

The Sabbath Recorder.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLV. No. 35.
Whole Number 2324.

FIFTH-DAY, AUGUST 29, 1889.

Terms:
\$2 00 in Advance.

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For the SABBATH RECORDER.

A SONG AT NIGHT.

BY MRS. M. E. H. EVERETT.

"O, sing to the Lord a sweet song in the night!
In the night, thy Redeemer was born,
And the skies of the midnight resounded with strains
When triumph ne'er gladdened the morn."

I hushed my wild sobs and I lifted my head
When the beautiful message I heard,
For I know the dear Lord had bowed down from his throne
To comfort my heart with his word.

On my soul fell the balm of that rapturous strain
Sweeping down the blue arches of night,
Like balsam of leaves for the healing of woes,
That grow by the river of light.

"O, sing to the Lord a sweet song in the night!
In the night, thy Redeemer was born,
And the skies of the midnight was kindled with flames
When glory ne'er brightened the morn."

THE GENERAL CONFERENCE.

The session of Conference at Alfred, looked forward to with so much interest, and on some accounts, of anxiety, has come and gone. The general verdict appears to be, that it has been, on the whole, an excellent session. The presence and active interest taken in the work of the Conference last year, by the young people, has been a marked feature of this session also. That the Conference has been prompt to see and appreciate the advantage of this presence and interest is shown by the prompt and hearty adoption of the plan of introducing the young people's work in the regular sessions of the body:

To the Seventh-day Baptist General Conference:

Your committee appointed "to arrange for and recommend plans for young people's denominational work," beg leave to present the following recommendations:

1. That the General Conference, annually appoint a "Permanent Committee on Young People's Work," to consist of at least eight young men and women, three from one Association, to be located as near together as practicable, and one each from the rest; the three from the same Association to be officers of the committee—Chairman, Recording and Corresponding Secretary, and Treasurer, respectively.

2. That the duty of this committee be to promote, among our young people, by such ways and means as they may devise, Christian culture and work in general, and, particularly, systematic endeavor along the lines of our denominational benevolent enterprises.

3. That the Executive Committee of the Conference set apart a suitable time, at each anniversary, for papers, addresses, and other appropriate exercises, relat-

ing to the interests and work of our young people, to include a report of the year's doings, and to be arranged for by the Young People's Committee.

4. That Conference recommend to the several Associations that they give an hour of each annual session especially to the subject of young people's work in the churches, and in the denomination, the exercises to be arranged for by the member of the Committee for the particular Association, after consultation or correspondence with the officers of the committee.

Respectfully submitted,

ARTHUR E. MAIN,
AGNES N. DALAND,
SUSIE M. BURDICK,
LESTER C. RANDOLPH,
B. C. DAVIS,

Committee.

ALFRED, N. Y., August 21, 1889.

REPORT OF THE SABBATH-SCHOOL BOARD.

The following report of the Sabbath-school Board of the General Conference was presented by the Corresponding Secretary, indicating a commendable degree of progress on the part of the schools in the matter of making reports, and a healthy condition of the Sabbath-school work, which is gratifying and encouraging:

We have received reports from seventy-five schools, which represent, in the aggregate, 6,446 members, 482 of whom are teachers. The number baptized during the year was 305, and the church membership of the schools together is reported as 3,112. The report shows an increase over the number reported last year of 670. The number who have been led to accept Christ, and to publicly profess his name in baptism, together with the large increase in numbers, indicates earnest and faithful work on the part of teachers and superintendents.

Several schools have been greatly blessed in revivals, in their respective churches. A number of the schools sustain very interesting prayer and conference services, immediately following the sessions of the Bible-school. In these religious services, conducted almost entirely by the members of the Bible-schools, large numbers of our young men and young women are developing much efficiency in religious activity and work. This spirit is taking on form and practical working power, in the organization and efficient service of numerous Societies of Christian Endeavor. These societies, through their committees, are systematizing and carrying on much Christian and church work, to the great advantage and promotion of the cause of religion in the churches. Yet, with all these hopeful tokens of God's blessings, and improved plans of organized labor, the fields are steadily widening and harvests ripening, and demanding consecrated workers. There are in our schools, at the present time, over three thousand who have not yet professed to give their hearts and lives to Christ. This is a very interesting fact, when we consider that all these precious children and young people are from our own families and communities; they come of their own choice, and seek instructions in the words of life, that pertain to their own personal salvation.

Teachers, full of the love of the world's Redeemer, and longing to lead the blind and helpless ones to him, who is ready and waiting to bless and save, have here, in such conditions, the most hopeful fields that are to be found in the world. It is a field that cannot be neglected

with impunity. This work demands the most thorough preparation, both of mind-culture and heart-culture. For a teacher to assume to instruct children, born for eternity, in the realities of eternity and of eternal life, who is not himself correctly instructed in the divine lesson, is a carelessness weighted with a tremendous moral responsibility. There is also great need of heart-culture on the part of the teacher. By this we mean something more than admiration and tenderness for children.

The biblical idea of heart and heart-culture, is what we mean by conscience and culture of conscience. A teacher may be a walking encyclopedia in mental attainments, and yet be utterly unfit and unworthy to teach a child, for the lack of this heart-culture, this tender, morally sensitive conscience, touching religious and moral obligations. Sometimes children learn to think it is smart to speak the sacred names in a flippant and careless way, and to talk of the Bible and of its teachings in a frivolous manner, and it is very possible for them to learn it in the so-called Bible-school. That is a fearful habit for a child to get, for it is very likely to become the first step toward infidelity. A teacher ought to be the very embodiment of devout love of Christ and his blessed words. To such teachers, our Bible-schools constitute one of the most inviting fields of Christian work, and we may confidently expect the blessing of God upon our schools and churches, if our teachers will but devote their best talents to this work, teaching, winning and saving souls.

Several very interesting and helpful Teachers' Institutes have been held during the year. Much might be done to inspire zeal, and elevate the standard of teaching, by these normal institutes, if our Sabbath-school workers would unite in them.

The *Sabbath Visitor* and *Helping Hand* have continued their very efficient service in the Sabbath-school work. The *Sabbath Visitor* has commended itself to the favor of the various large publishers of Sunday-school papers, as indicated by the fact that they are constantly taking articles from its columns for their own paper. We very frequently have observed articles in those large publications, credited to *Our Sabbath Visitor*. We should be very glad to see this paper placed in all of our schools, for we feel, as we have often been assured by other people, that it is eminently worthy of the full patronage of all our churches and schools. Besides the consideration of its real merit, we are morally under obligation to sustain the paper to the full extent of the needful circulation, for it must be remembered that a large share of the expense of the publication is continually provided for by the publisher himself, Mr. E. S. Bliss.

Gratitude for such a favor, and for such a paper, would seem to demand faithful efforts to give it a full circulation among our people. It should be distinctly borne in mind, that one of the conditions upon which the present arrangement was made by Mr. Bliss and wife, was that the paper should be kept up in its circulation. (Continued on page 552.)

MISSIONS.

FOREIGN MISSIONS.

BY E. H. SOCWELL.

It must be very evident to every careful reader of God's Word that the great mission of the church is to induce mankind to accept Christ, and to pattern their lives after his. The church is a grand missionary institution whose chief aim is to evangelize the whole world. "All the world" is spread out before her as her specific field of labor. The command takes in "every creature," as springing from a common parent, involved in a common ruin, and needing a common Saviour. The commission requires nothing impossible of the individual members of the church, nor are its demands unreasonable—Teach, Preach, say Come.

The persons to whom the church is sent are of two classes; those who do not know the glorious message of salvation and have not yet heard of him who came "to seek and to save the lost," on the one hand, while the other class are those who have heard the message o'er and o'er, have had truth presented to them repeatedly, and have had manifold opportunities given them, and the highest inducements held out to them to persuade them to come to Christ, but have resolutely refused. The church owes a grave and responsible duty to each of these classes, but the idea seems to prevail in the minds of many individuals that the duty of the church is toward the latter class alone. How this notion can be held by any earnest, devoted follower of Christ, is a mystery, unless it be accounted for on the grounds of a lack of knowledge of what has been accomplished among the heathen in the past, and of their present needs.

It was when Christ "beheld" Jerusalem that he "wept" over it; it was when the great apostle to the Gentiles "saw" the city of Athens given up to idolatry that his "spirit was stirred within him." So, also, if the Christian Church is ever moved as a whole, to pray and toil for souls in foreign lands, it will be when they behold them perishing, and know and feel deeply that they must have the Bread of Life.

The destitution of the heathen is absolute, and their wretchedness most appalling. They perish for want of light—the very light we have. Have they, then, not the first and highest claims upon us? There are nearly a billion people in heathen lands who are in urgent need of the gospel; there they sit, in moral degradation and absolute spiritual darkness, dying out of Christ at a fearful rate, while we, just across the water, have the light they so badly need. Many of our denomination are intensely interested in the work of foreign missions, and are giving their means, and praying earnestly for those in foreign lands. Our prayer is that the number of friends to foreign missions may be greatly increased. But there are men among us, and men of money, whom we know, who lavish money upon themselves and their families, and refuse to send our destitute neighbors the elevating, enriching, and saving gospel of Christ. Their cry is, "Foreign missions do not pay;" but Archdeacon Farrar well says, "He who speaks of missions as unproductive uses the language of ignorant error as excuse for unchristian sloth." In most cases people who talk of foreign missions as a failure know next to nothing of what has been done in foreign lands, and do not know what fields are occupied. When Robert Morrison was on his way to China he was asked in New York, by a merchant, if he thought he

could convert the Chinese. "No," he replied, "but God can." Would that this missionary's reply might rebuke every opposer to our China Mission who has the patience to read this article.

The true missionary spirit embraces China, Holland, Galicia, India, and all known lands—"every creature;" while indifference to this spirit is certainly a crime; it is a violation of law, a contempt of divine authority and an insult to our Lord; but supporting missions both at home and abroad is piety exercised. Consecration to Christ takes in our property as well as our bodies and spirits. In the form of surrender narrated in Livy when Egerius, the representative of the Romans, entertained ambassadors from the people of Collatia, who came to make terms upon which they should surrender, he asked, "Do you deliver up yourselves, the people of Collatia, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into mine and all the people of Rome's power?" They replied, "We deliver up all." Then came the answer, "So I receive you." Now if our surrender to Christ, when we professed to follow him, was not as specific as the above, it was as comprehensive, and in this manner only does Christ receive us. We are not our own, for we are "bought with a price." Christ has bought us to *act, live and die* for his glory. A minister who was soliciting money for missions once called at the home of a poor widow to comfort her in her sorrow over the loss of her daughter. On ascertaining his business she placed in his hands quite a sum of money for mission purposes. Surprised at the amount, he refused to take it. "But," said she, "you must take it. I had designed it for my daughter, and I am resolved that he who has taken her to himself shall also have her fortune." What a beautiful offering to God! How many of us have suffered in like manner and have made no such offering! Yet I recall a similar one coming from parents in Kansas a few years since, after the death of their daughter and only child, I think; and there have, perhaps, been many others of which the world never knew. But to some minds it is very displeasing to associate together missions and money; it brings together Wall Street and the streets of gold, the jingle of money and the celestial music. But how can it be helped?

The triumphs of the gospel are to be won, not by angelic hosts, but by men and women who eat, drink, and wear clothing, and how can these needs be supplied without money? It requires money to procure the necessaries of life on foreign soil as well as in our home-land, and it costs as much to print and bind a Bible as a novel of the same size. But how much do we love the work of missions? The little love of Simon led him to extend to Christ the formal invitation to his table, the great love of the penitent woman caused her to bathe his feet with her tears. "He loveth our nation," said the Jews of the Centurion, "he hath built us a synagogue," was the proof. A poor man's horse fell dead in the streets of a city. It had been the means by which he supported his family, so his loss was deeply felt. As he stood disconsolate a crowd gathered around and expressed their sympathy. One said, "Poor fellow!" another, "I am sorry for you." But another man said, "I pity this man five dollars," and placing that sum in his hat he passed through the crowd, saying, "How much do you pity him? and you? and you?" till the poor man rejoiced as he saw the substantial proofs of their pity. Now, tested in this way, how much do we pity the heathen and love the missionary cause? the one dearest to

our Saviour's heart and commended to us in his latest words. What do our offerings testify? A pastor of one of the churches of Cheyenne, a few years ago, expressed his unwillingness to any longer be numbered among the six pastors contending for the sparse population of one small railway town, while millions of people in other countries remained in ignorance of Christ and his message to men. He sailed for Kobe, Japan, where he has nearly a million souls in his parish. He had a practical love for those whom he now serves. There are scores of others who have been moved by this love to leave home, kindred and friends, to preach Christ amid heathen darkness, and they glory in the exalted work.

But we cannot all be missionaries, still some of us may be called to that beautiful and high work, and *all* may help it forward. The love that we, as a denomination, are to have for foreign missions, must be made up of individual love, and the money raised by us, as a people, must be made up of individual contributions. It is a matter that affects each one of us personally. At the time of final judgment neither church nor denomination will be called to account because of any remissness of duty respecting perishing souls around us, but every one of us for himself shall give an account for the deeds done in the body; we each shall give for ourselves an account for the attitude we hold respecting the sending of the gospel to those who have not received it and who are dying without its benign influences. If the people of this generation in heathen lands are saved at all, *we*, who are now living, must be the instruments of saving them. O what a responsibility, then, rests upon us! Would that we were more awake to the high privileges afforded us for doing good, and to the grave responsibility that is already upon us!

I have upon the best of authority that simply the gold and silver paper consumed for idolatrous purposes in China alone is of a hundred times more value than all the money expended for Bibles, tracts and missions in that country. The people of Siam expend annually about \$25,000,000 for Buddhism,—more than \$3 for each man, woman and child in the kingdom. Is the religion of Christ less valuable than that of these people? or are we, living in luxury, less able to give than they? or what is the trouble that causes some of our people to complain about foreign missions in general, and our China mission in particular, when it is the only one we are supporting in heathen lands? How can Christians pray, "Thy Kingdom come," when they do not give as much to establish that kingdom as the heathen do for Satan's kingdom?

Does not God call upon us to cease from our luxurious living, and frequently expensive worship, from our costly banquets and receptions, and to use the money thus wasted, and to make sacrifices, too, in sending the news of Christ to those who sit in darkness?

Great achievements are being made by the gospel in foreign lands; how soul-inspiring it is read of them. Thousands are flocking to Christ like doves to their cots, and thousands more are on the eve of turning to God. White are the rich fields ready for the harvest, hundreds of devoted reapers stand ready to thrust in the sickles as fast as the fields open. O how we rejoice in the glad tidings that come to us monthly through our missionary periodicals; yet our rejoicings are mingled with sorrow and tinged with shame when we remember that *we*, as a people, are not entering upon this great harvest of souls as our sister denominations are doing.

"Ho! reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade."

May God arouse us from our stupor and open our eyes to behold the golden opportunities that lay before us and baptize us anew with his Spirit, sending us out with the gospel to China, Japan, India, Syria, Siam and other lands. Then we, too, shall have a share in the rich harvest that is opening before Christendom, win souls to Christ and his Sabbath, save our own souls and bring great honor to God where he is now unknown.

"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place, but thou and thy fathers house shall be destroyed."

FROM J. F. SHAW.

We had a pleasant session of the Association; Bro. Hull served as Moderator, as Bro. Whatley could not be present. Bro. B. F. Rogers and Bro. C. A. Burdick were present with us and we were greatly edified by their presence. The increase of membership, despite the fact that we had so many come in who fell away, was thirteen.

I have visited in company with Bro. Burdick, the family of Bro. D. C. Easley, about fifteen miles from Texarkana. I think there is a prospect for a good work in that community. Bro. Easley has arranged for us to hold a series of meetings there in September.

