

# The Sabbath Recorder.

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## NO MORE SEA.

BY REV. F. M. MAYES.

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And there was no more sea." Rev. 21: 1.

Here we have the promise that there shall be no more sea in the new earth. The sea is the emblem of all trials. Its ceaselessly rolling billows shadow forth the agitation of many hearts. Its roar is the echo of the groans of an afflicted world. Its perils are emblematic of the moral dangers that surround the soul of man. We are all upon the ocean of life, and every one has his voyage to make, his dangers to encounter, and many a dark wave lies between us and the haven of rest, and many voyagers, now sailing upon the ocean of life, are attempting to make the passage without regarding the compass, whose needle points to the throne of God; they have no pilot at the helm; they seldom consult their chart, which marks out the only course by which they can reach the city of God, the chart which indicates the rocks and dangers lying in the way that leads to life; they heed not the beacon lights held forth by patriarchs, prophets, and the Lord Jesus and his apostles, though the forms of these holy messengers may be seen moving along the shore with torches in their hands, and their voices may be heard amid the roar of the waters, warning the careless mariner of the dangers that surround him.

The sea is emphatically the theatre of storms. They rage with the greatest fury, and produce the most marked and terrific results. How frail an object is the stoutest ship, when in the fatal grasp of an ocean tempest! See with what speed it is driven before the resistless force of the wind! See how easily the billows sport with it, tossing it from wave to wave, as though it were but a child's plaything! The stroke of a single surge makes every timber tremble, and causes the vessel to quiver like an aspen leaf. I need not describe a storm at sea. Its violence, its awful grandeur, and disastrous effects, have often been told. The piercing, maddened winds, the wild, foaming

surges, the lurid lightning, the crashing thunder, the ship reeling like a drunken man, the strained and creaking ropes, the bending masts, the falling spars, the rent and flapping sails, the cold mists filling and darkening the air, the consternation of rapidly beating hearts, the dread suspense—all these are familiar pictures. Men of every generation have been buried in the dark waters, and now wait the summons of the last trumpet. Multitudes more will doubtless follow them, and go down to sleep beside them, in the silence of the great deep.

But in the kingdom of God there will be no more sea. There serene skies, an unclouded atmosphere, and perfect peace forever reign. The saints, instead of tossing upon a wild, troubled sea, will dwell in peace, surrounded with the splendors of the new Jerusalem. Instead of the roar of the midnight tempest, the music from angelic choirs, and from the worshiping multitudes around the throne, will thrill their souls. We are assured, by the declaration before us, that no storms will ever come into the homes of the blessed.

Is it not a blessed announcement that there is a world where no such moral dangers as beset us here will surround the soul, where no wave of temptation will ever sweep over us, where our names will not be cast out as evil, and where no sea of sorrow will endanger our hopes or mar our happiness?

But why talk of dangers in this life, when everything appears so secure? Thus asks the man in health and prosperity. But, dear friend, soon the alarming cry will ring through your cabin, that your ship has struck, and is fast upon the rocks; then you may run to your chart, but it cannot help you; you may look at the compass, but it points where you cannot go; you may seize the helm, but its power is gone; you may plead for deliverance, but there will be none to deliver. A voice from the shore cries too late. You would not heed the warning of my faithful messenger, and now you are caught in the fatal grasp of an ocean tempest; see the lurid lightning, hear the crashing thunders! Gone without hope. Oh, friend, turn while in health and prosperity to the living God; follow the Lord Jesus in all his precepts and examples; obey the commandments of God, that you may have a right to the tree of life, and enter in through the gate into the city of God, for the first earth is passing away, and there shall be no more sea.

SHERMAN, TEXAS.

## THE ACCUMULATION OF POWER.

BY REV. WAYLAND HOYT, D. D.

For a long time David had been an exile and a fugitive,—like the hunted roe upon the mountains, as he himself sings. At first he had been almost entirely alone. Then, gradually, there came to him a little company. When he had reached the Adullam cave period, quite a host of people had rallied to his standard. But they were mostly of the somewhat disreputable, broken sort. You remember how the Scripture tells of it: "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became captain over them; and there were with him about four hundred men." But prospects were not specially bright for

him. A cave must be his home. All the royal power vested in Saul's hand is alert to smite him. Every day is a danger. Every movement is menaced.

