, having been, as he said, unkindly and unchristianly driven from his home and land, and wife and children." No wonder that Mumford accompanied Dr. John Clarke from London to Newport, which the latter had founded twenty-six years before, and which was governed by the charter obtained by him from Charles II., and contained the provision, that "All and every person may at all times hereafter, freely and fully have and enjoy his own and their judgment and consciences in matters of religious concernment."

We can imagine Mumford praising God for absolute freedom, and praying that the Sabbath truth, fast being suppressed in England by persecution, might spring up into fresh life in this country, where Christianity in its various forms of practice was allowed. See this man, alone in the observance of the Sabbath, but worshipping with other believers, and laboring with them for

the salvation of souls, seeking, on the Sabbath, the solitude of the woods beside the bosom of that great ocean which he had so recently crossed in safety, and there listening to the songs of the wild birds, which filled his soul with joy, as he contemplated the goodness and the wisdom of the Creator, and realized that the unfettered music of nature typified the exulting peace of his own heart, delivered from the cruel tyranny of bigots and persecutors. But what sorrows must have come to him, as he thought of the sufferings of his friends for the truth's sake in the home-land, and what anxieties he must have felt for them! Here were no associates of like faith to whom he could go for sympathy. In this loneliness, he must have exclaimed: "My soul melteth for heaviness; strengthen thou me according unto thy word: I have stuck to thy testimonies; O Lord, put me not to shame." He soon found followers, as his faithful labors induced nine others to embrace his Sabbath views, four of whom, being sorely persecuted, went back to the First-day Baptist Church; but the five remaining with him, and an unnamed sister, organized, as we have already noticed, the Seventh-day Baptist Church of Newport, from which sprang the General Meeting and this Conference.

It is not our purpose to review the details or even the prominent events in the history of the Conference. But two names stand out so clearly in our remembrance of its operations, that we gladly mention them. It was our privilege to fall under the instruction of both in our youth and early manhood, and our thoughts of them will always suggest the highest merited esteem and lasting gratitude. These leaders were William B. Maxson and Eli S. Bailey, of Brookfield, N. Y. The former was connected with the Conference for forty-five years and the latter, fifty-three,—making a period of a half century, during which time this body had its best growth.

The following statements of Rev. J. B. Clarke describe forcibly the position in which we today find ourselves:

"We cannot consistently hold our distinctive views, unless we earnestly teach them to others; and this obligation is over us in every field we occupy. We are in the midst of the mighty conflict for truth, and we cannot retreat without dishonor and death. The issue between us and other Christian bodies is clearly marked, and on our side is well-grounded in eternal truth. We must stand by it squarely and bravely, or desert it like cowards and traitors. Therefore, we owe it to ourselves, we owe it to the world, we owe it to our fellow-Christians of every name, we owe it to him who is Lord of all, to 'teach all things whatsoever he hath commanded.' If we do this faithfully, we may claim, with much assurance, the promise of his ever blessed presence, that evermore brings help and peace, grace and glory."

At this anniversary it will devolve upon us to determine whether this aggressive policy shall or shall not be maintained in the future. Our churches have ample means to support these enterprises, even if enlarged to twice the size of the past year. And while our societies have suffered from a lack of systematic giving, or some other cause, it does not seem to us that there is a real lack of interest. Believing that the people do not fully understand what is required of them, it is suggested that this Conference, through its Executive Board, or a Special Committee, apportion to the churches the several amounts which it is deemed just for them to raise. While such an apportionment

would impose no legal obligation, it would have a high moral value, and we think it would be universally accepted. Let us with loyalty to the eternal truth of God, which has bound us into fellowship, and with the Christian's love and hope, press forward in the duties that lie before us, expecting that our labors will be blessed and our cause maintained.

COMMUNICATIONS.

TRACT BOARD—MONTHLY MEETING.

The Tract Board met in regular monthly meeting in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Aug. 11, 1889, at 2 P. M., the President presiding, and nine members being present.

Prayer by J. B. Clarke.

In the absence of the Recording Secretary, F. A. Dunham was chosen Secretary pro tem.

Correspondence was presented with Dr. Platts, J. P. Mosher, W. C. Daland and G. Velthuysen, on various matters.

It was voted to print an edition of 3,000 copies of Mr. Maurer's tract on Baptist Consistency.

The Treasurer reported, cash on hand about \$250 and bills due to the amount of \$429 19.

These were ordered paid.