I went to Lovelady and held the debate with Rev. L. Speer. It came off pleasantly and we won many friends. Mr. Speer had held five discussions with Baptist ministers and had claimed the victory very boastfully. He openly admitted that I had beaten him on two propositions, his people confessed that he had not maintained himself, while we had the general verdict of all other denominations on our side. The Baptists are reaping the benefit of our labors as some of the Campbellites have gone over to them. It was appointed for me to baptize three candidates while there, but owing to a fearful boil on my left foot I was unable to stand or walk and was forced to go on crutches and I am still going on them, though I think I may go without them in another day or two. I expect to go to Bulcher and Jimtown next week.

Arrangements are being perfected, as we think, for our proposed colony, and will expect to commence settlement this fall.

WOMAN'S WORK.

NEXT September will complete two hundred years since the Waldensians were returned to their valleys, from which they had been driven out. They are going to have a special celebration, and the King of Italy contributes £200 to the occasion.

THE women of the Reformed Church, who were in attendance upon the secret session of the General Synod, had a "Ladies' Day," which was well attended, interesting and helpful. The morning session was under the auspices of the Woman's Executive Committee of Domestic Missions. Seventy-eight churches were represented, and one hundred and ninety-one ladies were registered. The afternoon was occupied by the Woman's Board of Foreign Missions. The spirit of *The Mission Gleaner*, their organ, is most excellent, in the desire those women had to give out of the good which they there received, and their hope of growth in the year to come.

SPEAKING of the Missionary Union, the Baptist women's *Helping Hand* says: "This is the missionary organization of the Baptist churches of the North, two-thirds of whose membership are women. Our society was formed for the single purpose of aiding the Union in its great work; first by taking upon ourselves a special department, the teaching of women and children, a labor which had been found too heavy for the wives of missionaries. As, in the progress of events, it has been found that we are able to help in other ways, we have seen it both our duty and privilege to enlarge the sphere of our operations, seeking always, and by all means, to be loyal and helpful to the parent society. If it should ever come to pass that any large number of our membership should, in thought or practice, consider themselves, by contributions to our society, absolved from allegiance to the Union, then we should feel that our work was done."

THE Board of the West,—Baptist women's,—has supported, during the whole or part of the year, thirty missionaries, five of whom are temporarily at home, three have been married, and one has recently sailed. They have forty-three Bible-women in active service, others in training, and about fifteen hundred pupils in Christian schools. Add to these, other Christian workers, and then place over against this handful the fact, that in Canton, China, alone, there are not less than 12,348 persons engaged in manufacturing articles used in worshiping idols, and tens of thousands of women engaged in folding the paper money which is burned to idols and spirits, and three-quarters of a million of dollars spent every year for idolatrous purposes. Nor is idolatry the only foe to grace. The opium traffic in China and India, the liquor and slave traffic in Africa, caste and custom, superstition and skepticism, array themselves against the doctrines of the cross. The hope for ultimate triumph rests upon the eternal assurance given by John the Revelator, that "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever."—*From Secretary's Annual Report.*

REPORT OF MEETING OF "WOMAN'S BOARD."

The meeting of the Woman's Board in connection with the General Conference was held Wednesday evening, August 21st.

The devotional exercises were conducted by Mrs. R. H. Whitford, the Scripture reading consisting of passages selected by Mrs. W. B. Gillette and Mrs. Eliza F. Swinney.

The music, furnished by J. J. White and J. G. Burdick, with guitar accompaniment by Elder White, was beautifully rendered and well received.

The President's address was full of interesting facts concerning the work and objects of the Woman's Board.

The absence of our Secretary, Miss Mary F. Bailey, who was detained by sickness, was deeply regretted. Her report was read by Mrs. O. U. Whitford, and showed a great amount of work accomplished during the year, with new plans for the future.

The reports from the various Associational secretaries were indications of a good interest among our women, and a growth in denominational work.

The Treasurer also being absent, her report was read by Miss F. A. Witter.

The remarks made by our out-going missionary, Miss Susie M. Burdick, were characterized by deep Christian earnestness and an appeal to

the young people for greater consecration to the work of the Master.

We wish to include in this report, extracts from a recent letter of Dr. Swinney, which letter explains itself.

"In being able to understand better the home joys and troubles, and the spiritual needs of this people, the field widens before me with increasing interest and work, yet as it enlarges I am so hampered and straitened for room and means, I sometimes wonder if I can go any farther. . . . The late news of the effort and desire of the Board to send out a nurse this fall, if possible, has greatly encouraged me, causing me to feel that the attention of the women in the home land will now be directed to the medical department.

Oh dear! did you know how small the rooms were in the dispensary, and how distressed I am for the need of enlargement in every way, you would not wonder at the earnestness of my letters. But I have waited, Oh so patiently!

Are there not any among our women from the east to the west, who could give a legacy or a donation of a few thousands to erect wards for the sick? What a monument for good such an act would be, day by day and year by year!

Are there none among those of means, who can see and realize the good it would bring to the thousands here, and the joy and blessings that would come to the giver as well?

We see the benefits from donations in the erecting of buildings in other missions, and rejoice in their prosperity; at the same time I so long in my work to have my hands untied, to have greater facilities to receive the sick that I may not in sadness have to turn so many away.

I have always had hope that these means and opportunities would be given, and I so continue on in hope. We have great and constant pleasure in talking to the sick in the dispensary; this is a wide open door for usefulness, and we enjoy it more and more.

Mrs. Kie, the poor persecuted woman, wept so bitterly the last time I went to see her, and she said she 'had never had a year in her life with so much joy and peace in her heart as during last year, when they allowed her to come to the services and hear the doctrine.'

We had thought, and she too, that when this spring and pleasant weather came, they would allow her to come occasionally, but they have not; hence her grief and tears. She is not able to read and we are not permitted to talk with her very frequently, and so we pray often and earnestly that the little spark of life in her heart may not be extinguished, but that it may be strengthened and greatly increased by the influence of the Holy Spirit. If we had a hospital here what an excellent woman she would be to help us, if they would allow her to come, which perhaps they might; and then she, too, herself could daily hear the Bible read and attend the services."

A SENSIBLE GIRL.

A fast young man decided to make a young lady a formal offer of his hand and heart—all he was worth—hoping for a cordial reception. He cautiously prefaced his declarations with a few questions, for he had no intention of "throwing himself away." Did she love him well enough to live in a cottage with him? Was she a good cook? Did she think it a wife's duty to make home happy? Would she consult his tastes and wishes concerning her associates and pursuits in life? Was she economical? etc. The young lady said that before she answered his questions she would assure him of some negative virtues she possessed. She never drank, smoked, or chewed; never stayed out all night playing billiards; never lounged on the street corners and ogled giddy girls; never stood in with the boys for the cigars and wine suppers; never owed a bill to her laundress or tailor; "Now," said she, rising indignantly, "I am assured by those who know, that you do all these things and it is rather absurd for you to expect all the virtues in me, while you do not possess any yourself. I can never be your wife," and she bowed him out and left him on the cold doorstep, a madder if not a wiser man.

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: 1-13.
August 17. Saul rejected by the Lord.....	1 Sam. 15: 10-23.
August 24. The Anointing of David.....	1 Sam. 16: 1-13.
August 31. David and Goliath.....	1 Sam. 17: 32-51.
September 7. David and Jonathan.....	1 Sam. 20: 1-13.
September 14. David Sparing Saul.....	1 Sam. 24: 4-17.
September 21. Death of Saul and his Sons.....	1 Sam. 31: 1-13.
September 28. Review.....	1 Samuel.

LESSON IX.—DAVID AND JONATHAN.

For Sabbath-day, Sept. 7, 1889.

SCRIPTURE LESSON—1 SAM. 20: 1-13.

1. And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? What is mine iniquity? and what is my sin before my father, that he seeketh my life?
2. And he said unto him, God forbid; thou shalt not die; behold my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.
3. And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.
4. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.
5. And David said unto Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.
6. If thy father at all miss me, then say, David earnestly asked leave of me, that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family.
7. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.
8. Therefore thou shalt deal kindly with thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?
9. And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?
10. Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?
11. And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.
12. And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and shew it thee.
13. The Lord do so and much more to Jonathan; but if it please my father to do the evil, then I will shew it thee, and send thee away, that thou mayest go in peace, and the Lord be with thee, as he hath been with my father.

GOLDEN TEXT.—There is a friend that sticketh closer than a brother. Prov. 18: 24.

INTRODUCTION.

The events of the two intervening chapters between this lesson and the last one should be carefully read. The friendship of David and Jonathan is the ground for one of the most interesting and romantic stories of the Old Testament, especially when set off against the strange hatred and malicious persecution by Israel's first king. Jonathan was a faithful friend to David, and aided him greatly not only in escaping from danger but also in developing a noble manhood.

EXPLANATORY NOTES.

v. 1. "Naioth." A group of houses—by many thought to mean the dwelling of the school of the prophets mentioned elsewhere. "In Ramah." The home of Samuel. David sought refuge here from the wrath of Saul, but the persistent king followed him, and David was obliged to flee back to Gibeah, Saul's capital, where he found Jonathan and at once laid his trials before the king's son. "What have I done?" A natural question for one innocent of unintentional wrong. v. 2. "Thou shalt not die." Jonathan was loyal to his father and also to his friend David. He was not willing to be a party to so great an injustice, and therefore volunteers to do his utmost to avert any intended evil. "He will show it me." Jonathan was his father's aid and to him all things were confided. This gave him great opportunity to plan to favor David, and at the same time work favorable to the best interests of his father's kingdom. v. 3. "David swore moreover." Confirmed his statements by an oath—always a form of making a solemn and binding declaration. "There is but a step between me and death." He was conscious of his great danger, and, though he trusted in God, yet he knew the importance of vigilance and personal care for his own safety. v. 5. "Behold to-morrow is the new moon." That is, the beginning of the month, and, therefore, the time for the blowing of the trumpets and special sacrifices. See Num. 10: 10, also 28: 11-15. "Hide myself," etc. Until the feast was over. v. 6. "If thy father at all miss me." It is possible that the plan here proposed in case Saul should notice his absence was a truthful expression of his intention to hasten to Bethlehem, though it looks a little like a pretense fixed up for the occasion. **Whichever way it may be taken there is no endorsement**

of any deception on the part of the Scriptures, but a simple statement of the facts. v. 8. "If there be in me iniquity." If you detect in me any evil, plotting against your father or his kingdom then slay me yourself. v. 9. "Would not I tell thee?" Jonathan would certainly watch carefully for any indication of Saul's evil intention and promptly inform David. v. 10-13. The simple signal agreed upon by which David was to learn Saul's intentions, was strictly carried out, and in addition to the language understood between them, Jonathan shouted to the boy who went after the arrows, "Make speed, haste, stay not," thus indicating to David his danger, through the frenzy of Saul.

BASIL, THE LONE SABBATH-KEEPER.

(A true story, in six chapters.)

CHAPTER VI.—SABBATH LABOR AND DIFFICULTY.

(Concluded).

Elder Wardner sent an abundant supply of tracts as ammunition. The surrounding district was soon supplied with them. The whole question, to those who read the tracts, seemed to belong to an ideal state of things, and it seemed impossible that the day could ever be changed. One of the members of the church went so far as to write to Lord Beaconsfield to urge parliamentary action in the matter. In reply, his lordship expressed entire sympathy with the writer's wish that the day might be changed, and there it ended. The rest of them dismissed the matter, some of them with irritation. Only a very few in the whole neighborhood received and kept the Sabbath as a heavenly treasure.

When the neighborhood had been supplied, Basil prepared to use the tracts as a sort of long-range battery, and for this purpose made use of a long list of names and addresses of influential lay-members of the various churches to whom he had formerly applied, in begging for chapel-building. To each of these he sent by post a parcel of eight tracts. The remainder of the tracts was reserved for closer use on future occasions.

MIZPAH CHURCH.

In the daintiest writing of the village school-master of Mizpah, Basil received a letter. The school-master was also deacon of the Baptist church, and he now wrote to say that they had heard with great pleasure of the success which had been given him in his work for God, and they sincerely hoped that he might be induced to accede to their invitation to come to a larger sphere of labor. If this had been an invitation to a Seventh-day Baptist Church in America, large or small, it would have given real pleasure. But to Mizpah? Well, the only recommendation to going thither was that it would give another opportunity of pushing Sabbath truth to the front. Everything else was against it, the salary was smaller, the work was harder and more difficult, and, in spiritual results, far less encouraging. To go to Mizpah would be to take the first painful and dangerous step downward into the valley of humiliation. A succession of calamities followed, each one harder to bear than the preceding. The resolution to leave Cromwellton was received by the loving and earnest members of the church with surprise and pain. On reflection it seemed to them wrong to wish to hinder Basil from entering a wider sphere of usefulness; so they submitted to the inevitable. The rebuilding of the dilapidated chapel at Mizpah was the first thing to be done by the new pastor on his arrival, which absorbed nearly all his strength in begging, etc., so that spiritual work suffered.

The next evil that occurred was the diminution of his wife's income, through the loss of two-thirds of her capital. The next was an assault on the pastor by a Darbyite Plymouth

brother, the owner of Manor Grange. This obtained so much sympathy from a certain section of the people as to make it impossible for the pastor to remain.

QUEENSVILLE BAPTIST CHURCH.

Two celebrated sovereigns have each passed a night in this little town. The first was William of Orange on his march from Torbay to London; the other was the reigning sovereign, Victoria, who, when an infant, on her way with her parents to Weymouth, slept at the principal hotel. Before setting off in the morning the royal princess was held by her nurse out of the hotel window to the admiring gaze of the people, who shouted as Britons usually do in the presence of royalty.

The Baptist Church in this place had been rent into four divisions during the pastorate of Basil's predecessor. That portion which remained to welcome Basil with icy coldness was scarcely of one heart and mind in anything excepting in the invitation of their new pastor. The former pastor was still remaining in the town, and continued for eighteen months after the new settlement. This produced the first root of bitterness. During the third year of Basil's pastorate here he received an invitation from the Home Mission to take charge of a group of churches under their control, at a guaranteed salary higher than he had ever received before. His wife in reply to this proposal, said, "We have had removals enough, dear. One more, I think, would kill me. Let us stay here and try to retrieve the character we have lost by leaving Cromwellton." And stay they did for more than seven years. Here they toiled harder and suffered more severely than ever. There were four village stations to which the minister was expected to walk and preach every week. The visiting and preaching at one of them involved a trudge of 18 miles of muddy and stony road. At first, farmer Jonah used to drive him a few miles on the way home, after preaching. After his death his son said one evening, after his pastor had preached an earnest sermon, and had walked 12 miles, "I would give you a ride, Mr. Norseman, but my horse is rather tired, so you will excuse me, wont you?" It was the tiredness of a horse, not a slave, that was in question, so of course that was excusable.

In this congregation and outside it, some people became convinced concerning the Sabbath, but took no steps for its observance. The sufferings of Basil's wife from hemorrhage, and from neuralgia, and the strain of his severe toil began to tell upon his appearance, in the whiteness of his hair, etc. His people then began to whisper one to the other, "We want a young man now. This engagement has been quite long enough." This cry for young men was just then becoming quite general. It appeared in the SABBATH RECORDER about the same time. It was therefore evident that Basil was not wanted any longer in England, and certainly not in America. He therefore cried to God, "Now also when I am old and gray-headed, O God, forsake me not. Cast me not off in the time of old age, forsake me not when my strength faileth."

BROAD SANDS CHURCH.

"O God! that I could be with thee,
Alone by some sea-shore;
And hear thy soundless voice within,
And the outward waters roar."
"For life has grown a simple weight;
Each effort seems a fall;
And all things weary me on earth,
But good things most of all."
—Faber.