But—it is to be particularly noticed—David is determined to be steadily upright, though fortune is black and circumstances unfavorable. He will seize no unfair advantage. He will not stain his hand with any wrong. He must be an exile and fugitive, for Saul compels him, but he will be inflexibly right and loyal. Though the king break the law, David will submit to it. He will be true; he will trust and wait. You will remember how, several times, when Saul has unwittingly put himself completely in David's power, and though David has great and just provocation against Saul, and though friends urge David to make an end of things, and by slaying Saul get deliverance from his own hounded and precarious condition, David refuses. He will not set vengeful hand against the Lord's anointed. He will maintain his integrity.

But now the years have sped, and David has all the time been showing himself true, lawful, loyal, right. So, too, his great natural, administrative capacity has been asserting itself. Saul, the king, has been growing more and more moody, gloomy, capricious and powerless, as a man must who consciously forsakes the right. The kingdom is in disorder. Enemies are encroaching. Disaster of all sorts threatens. Men are longing for some firm, fair, intelligent hand upon the helm. In their extremity, more and more do the thoughts of men turn to David. He has shown himself trustworthy, able, fit and fitted to command.

So now, though he is still an exile, here at Ziklag, men, and men of the best sort, begin to troop to him. David has manifestly passed the crest that divides probation from achievement; men have come to recognize what he is and what he can do.

With steadily and surely accelerating force the movement toward him gathers head. The twelfth chapter of first Chronicles is an account of it. Men who could use the right hand and the left in hurling stones and shooting arrows; Gadites that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains; mighty men of valor, captains in the hosts from all the various tribes—such came to him. And the whole narrative is gathered up in this most significant statement,—“For from day to day there came to David to help him, until it was a great host, like the host of God.”

It seems to me possible, in view of this Scriptural incident, to find the statement of the law of the accumulation of power easy. I think the law may be stated thus: Persistent action, in one direction, brings, after a time, added power for further action along that line.

It is the real and religious philosophy of life to bring one's self within the sweep of this great law toward righteousness.

The great danger is, that one may bring himself within the sweep of this great law toward evil.

It is the high and glorious message and method of Christian Endeavor that it sets young people within the upward sweep of this great law, righteousness-ward. The pledge of Christian Endeavor is a pledge toward righteousness. And the kept pledge accustoms one to it, and makes the doing of righteousness steadily easier. The host of God gathers and urges and empowers and blesses, as the days go on, and there is a tremendous and swiftly accelerating accumulation of power toward all things high and pure and lovely and of good report.

## MISSIONS.

### COUNTING CONVERTS.

The practice of counting converts by the head, as if they were cattle, is in its very nature absurd, as absurd as it would be for a farmer to complain in May that the cultivation of land produced nothing but expense. Missionary work is sowing, not reaping, and sowing of a plant slow to bear. What matter if the sowing take centuries, or if converts are numbered on the fingers of the hand? One St. Augustine would be ample repayment for all the labor yet expended; and St. Augustine may appear, say in China or Bengal, to-morrow. When one talks of mismanagement of missionary funds, expenses of collection, and the like, we can listen quietly as to any other business argument; but when he talks about "results" as estimated *per capita*, we must tell him he is arrogating to himself a knowledge which only God can possess. The plain truth about modern missionary work we believe to be this, it has become to be a profession, a most noble and very successful mission, and, like every other profession, has drawn to itself men of all kinds, of whom a large majority are qualified by inner dispositions for its duties. At an expense of about a million a year, the Protestant churches send out to most parts of the heathen, and some parts of the Mussulman world, a perpetual renewed force of men and women to teach, to those who knew them not, Christianity and civilization. Those men and women are all sorts—some unfit, one or two in a thousand hopelessly unfit—bad persons, in short—a few fit to a degree no words of ours will adequately describe, but a majority well qualified in extremely varied ways for the burdensome duty they have undertaken.—*Jewish Herald*.