The annual report of the Agent, J. B. Clarke, was read and approved.

The Corresponding Secretary presented his report in part, and it was adopted so far as read.

After approving the minutes the Board adjourned to meet on Sunday, Aug. 18th, at 2 P. M. REC. SEC.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., August 16, 1889.

The hot weather oppresses the average office-seeker, and as he mops his hot face he tells you that he has about concluded to go home, and adds in a confidential whisper, that he is only waiting for a remittance. He no longer stops at the Ebbitt House, though he daily haunts its nearly deserted corridors like an uneasy ghost. The fact is that the movements of the President excite little interest here as enough of him has been seen to justify one in deciding that he will do nothing surprising. And outside the close profession of politics, this is a pleasant state of affairs. Only the self-elected statesmen mourn and will not be comforted. You can never tell when a politician is permanently done for. Take for example Hon. James W. Reed, formerly of North Carolina. A number of years ago Mr. Reed represented the fifth district of that state in the House. He was an able, companionable, easy-going man and he became involved in financial difficulties, resigned his seat in Congress and left North Carolina under a cloud. Few knew where he had gone. On the frontier he commenced life over again, and now reports come from Idaho that he has a fine chance of being chosen as United States Senator, if the Democrats have a majority in the newly organized State Legislature.

The latest development in the California Sharon-Hill-Terry drama created a profound impression in Washington. The shock to public feeling is to be attributed more to the indignity offered to the Supreme Court, and through that body to the entire country, than to the killing of the misguided and unscrupulous Terry. While no one disputes that the deputy marshal was not to be excused in killing Terry unless he knew the Justice's life to be in danger,

still public sentiment would be largely with him even had he no reason to so believe. On the immunity of Judges from danger of personal hurt on account of acts committed in the fearless discharge of their duty, rests the sanctity of the law. And Marshal Neagle, in his wild western way, pretty well supported it.

Lieutenant Dick Arnold was yesterday made Superintendent of street and alley cleaning for the District, an appointment that recalls a police department scandal in the first part of President Cleveland's administration. A ridiculous coxcomb named Walker, a real estate dealer, had just been appointed Major and Superintendent of police. Walker attended a fashionable church, and after his appointment always attended services in his full uniform, an object to behold and be blinded by, and he generally departed hastily in the middle of services as if the public safety was at issue. In fact, Walker succeeded in making such a howling ass of himself that his official career rather abruptly terminated, and shortly after his discovery of an alleged plot to "shadow" members of Congress who were inclined to be indiscreet and to thereby obtain their influence in favor of certain pending uneasiness favoring the District police under pain of exposure. It was this scandal that, rightly or wrongly, occasioned Lieut. Arnold's discharge.

Murderer's Row, at the District jail, is uncomfortably filled during the dog days, and the capacity of the space is seriously threatened by the increasing number of homicides. There have been at least a dozen murders among the colored population since the middle of May. These negro toughs fill themselves with gin, costing seventy cents a gallon, and then repair to their sweltering, fetid dens up unventilated alleys, and fall to fighting, a thing by no means surprising when one considers the possibilities of gin and hot weather combined. Active hostilities are generally introduced by a game of "crap," an interesting social game played upon the ground with large dies, being a negro hodge-podge complication of the common game of poker die. No city in the United States contains so many idle negro men as does Washington. How they all live is a mystery. Thousands came here at the close of the war and have remained, without visible means of support, ever since, and have brought up numerous progeny to learn the same trade,—living without work.

TRACT SOCIETY.

Receipts in July and to August 12th.

GENERAL FUND.

Table listing receipts for the Tract Society General Fund, including items like Woman's Executive Board, E. S. Maxson, Syracuse, N. Y., and various church and individual contributions.

Main list of names and amounts, including Ira J. Ordway, Chicago, Ill., Ladies' Aid Society, Harstville, N. Y., and many other donors and their respective contributions.

Continuation of the list of names and amounts, including H. S. Barber, A. Friend, Mrs. Loanza Johnson, and other donors, ending with a total of \$2,199 59.

HEBREW PAPER FUND.

Table listing receipts for the Hebrew Paper Fund, including donors like R. P. Dowse, Leonardville, N. Y., and others.

E. & O. E.

J. F. HUBBARD, Treas.

MISCELLANY.

LITTLE BROWN TOAD.