For the first year at Broad Sands both Mr.

and Mrs. Norseman, with their son, were soothed and healed by the ocean's breath, and their dark thoughts seemed to be borne on the wings of wild sea birds far away to the deep sea tempest. Notwithstanding that the salary was only £50 a year, and rent and fuel very costly, Mrs. Norseman could earn a little during the visitor's season in letting her best rooms, so by that means their needs were supplied. The second year the jealousy felt by deacon Diotrophes towards some of the new members burned so strongly that he felt obliged to make a scape-goat of the minister, and to command and to entreat his resignation. To this demand Basil replied, "You cannot suppose that I am very anxious to remain here in the strife which has arisen, but to go or stay is not mine to choose. Almighty God called me to this place to toil and suffer, and until he shall call me away I shall remain, by his gracious help." The deacon replied by a scornful "guffaw" and a snap of the fingers, saying, "I don't believe any more than *that* in your *call*." At this declaration of open war, the two divisions formed, under Diotrophes on one side, and Ganis, the generous-hearted architect, on the other; renewing the strife, one on the offensive the other on the defensive, with a bitterness intensified by the Spurgeon strife, whose fiery waves swept into it. At the end of the second year of the pastorate all remuneration to the pastor for his services ceased, and he went on toiling at the expense of his wife, who two months before, was so ill that she quietly gave instructions as to her funeral. She could sing with sincerity:

"The sands of time are sinking, the dawn of heaven
breaks!
The summer morn I've sighed for, the fair sweet morn,
awakes!
Dark, dark hath been the midnight, but day-spring is
at hand,
And glory—glory dwelleth in Immanuel's land."

Destitute of income of his own, for five months with a sick wife, amid a strife of tongues hissing around him with the proud wrath of Satan the accuser to move them, such is the lowest depth of the valley of the shadow of death to which the lone Sabbath-keeper has reached. Could he not have avoided all this? Yes, in the *past*, not now. He could have gone back into business again, he could have accepted the patronage of the son of a powerful dean of the established church, now a bishop, which was once pressed upon him; and another way had been open, indicated by the following dialogue. At an Association meeting a kind-hearted friend said to the Secretary, "Couldn't we do something in the way of getting an appointment for Basil in some decent church where he wouldn't be knocked about so as he is in these broken-down places, surely he's had enough of that." "Yes we could if it were not for *one thing*." "Well, what's that? He's an able and graceful speaker, a good lecturer, a sound preacher, has a stainless character." "Yes, all true, but he's 'viewy,' that is, he's got special notions about the seventh day Sabbath, and ye know it won't do to disturb our decent churches with that sort of thing."

"The end is not yet" to the life of Basil's wife. Again she rises from her bed, her great heart and mighty spirit defying her pain and weakness. Again, though sometimes scarcely able to stand, she enters bravely into the toil and irritation of letting her best rooms and waiting on the whims of lodgers. Very gentle and kind-hearted people the Lord sends to her this time, so that fear of want is driven away by his kind hand in a most wonderful way, and Basil sings with his wife the song of the flock,

"Thou preparest a table before me in the presence of mine enemies."

At length the demand for the pastor's resignation is agreed to be submitted to.

ARBITRATION.

As the accused pastor enters the hall of judgment he glances around on the faces of the wise hearted and gentle assembly of ministers and laymen, and, as he does so, he feels as calm and confident as if he were passing through the gates of pearl to the Great White Throne. It seemed as if, over that keen, quiet assembly, there was brooding, unseen, the Lord Jesus and the four and twenty elders. The case of the accusers of the pastor broke down utterly, their words proved nothing but their jealousy. Of course they dared not accuse him of being a pleader for the Sabbath, because they regarded the law of God as lighter than a feather, as abrogated, and because they agreed with Basil as to the fact that there was no authority in Scripture for keeping the first day of the week holy. The finding of the committee of arbitration confirmed the pastorate of Basil, and this finding was resented and resisted, notwithstanding their vow to the contrary, by the accusers. They receded from the church in a body, and left the pastor with a nearly empty chapel, one deacon, no superintendent, nor other officers to the Sunday-school, only one male teacher and no local preachers. Then a light shone into the dark valley of humiliation. The Lord drew very near and spoke to the heart of the little church and its pastor. The preaching station at Angel Glen was supplied by volunteers from other denominations. That was the first beam of light. Then a new staff came forward for the school, and an organist volunteered his services. Then converting grace came down into a little six days mission, conducted by the pastor, and young believers were added to the Lord. Then reinforcements from other churches came into fellowship; two new brethren were added to the local preachers' staff, and things generally began to look better than they did before the strife. Then when the river of church life, dammed back by strife, again flowed through its old channel, Basil felt that he might rejoice that God had not cast him off, and that he had been for the sake of truth, the anvil, and not the hammer, in the strife. He rejoiced with trembling that God had counted him worthy to suffer shame for his name, and that although a son of toil, who could not boast in the days of his youth of the possession of "soft white hands," he had been chosen to do some work for God, who now as ever, chooseth the "things that are not, to bring to nought the things that are." He never found any difficulty, in private conversation, and in discussion in Bible-classes, in disposing of all the arguments of the opponents of the true Sabbath, thanks to Dr. Wardner, Dr. Jones, and the SABBATH RECORDER. The visits of the latter have always been refreshing and sometimes like a cordial restorative to the spiritual life when the fiery darts of accusing thoughts were flying in an unusually dense cloud. "Speak unto the children of Israel that they go forward" in the cause of Sabbath truth. Truth is eternal and must prevail. Human agencies are unintentionally helping forward our holy cause. The Sabbath came forth from paradise with a tender and pitiful smile on her fair face, to be the friend of degraded man. She has been treated very badly; her decrees have been misrepresented, so much so sometimes, as to make her influence and her name a bye-word. She has been plunged into obscurity and scorn by the Lawless One, the papacy. But she will

come forth from that bath of hatred, fairer and more beautiful than Esther from her bath of spices, to lead the church into nobler fellowship with the transfigured Jesus and Moses and Elijah on the shining heights where she will sing more clearly than now the song of Moses and the Lamb. And when our God has accomplished the number of his elect the Sabbath shall return with regenerated humanity to be a hallowed monumental memory in the Paradise regained.

TENDERNESS.

Among the many perfections in the disposition of Christ, as shown in his contact with the people, no one shines out more than his tenderness. In the application of it we have the declaration that "the bruised reed shall he not break, and the smoking flax shall he not quench." It was his winning power especially among the lowly. To the proud and haughty his presence and his rebukes were as a blasting storm. But to the humble, and poor, and suffering his presence and his words were strengthening and refreshing. Time alone will never reveal what he accomplished in reviving and binding up broken hearts by tender dealing. The gospel, in the whole scope of it, seeks to reach the hearts of pitiable men by its tenderness. It reflects the tenderness of the love and mercy and compassion of the Saviour. The aim is to win by finding a corresponding place in the hearts of sinners, and to fasten itself by the cords that may encircle them. It deals with them as sorrowing and sore, as weak and feeble through festering sores. Harsh treatment will help them to quench the life. Tender operating will prepare the way for throwing them off.

One of the most effective pieces of armor for every position in life, is the tender spirit. For the ministry there is no other quality which needs to be more frequently and constantly employed. A harsh and querulous nature in the ministry is absolutely destructive. No minister should feel that he has exhausted his resources, or that he has brought the whole spirit of the gospel to bear upon men, when he has not exhibited from his own heart the tenderness of the gospel. How many offended ones it would reclaim to Christ! How many strangers to Christ would be brought to experience something of the power of a heart that was broken in its tender pity for them!—*Christian Instructor*.

THEY ARE NOT STRANGERS.

Not long ago I stood by the death-bed of a little girl. From her birth she had been afraid of death. Every fiber of her body and soul recoiled from the thought of it. "Don't let me die," she said, "don't let me die. Hold me fast. O, I can't go!" "Jennie," I said, "you have two little brothers in the other world, and there are thousands of tender-hearted people over there who will love you and take care of you." But she cried out again despairingly, "Don't let me go; they are strangers over there." She was a little country girl, strong-limbed, fleet of foot, tanned in the face. She was raised on the frontier; the fields were her home. In vain we tried to reconcile her to the death which was inevitable. "Hold me fast," she cried, "don't let me go." But even as she was pleading her little hands relaxed their clinging hold from my waist, and lifted themselves eagerly aloft; lifted themselves with such straining effort that they lifted the wasted little body from its reclining position among the pillows. Her face was turned upward, but it was her eyes that told the story. They were filled with the light of divine recognition. They saw something plainly that we did not see; and they grew brighter and brighter, and her little hand trembled in eagerness to go where strange portals had opened upon her astonished vision. But even in that supreme moment she did not forget to leave a word of comfort for those who would gladly have died in her place. "Mamma," she was saying, "mamma, they are not strangers; I'm not afraid." And every instant the light burned more gloriously in her blue eyes, till at last it seemed as if her soul leaped forth upon its radiant waves, and in that moment her trembling form relapsed among its pillows, and she was gone.—*Mrs. Helen Williams*.

HISTORICAL & BIOGRAPHICAL.

AN OLD SABBATARIAN INN.

(Concluded.)

It would be near two o'clock in the afternoon, as the stage from the Delaware River to the Ohio dashed down the Valley Hill through the toll-gate, at the twentieth milestone, when the guard blew six sharp blasts on his bugle—this the signal to the host of the "Warren" as to how many guests there would be for dinner; then came the notes of "Independence Day" and "Yankee Doodle," the echo taking them up and returning them through ravines on the hillside a hundred fold. Hardly had the echo faded away, when the four prancing steeds were reined up in front of the "Warren." The stage door was quickly opened, the passengers alighting, and meeting with a greeting as only Charles Fahnestock was capable of extending to the wayfarer. The dinner was served, toasts drank, and ample justice done to the viands. In the meantime, the anvil of the shops had been brought out into the road and improvised as a cannon, and load after load was fired in honor of the occasion. During the dinner the relays had been brought out, and the stage was once more ready for the journey westward. Hands were shaken, and amid wishes of God-speed, the reports of the improvised artillery, and the cheers of the assembled neighbors, mingled with the bugle notes of the guard, the stage with its freight started merrily up the hill on its way toward the Ohio.

This enterprise of running mail stages through to Pittsburg formed the theme of conversation for the balance of the week. Many were the different opinions pro and con—prophecies of failure and adverse criticisms; yet notwithstanding the headshaking and discouraging comments of Old Casper, the stage went through, arrived safely on time in the week, and the through mail was an established fact. The success of the through stage line opened a new era for the Warren, and the house under the management of Charles Fahnestock became known to the travelers in this country and Europe, as one of the best kept houses in America. He was a rather spare built man, of 5 feet 11 inches, with a full beard, and always wore a brown or snuff-colored coat, and spoke with a strong German accent.

At the time when Old Casper resigned the house to his son Charles, he reserved for his own use 70 acres of the plantation, on which he had built a house, where he lived until he died, August 17, 1808, at the ripe old age of 84 years. His wife and helpmate, Maria, had preceded him just three years. They were both buried on the hillside beside Catherine Cline.

Among the curious provisions in his will, dated July 24, 1806, he bequeaths his son Charles five shillings—it continues, "he had his share;" to his son Daniel (a cripple), three hundred pounds of gold or silver; to his daughter Catherine (Gorgas), ten dollars, and adds tersely "she had her share." His land and possessions near or at Ephrata, to which he still had a claim, he willed to his daughter Catherine (Gorgas).

Another visitor, who was occasionally to be seen at the Warren, was Charles Fahnestock's cousin, Andrew. He was a Sabbatarian, and on account of his originality and appearance always attracted the attention of strangers. He always traveled on foot, dressed in a long, drab coat, wearing a broad-brimmed white hat, and carrying his long "Pilgerstab" (staff) in his hand. He was at one time quite wealthy, but

gave all his wealth to the poor, saying "The Lord would never suffer him to want." He would never receive any salary for his services as a preacher, trusting entirely in the Lord for his support. On these visits he would often take his cousin to task for joining the Presbyterian Church with his family, and failing to keep the Sabbath (the Seventh-day), as had his ancestors before him.

The preacher on his journeys along the pike was often made the subject for the teamsters' jokes; but, as we would say at the present day, Andrew never got left. On one of these occasions, a teamster asked him if he believed in the devil. Andrew answered that "he read about him in his Bible." The wagoner then asked him if he ever saw the devil. The answer he got was, "I never want to see him plainer than I do just now." The ribald wagoner had no more questions to ask the German Sabbatarian.

On the construction of railroads in that section, the stage coaches were withdrawn. On the 20th of May, 1834, the last regular stage passed on its way eastward. The Fahnestocks, similar to many other tavern-keepers who were off the railway, had no faith in its ultimate success. The various local stages still run, so did the Pitt teams, but neither were accustomed to stop at the Warren; nor could the old tavern-keeper bring himself down to cater to that class of custom. For a while a stage was run from the West Chester intersecting at the Warren for the benefit of such travelers as wanted to stop at the Warren; but the arrangement was soon discontinued. Charles Fahnestock, now well-advanced in years, and disgusted with the existing state of affairs, turned the inn over to his son William, who had become a strict Presbyterian, and a member of the Great Valley Church, much against the wishes and advice of his "Uncle Andrew," who was wont to tell him that all his plans would "go a-glee" unless he returned to the faith of his forefathers and kept the seventh day. William, however, turned a deaf ear to his relative, and became a prominent man in the church. Beside being active in all church matters, he was for some years the "precentor," and led the singing.

Wm. Fahnestock had presided over the inn not quite three years, when his father was gathered to his people, and was buried with his father in the old family plot on the Valley Hill, the Rev. Wm. Latta consigning the body to the grave. It is said that this was the last interment in the ground.

William now had full sway; and as he was a strong temperance man, he at once stopped the sale of liquor, and to the surprise of the frequenters of the pike, a new sign board appeared in the front of the "Warren," not high up in the yoke as of yore, but flat in front of the porch. It was an oval sign hung on pivots, fastened with a hook, and read as follows: "WARREN TEMPERANCE HOTEL." The new departure did not meet with favor, and the patronage of the house rapidly decreased. The new host, in his temperance idea, eventually went so far as to cut down the large apple-orchard which was in the field opposite the house, south of the pike. This was done so as to prevent the apples being used for cider. The year after the experiment of keeping a temperance hotel failed, summer boarders were tried with varying success. William also made several attempts to locate the traditionary coal-mine of the Indian; shafts were sunk at different points on the South Valley Hill, but were eventually abandoned. He also went extensively into the *Morus Multicaulis* craze, which ended

in failure. It seemed as if not only the glory of the house had departed, but that the prophecy of the old Seventh-day Baptist preacher, "Uncle Andrew," was coming true. So in the next year, 1838, Wm. Fahnestock divided the tract up, and sold it to various parties, the tavern and the adjacent fields being bought by a Mr. Thompson, who kept it one year, and then sold it to Prof. Stille, of Philadelphia, who in turn sold it in 1846 to the present owners.

THE EARLIER, THE EASIER.

BY THE REV. THERON BROWN.

More than half the hopeful quality of human nature, when we consider its heavenward possibilities, is the single element of youngness. Jesus was interested in all mankind as material out of which the kingdom of heaven is made, but that part of mankind least unlike the pattern interested him most. He looked upon little children and loved them, and said, "Of such is the kingdom"—or, "to such belongs the kingdom." He looked upon a young man and loved him, but he said, "One thing thou lackest." The youth was more unlike the pattern than the child. He had grown till human selfishness began to take root. And yet there was more heavenly likelihood in him than in older men. To them Jesus had to say—how often!—"Ye will not come to me;" "how can ye believe?" John 5: 40, 44. In them the hopeful quality was reduced to its minimum.

A hardened unbeliever, being in feeble health, was visited by a minister, who inquired kindly into his condition and endeavored to point him to Christ, the Physician of souls. The man listened patiently enough, but said at length, "It's of no use. It's too late to interest me in these things. My day has gone by. You go and talk to the young people and save them if you can."