### A SOCIAL EVENING IN SWEDEN.

M. W. Montgomery, writing from Stockholm, Sweden, to the *American Home Missionary*, gives the following beautiful picture of a social evening in that city: "What better greeting from this far-off land on the top of the globe can I send to the home missionary friends than to tell them how some Swedish Christians spend a social evening? Sweden's greatest preacher and author—Dr. Waldenstrom—invited me to spend a certain evening at his house, remarking that some other friends would also be present. The company, consisting of twelve or fifteen ladies and gentlemen, gathered at six o'clock, and after a few minutes of mutual greetings in the spacious parlor, were invited to the dining-room, where tea, coffee, milk and other light refreshments were served. Returning soon to the parlor, social converse flowed freely for some time. Anecdotes were told, and the laughing was hearty but not boisterous. The natural, easy, quiet manners showed, to a marked degree, the atmosphere of cultivated, earnest Christian people. All the ladies had "handiwork" with them which they were preparing for a church sale for the cause of missions.

"About half-past seven o'clock Bibles were passed around. With true Swedish politeness a Bible in English was handed to the American guest and an interpreter seated by him in case he should need one. After a brief prayer, which earnestly invoked the leading of the Holy Spirit into the Word, a few verses were read, and then a biblical conversation began. Two blessed hours were spent talking of the meaning of the scriptural passage. Questions were asked, other scripture compared, commentators cited, especially Meyer, Dr. Waldenstrom taking the lead in the conversation. But there were also present pastors Ekman and Fernholm, who are so well known among Congregationalists in the United States. Sometimes, during the conversation, Dr. Waldenstrom, in his earnestness, would spring to his feet for a few moments.

Then, and indeed at all times, he was followed by the eager ears and fond eyes of his parlor audience. They were not studying the Sunday-school lesson, but with minds in a remarkably teachable and expectant attitude, were lovingly studying God's Word. They could well say with the Psalmist (Ps. 119:97), 'O, how love I thy law.' I learned afterwards that these friends met informally in this way every two weeks for a 'Social Bible Evening.'

"At half-past nine o'clock prayer was offered, in which all kneeled, and the company were then again invited to the dining-room where a substantial supper was waiting them. At its beginning and at its close brief prayer was offered. Most of the guests ate while walking about the room, but those sat who so preferred. Dr. Waldenstrom had become so much interested in the discussion that he continued it during the supper, walking among his guests familiarly, with his thumbs in the armholes of his vest. At ten o'clock the guests began to depart."—*The Home Missionary*.

### ITEMS.

Portions of the Bible have already been printed for the blind in 249 languages, using the invention of Dr. Moon.

In fifty years the communicants in the missions of the London Missionary Society have increased from 6,615 to 90,561, and the native preachers from 451 to 7,168.

A new missionary society has been established in Germany, with headquarters in Berlin, for the purpose of carrying on missions in the East African colonies of the German Empire.

There have been 2,867 converts to the Japan mission of the American Board the last fifteen months.

The wife of Bishop Backman, of the Moravian Church in this country, has volunteered to go to Alaska for a year's missionary duty.

The ratio of the gain in converts in all the Protestant missions in China during the last decade is about 140 per cent, and in Japan it is over 300 per cent.

Missionaries have done more for the literary world than all the societies and institutions of the earth. In the past eighty years they have formed, and reduced to writing, over forty languages.

The late Rev. J. H. Wilbur, C. D., in his will devised \$10,000 to the missionary society of the Methodist Church, \$10,000 to the Church Extension Society, and \$10,000 to the Freedmen's Aid Society.

The Boston Evangelical Ministers' Association has been discussing "American Christianity and the Chinese." A committee appointed to put the sentiment of the Association in the form of a report stated it thus: "It appears to us time for American Christianity to speak out, that the world may know that American Christianity has, in reality, no sympathy with such outrages, but utterly repudiates all injustice and inhumanity, by whom or to whom shown, as contrary to American principles and the teachings of Jesus Christ. We feel it to be our duty to protest most earnestly against these crimes, and no less against the criminal connivance of many American citizens, and the culpable indifference of even some Christian churches, in regard to these grievous misdoings."