"Hop out of the road, you little brown toad,
As ugly as ugly can be.
Oh, what use are you? and what can you do?
Say, little brown toad, answer me."
"Oh, fair little girl, with sunshiny curl,
As pretty as pretty can be!
I'll answer you, dear. Now, prithee, give ear
A bit of a moment to me.

"Come, sweet little maid. Be never afraid.
Just take me, and hold me with care.
Look into my eye. There surely desery
A jewel magnificent, rare.
So much for my beauty! A word for my duty
The thieves that your garden infest,
To capture them all, the great and the small,
I'm certainly striving my best.

"Were it not for me, the garden would be
Despoiled of its beauty and bloom.
The fruit and the flower to surely devour
The cunning marauders are come.
The worm and the bug, the mischievous slug,
Intent upon stealing a dinner,
Think never of ill befalling until
Whisked off is each pilfering sinner.

"Too smart am I to hop after the fly,
The bug or the angworm, so
I patiently sit until he sees fit
To forage anear me, when, lo!
Before he can think, as quick as a wink—
Draw nearer, I'll whisper to you—
I swallow him, thus, without any fuss,
And this is the service I do.

"Farewell, little girl, with sunshiny curl.
A word, please, in parting, receive,
Think kindly of me. Ne'er judge hastily,
Appearances often deceive."
—Golden Days.

THE RATTLESNAKE.

From a profusely illustrated article by Dr. S. Weir Mitchell, on "The Poison of Serpents," in the August *Century*, we quote the following: "Let us observe what happens when the rattlesnake means mischief. He throws himself into a spiral, and about one-third of his length, carrying the head, rises from the coil and stands upright. The attitude is fine and warlike, and artists who attempt to portray it always fail. He does not pursue, he waits. Little animals he scorns unless he is hungry, so that the mouse or the toad he leaves for days unnoticed in his cage. Larger or noisy creatures alarm him. Then his head and neck are thrown far back, his mouth is opened very wide, the fang held firmly erect, and with an abrupt swiftness, for which his ordinary motions prepare one but little, he strikes once and is back on guard again, vigilant and brave. The blow is a stab, and is given by throwing the head forward while the half-coils below it are straightened out to lengthen the neck and give power to the motions which drive the fangs into the opponent's flesh; as they enter, the temporal muscle closes the lower jaw on the part struck, and thus forces the sharp fang deeper in. It is a thrust aided by a bite. At this moment the poison duct is opened by the relaxation of the muscle which surrounds it, and the same muscle which shuts the jaw squeezes the gland, and drives its venom through the duct and hollow fang into the bitten part.

"In so complicated a series of acts there is often failure. The tooth strikes on tough skin and doubles back or fails to enter, or the serpent misjudges distance and falls short and may squirt the venom four or five feet in the air, doing no harm. I had a curious experience of this kind in which a snake eight feet six inches long threw a teaspoonful or more of poison athwart my forehead. It missed my eyes by an inch or two. I have had many near escapes, but this was the grimmest of all. An inch lower would have cost me my sight and probably my life.

"A snake will turn and strike from any posture, but the coil is the attitude always assumed when possible. The coil acts as an anchor and enables the animal to shake its fangs loose from the wound. A snake can rarely strike beyond half his length. If both fangs enter, the hurt is doubly dangerous, because the dose of venom is doubled. At times a fang is left in the flesh, but this does not trouble the serpent's powers as a poisoner, since numberless teeth lie

ready to become firmly fixed in its place, and both fangs are never lost together. The nervous mechanism which controls the act of striking seems to be in the spinal cord, for if we cut off a snake's head and then pinch its tail, the stump of the neck returns and with some accuracy hits the hand of the experimenter—if he has the nerve to hold on. Few men have. I have not. A little Irishman who took care of my laboratory astonished me by coolly sustaining this test. He did it by closing his eyes and so shutting out for a moment the too suggestive view of the returning stump. Snakes have always seemed to me averse to striking, and they have been on the whole much maligned.

"Any cool, quiet person, moving slowly and steadily may pick up and handle gently most venomous serpents. I fancy, however, that the vipers and the copperheads are uncertain pets. Mr. Thompson, the snake keeper at the Philadelphia Zoological, handles his serpents with impunity; but one day having dropped some little moccasins a few days old down his sleeve while he carried their mamma in his hand, one of the babies bit him and made an ugly wound. At present the snake staff is used to handle snakes.