A missionary visited a heathen family and conversed with the parents as they sat surrounded by their children. "It will do no good to try to convert us," they finally told him. "We are used to the religion of our ancestors, and have always worshiped their gods, and we are too old to change. But, (pointing to the children,) you will get all these." Conscious of the growing influence of Christianity, these heathen parents, though unaffected themselves by its power, saw that the more docile hearts of the rising generation would inevitably receive its impress; in fact, so certain were they of this result among the young that they acquiesced in it as a destiny. They could not fail to anticipate the sequel of the Christian teaching of the mission schools in the future of their boys and girls.

Those of us who would do good in the world are rarely in doubt about the field and the subjects; but we often mistake the opportunity. We recognize the where and who, but miss the when. Ministers, teachers, parents, all see human beings growing every year out of infancy, and, God forgive us! we let the gracious hour of childhood slip. How many a late life is hopeless because early undirected and unblessed! During the great Christian Endeavor Convention at Chicago, a delegate encountered, in one of the hotels, a red-faced man with the fumes of liquor in his breath, who stopped him and questioned him.

"What are you fellows trying to do down at the Battery? You are hot on temperance, I see by the papers. Do you think you could make a temperance man of me?"

The delegate, a young business man, quietly looked him over and shook his head. "No, I don't think we could do much with you; but we are after your boy."

The man changed tone at once. "Well," said he, "I guess you are right about that. If somebody had been after me when I was a boy I should be a better man to-day."

If we mind the Master's saying, that none enter the kingdom of heaven but such as have the spirit of a little child, there can be no question where to begin in trying to improve and to save the human race. Heaven itself has given a "pointer," and every parent may see it, and take advantage of it, in his own household brood. There is the very image and sample of the Lord's choosing. Do not let it be lost.

Build it around with Christian instruction, and keep it.

"One day," says a writer in *Good Words*, "I stood at a locked gate which led into a beautiful green field. Between the closed gate and the stone wall was a small opening, but I could not push through it, even if it were to save my life. A band of little children came tripping up, and one after another went to the narrow opening, and, without any difficulty, slipped through, until all were in the playground. I could not but think how easy it is for children to get in, and I remembered the text which tells of another gate easier for children to enter than for grown-up people."

Understand that, in the name of Jesus, no effort is hopeless to win men and women within the pale of discipleship. In human nature the element of youngness is one that cannot last long, and hope mercifully outlives its own best season. Only we are never to forget that childhood is its best season. It is the evanescence of that morning time which makes so significant the inspired paternal admonition, "Remember thy Creator in the days of thy youth," and the divine commandment with promise, "Train up a child in the way he should go."

AN HONORED TRADE.

The trade of a carpenter has been especially honored by the fact that the reputed father of Jesus was a carpenter, and that Jesus himself spent his youth, up till the age of thirty, in following the same calling. For eighteen years of Christ's life we have no record except what is implied in the query propounded by some who heard him preach—"Is not this the carpenter?" The people of the neighborhood wherein Jesus had been brought up knew the nature of his business. They knew that he had toiled as a mechanic, earning his livelihood by honest, useful industry. To us it should be a matter of thankfulness that Christ was a carpenter. He has thereby taught us many things. He has proved his voluntary humility. He has shown us the dignity of labor. He has shown us that manhood is not to be estimated by certain adventitious circumstances: that it is not the house in which a man lives, nor the clothes he wears, nor the work he does, that makes or mars the man; but that the man is what his soul is—what his thoughts, affections, motives, and principles are. And he has shown us, further, that while a man toils with his hands in fashioning plows, making yokes for oxen, or in other ways, he can at the same time be cultivating his head and heart, and thus be daily fitting himself for a position of usefulness on earth and honor in heaven.

As I stand by and watch a carpenter at his work, I am constrained to think that he does physically what I am asked to do morally and spiritually. There is a lofty sense, in which we are or ought to be, all engaged in carpentering.

The carpenter is given wood, out of which material he has to fashion some new thing in the construction of which his mental and physical powers must be brought into exercise. So God has given each of us time. Plank after plank, or hour after hour, he places at our disposal. He has given us mercies innumerable, that we each, in the work-shop of the world, may construct a character that shall be new, and beautiful, and enduring. As the carpenter needs application, care, thoughtfulness, patience, and perseverance in his work in order to be at all successful, so do we. It will not do for us to employ our moments and our mercies anyhow. We must exercise forethought and caution. It is vain for us to imagine that the task can be completed by one or two strokes. We must persevere to the end. Our day's work will not be done till the eventide of life. We must use the *saw* to cut off those habits which are injurious to both us and others. We must apply the *plane* to smooth down some of the unevennesses of our tempers, some of the crudeness and roughness of our dispositions. We must work with the *rule* and *square* in hand, that what is done by us may be in perfect accordance with the pattern set us in the Scriptures. We must form a *tenon* and *mortise*—a union between ourselves and that and those who are good; the

tenon of our sympathy and benevolence must fit into the mortise of a brother's love, and the *mortise* of our own affections must correspond to the *tenon* of our friend's advances. There must be reciprocity of Christian affection. All our good resolutions, good actions, and godly efforts must be made secure by the *nail* of prayer, driven home by the *hammer* of a vigorous faith. Thus must we perform our life-task for the Divine Task-master.—*The Quiver*.

THE EFFECT OF REPRESSION.

Do not be dismayed because you meet with obstacles in life. Without obstacles, who could attain true force of character? Look at this quiet little stream, stealing along over shallows, with scarce power enough to sway the bough that dips beneath its surface from the overhanging tree. But now comes a man who builds a dam across the brook, turns back, for a time, the hurrying waters upon themselves, silences their music, prisons them in an eddying pool. What is this repression for the brook but the beginning of power, something which it has never before dreamed of? Gradually its slender tide mounts against the barrier, gains a head, overflows the dam, thunders through the flume, turns mighty wheels, and adds its new found force to the producing power of the world.

So with men and women. While the course of life is smooth and unobstructed, led along by all that is pleasant and favorable and convenient, character gathers no force; the days are all music and ripple and sunshine, but where are the powers of doing and becoming? Not until God casts some obstacle across a human life; sends some great difficulty, ordains some hard trial, do we see character, mental and moral power, sufficiency, courage, forming and growing and setting mightily against the barrier. Then comes the point of accumulated energy, when the man overleaps everything, adds the full sum of himself to the forces of the universe, scorns careless tinklings and babblings, and with full, strong tide, sings the conquest and the deed.—*Zion's Herald*.

ABIDING IN CHRIST.

One afternoon, in an island city in China, feeling almost in spiritual despair, I was reading my Greek Testament, and in the sixth chapter of St. John's Gospel, reading in course, I came across a verse which struck me as it had never done before. I was reading from the fifty-second verse onward; and if you will just turn to that passage, perhaps the train of thought that was such a help to me may help some one else here.

In the fifty-sixth verse: "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him." I had read the verse in the Authorized Version, "dwelleth in me, and I in him," a hundred times, and never connected it in my mind with this fifteenth chapter, where the word happened to be rendered in that version, "abide in me." But, of course, reading it in the original, my mind was carried on by the verb from the sixth to the fifteenth chapter, and I saw at once—why! here is a little light on this great and difficult problem. I have evidently been making a mistake about this subject of "abiding in Christ."

I had thought that abiding in Christ meant keeping our hearts so fixed upon Christ, so constantly meditating upon him and dwelling in him, that we never lost the consciousness of his presence. I thought we were continually, so to speak, to realize his presence, and continually to look to him for blessing and help and guidance. Now, what I thought was abiding I have since seen was feeding upon Christ. Feeding is a voluntary act. We go to the table and sit down, and partake of what is there. That is a voluntary act. But the man who wanted to feed all the day, and wanted to feed all the night, too, wouldn't be a desirable member of any community. That was what I was trying to do, and because I couldn't manage it, I would get into a sort of almost religious dyspepsia.

I had a little hospital and dispensary work that kept me busy. Perhaps a man would be brought into the place with an artery cut and in imminent danger; within half an hour the ques-

tion whether he would live or die would be settled, and one's whole attention would be wrapped up in the patient, and one wouldn't think of a thing else until the result was known; and then the thought would steal over me, "Why, for two hours I haven't thought about Jesus"—and I would go off into my closet, almost in despair, and confess this sin. I was in great distress, indeed. I wanted to be feeding at the table all the time. Now, if a man has two or three square meals every day, and perhaps a lunch or two between, he ought to be able to go to work.

Abiding in Jesus isn't fixing our attention on Christ, but it is being one with him. And it doesn't make any difference what we are doing, or whether we are asleep or awake. A man is abiding just as much when he is sleeping for Jesus as when he is awake and working for Jesus. O, it is a very sweet thing to have one's mind just resting there!—*Rev. J. Hudson Taylor*.

A MOTHER'S INFLUENCE.

In a railway car a man about sixty years old came to sit beside me. He had heard me lecture the evening before on temperance. "I am master of a ship," said he, "sailing out of New York, and have just returned from my fifteenth voyage across the Atlantic. About thirty years ago I was a sot, shipped while dead drunk, and was carried on board like a log. When I came to, the captain asked me, 'Do you remember your mother?' I told him she died before I could remember. 'Well,' said he, 'I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented I should seek my fortune. "My boy," she said, "I don't know anything about towns, and I never saw the sea, but they tell me they make thousands of drunkards. Now promise me you'll never drink a drop of liquor." He said: "I laid my hand in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kind of life and men—they laughed at me as a milk-sop, and wanted to know if I was a coward. But when they offered me liquor, I saw my mother's pleading face, and I never drank a drop. It has been my sheet anchor and I owe it all to that."

"Would you like to take that pledge?" said he. My companion took it, and he added, "It has saved. I have a fine ship, wife and children at home, and I have helped others."

That earnest mother saved two men to virtue and usefulness; how many more, he who sees all can alone tell.—*Sel.*

PROTECT THE CHILDREN.

If I pierce the young leaf of the shoot of a plant with the finest needle, the prick forms a knot, which grows with the leaf, and becomes harder and harder, and prevents it from obtaining its perfectly complete form. Something similar takes place after wounds, which touch the tender germ of the human soul, and injure the heart leaves of its being. Therefore, you must keep holy the being of the child; protect it from every rough and rude impression, from every touch of the vulgar. A gesture, a look, a sound, is often sufficient to inflict such wounds. The child's soul is more tender than the finest or tenderest plant. It would have been far different with humanity, if every individual in it had been protected in that tenderest age, as befitted the human soul which holds within itself the divine spark.—*Sel.*

To THOSE only who make Christ a constant companion by living faith and meditation, does life become joyful and the future full of hope. His presence dispels all the common fears which disturb and fill the mind with forebodings, more distressing than the condition out of which they spring. The peace which passes understanding, is not an outward condition of things, but dwells in the heart. Christ's promise to his disciples was, that the Comforter which was to come in his name, would abide with them, and make up for his absence.—*Central Christian Advocate*.

THE SABBATH RECORDER.

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REPORT OF THE SABBATH-SCHOOL BOARD.

(Continued from page 545.)

tion to the original number, and, if possible, increased to 2,000. We earnestly ask that our Sabbath-school superintendents, and the pastors of our churches, interest themselves in the patronage of this paper, that it may be fully sustained in its present form and excellence.

The spirit of benevolence in our Sabbath-schools is worthy of commendation. The collections taken up in the schools during the year for school purposes and for benevolence aggregate the sum of \$2,534 75; with a little encouragement we think this amount might be much increased, especially if the funds were asked for in support of some definite object. Children, as well as older people, are the more interested in giving when they have a definite conception of the benefit to be conferred. This matter of true benevolence should be distinctly encouraged in all our schools; and no child should be allowed to suppose that the act of giving money for their own use or personal benefit, was equivalent to an act of benevolence, for, generally speaking, it is directly opposite in its nature and in its influence upon the child heart. In closing this report, we wish to congratulate all our Sabbath-school workers, for the success that has been realized during the past year. And if we could, we would encourage and stimulate every teacher to more earnest and consecrated work in this grand service of Bible teaching.

No work in this world can be more important in its far-reaching influence for good, in character-building and in heart-culture. The full harvest will never be measured in this life, but the future will reveal the divine rewards for all the faithful work that is done in our Sabbath-schools. May the Lord bless all our teachers with abundant grace and spiritual wisdom, for their work.

The expenses for postage and assistance is \$2 75.

T. R. WILLIAMS,

Cor. Sec., S. S. Board.

THE EDUCATION SOCIETY.

The session of this society was held on Sixth-day, according to adjournment. After singing, and prayer by Rev. Dr. Lewis, the President, Rev. L. A. Platts, gave the opening address on "Our Schools—their Work and their Wants." Their work is that of training Christian men and women for life's work. The benefits of a college education are derived, not from the things learned in the pursuit of any course of study, but from the discipline, habits of mind, and power to work which come from the mastery of that course of study. In other words, culture, and not the acquisition of bare facts, is the aim of the student; and it is the work of our schools to give the training and discipline thus sought. But discipline in the religious life, as well as in the intellectual life, is a part of the training which makes true men and women. Our schools were born of the spirit of piety in our fathers and mothers, and for the special purpose of giving the well-rounded

discipline which was the felt need of their boys and girls. The history of our schools, these many years, shows how well this purpose of these schools has been carried out.

The wants of our schools are many, but may be grouped, briefly, under a few heads:

1. They want the sympathy and prayers of the people; they want the young people of our Christian homes in their classes, in their lyceums, and in those general relations to the school, to the church, and to the society in which the school is located, which we call, for the want of a better term, the college atmosphere. This want is becoming a pressing one, because of the tendency of the times towards the establishment of denominational schools, which draws students of other denominations from us. If, therefore, our own people do not loyally and liberally patronize our own schools, they must dwindle, and ultimately die for the lack of such patronage.

2. They want liberal and constantly increasing endowments. This, for two reasons. First, because the progress of all educational work makes increased facilities necessary; and these facilities and opportunities can only be supplied by the use of much money. Second, because the productive value of funds invested everywhere, is shrinking. Funds were invested twenty-five years ago at six or seven per cent, where the same securities to-day, are considered good investments at four or five per cent, and the tendency is still downward.

The annual reports give synopses of the work and condition of the schools reporting to the society. A paper on "Our Civil Polity" was read by Rev. Prof. L. C. Rogers; and Rev. Dr. Williams made an address on "Christian Theology." These were able and earnest presentations of the subjects belonging to their respective departments of instruction in Alfred University.

The adoption of the following resolutions shows the spirit of the society, respecting its work:

Resolved, That we hereby acknowledge, with devout gratitude to our Heavenly Father, our sense of obligation for the success of our schools in the past, and for the hopeful outlook before them in the future.

Resolved, That we welcome the Salem Academy, which has sprung into existence, and secured its charter during the current year, into the sisterhood of our schools; and we bespeak for the patrons of the school all the benefits that have come to our people from our older institutions.

Resolved, That we urge upon our institutions of learning the necessity of using every means for the development, among our students, of a firm and unquestioning faith, earnest, vital piety, and a profound sense of moral obligation, especially in regard to the Sabbath.

Resolved, That, while gratefully recognizing the generous patronage and gifts received in the past, we urge our people to remember the claims of our schools upon their patronage, and to give liberally of their means to increase the endowment funds.

TRACT SOCIETY.

The President opened the meeting with a few remarks, speaking of the unanimity of the action of the Board, in all their plans and measures; also of the favorable auspices under which the present session is convened.

After hearing the report of the Treasurer, and the transaction of some routine business, the Rev. A. H. Lewis preached the Annual Sermon, after the reading of the 15th of Exodus, and prayer by Rev. A. Lawrence.

Text, Exod. 14:15—"Wherefore cryest thou unto me? Speak unto the children of Israel that they go forward."

Theme—God's marching orders to Seventh-day Baptists. Indeed, it is God's order in all moral reform. Though God's people are dependent on him, and must needs pray much to him, he does not allow them to stand long praying.