THE *Japan Weekly Mail* makes the following weighty statements: "This conflict of two civilizations—that which Japan, deriving from China and India, had modified and elaborated to suit herself, and that which she is now taking almost in its entirety from the West—is nowhere more conspicuous than in the educational institutions throughout the country. There the rising generation is introduced not only to knowledge that throws into strong relief the ignorance of its parents, but also to an iconoclastic philosophy that exposes the errors of Confucianism without setting up any efficient moral code in its place. The reverence that invests the relationship of parent and child is weakened by the superior attainments of the latter, and the ethical cult that might still have preserved that reverence is overthrown by the criticism of science, and has not yet been replaced by Chris-

tianity. The latter substitution will surely be consummated in time. Thoughtful Japanese are not incapable of analyzing the circumstances of this unprecedented epoch in their country's history. If their educated convictions compel them to be resigned to the destructive influences of Western civilization, their judgment tells them that its constructive power must also be invoked. On the debris of the system that it pulls down, there must be built up an edifice in conformity with its principles. It is here that the way is widely opened to Christianity. Japan must have some substitute for the wonderful chain of family ethics that, through long centuries, has bound China's hundreds of millions into a homogeneous nation. The creed of Christendom offers her such a substitute, and she will accept it, at first from necessity and ultimately from conviction. But in the meanwhile, her perplexity and embarrassment are very apparent. Troubles from the same source show themselves in every branch of her administration."

THE *Christian World*, of London, says, with reference to the Missionary Conference, held last year: "Very much has been said, and continues to be said, about incomes and the building of churches, and the formation of schools, and the training of native pastors. This story, good as it may be, has been often told; and the attention of the churches, in consequence of the change that has come over their thought during the last twenty years, is now on the alert for information of another order. What is the net result on the elevation of life among the people ministered to? Does the change in them begin and end with theological conceptions; or do they develop into reputable little communities, with pure bonds of family life, with industrious habits, with reverence for truthfulness of speech, honesty of work and dealings, and general rectitude of character, and with kindness of feeling toward other people? There was a true ring about the speech of Dr. Pierson, of Philadelphia, although it probably caused some of the good folks to shudder. Rev. Hudson Taylor had left the impression not long before that the great thing to do was to distribute Bibles among the heathen. But Dr. Pierson recommended as far more effective, the planting of little colonies of good Christian men, who would just show what the Christian life of unselfishness, diligence, purity, and fair-dealing means. A Paul, working away at his tents, is the kind of epistle that can be known and read of all men. Dr. Pierson was splendidly injudicious in brushing aside Episcopalian notions about ordination, and exalting the layman as the minister the most needed by the heathen. The aristocratic Churchmen on the platform were ill-prepared for this sudden broadside, and received it in solemn silence; but Revs. Wardlaw Thompson and S. Jones (secretaries of the L. M. S.), and other Nonconformists, both on the platform and in the hall, were delighted, and cheered the sentiment heartily. Dr. Pierson is to be commended for not sinking his principles. English Nonconformists, please copy.

"No item of the leviathan programme has hitherto been so touching and beautiful in performance as the big meeting on Medical Missions. Exeter Hall was for the evening by Bethesda's pool. It saw the sick folk of all nations crowding round and was conscious of the gracious presence of the angel sent to heal. Enveloped in the mists of speculative theology, the sublime vision of Christ, as the great Medical Missionary, has too long faded from view, but it is being restored by the new movement of Medical Missions, which is the form of missionary enterprise that will take the first place in the future. The doctors all spoke well; and, in spite of the youthful impetuosity with which he rushed himself and his hearers out of breath, a fine young fellow from the heart of China—Dr. Wilson—struck noble chords of sympathy in the hearts of the audience. The quiet, scientific style of the Chairman, Professor Macalister, was none the less effective in forcing home the truth that the primitive church was a church of philanthropy, while dogmatics are the fruit of a post-apostolic church that had degenerated from its model. In truth, doctors in general, and medical missionaries in particular, need no rhetoric; in the hushing of the cry of pain in their eloquence."

## WOMAN'S WORK.

"LIFE is duty—noblest therefore  
He who best that course selects,  
Never waiting, asking 'wherefore?'  
Acting as his heart directs."

THE Word of God (Prov. 24: 11, 12) bids us welcome every effort which shall be made by Christian women, for the Christianizing of the world of women.