"I saw one October, in Tangiers, what I had long desired to observe—a snake charmer. Most of his snakes were harmless; but he refused, with well-acted horror, to permit me to take hold of them. He had also two large brown vipers; these he handled with care, but I saw at once that they were kept exhausted of their venom by having been daily teased into biting on a bundle of rags tied to a stick. They were too tired to be dangerous. I have often seen snakes in this state. After three or four fruitless acts of instinctive use of their venom they give up, and seem to become indifferent to approaches, and even to rough handling."

THE FEVERISH HAND.

It was a Monday morning and a rainy one at that. "Mother" was busy from the moment she sprang out of bed at the first sound of the rising bell. Others besides children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying!" Bridget would be cross; as it was rainy there would be a chance of company for lunch, so the parlour must be tidied, as well as dining room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her busy hands a moment. "Let your work go, and rest yourself—you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't time even for my prayers!" But the little woman had resolved that she would read a few verses before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew, and read these words, "And he touched her hand and the fever left her: and she arose and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her—to take the fever out of her hands that she might minister wisely to her dear ones. The beds could wait till later in the day—the parlour might be a little disordered—she must feel his touch! She knelt and he whispered, "My strength (not yours, child) is sufficient." . . . "As thy days, so shall thy strength be." . . . "My yoke is easy," (this yoke you have been galled by is the world's yoke, the yoke of public opinion or house-wifely ambition), "take my yoke upon you and learn of me. . . . Ye shall find rest."

The day was no brighter, the work had still to be done; but the fever had left her, and all day she sang, "This God is our God, my Lord and my God."

It is true that, when the friends came to lunch, no fancy dishes had been prepared for the table, but the hostess's heart was filled with love for them, as members with her of Christ, and they went away hungering for such a realization of him as they saw she had.

"Ah," said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet, it was the secret of the Lord (not her's) and would glorify him. Later on, when the two sat together, she told him who had cured her fever, and said quietly, "I see that there is a more important ministry than the housekeeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money-making, as yours in too eager housekeeping."

This is no fancy sketch. Dear mothers, busy anxious housekeepers, let us go again and again to him that he may touch our hands, lest they be feverish and so we cannot minister in the highest sense to those about us.—*Boston Congregationalist*.

One of the most interesting objects at the Paris exposition, is an immense globe, representing the earth. It is a millionth part the size of the real earth, being not quite forty-two feet in diameter. Every known part of the earth's surface is laid down upon it with the greatest care. It is necessary to go up in an elevator to inspect the upper part. It is said to be the most complete representation of the earth's surface ever made.

SPECIAL NOTICES.

☞ **YEARLY MEETING.**—The Yearly Meeting of the Seventh-day Baptist Churches of Southern Illinois will convene with the church at Farina, Sixth-day, September 13, 1889, at 10 o'clock A. M.

Eld. C. W. Threlkeld will preach the Introductory Sermon.

Papers are to be presented as follows:

The Model Home, M. B. Kelley

Causes of Defection of Sabbath-keepers from the Sabbath and the Remedy, Robert Lewis.

Is the Reception of members into Church Fellowship by Laying on of Hands According to Scripture Teaching or Example? C. A. Burdick.

The presentation of each paper to be followed by discussion of the subject treated.

C. A. BURDICK, *Secretary*.

☞ **THE ANNUAL MEETING** of the Seventh-day Baptist churches of Iowa will be held with the church at Garwin, commencing on Sixth-day, Sept. 6, 1889.

L. H. BARCOCK, *Sec.*

☞ **TO COMPLETE** the proposed set of Conference Minutes and reports for Bro. Velthuysen, we need the following dates: 1807-1821, 1844-1859. Cannot some one help us out in the endeavor, especially in the dates since 1843?

☞ **REV. R. TREWARTHA, D. D.**, 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 HORNELLVILLE** Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

☞ **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.

TO THE BELIEVERS.

After the Christian's tears,
After his fights and fears,
After his weary cross,
"All things below but loss"

What then?

Oh! then a holy calm,
Resting on Jesus' arm,
Oh! then—a deeper love
For the pure home above.

After this holy calm,
This rest on Jesus' arm,
After this deepened love
For the pure home above—

What then?

Oh! then work for him,
Perishing souls to win,
Then Jesus' presence near,
Death's darkest hour to cheer.

And when the work is done,
When the last soul is won,
When Jesus's love and power
Brings the expected hour—

What then?

Oh! then—the crown is given!
Oh! then—the rest in heaven!
Endless life, in endless day,
Sin and sorrow passed away.