I speak out of the experience of the Board and of the Society for the past seven years. The text

is not simply a chapter in the history of the Jews, but it is the real rallying cry of all onward movements. It is a real struggle.

When Jesus prevailed over Satan in the temptation, a calm followed for a long time; but Satan was gathering his forces, changing his plans, and later sought to defeat the gospel by corruption, when open attack had failed.

Three or four fundamental points were taken, as the points at which the corruption began. The whole ritual of the Roman Church has come down to us from paganism, and therein is the cause of weakness of the church.

1. Satan sought to break down the Old Testament, in order to get rid of the ten commandments. The God of the Old Testament, he said, is an inferior deity, not the true God, and, therefore, it is not binding. A good book—but without authority.

2. Satan sought to corrupt the church. The entrance into the church by baptism is broken down. Baptismal regeneration is an old doctrine—originating 2,000 years before Christ. Baptism, by immersion, of a person, as a sign of inward grace already possessed, is a New Testament doctrine. Regeneration, by contact with water in any form, is a pagan conception. This introduced into the church a host of baptized pagans.

3. Union of Church and State. On the theory that religion is a part of the state, religion is a contract between the people and the gods. Sometimes the people abused, most soundly, the gods when they failed to keep their supposed contract with those who prayed to them. This was taken into the church, on the pretense of giving liberty, but for the purpose of controlling it. From this the church went down and down. The Reformation brought back the church only partially, did what it could do, but the struggle is still going on. There are many single battles, but one conflict; sometimes there is victory, and sometimes apparent defeat. So we are joined in this fight with all that have gone before. Our work is not, therefore, a narrow one, but one of far-reaching meaning and requirements. (1). The Word of God is to be restored and exalted, and made our guide. (2). We must get higher views of the Sabbath. It is not something which we must observe, willingly or unwillingly, but a delight only to him who sees in it the opportunity for fellowship with God and all good, and in itself and its privileges, God's benediction to the world. Sabbath-keeping is a thing of the soul, primarily. It was the doctrine of paganism, that a man was religious when he was doing something, rather than the being something; according to Christ, man is a Christian when he is something. The acts of the soul will indeed control the body. Like every other thing in the religious life, it must be from within outward, not from without inward. Paganism gave infant baptism and clinical baptism from this erroneous conception of purity from without inward. (3). Effort to re-unite religion and the state. Natural Reformers say, not union of church and state, but religion and state. This was exactly the ancient error of paganism.

What is the outcome? Prof. Harnot says the next century of Christianity will be more spiritual, or it will die. If it die, the next thing will be Roman Catholicism as a new form of paganism. The work of the American Sabbath Union is earnestly moving to get, in some form, legislation on this question. This is history repeating itself in this matter of union of religion and state. As of old, so now, if this movement succeeds, corruption will come of the union. We must, then, put ourselves into the conflict for the doctrine that the kingdom of Christ is not of this world. This

year has witnessed the effort to put religion in the Constitution.

What then do we need? Everything that is good. (1). We need the power of God. Humble ourselves and then rise in him. (2). More loyalty to the truth as God's work. We are God's people before we are anything else. We are Seventh-day Baptists because we are God's people and this is God's work. (3). We need to be more united and pull all together. We are to do this, not by singling out one thing, but by doing all the things that come to us. We are not poor in money or men; but we are not enthused, we are not yet awake to the magnitude of the cause now appealing to us. We must drop all the little things that separate us in our plans and efforts, and join hands on all our lines of work.

Perhaps, our report will contain the word "retrenchment." We can no more than listen to it. We can't go back. We must go forward. By the memory of the fathers who have gone before us, by the love of Jesus, by the call of the church of God, and by the high behests of God's claims upon us, let us go forward.

On the motion to adopt the Annual Report, remarks were made by Rev. A. H. Lewis. Quoting from a letter of an Episcopal clergyman of five or six years ago, he showed that the *Outlook* has stirred the minds of clergymen on this question as nothing else has ever done. This Sabbath question cannot settle back where it was before this agitation began. The movement for Sunday legislation will bring a revolution of some sort, either succeeding in their efforts or failing. A recreation in the line of lawlessness and consciencelessness will come in like a flood, and sweep away all Sabbath-observance.

Rev. A. E. Main. I am depressed with the thought that our people do not all take the SABBATH RECORDER, so important to us. I want to emphasize the importance of the work of this Society. There are differences of opinion among those who work in the vineyard of the Lord. But we must respect each others opinions and work all together.

1. Individual safety is at stake. Convinced that the seventh day is the Sabbath, it is only safe that a man obey it.

2. The safety of our homes is at stake. The vital point in the safety of our Christian homes, is the proper observance of the Sabbath of the Lord. It is important in the form, but the form must come from the spirit.

3. Our country is in danger on account of its Sabbathlessness. Destroy Sabbath, and you destroy country.

4. I appeal to the ambition of our young people. But is he ambitious who is afraid that he cannot keep the Sabbath, and yet get on in the world. Young men, make yourselves worth something to the world, by reason of your loyalty to your own convictions and the Word of God.

6. I call attention to the signs of the times; the world is stirred everywhere on the Sabbath. This is not a denominational question, not a question of days, not a question of exegesis, but one of real power and spiritual life.

Dr. T. R. Williams. I want to call attention to the words in the report, "Net loss." Did you notice that we have spent more money and are doing more work than in former years? Why don't we pay the debt? We have paid it, and have done more work, and still we owe something. But the extra work a good deal more than balances the "net loss." A corporation builds a railroad at a great cost, large debts accumulate, but its income grows continually, and in a little time it becomes a great investment, with a grand income. So, to-day, we are laying a

track across the continent which shall bind the ends of the earth to each other on the truth. We are making great gains. It is now not difficult to convince men of the truth, but the *onus* of our work is to awaken the conscience.

Rev. J. W. Morton. The phases of this question are all the while changing. We shall soon have to fight from some other point. The American Sabbath Union started out with the declaration, "We are unalterably of the opinion that the fourth commandment is of universal obligation; but they have now changed this to the sentiment that the moral principles of the Decalogue are of universal, binding force. This means anything or nothing, as you like. Roman Catholics say, "I am not violating the moral principles of the second commandment by worshiping pictures and images. The letter forbids it."

Rev. J. Clarke. I noted with pleasure that the money contributed to the two Societies was almost equal. For this I thank God. Again, I note with pleasure the vast amount of literature sent out during the year. Think you, brethren, that this seed-sowing will bear no fruit? In time it certainly will show over against the "net loss" of this report, a mighty "net gain." No, brethren, retrenchment must not be thought of.

Prof. A. R. Crandall. There is one phase of this subject to which I wish to call attention. We have been at work in this field of Sabbath Reform. But we have been doing more,—we have been training men for the work. It is our duty to stand by, and support these workers by our sympathies, prayers and money. Ministers have spoken earnestly and enthusiastically for this work. Will they go home to their churches and talk as earnestly and enthusiastically as they have talked here?

Rev. I. L. Cottrell. We ought to take our tracts and distribute them. We should pay regularly to the funds of the Society and then claim and use our share of the tracts to which we are entitled.

The Committee on Resolutions reported the following resolutions, which on motion, were adopted, after remarks by various brethren:

Resolved, That we present our grateful thanks to God for making known to us his holy Sabbath, and permitting us to be its advocates and defenders, for love of him who hath redeemed us, and made us his servants, and that we do now renewedly devote ourselves to his service.

Resolved, That we, as Seventh-day Baptists, are under the gravest responsibility to observe the Sabbath with more earnest and intelligent devotion, both in consideration of our own spiritual needs, and in view of the fact that truth has most influence on the world when it is incorporated in consistent living.

Resolved, That the present wide agitation of the Sabbath question in this country, being largely due, under God, as we believe, to the efforts of this society, thus stirring up other agencies to act, gives promise of greater results in the future, and should encourage us to renewed exertions.

Resolved, That, as Sabbath-keepers, we ought to emphasize the duty of loyalty to the cause we represent; loyalty to the Sabbath of the Bible, because it is God's Sabbath; loyalty to the denomination, because it is a representative of God's Sabbath, and loyalty to our publications and other agencies, because they are our means of enlightening the world as to God's truth—the truth we love so well.

Resolved, That in view of the demands upon us to enlarge our work, we earnestly recommend to our people the payment of not less than five cents a week by each member of the denomination, one-half of this sum to go to this Society and the other half to our Missionary Society.

Resolved, That we should recognize it as a personal duty to familiarize ourselves with all phases of the Sabbath argument; that we should make every possible, individual effort to spread the truth, and that one of the most practical ways of so doing is by purchasing and distributing widely the publications of this Society.

Resolved, That we urge upon our people that they subscribe for our Jewish papers, that they read and circulate them among Jews and Christians, and that they support their publication by generous gifts.

On the adoption of the first resolution, Rev. L. C. Rogers said we ought to adopt the sentiment of this resolution, for it brings us into

the sympathy and love of God. Some say, "I wish you had never come to us with this truth." But when we appreciate the blessings of the true Sabbath, because it brings us into the knowledge of the omnipotent God, we shall love it.

On the second resolution, E. H. Lewis said we are no longer bound by those physical and ceremonial observances which bound the Jews, but we need to look at our duty from an intelligent view of the spiritual uses for which God gave it to us. Our spiritual needs demand this of us as the resolution indicates. The consistency of our lives emphasizes the truth intellectually apprehended.

Rev. O. U. Whitford. The Christian world is alarmed about the Sabbath, and rightly, too, for a Sabbathless people is a godless people. We also need to be alarmed on account of so much Sabbath desecration among us. We are losing on this account.

Rev. A. Lawrence, discussing the third resolution, said we ought to agitate. The more thoroughly this is done the sooner it will settle. There are many elements in the present agitation of this subject. But out of it comes some conviction and some turning to the truth, and sooner or later the waters will run clear.

Rev. W. C. Daland introduced Rev. Paul Gobel, a German Baptist who has just embraced the Sabbath. He said he had come to the knowledge of the truth through the *Outlook*, was educated for the Lutheran ministry, but when he came to baptism he was convinced that baptism was for believers. The same position he had taken on the Sabbath. He said, "Among my countrymen they do not call Sunday the Sabbath."

On the fourth resolution, Geo. H. Utter said a loyal man is a noble man. There is a growing demand among men for men who believe something and believe it solidly—i. e., who are loyal to it. We need this on the Sabbath. A young man of my acquaintance is loyal to his convictions among strangers and this makes him a man to be trusted.

Prof. W. A. Rogers said I want to express my appreciation of our publications of which the last clause of the resolution speaks.

Rev. C. W. Threlkeld. In my work for the last six months more than 10,000 pages of our publications have been scattered. I find them everywhere, and they show thought and candor and piety that is second to none.

On the fifth resolution, I. D. Titsworth referred to the gift of Mrs. Hannah Wheeler now in her ninety-second year.

S. Greenwood said in Germany they publish New Testaments in Hebrew, also tracts, etc., and carry them from city to city, and from house to house, and give them to the people. So I hope we will do for our people.

Geo. H. Utter explained the adoption of a systematic plan of raising money adopted by the Pawcatuck Sabbath-school. Now, in adopting this resolution we are arranging for a systematic work and something for which schools can work.

C. Potter. This matter has been presented at the Associations but it is of no use to pass resolutions unless we adopt some plan by which the resolutions are put into effect.

Rev. T. L. Gardiner brought in his arithmetic and raised \$25,000 without any effort.

At this point S. H. Davis spoke of personal effort in the distributing of the publications. We are apt to feel that we have done our duty when we have made our contributions to the funds of the Society. In my work in the summer I have found much inquiry and confession among some of my acquaintance, and I am always prepared to give tracts to them. In like manner shall we all find, and we should be always ready for such findings. We may thus aid the society in its great work of scattering broadcast the seeds of the truth.

YOUNG PEOPLE'S WORK.

WHAT a precious thought it is to the Christian that all things are working together for his good!

OTHER men may be dismayed by the frowns of adverse fortune, but the lover of God has the assurance that even what others dread is to him a source of benefit.

LIKEWISE when prosperity and brightness are his lot the Christian accepts them as the gracious smile of a loving Father; but he is not unduly elated by prosperity, since he has that far-reaching vision which can see his Father's face even behind the sternest appearance.

THUS the God-loving and God-fearing Christian is lifted above these vicissitudes of earthly life, since he has that perfect trust in his Father's wisdom and his Father's love, being sure that whatever he does is for the good of his child, who needs alike the discipline of adversity and the encouragement of joyous experience ere his character shall be brought to that perfection for which the Father has designed him.

WHAT THE YOUNG PEOPLE CAN DO.

On the nineteenth of February, 1812, might have been seen, passing out of the harbor of Salem, a vessel, freighted with the richest boon that America had ever presented to a luxurious, but benighted land. In that year, American Christians pledged themselves to the work of evangelizing the world. They had but little to rest on, except the commands and promises of God. The attempts then made by British Christians had not been attended with so much success as to establish the practicability, or vindicate the wisdom of the missionary enterprise. For years the work advanced but slowly. One denomination after another embarked in the undertaking, and now American missionaries are seen in almost every land and clime. The scenes which present themselves to us to-day are not the scenes of 1812. The obligation of the present generation, to redeem the pledge given by their fathers, is greatly enhanced. It is an animating consideration, that with the enhancement of the obligation, the encouragement to persevere in the work, and to make still greater efforts, increases from year to year. We cannot penetrate futurity. We are not skilled in prophetic interpretation. But in the years to come in our own mission field, we may anticipate *great* accessions to Christianity. We formed our hope on past success. The success of the missionary enterprise, has everywhere corresponded in a remarkable manner, with the measure of ability, zeal, and diligence employed in its prosecution. Above all, we found our hope on the *divine promises*. Unless we have misconceived their import, they point to a time of greater light, purity and triumph in the church. We are buckling on our armor and marshalling our hosts, for a fiercer onset, on the powers of darkness. We have selected China as our battle-field. We see work opening on every side, the fields growing whiter every day, and no laborers to reap the harvest. Our hearts bleed when we think of poor souls upon the mission field, many of whom are ready, we believe, to embrace the gospel and be saved. We are going to send one of our number to Shanghai. One? There ought to be two at least, on their way this year to that important place. The way is now open to us, as young

people of the Seventh-day Baptist denomination. Can we not share in the work, so that two helpers may be sent instead of one? We *can*, if we *will*, aid the Board in supporting the teacher, that they may be able to send the much-needed helper to Dr. Swinney. Will we do it? Will the Y. P. S. C. E. societies, and all similar organizations, make an effort to do this work the coming year? Great is our *duty*, our *privilege*, precious our opportunity, to co-operate with the Saviour in the blessed work of enlarging and establishing his kingdom throughout the world.

ALICE E. MAXSON.

THE TABULA.

BY GEBES.

(Translated from the Greek.)

(Continued.)

Senex. "He enjoineth upon them," said he, "not to trust her, and to consider none of those things which they receive from her to be safe, nor to regard them as their own. For nothing hindereth her from taking these things away again, and giving them to others. For many times she is wont to do this. And for this cause, therefore, he enjoineth upon them to be indifferent to her gifts, and neither to rejoice when she giveth, nor to mourn when she taketh away, and neither to blame her nor praise her. For she doth nothing according to reason, but recklessly and wholly by chance, just as I told you before. Therefore Genius enjoineth not to wonder at what she doeth, nor to become as the bad bankers. For these, when they receive money from men consider it to be their own, and when these demand it again they are grieved, and think that they have suffered terribly, not remembering that they received the deposits with this understanding, that nothing preventeth the depositor from receiving them again. Thus, then, doth Genius enjoin that they should be with respect to her gift, and that they should remember that Fortune hath such a nature that what she giveth she taketh away, and quickly giveth again manifold more, and again taketh away what she hath given, and not only these, but what they had before. Still he enjoineth upon them to take from her what she giveth and to go away at once, having regard to the steadfast and unfailing gift."