"If thou forbear to deliver them that are drawn unto death,  
"And those that are ready to be slain;  
"If thou sayest, Behold, we knew it not;  
"Doth not he that keepeth thy soul, doth not he know it?  
"And shall not he render to every man according to his works?"

### WORLD'S MISSIONARY COMMITTEE OF CHRISTIAN WOMEN.

The women who were in attendance upon the World's Missionary Conference, held in London, June, 1888, held several meetings by themselves, for the consideration of questions pertaining to woman's organized missionary work. At one of these meetings it was proposed that there be a committee appointed which should be the establishing of a World's Missionary Committee of Christian Women, which would effect a means of communication between denominational and union societies, for the purpose of securing united prayer for special objects; united effort for some great and pressing need, and for the arrangement of any general conference that may be deemed desirable.

There was, at that time, a committee elected, of which Miss Abbie B. Child, Secretary Woman's Board of Missions, Congregational House, Boston, Mass., U. S. A., was made Chairman; the other members being, Mrs. A. S. Quinton, President of the Woman's National Indian Association, Philadelphia, Pa., U. S. A.; Miss Bennett, London Missionary Society; Miss Mulvany, Secretary of Church of England Zenana Missionary Society, 9 Salisbury Square, Fleet St., London, E. C.; Miss Reid, Secretary of Scotland Ladies' Association for Foreign Missions, 22 Queen St., Edinburgh; Mrs. John Lowe, 56 George Square, Edinburgh. To this committee there has, since that time, been added the following: Mrs. Amelia Angus, Secretary Ladies' Association, Baptist Missionary Society, the College, Regent Park, London, N. W. C.; Miss M. A. Loyd, Church of England Woman's Missionary Association, 143 Clapham Road, London, S. W.; Miss Christina Rainy, 25 George St., Edinburgh, Ladies' Society for Female Education in India and South Africa; Mrs. Weatherby, 51 Gordon Square, London, W. C., Indian Female Normal School and Instruction Society; Miss Rosamond A. Webb, 267 Vauxhall Bridge Road, London, S. W., Society for promotion of Female Education in the East; Miss Toolis, 58 St. George Road, London, N. W., Zenana Medical College; Mrs. J. B. Davis, Rochester, N. H., U. S. A., Free Baptist Missionary Society; Miss S. C. Durfee, 34 Waterman St., Providence, R. I., U. S. A.; Woman's Baptist Foreign Missionary Society, Tremont Temple, Boston, Mass., U. S. A.; Mrs. A. M. Bacon, 3, 112 Forest Ave., Chicago, Ill., U. S. A., Woman's Baptist Society of the West; Mrs. A. M. Castelan, Chestnut St., Evansville, Ind., U. S. A., Woman's Board of Foreign Missions of the Cumberland Presbyterian Church; Miss Mary F. Bailey, Milton, Wis., U. S. A., Woman's Board of the Seventh-day Baptist Church; Mrs. H. R. Massey, 1, 334 Chestnut St., Philadelphia, Pa., U. S. A., Woman's Foreign Missionary Society of the Presbyterian Church; Mrs. C. N. Thorpe, Philadelphia, Pa., Woman's Board of Missions of the Presbyterian

Church; Mrs. L. S. Keister, cor. Main and 14th Sts., Dayton, Ohio, U. S. A., Woman's Missionary Association of Brethren in Christ; Mrs. W. H. Hammer, Oakdale, Cor. Steinway Ave., Cleveland, Ohio, U. S. A., Woman's Missionary Society, Evangelical Association; Mrs. Benjamin Douglas, President Woman's Presbyterian Board of the North-west, 48 McCormick Block, Chicago, Ill., U. S. A.; Miss Nathalie Lord, Secretary Woman's Home Missionary Association, 32 Congregational House, Boston, Mass., U. S. A.; Mrs. Darwin B. James, 53 5th Ave., New York, N. Y., Woman's Executive Committee of Home Missions of the Presbyterian Church; Miss S. E. Haight, Marvyn House, 248 Jarvis St., Toronto, Canada, Woman's Foreign Missionary Society, west section; Mrs. E. T. Strachan, 113 Hughson St., Hamilton, Ontario, Woman's Missionary Society of the Methodist Church, Canada.