TETCHINESS.

A Methodist clergyman whom we shall call Gifford was noted as being the most unpopular man in the Southern Conference, to which he belonged. Each congregation to which he was sent was charmed when he arrived, with his zeal, his sincerity, his gentleness. But before the two years allotted to each minister in a pulpit by that denomination had passed, it was eager to have him go.

"What is the matter with Brother Gifford?" asked the Bishop of a presiding elder. "He is a fervent Christian, and a warm-hearted, well-bred man. Yet people avoid him as if he had the plague. What is wrong?"

"He is tetchy," was the reply. "He is perpetually on the lookout for slights. If you preached to a congregation of ten thousand sinners, he would think you aimed the sermon at him alone, and resent it as a personal insult. All the good the man might do in the world is balked by his miserable irritability."

In every community there are men who, like Gifford, feel that their chief errand into the world is to protect their own petty personality. A crab changes its shell once a month, and when destitute of any covering, it creeps into a hole where no enemy can strike its raw flesh. But these human crabs, always without shells, thrust themselves in the way of hurts.

Among men of genius they are a common class. Byron, Victor Hugo, belonged to it, and several poets and artists now living provoke ridicule by their readiness to resent impartial criticism as insult.

They are as ludicrous as the vain fellow in the old play who cries out, "I know you were talking of me, because you laughed."

"Few men, says Sydney Smith, "learn before middle age that nobody is noticing them."

This personal irritability proceeds always from an exaggerated idea of our own importance, and too petty an idea of our work in the world. If our minds were full of the task set before us, we should be indifferent to the casual opinions of lookers-on.

THERE are many things connected with high speeds on railways which tax the ingenuity of locomotive engineers to the utmost. The lines have to be made strong enough to

withstand the heavy blows of the locomotive, for the other portions of the running plant are light in comparison. A railway train at sixty miles an hour may be compared to a huge projectile, and subject to the same laws. The momentum is the product of the weight of the train multiplied by the square of the velocity in feet per second; and if we allow a train of 120 tons, traveling at a speed of sixty miles an hour, then the work required to bring it to a standstill would be 14,400 foot tons exerted through one minute, or nearly a thousand horse power, which gives some idea of its destructive force if, unhappily, it should come into action; and yet this terrific power is so entirely under command that the strength of a child turning the small handle of the vacuum brake can bring the train to a stand in a few seconds.

CONDENSED NEWS.

Domestic.

There are about 29,000 locomotives in the United States.

Artificial ice is cheaper and purer in southern cities, than the natural article in New York.

Extensive forest and prairie fires are reported in Montana, and several other Western States and Territories.

Electric railways are considered a new thing, and yet the United States already has 109 in successful operation.

The New York police were especially active, in making arrests for violation of the excise law Sunday, Aug. 11th, and reached a total of 108.

When the United States purchased Alaska of Russia, the amount paid was 7,000,000, or one and nineteen-twentieths of a cent per acre.

Hugh O. Pentecost says that the Henry George single tax movement, is losing its moral and religious character, and becoming "a mere fiscal reform."

The commissioners of the Yosemite Valley have ordered the demolition of miles of fences, and many unsightly buildings, leaving more space for campers and tourists.

Since March, 1885, Congress has provided for the construction of twenty-six first-class naval vessels. At that time there were five monitors building, making thirty-one good weapons under contract.

Laura Walford, colored, thirty-one years old, and who weighed 904 pounds, was buried at Lafayette, Ind., Aug. 11th. Her body was placed in a casket three feet wide, and the services of ten men were necessary to carry the body to the wagon, which was used in place of a hearse.

General Francis E. Spinner is reported to be dying, at his cottage at Pablo Beach, Florida, from cancer on the face. He recently wrote to a friend in Herkimer county: "My physician has given me strict orders that I must neither read nor write a single word. I will probably soon make my bow to the denizens of this world and depart. I am suffering great pain." He is now in the eighty-eighth year of his age. As Treasurer of the United States, he became widely known, and universal sympathy will be felt for him in these hours of suffering.

Foreign.

The present debt of Canada is \$285,000,000—three times what it was twenty years ago.

Don Horacio Guzman, present minister to the United States, will represent Nicaragua at the congress of American nations.

A three-penny postcard has been introduced by the English postmaster general. It is intended mainly for Australian service.