Hospes. "What is this?" said I.

S. "What they shall receive from Learning, if they arrive safely there."

H. "What, then, is this?"

(To be Continued.)

OUR FORUM.

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

Dear Editor,—This page is seeming to grow in interest, as the weeks pass, and we see the burning words from the pens of our young people. They are growing in interest for our work, and an appreciation of the magnitude of life. But there is one matter of which I have wanted to speak. There is a real disappointment felt when, having read an article whose earnest words have thrilled one to new purpose, we look for the writer's name and find an *, or some mocking *nom-de-plume*. Why not, when your kindly editorial eye has detected enough of truth in a paper to warrant placing it upon this page, persuade the writer to add the weight of his personality to his words, and place his name in full where all may read?

It is like a voice in the dark, these words from no one knows whom. If their words mean anything, are they not as truly theirs when printed

as if spoken? Let us see the names of our young people when they speak to us in this way.

Yours,

HARRIETT W. CARPENTER.

WAKE UP!

"These prayer-meetings won't amount to anything." This is what a young lady said to me in reference to the young people's meeting. Does she try to help them amount to something? No. She goes there every Sabbath afternoon and sits as mum as a clam. Is she a church member? Yes! And so is nearly every young person in the society. If they would go to prayer-meeting and take part we might have a grand meeting every week. But they seem to forget that they have anything to do. They have "joined the church," and to them that seems to be the sum total of all which they have to do. They now can sit back at their ease and let the pastor shove them into Heaven, for that is where every one of them expects to go.

Five or six take part every week when there ought to be fifteen or twenty. Such a continued state of affairs is discouraging to the pastor, and to all of those who are willing to work. Why can't these young people and similar ones in every church see that it is their duty to *do*. Don't go to prayer-meeting and sit silent week after week, and then turn up your noses at the effort the others are making, and say it amounts to nothing. Whose fault is it that the meetings are no more interesting? Have you done anything to help make them better? Have you spoken even one or two words? Have you asked anyone else to attend or to take part? Have you done a single one of the dozen things you might have done to help the meetings?

Instead of finding fault and half sneering at the efforts others are making, just stir yourself up a little and see what effect it will have. Do even *one* thing to help and note the difference it will make. How do you know but that some one may be waiting for you to start before they begin? Do not keep silent and run the risk of standing in the light of others. Do your work and leave a straight path that others may not stumble. Don't throw the old folks in our faces as an excuse for your neglect of what you know to be your duty. Let the old folks rest in peace. You don't have to answer for their misdeeds. Keep your own record clean and you will be doing all that is required of you, for in doing this you will be at work yourself and also trying to get others to work. You need not think that the prayer circle will be a success all at once. But do lend it your aid and do the best that you can. It will take the combined efforts of you *all* to make it succeed. Be awake and stay so all of the time. Give yourselves a general shaking up. Open your ears to hear of the work that needs your aid so much. Open your eyes that you may see the work as it comes. Open your hands to do the work, and open your hearts to pray for the willingness and the strength required to do it. Do this and your prayer-meetings will take care of themselves.

EILEEN.

PAUL's ideas of the grace of God as manifest in the gospel of Christ, were so intense and so vast, that he taxed language to the utmost in the effort to express them. He hence used such phrases as "the unspeakable gift," "the riches of his grace," "the exceeding riches of his grace toward us through Jesus Christ," and "the unsearchable riches of Christ." God's grace in Christ was to his mind, a marvelous and most exhilarating fact; and such it will be to all who devoutly study the Bible.—*The Independent*.

EDUCATION.

THE EDUCATIONAL WORK IN THE SOUTH.

The following, from a Baptist paper, gives a good sketch of the work done in an educational way among the freedmen of the South:

Our Home Mission Society in the days of slavery could do nothing among the colored people. At the outbreak of the rebellion, the multitudes who escaped from slavery and flocked to Washington and Fortress Monroe, helpless, penniless, ignorant, half starved, awakened the compassion of the people of the North. The Home Mission Society in May, 1862, decided to take immediate steps to supply with Christian instruction, by means of missionaries and teachers, the emancipated slaves, whether in the District of Columbia or in other places held by our forces, and also to inaugurate a system of operation for carrying the gospel alike to bond and free throughout the whole southern section of our country, so fast and so far as the progress of our arms and the restoration of order and law shall open the way.

The Emancipation Proclamation of President Lincoln, issued in September, 1862, to take effect January 1, 1863, gave new impulse to the Society's efforts. The fullness of the times had come, and men girded themselves for the great undertaking. Honored and devoted men offered their services to teach the negroes, and money began to come in for the work. Voluntary organizations in New England and elsewhere co-operated in raising funds and sending missionaries to the South. In September, 1863, the Board asked for designated funds for this work, and decided to appoint "assistants to our missionaries in the South, to engage in such instruction of the colored people as will enable them to read the Bible, and to become self-supporting and self-directing churches."

In January, 1865, Congress passed an act prohibiting slavery in the United States. In April, 1865, Lee surrendered at Appomatox. Five days later Lincoln was assassinated. The Society's annual meeting in May, 1865, was a memorable one in view of the great opening in the south, and the positive and progressive policy then adopted to press vigorously its work among the emancipated millions. The Society decided "in all wise and feasible ways" to promote "the evangelization of the freedmen, and to aid them in the erection or procurement of church and school edifices when requisite," and to employ "well qualified and faithful preachers, colporteurs, and teachers, male and female," for this work.

In 1862, the first year, laborers were sent to St. Helena Island and to Beaufort, S. C. But a few points occupied by the Union forces were open to the Society's missionaries until 1864 and 1865. In 1864 the Society had appointees in Washington, D. C.; at Alexandria and Norfolk, Va.; at Washington, N. C.; at Beaufort, Port Royal, and Helena, S. C.; at Nashville, Memphis, and Island No. 10, Tennessee; in Mississippi, and at New Orleans, Louisiana. Many other important points were occupied from 1865, onward. Thirty-five missionaries, with sixty-two assistant missionaries, labored exclusively among the freedmen during 1865-6, and reported in the schools under their care 4,000 pupils. Nearly every missionary devoted a part of his time regularly to the instruction of the colored people, but particularly to the education of the colored ministers.

Beginning with an expenditure of about \$2,000, twenty-five years ago, it has advanced until for all purposes the annual expenditures for several years have averaged about \$75,000, while in some years they have exceeded \$100,000. For all purposes, missionary and educational, among the colored people of the south, northern Baptists have given, chiefly through the Society, within these twenty-five years, not less than two million dollars. In every southern state, missionaries have been supported, schools established, students assisted, church edifices erected. And never has the Society's helping hand been more cordially extended than now. The Society holds the title to school properties valued at \$400,000, while the entire valuation of school properties

(some of which have been transferred to Boards of Trustees, but were procured through its instrumentality) is estimated at \$786,000. Besides this the Society holds \$115,000 endowment funds for the benefit of certain institutions. The total endowments are \$220,000. We give a list of the institutions, which, with the above facts, are taken from the *Home Mission Monthly*.

The incorporated institutions are Richmond Theological Seminary at Richmond, Va.; Shaw University, Raleigh, N. C.; Atlanta Seminary, Atlanta, Ga.; Roger Williams University, Nashville, Tenn.; Leland University, New Orleans, La.; Bishop College, Marshall, Texas; Selma University, Selma, Ala.; State University, Louisville, Ky.; Hartshorn Memorial College, Richmond, Va.; Florida Institute, Live Oak, Fla.; Spelman Seminary, Atlanta, Ga.; Arkansas Baptist College, Little Rock, Ark. There are unincorporated institutions as follows: Wayland Seminary, at Washington; Benedict Institute, Columbia, S. C.; and Jackson College, Jackson, Miss.

POPULAR SCIENCE.

A CURIOUS CHEMICAL—OXALOMOLYBDIC ACID.—A new substance, singular alike in its chemical nature and in its properties, says *Nature*, has been discovered by M. Pechard. It is a mixed acid derived from oxalic and molybdic acids, and is, therefore, termed "oxalomolybdic acid." The crystals of oxalomolybdic acid, when dry, may be preserved unchanged either in sunshine or in the dark; but, if moist, they quickly become colored blue when exposed to the sun's rays. If characters be written on paper with the solution, they remain invisible in a weak light; but when exposed to sunshine, they rapidly become visible, turning to a deep indigo color. It is curious that this effect only happens when the solution is spread over paper or other surfaces; for the solution itself may be kept unaltered in the bottle for any length of time, except for a trace of blue at the edge of the meniscus, where, by surface action, a little is spread against the interior glass walls. If a sheet of paper be immersed in a saturated solution of the acid, dried in the dark, and then exposed behind an ordinary photographic negative, a very sharp print in blue may be obtained by exposure to sunlight for about ten minutes. The color instantly disappears in contact with water; so that if a piece of this sensitized paper be wholly exposed to sunlight, one may write in white upon the blue ground by using a pen dipped in water. If, however, the paper with its blue markings be exposed to a gentle heat for a few minutes, the blue changes to black, and the characters are no longer destroyed by water.—*Scientific American*.

SALT.—Common salt is either procured in the solid crystalline state, called rock salt, as a natural brine from wells or springs, or by the evaporation of sea water. Rock salt almost always contains impurities, and therefore is dissolved in water, and the insoluble matters mixed with it are deposited at the bottom. The brine is then drawn off, and evaporated by artificial heat in large iron pans. Natural brine is secured in Western and Central New York. A shaft is sunk and the brine rises to the surface, and overflows if not pumped. There are reservoirs made for it, into which it is pumped, and from which it is distributed to the various works, which are little more than large sheds, with numerous openings in their roofs to allow the steam free egress. Flues run from end to end of the floors, and on these rest the iron evaporating pans, which are about 65 feet long by 25 feet broad, and about 18 inches in depth. In other places very deep shafts have been sunk, and the brine requires to be pumped from a great depth. The flues heat the brine nearly to a boiling point, and, as a large surface is exposed, the evaporation is very rapid, and the crystals are small, as in fine table salt. If, however, the heat is more gentle, the salt is coarser, and is fit for curing meat, fish, etc.; and when very slow, a much coarser kind called bay salt is produced. Salt is obtained from sea-water in many parts of the world, and this is effected by simply evaporating it in brine pits or shallow square pools, dug on the shore for the purpose. When the evaporation has proceeded to a certain extent, the liquid assumes a reddish color; a pellicle of salt forms on its surface, which soon breaks and sinks down, to be followed by another; and the crystallization then proceeds rapidly. When complete, the salt is removed to sheds open at the sides, and piled in heaps, in order that the chloride of magnesium may be removed. This is very easy, for it is extremely deliquescent—that is, it liquifies by exposure to

the atmosphere, absorbing the moisture therein, and runs out. The salt is then re-dissolved and crystallizes, if great fineness is required.

THE VALUE OF FRUIT AS A CORRECTIVE AGENT.—What shall we eat? This question confronts us daily. Upon its wise solution depends, to a great extent, the health and happiness of the human race. A judicious dietary is an evidence of a high state of civilization; for brain and brawn are in a general sense the outcome of the kind of food eaten, its method of preparation, and the style in which it is served and introduced into the human economy. Americans are a little astray in the matter of diet. The average table is a strange mixture of English, Dutch, French and everything else beside. There seems to be a strong tendency in human nature towards the consumption of food that is too concentrated. The old Indian chief complained that the pale faces, especially the women, were dying of too much house. The modern civilized world is dying of too much eat. Some people are afraid to eat fruit, thinking that fruit and diarrhoea are always associated, when, if they understand the true cause of diarrhoea they would know that it is caused by eating meat. In hot weather meat putrefies very quickly, and during this process alkaloids are formed which are very poisonous, acting as emetics and purgatives. It is true that fruit eaten green or between meals will interfere with digestion and cause bowel troubles; but use fruit that is perfectly ripe at meal-time, and only beneficial results will follow. Acids prevent calcareous degenerations, keeping the bones elastic, as well as preventing the accumulation of earthy matters. Fruit is a perfect food when fully ripe, and if it were in daily use from youth to age, there would be less gout, gall-stones and stone in the bladder. Taken in the morning, fruit is as helpful to digestion as it is refreshing. The newly awakened function finds in it an object of such light labor as will exercise without seriously taxing its energies, and the tissues of the stomach acquire, at little cost, a gain of nourishment which will sustain those energies in later and more serious operations. It is an excellent plan, with this object in view, to add a little bread to the fruit eaten. While admitting its possession of these valuable qualities, however, and while also agreeing with those who maintain that, in summer, meat should be less and fruits and vegetables more freely used as a food, we are not prepared to allow that even an exclusively vegetarian regimen is that most generally advisable. Meat provides us with a means of obtaining albuminoid material, which is indispensable in its most easily assimilable form. It affords us in this material not only an important constituent of tissue growth, but a potent excitant of the whole process of nutrition. It has a definite and important place in the ordinary diet of man, and the wholesomeness of fruit, combined with farinaceous food as an alternative dietary, is not so much an argument in favor of the vegetarian principle, as proof that reasonable changes in food supply are helpful to the digestive processes and to nutritive changes in the tissues generally. With proper eating and drinking, there would be fewer broken-down, nervous wrecks, and far more vigorous intellects. There is far too much meat eaten. Meat three times a day is more than average town-dwelling human nature can endure. Functional disturbances of the liver, gall-stones, renal calculi, diseases of the kidneys, dyspepsia, headache, fits of ill-temper, or of the blues, irritability and general absence of the joys of life are largely due to an excess of meat and other highly concentrated food. These conditions, like attacks of gout and dyspepsia, are the unfortunate possession of those who will have them. Ignorance of the law is no excuse. What shall we eat? As a preliminary answer we reply—eat more fruit.—*Medical Classics*.

OBEDIENCE.

It is obedience of the heart that pleases God. Outward form means but little to him. We may obey in the letter, and still lose many blessings promised to true obedience. Love only obeys truly. A servant may obey her mistress in every particular, and yet displease her thoroughly by the manner in which she carries out her commands, showing a rebellious spirit. Loving obedience is not bondage, but freedom. The rewards of obedience, like the conditions of faith, are not arbitrary; they come out of the nature of things. God commands only what is for our good. A mother lays certain obligations upon her child, not from a wish to enforce an arbitrary authority, nor to secure an arbitrary submission to her will, but because the obligation or restriction imposed regards the best welfare of her child. This is true of every command of God; they are given "that it may be well with us and with our children." We may take upon us the gentle yoke of Jesus and learn of him that to obey is the highest wisdom and the purest joy.—*Sel.*

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Developing Spiritual Vision.

There are certain burrowing animals—the mole for instance—which spend their lives beneath the surface of the ground. And nature has taken her revenge upon them in a thoroughly natural way—she has closed up their eyes. If they mean to live in darkness, she argues, eyes are obviously a superfluous function. By neglecting them, these animals make it clear that they do not want them. And as one of nature's fixed principles is that nothing shall exist in vain, the eyes are presently taken away, or reduced to a rudimentary state. There are fishes also which have had to pay the same terrible forfeit for having made their abode in dark caverns where eyes can never be required. And in exactly the same way the spiritual eye must die and lose its power by purely natural law if the soul choose to walk in darkness rather than in light. "It is only the blind who ask why they are loved who are beautiful." Psa. 119: 18, 1 Cor. 2: 14.

Earnestness.

"Pray, Mr. Betterton," asked the good Archbishop Sancroft, of the celebrated actor, "can you inform me what is the reason you actors on the stage, speaking of things imaginary, affect your audience as if they were real, while we in the church speak of things real, which our congregations receive only as if they were imaginary?" "Why, really, my Lord," answered Betterton, "I don't know, unless we actors speak of things imaginary as if they were real, while you in the pulpit speak of things real as if they were imaginary." 2 Cor. 4: 18, Psa. 69: 9, Acts 21: 20; 22: 3.

Practical Religion.

Charles Kingsley, accompanied by a friend, was once making calls on the sick. He would not ask his friend to go into the cottage as it was a bad case of fever, but if he would remain by the river outside, he would rejoin him when the visit was over. The friend, however, preferred to accompany him. The atmosphere of the little ground-floor bedroom was horrible, his friend says. There was no ventilation whatever. The rector, however, had been there before, and knew all about it. He ran up-stairs, and with the auger he had brought, bored several holes just over the sick man's head. The change in the atmosphere was sudden and delightful, and the sufferer was surprised and relieved. Then the rector read and prayed with him, and left the cottage with two blessings behind him. That was always Kingsley's way of work; the Bible and the auger went together. Those who came to him for help found that he was concerned for their *bodily welfare* as well as for their spiritual health. He had a strong belief that the spiritual life was affected by the body, and he believed this for himself as well as for his people. He was an enthusiastic athlete, and by walking, riding, jumping, swimming, and other athletic exercises, endeavored to keep his constitution strong for spiritual labor. Jas. 1: 27; 2: 14-18.

The Serpent of Appetite.

It is an old Eastern fable that a certain king once suffered the devil to kiss him on either shoulder. Immediately there sprung therefrom two serpents, who, furious with hunger, attacked the man, and strove to eat into his brain. The now terrified king strove to tear them away and cast them from him, when he found, to his horror, that they had become a part of himself. Prov. 14: 9, Psa. 19: 13.

Victory in Rest.

Two yachts were engaged in a sort of "go-as-you-please" race in Long Island Sound. They were both becalmed and the night was very dark. The crews of each had betaken themselves to their oars and were tugging lustily for victory. The master of one of the yachts, and the one apparently in a fair way of being beaten, being a little shrewder observer than his competitor, noticed that the tide was very strong against them, and fancied that with all their tugging the current was carrying them both astern, so he slyly let slip his anchor, but at the same time, for appearance sake, kept up his rowing. And he was right, for the current carried the other astern in spite of all their rowing and the anchored yacht won the race. Eccl. 9: 11, Psa. 37: 7, Lam. 3: 26.

COMMUNICATIONS.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., August 23, 1889.

The consular service offers to a worn out and hard up politician an opportunity to gracefully retire from the world for a time and give Mr. Micawber's something a chance to "turn up." Once in a while you find an ex-Congressman brave enough to accept a clerkship or the chiefship of a division, but they are very few, as most men would prefer to take even a consulate worth \$1,000 per annum, net, rather than meet the patronizing sympathy of old associates. Even a post on some storm-swept island, where a vessel calls once in three months, would be preferable to that. There is at least a high sounding title and the respect of the natives in it.

Not more than twenty-five per cent of the incumbents of diplomatic positions have been changed, although the State department is stacked with applications and still they come. Not a few of the positions yet to be filled are really valuable ones. The most important appointment to be made is that of Minister to Russia, which position has been vacant since the death of Allan Thorndyke Rice. The salary is \$17,500. The next in importance is that of Minister to China, which is of the second class, with a salary of \$12,500. Then comes the Corean post, which silver-tongued Bill Bradley, of Kentucky, refused, saying that he would not accept it if the salary were doubled. The position is worth \$7,500. Bolivia, Persia and Siam remain to be filled with Republican ministers at the rate of \$5,000 per annum, and there is a regular Kilkenny fight among the colored republican statesmen over the post at Liberia, and the \$4,000 salary. Only fifteen changes have been made among the thirty-eight consulate generals. These positions pay from \$3,000 up, and the average is \$5,000. Only one-fourth of the consulates have been filled by Republicans, although the salaries average \$2,500 per annum. In the third class only three out of twenty-four have been filled. The salaries in this class are \$1,000 per annum and fees. There have been no changes in the eighty-five consulates of the smaller class, which pay only a few hundred dollars per annum and are given to permanent residents of the countries in which these posts are located.

The ex-Treasury employees of the last Republican regime, who are still waiting anxiously for reappointment, are grievously offended by Secretary Windom. When President Harrison selected that large, loose jointed individual whose retirement from politics had been sup-

posed to be final, for his Secretary of the Treasury, and brought him again before a public that had long forgotten him, the small fry Republican politicians were unqualified in their delight. There was to be, they thought, a good old-fashioned, take-everything-in-sight administration of the Treasury department. But a change seems to have come over the Secretary since he was Senator. He has imbibed of the doctrine of civil service reform and there is woe in the camp of the faithful.

The disagreements of Secretary Windom and certain Congressmen come to light every day. When he returned to his desk the other day he found a letter from Tom Reed, asking why the revenue collector for the district embracing Maine had not been appointed. The letter set forth that the Maine delegation was solid for one candidate, and it appeared to the writer remarkable that the appointment had not been made. To this petulant communication he replied that, as the district comprised also the states of Vermont and New Hampshire, and the delegations from these states had agreed upon candidates from their respective states he hesitated to select anyone until he "could more fully investigate." Think of talking to a Maine man of the political rights of the states of Vermont and New Hampshire compared with those of the mighty commonwealth of Maine.

Despite the alleged coolness between Col. Dudley and President Harrison, few men have a greater influence than Col. Dudley in the departments. All day long his office is crowded with people who wish him to endorse them for appointment to clerkships in this or that department. As his sympathies are quick, the reply is generally favorable, and thus the number of people he has endorsed for various positions must reach several hundred. They are not alone Indianans. His influence is greatest in the Pension Bureau and in the new Census office, where he has already secured forty or fifty appointments.

The latest sensation created by Secretary Windom is his order regarding special agents of the Treasury department. Hereafter all candidates for such positions must appear before a board of examiners, and be examined as to their fitness.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin, convened at the church at Rock River, Friday, Aug. 16, 1889, at 10 o'clock A. M. The chairman, A. B. Spaulding, called the Conference to order. After singing and prayer, the forenoon was occupied in the discussion of practical questions. The afternoon was occupied in reading and discussing several very good papers, some of which will doubtless appear in the RECORDER. Friday evening Eld. E. M. Dunn preached, at the close of which one or more persons rose for prayers. Sabbath morning, the Sabbath-school convened at 10 o'clock. At 11 o'clock, Rev. W. H. Ernst preached to an overflowing house. In the afternoon at 3 o'clock, Rev. N. Wardner preached. In the evening W. B. West conducted a conference meeting, at which voices were heard in conference for the first time in months, if not in years. Sunday morning Eld. Ernst preached with great power and effect to a good sized audience. The afternoon was spent in work of the Local Union of the Endeavor Societies of Seventh-day Baptist Churches of Southern Wisconsin. At this meeting, after prayer and singing, in the absence of the secretary, Miss Avery, Mrs. R. C. Max-

well was made secretary *pro tem*. Among other items of business, the following resolution was discussed at length, and adopted by a very enthusiastic vote:

Resolved, That we send out among the destitute churches of our Association, young men or women (laymen) to do endeavor, or missionary work.

A committee of three was appointed and urged to immediately carry forward the work intended in this resolution.

The best part of this excellent meeting was the last fifteen minutes, during which thirty people testified for Christ.

TRACT SOCIETY.

Fourth Quarterly Report of the Treasurer from May 1st to August 12, 1889.

GENERAL FUND.	
Dr.	
Balance May 1, 1889.....	\$ 184 87
To cash received since, as follows:	
Received in May, as published.....	\$ 839 28
June.....	876 37
July and to August 12, as published.....	2,201 59—3,017 24
	\$4,102 11
Cr.	
By Cash paid, as follows:	
J. B. Clarke, Ag't, salary to Aug. 1st, \$133 32, \$133 32, \$66 66	333 30
Expense, \$6 60, \$20 78, \$14 77.....	48 15
A. H. Lewis, Salary, Editor <i>Outlook</i> , to April 1, 1889.....	200 00
Postage, etc.....	3 45
Stenographer.....	10 53
W. C. Daland, Expense, Editor <i>Peculiar People</i> , \$4 55, \$3 08, \$2 99, \$3 49.....	14 11
Rev. G. Velthuisen, Holland, \$50, \$50, \$50, \$50.....	200 00
Exchange.....	2 20
E. P. Saunders, Ag't., <i>Outlook</i> account.....	177 86
Light of Home account.....	140 67
Evangelii Harold.....	39 82
Maurer's Tract.....	41 50
J. P. Mosher, Ag't., <i>Outlook</i> account, \$523 16, \$215 46, \$59 79	798 41
Light of Home account, \$164 90, \$139 71, \$165 28.....	480 89
Evangelii Harold account, \$40 47, \$42 67, \$41 66.....	124 80
Tract Society account.....	2 97
Harriett Ayers, Interest.....	6 00
John S. Coon.....	21 00
Interest on Loans, \$75, \$5 91.....	80 91
Payment on Loans, \$500, \$500, \$350.....	1,350 00
Petty expense account, Treasurer.....	7 41
Balance in hand of Treasurer.....	29 13
	\$4,102 11
INDEBTEDNESS.	
By Loans.....	\$1,950 00
HEBREW PAPER FUND.	
Balance Third Quarterly Report.....	\$ 91 83
Cash received since, as follows:	
Received in May, as published.....	123 00
July and to Aug. 12th.....	148 00
	\$357 83
Cr.	
By cash paid, as follows:	
E. P. Saunders, Ag't., <i>Peculiar People</i>	\$ 41 91
J. P. Mosher.....	171 28
Eduth, \$51 19, \$47 26, \$37 68.....	136 13
Balance in hands of Treasurer.....	8 51
	\$357 83

E. & O. E. J. F. HUBBARD, Treasurer.
 PLAINFIELD, N. J., Aug. 12, 1889.
 Examined, compared with vouchers, and found correct.
 J. A. HUBBARD }
 F. A. DUNHAM } Auditors.

HOME NEWS.

New York.

DE RUYTER.—On Sabbath-day, Aug 10th, we had the precious privilege of visiting the baptismal waters again. A young lady of South Lincklaen had sent word that she desired to be baptized and received into our church. It was a beautiful Sabbath morning and there was a large congregation, and when she had offered herself, our only daughter said that she wanted to be baptized also. It was indeed a beautiful sight to see these two, dressed in white, in the midst of their friends at the river-side, and there follow in the footsteps of their Master. It was certainly a precious privilege to baptize them. L. R. S.

Wisconsin.

MILTON.—The Milton Sabbath-school held its annual picnic for the benefit and pleasure of the "children" at Clear Lake, last Wednesday. As is usually the case, it was largely attended, even by the oldest "children" in the society. While the day was not just what was desired, yet it was spent very pleasantly in the usual picnic ways.—Rev. H. P. Palmer, pastor of the Baptist Church, of Edgerton, occupies our pul-

pit while Eld. Dunn is attending General Conference.—The college buildings are being repaired and cleaned, preparatory to the beginning of another school year. The indications are that the term will open with a fair attendance. E. Y. E.

Iowa.

GARWIN.—We have been favored with very nice weather most of the time since harvest began, and farmers have availed themselves of this opportunity in getting their grain in stack and the chief part of their hay cared for without rain. The small grain and hay crop in this part of the state is excellent, and if we have no frost until the usual time corn will be an abundant crop.—The young people of our village will render the cantata, "Esther, the Beautiful Queen," on three evenings next week. They have been to considerable expense in procuring the costumes used in the entertainment, from Chicago, and have expended much time and pains in preparation, so our people are expecting a rare musical treat.—Miss Ellen Socwell, who has been giving lessons in the village in instrumental and vocal music during the past year, goes to Vinton, Iowa, soon, to enter upon her duties as first assistant music teacher in the state school for the blind.—The new Campbellite church is almost completed and will be dedicated on Sunday, Sept. 22d; a prominent clergyman of that faith, from Des Moines, preaching the sermon.—Our people are contemplating papering and decorating the interior of our church, the work to be done by a firm in Toledo, Iowa.—We have an abundant crop of very nice fall apples and several hundred bushels have been shipped from here to northern Iowa and Dakota.—We have seen the announcement in print that Sunday freight trains were to stop running on the Iowa and Dakota division of the Chicago & North-western Railroad, but we have not seen the trains stop running yet. Sunday is the chief day for freight on this division since no passenger trains are in the way. E. H. S.

AUGUST 21, 1889.

Kansas.

NORTONVILLE.—A "Sabbath Rest Convention" was held in Nortonville, Aug. 6th and 7th, for the purpose of creating interest and sentiment in favor of proposed legislation in behalf of Sunday, the Blair Bill, and for organization for future work. The Seventh-day Baptists were kindly allowed forty minutes to discuss the question of "The Day, or change of Sabbath;" and as much more time to give our position upon the Blair Bill, or Sunday Legislation. For this purpose we sent for Eld. Morton, of Chicago, who gave a good argument for the Sabbath, and against Sunday, anticipating and refuting the most of the points of his opponent, Rev. Milligen, of Denison, Kan. The above gentlemen took opposite positions, likewise, upon the question of Sunday Legislation, and the writer made a five-minute speech upon the same subject. We are not ashamed of Bro. Morton's addresses upon this occasion. He showed himself the gentleman, Christian and scholar, as well as logician and theologian. And though a minister of the other side has since characterized the argument for Sunday as "unanswerable," it did not so strike us, but seemed quite muddy, and the speaker we thought quite too indulgent with sarcasm and ridicule for one who had plenty of sound argument with which to occupy his time. His main point was made upon Matt. 28: 1, to which he gives a new translation, rendering the Greek literally: "In the end of (or late in) the Sabbaths, as it

drew on toward one, (or the first) of the Sabbaths," claiming that it meant, as the old Jewish Sabbaths went out and the first of the new Sunday Sabbaths came in. This we believe is the latest thing out for Sunday argument. Bro. Morton did not meet this point specially, as he spoke first, and did not know Mr. Milligen's position upon the passage; but if those who consider that an "unanswerable" argument, will furnish us an opportunity, we will be very glad to personally show them what can be done in the way of answering or refuting that translation and exposition.

Eld. Wardner's two tracts on the work of the National Reform Association, and Crucifixion and Resurrection of Christ, were distributed throughout the village before the Convention, which doubtless gave added zest to the Convention. There was a large attendance, probably not less than 500, and very able and interesting speakers on the programme. Rev. Gault, of Iowa, District Secretary of the American Sabbath Union, Dr. A. B. Leonard, of Brooklyn, N. Y., Secretary of the Methodist Episcopal Home Missionary Society, Revs. Morton, of Chicago, and U. M. Babcock, of Humboldt, Neb., and several Kansas ministers were present. Dr. Leonard gave a grand lecture on the Perils of our Country. A permanent organization was effected for this Congressional district, for the purpose of creating public sentiment for the Sunday movement. Probably their interests were furthered by this Convention; we believe, too, that interest in God's Sabbath (in contradistinction to "the American Sabbath,") has increased, and that some are now studying the question for themselves, who never did before.

Our community has also been considerably wrought up by the presence and work, for a month, of a Salvation Band, in the village. This Band is wholly independent of, although they began under, the Salvation Army, and their methods and costumes in part, are after the Army fashion. They use drums and tambourines on the street and in the hall, testify, exhort, pray, sing, expound Scripture, and seek to save the unsaved, and lead Christians to a holier life. They are bound by no creed (except the Bible), responsible to no church, orthodox in the faith and ordinances, young, uneducated, filled with zeal and the Holy Spirit, with considerable natural grace and ability, live upon their collections, going forth without scrip or purse, and so coming as near the Apostolic method as any. They count eighteen conversions here, and one hundred and sixty-six in the last six or seven months. Doubtless much more good might have been done here, if more Christians and the ministry had seconded their efforts. The leader, and one of the young men, are almost convinced on the Sabbath, and I believe one or both will soon be keeping it, notwithstanding the "unanswerable" argument. They have ordered a new tent of one thousand capacity, after which they will only visit large towns and cities. I am much pleased with them, and quite enjoy their refrains of "Hallelujah," "Bless the Lord," "The Lord bless you," etc.