King Humbert has appointed Thomas A. Edison a grand officer of the order of the crown of Italy.

In 1887 Europe had 50,801 breweries and turned out ale and beer to the annual amount of 4,580,000,000 gallons. Germany alone had 26,143 breweries.

France persists in disappointing the croakers. Her show is one of the most successful ever held in the world and brings to naught the predictions of false prophets who said it would be a failure.

For the post of secretary to the Midland institute, a sort of artisan club at Birmingham, there were over 300 candidates. The list included several university graduates and one or two justices of the peace.

MARRIED.

FERRIN—McINTOSH.—In Alfred, N. Y., Aug. 8, 1889, by Rev. J. Summerbell, Mr. Eugene Nelson Ferrin and Miss Jennie McIntosh, both of Almond.

DIED.

KENYON.—In Little Genese, N. Y., Aug. 5, 1889, Mary C., daughter of Ethan and Comfort Kenyon, in the 21st year of her age. G. W. B.

SHAVER.—In Wirt, N. Y., Aug. 13, 1889, at the home of her father, Dea. Daniel E. Babcock, Mary E., wife of Andrew C. Shaver, aged 28 years, 10 months and 13 days.

Mary suffered intensely for months from consumption but she patiently waited until her change came, and then bidding loved ones the last goodbye, with joy passed into the unseen. In youth she was baptized by Eld. W. B. Gillette, and united with the Seventh-day Baptist Church of Friendship, with which she remained until death. The beautiful flowers which lined and covered her casket, and the large congregation attending her funeral, and following her to her resting place, were evidences that she had a host of friends. As she carried only sunlight everywhere, none knew her but to love her. She has left a husband, two children, and a large circle of other relatives. J. K.

BRIGHT.—In Westerly, R. I., Aug. 1, 1889, Mrs. Martha Stillman Bright, aged 89 years, 5 months, and 8 days.

She was the eldest daughter of Dea. William Stillman, deceased. Of a large family of children only two survive her—Eld. C. C. Stillman, of Westerly, and Mr. Amos Stillman, of Rochester, N. Y., both past 80 years of age. In 1839, she was married to Dea. John Bright, of Shiloh, N. J., at which place she spent the most of her useful life. Since the death of Dea. Bright, she has lived in Westerly. Almost ninety years old, yet her mental and physical powers were remarkably preserved. She did not seem to be older than seventy. Mrs. Bright was a woman of sterling good sense, diligent, benevolent, and a devoted Christian, interested in every good cause, and filled out her days in usefulness and in doing good as she had ability. She was a faithful and greatly beloved member of the Pawcatuck Church, and will be greatly missed by the church, by her relatives, friends, and acquaintances. May the mantle of this useful and good woman fall on many. O. U. W.

A WORD TO HOUSEKEEPERS.

Do not fall into the too common habit of neglecting to purchase in quantities the daily necessities of home-life. There is no more expensive way of living than to run to your corner grocery for every article as it is needed, and in nothing is this more true than as regards that indispensable factor in the household economy—SOAP. Messrs. J. D. Larkin & Co., Buffalo N. Y., are selling direct from their factories (thus saving to the purchaser all intermediate expenses) an extra fine quality of Soap for toilet and ordinary uses, Perfumery, Tooth Powder, Shaving Soap and Boraxine; and the moderate price of the entire box, which contains all these, places it within the reach of every one. Thousands of letters have been received by them testifying the delight and astonishment of purchasers at the quantity and quality of their goods. Send them your address on a postal card and they will forward you a box on thirty days' trial, and, if not satisfactory, remove it. Price only \$6.00.



With Boraxine and Sweet Home Soap to take away the drudgery of washday and housecleaning, and their Toilet Soaps to give to the skin that velvety softness so greatly admired, surely a household may be considered blessed. Any banker in the United States will tell you that the firm is reliable beyond suspicion. Do not neglect to take advantage of the inducements they offer.

GIRLS of a marriageable age do not like to tell how old they are, but you can find out by following the subjoined instructions, the young lady doing the figuring. Tell her to put down the number of the month in which she was born; then to multiply it by two; then to add five; then to multiply it by fifty; then to add her age; then to subtract three hundred and sixty-five; then to add one hundred and fifteen; then tell her to tell you the amount she has left. The two figures to the right will denote her age, and the remainder the month of her birth. For example, the amount is eight hundred and twenty-two, she is twenty-two years old, and was born in the eighth month (August). Try it.



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