F. C. Laslett, General Secretary of the Y. M. C. A., of Lawrence, Kan., has also spent a few days with us, preaching twice, when several were led to express a determination to become Christians. May the good work go on, whether in one form or another, until all shall know the Lord. The pastor contemplates holding gospel meetings at the school-houses, Sunday evenings, assisted by such Christian workers as desire to go along and take an active part. Brother Harry stopped over last Sabbath, on his way to his mission field. Ira Maxson, sent as delegate by our Y. P. S. C. E., to Conference, and Dea. O. W. Babcock and wife, left the first of the week for Alfred. G. M. COTTRELL.
 AUGUST 21, 1889.

MISCELLANY.

"WHAT WILT THOU?"

All things are mine.
Ask what thou wilt,
Art weary? Come to me for rest.

Lonely, poor heart,
With not a friend to help?
I am thy brother, friend.

Art thou perplexed,
Unknowing where to turn?
With me, thy footstep shall not slip.

Is thy way dark?
With me dwells light,
I am the day-spring come to visit thee.

Dwells grief with thee?
I am the "Man of Sorrows,"
I will comfort thee.

Art needy, then, and poor?
Lo! I am thine,
And mine, the cattle on a thousand hills.

Art filled with longing,
Yet unsatisfied?
In me all fullness dwells.

Still dost thou wait,
And fear to come?
Behold, I stand and knock.

—L. R. Hopkins, in *Christian Inquirer*.

UNCLE JAKE'S LECTURE.

"Mother does make such a fuss about my using a few slang words. I do wish she were not so particular."

"Don't yo' say dat, honey," said uncle Jake, who was working in the garden near by; "yo' all dunno how bad dem wuds soun's outen sich young moufs."

"Oh, don't you begin to lecture me, too, uncle Jake. I am just worn out listening to sermons."

"No, no, chile, dis pore ole simmah ain't gwine ter lecter. I's gwine to gib yo' all a bokay ob purty flowers; dar, ain't dat shore nuff lubly?" he asked, as he handed her a bunch of flowers he had just gathered.

"Thank you, uncle; how pretty; but why—what does smell so horribly? You've made a mistake and picked a stalk of stramonium, there, I'll throw it away and the bouquet will be too utterly utter."

"Dat weed what you just throwed away am a heap purtier fur ter look at dan some udder posies."

"Oh, I don't think it a bit pretty, it has such a dreadful odor!"

"Miss Mary, honey, dat am 'zactly de case wid dem slang wuds what mistis don't like; de idees ob yore mine, dey grows an' grows in de gard'n ob yore brain, an' den when de time done come fur yo' ter speak, an' tole what all yo' bin a-tinkin' 'bout, why den d'rectly dese yere idees dey b'ars de sweet blossoms ob wuds, an' den yore fre'n's lub ter pic de blossoms ter put in de big vase ob dere mem'ry wid de watah ob lub fur ter keep dem fresh. Duz yo' 'sire dese yere fre'n's ter pr'serve de bad-smellin' weeds ob slang 'long ob de purty flowers dat yore mine done b'ar? Why, hit don't take right shmart ob sich like weeds ter ruin a hull bokay, jes' one shore 'nuff ill-smellin' weed am plenty. Nudder t'ing, honey, yo' mus' 'cuse me fur sayin', ef dem fre'n's lub yo' dey's gwine ter frow 'way de hull bokay, dat am ter furgit ebberyt'ing you done tole dem, jes' fur fear ob sabin' up de leastes one ob dem weeds, an' bym-bye dey'll d'scuver dat de onlyst way ter do dat ar, am ter gib yo' up 'ntirely so'st dey nebber heah enyt'ing wat yo' hab ter say. Dat ar'll be a drefful day, Miss Mary chile."

"Yes, uncle Jake, that would be dreadful, yet language seems so tame unless you use a little slang, just to liven it up, you know; slang is like spice, it gives a flavor to conversation."

"Hit am ole Sat'n's spice, honey, fur Marster Jesus he done tole us ter hab our conv'rsashun 'yea, nay,' jes' dat an' nuffin 'sides, case ebberyt'ing else cums ob ebil, dat am ter say de ebil one hisse'f. Ef yo's gwine ter please de good Lawd, Miss Mary, yo' am bou'n' ter leab outen yore bokay ob talk dem ugly weeds dey call slang, wat yo' done called 'spice,' 'less you wants ter rinate yo'se'f bof fur dis yere wurl

an' dat which am ter cum. An' dat's de truf, honey, shore's yore bawn."

Mary carried a very sober face away from uncle Jake's homely lecture, and for some weeks after she kept a stramonium blossom in the house where she could see and smell it.

"That is to remind me," she said to her mother, "so that I can the easier break myself of the habit of using slang."

"You need God's help, my child. He alone can give you the needed strength for so great an undertaking; no chains are equal in strength to those with which a bad habit binds one. Pray earnestly, constantly for help, and be assured you will receive it."

When in later years Mary became noted for the purity of language and elegance with which she conversed, she would say:

"I owe it all to God's blessing on good old uncle Jake's lecture on slang."—*The Well-Spring*.

WHY AN ARKANSAS STOREKEEPER DID NOT TAKE TWO MUTILATED COINS.

Yesterday an old man entered a Little Rock store, and taking from his pocket an old buckskin pouch, he emptied two coins on the counter, and then, after regarding the silver for a few moments, said:

"Mister, I want to buy some goods to make a dress."

"That money is mutilated, old gentleman. This twenty-five-cent piece has notches filed in it, and this fifty-cent piece has been punched. You see they have been abused. I can't take them."

"Abused!" said the old man—"abused!" and he took up the fifty-cent piece and looked at it tenderly. "And you won't take it on account of the holes. Heaven grant that I may not have to offer it to you. Years ago, when my first child was a little girl, I punched a hole in this coin and strung it around her neck. It was her constant plaything. At night, when she went to bed, we'd take it off, but early in morning she would call for her watch. When our John—you did not know John, did you? No? Well, he used to come to town a good deal."

"Where is he now?" asked the merchant, not knowing what to say, but desiring to show appreciation of the old man's story.

"He was killed in the war. I say that when John was a little boy I strung this quarter around his neck. One day his watch got out of fix, he said, and he filed these notches in it. He and his sister Mary—that was the girl's name—used to play in the yard, and compare their watches to see if they were right. Sometimes John wouldn't like it, because Mary's watch was bigger than his, but she would explain that she was bigger than him, and ought to have a bigger watch. The children grew up, but as they had always lived in the woods they were not ashamed to wear their watches. When a young man came to see Mary once, she forgetfully looked at her fifty cents. "What are you doing?" asked the young man, and when she told him she was looking at her watch, he took it as a hint and went home. After this she did not wear her watch in company. Well, Mary and the young man married. John went off in the army, and got killed. Mary's husband died, and about two years ago Mary was taken sick. When her mother and I reached the house she was dying. Calling me to her bed, she said: 'Papa, lean over.' I leaned over, and taking something from under her pillow, she put it around my neck, and said: 'Papa, take care of my watch.' The old man looked at the merchant. The eyes of both men were moist. "Do you see that boy out there on the wagon?" he said. "Well, that is Mary's child. I wouldn't part with this money, but my old wife, who always loved me, died this morning, and I have come to buy her a shroud." When the old man went out, he carried a bundle in one hand and the "watches" in the other.—*Little Rock (Ark.) Gazette*.

MANY persons are troubled about matters which are of no sort of interest to them, and are often perplexed when they should be happy. Of what real benefit would it be to us to know when the worlds around us were created, or why sin is suf-

fered to exist? We see the world and we feel the effects of sin. It is enough for us. Dr. Payson said: "The Bible tells us that an enemy came and sowed tares. Now, if any man choose to go farther than this, and inquire where the enemy got the tares, he is welcome to do so, but I choose to leave it where the Bible leaves it. I do not wish to be wise above what is written."—*Religious Herald*.

BOOKS AND MAGAZINES.

The Treasury for Pastors and People for September comes to our table with all its excellence in Sermonic matter, Theological articles, Critical Essays, Discussions of Questions of the Day, Helps in Pastoral Work, Christian Edification, Evangelical Work in Roman Catholic Countries, and also suggestive editorial brevities, with a great variety of other helpful matters. The illustrations are a portrait of Dr. R. Terry, of the South Reformed Church, New York City, and a fine view of the church building. The number is eminently both doctrinal and practical. Yearly, \$2 50; Clergymen, \$2 00; Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

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. BABCOCK, 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. TREWANTHA, 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 Hornellville 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. Mortno, 973 W. Van Buren Street, Chicago Ill.

Wanted.—A Seventh-day Baptist holding a position as butter-maker and engineer of cream-separator in a dairy wishes a position as manager or butter-maker in a dairy. References furnished. He and work are still friends in any line of business. Address, *Datay, Recorder's office*.

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TEN GOOD THINGS TO KNOW.

1. That salt will curdle new milk, hence in preparing milk porridge, gravies, etc., the salt should not be added until the dish is prepared.
2. That clear boiling water will remove tea stains and many fruit stains. Pour the water through the stain and thus prevent its spreading over the fabric.
3. That ripe tomatoes will remove ink and other stains from white cloth, also from the hands.
4. That a tablespoonful of turpentine boiled with white clothes will aid in the whitening process.
5. That boiled starch is much improved by the addition of a little sperm salt or gum arabic dissolved.
6. That beeswax and salt will make rusty flat-irons as clean and smooth as glass. Tie a lump of wax in a rag and keep it for that purpose. When the irons are hot, rub them first with the wax rag, then scour them with a paper or cloth sprinkled with salt.
7. That blue ointment and kerosene mixed in equal portions, and applied to the bedsteads, is as un-failing bedbug remedy, as a coat of whitewash is for the walls of a log-house.
8. That kerosene will soften boots or shoes that have been hardened by water, and render them as pliable as new.
9. That kerosene will make tin tea-kettles as bright as new. Saturate a woolen rag and rub with it. It will also remove stains from varnished furniture.
10. That cool rain water and soda will remove machine grease from washable fabrics.—*The Sanitarian.*

THE solid vestibuled limited trains now running between Chicago and New York, via Erie and Chicago & Atlantic railways, are equipped with the splendid outfit manufactured specially by the Pullman company. The passenger coaches have vestibule platforms, Allen wheel trucks, and are lighted with Pintsch gas, and heated by steam. The interior finish is mahogany and olive plush. They have novelties in the way of ladies' and gentlemen's toilet rooms, with Tennessee marble wash-stands, and gentlemen's smoking rooms. The combination cars have separate smoking room, wash-stand and toilet room for gentlemen.

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CONDENSED NEWS.

Domestic.

There are fifteen men and one woman now in jail in New York City awaiting trial for murder.

Jimmy Hope, the famous bank robber, was discharged from Auburn prison Aug. 23d, by expiration of sentence. He left for New York.

The fastest regular express trains in the United States run between Philadelphia and Washington. They maintain an average speed of forty-five miles an hour, during the entire distance.

During a flood at Rockford, W. Va., a young lady, who lost her voice last fall, stumbled and fell, while escaping from the water, and tried to scream for help. She immediately recovered her voice, and can speak as well as ever.

The body of E. J. Murphy was found floating in the canal at Rochester, N. Y., Sunday, Aug. 25th. The appearance of the body showed that it had been in the water several days. He was last seen by his friends at Charlotte, on Aug. 22d. An inquest will be held.

The \$300,000 appropriated to clean the streets and cellars of Johnstown, Pa., has been exhausted, and unless more money is forthcoming, the work will have to be suspended. Dr. Lee, of the State Board of Health, thinks there are hundreds of bodies still in the cellars.

A train on the Missouri, Kansas & Texas road was wrecked nine miles south of Moberly, Mo., Aug. 22d, by running over a cow. Engineer Frank Ritter and Fireman George Bennares was killed.

The Pennsylvania railroad company is about to establish a pension system for its employes, the first of its kind in the United States. The plan will be introduced in connection with the company's relief association. President Roberts has offered to recommend to the companies associated in the relief fund a contribution of \$50,000 to help establish the pension system.

Foreign.

The House of Commons is now wrestling with the Behring sea question.

Fifteen Russian anarchists have been expelled from Geneva.

Cholera is raging at Bagdad and Bus-sorah. Orders have been given to place military cordons about the towns.

The Bulgarian authorities have purchased 10,000,000 cartridges and are negotiating with a Belgian manufacturer for 50,000 rifles.

Letters from Hayti say it is only a question of a few days when Hippolyte will be complete master of the republic. Legitimate is making preparations to fly by sea.

Persiana, Russian minister to Servia, has resigned his post by express order of the Czar, who is anxious to have the minister present when ex-Queen Natalie arrives.

The New Foundland government is enforcing the bait act with vigor. One cruiser has made eight seizures. The masters of two vessels were fined \$1,000 or five months' imprisonment. Others were jailed for various terms.

Dispatches from Egypt say a famine prevails at Khartoum, Kassala, Tokar and other river towns. The survivors are feeding upon the bodies of the dead. About twenty deaths from starvation daily are reported at Tokar.

The steamer Oceanic, from Hong Kong and Yokohama, brings advices up to Aug. 10th of further details of the bursting of the Yellow river embankment in the prov-

ince of Shantung, July 22d. The destruction is widespread. The breach in the river is over 2,000 feet in length and a swift current swept through, flooding to a depth of twelve feet a large extent of the country lying adjacent. Many houses were washed away and a dispatch from Chefoo states that the number of persons drowned is too great to be counted.

MARRIED.

FOX—BURDICK.—In Lincklaen Centre, N. Y., Aug. 18, 1889, by Perie B. Burdick, Mr. George B. Fox, of Glen Haven, and Miss Lilla A. Burdick, of Scott, N. Y.

WATTS—CLEMENT.—In North Loup, Neb., August 20, 1889, at the home of the bride, by Rev. G. J. Crandall, Mr. Earl A. Watts and Miss Nettie E. Clement.

ROGERS—GREEN.—In Berlin, N. Y., Aug. 19, 1889, at the home of the bride's parents, by Rev. J. P. Haller, Rev. B. F. Rogers and Miss Arletta E. Green, all of Berlin.

EMERSON—KELLAR.—At Alfred, N. Y., August 14, 1889, by Rev. H. P. Burdick, Lucius M. Emerson, of Almond, and Miss Ola A. Kellar, of Alfred.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines (175 words) will be charged at the rate of ten cents per line for each line in excess of twenty.

CLARKE.—In Farina, Ill., of cholera infantum, Aug. 14, 1889, Agnes, daughter of Dea. Wm. S. and Lettie A. Clarke, aged 1 year, 7 months and 29 days.

Funeral at Walworth, Wis., Aug. 16, where they brought the remains of their loved one to lay it away in its last resting place. Funeral sermon by the pastor of the Walworth Church, from the words found in Isaiah 40:11, "He shall gather the lambs with his arms, and carry them in his bosom." S. H. B.

MAINE.—Arthur Lee, eldest son of Silas and Metta Maine, of diphtheria, at his home near Harrison, Neb., July 19, 1889.

The deceased was born in Valley Co., Neb., Oct. 18, 1882. For six years and nine months did this lovely branch in the flesh cheer and comfort the parents' hearts. Little Arthur was a sweet, religious child. He was cradled amid religious influences, and seemed happiest when talking of God and heaven. He was admired and loved by all. His patience under all suffering was beautiful. The funeral sermon was preached by the writer from 1 Sam. 20:18, "Thou shalt be missed, because thy seat will be empty." The parents have the sympathy of the entire community in their bereavement. R. H. F.

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Entered as second-class mail matter at the post-office at Alfred Centre, N. Y., August 14, 1889.