Some months ago we gave a notice in these columns of the forming of this committee, in London. We now, at the request of the Chairman, give the list of the committee members, as the list now stands. We believe that this organization, so simple in its structure as such, carries in its hands of woman's obligation to woman, an effective means by which such claims may be faced, and under the blessing of the Master may be met in the realization of good to those in special need. We believe that the union of the names of the Christian women so widely separated, will be the direct means of the union of Christian longings for the betterment of the world of women, Christian and unchristian, will give a sense of oneness amongst the members of the committee, which shall stimulate courage, even faith in the prayers these shall offer for world wide, but real, actual, pressing needs of womankind. We believe it to be peculiarly fitting, that a union of prayer on the part of our women represented by these, not these alone, should be made for the extinction of the world's wrongs, still existing with most appalling oppression upon the majority of women who are living to-day; and we think it promises the adopting of effective measures by this Committee, that, through its chairman has already gone out the request that special prayer be offered in all women's societies for the conference to be held at Berlin, at the call of the king of Belgium, with reference to the liquor traffic on the Congo River. The suffering, even to-day, as your eyes may follow these lines, is said by Christian eye witnesses in Africa, to be beyond their power to describe. It is no myth. The curse exists. The sin is. It was not a visionary plan floating in some woman's brain, by which, as Christian women, we are called from the East and from the West, to unite our prayers, and all practical efforts for the amelioration of sisters, crippled by heathenism, women who do actually live, at this moment, under the most abject depression, and in extreme suffering. We are in full accord with the movers of this plan of united effort, and pray God's directing blessing to rest upon it.

### LIKE OTHER PEOPLE.

Whatever may be thought of our ancestral relationship to the ape, it is indisputably true that the imitative disposition which is so marked a characteristic of the lower creature is even more decidedly developed in that higher race to which we are proud and happy to belong. This tendency is occasionally a blessing, but more commonly a bane. It is a blessing when the example set before us is some noblest type of human character.

"Lives of great men all remind us  
We can make our lives sublime."  
But great men are not so numerous as could be wished, and are rarely present to our sight

or thought. The average man—the man with whom we have to do—is apt to be little and low and compassed with infirmity. And even if the former kind were as common as the latter, such is the inherited depravity of our nature, we should be far more likely to copy the vices than the virtues, the petty foibles than the grandly heroic qualities. Children watch their elders with wide-open eyes, and hasten after them with swiftly-following feet. The father bestrides a real horse, and the boy bestrides a hobby-horse, or, in lieu of that, a bridled stick. The mother hugs the baby, and the daughter hugs the doll. Men swear like pirates, and the boys swear like men. Men "blow a cloud" of foul tobacco smoke, and youthful debauchees puff cigarettes in feeble imitation, thus befogging their brains and poisoning their blood and making a sturdy manhood a thing impossible.

Of all things profanity is the most senseless and abominable, and tobacco smoking the most abhorrent to any decent human being; and almost the only explanation that can be given of the formation of either habit is to be found in the fact that the "young hopefuls" that do such things are inspired by an unworthy ambition to copy certain tough types of manhood with which they have come in contact.

A very grave responsibility is that which rests upon all of us who have to do with the molding of the destiny of childhood; and hence the injunction to "make straight paths for your feet, lest that which is lame be turned out of the way." Every one of us is certain of a following, more or less numerous, and many of those that follow us are likely to be lame, weak-minded and tender-footed, and unfortunately are more inclined to follow us when we make crooked paths than when we pursue the narrow way.

The imitative tendency of which we have been treating is not, however, confined to children. It pervades all classes of society, from the lowest to the highest, and is largely responsible for the world's unrest, and for its long and dreadful catalogue of sin and shame. One fool makes many. "Peck's Bad Boy," makes a thousand bad boys. One "Bold Buccaneer," breeds a crop of buccaneers. One horrible murder or suicide, with all its disgusting details, is chronicled by the news-papers, and lo, there cometh a troop, until it sometimes looks as if the whole world were ready to be deluged with filth and blood.

And just here is to be found the secret of the tyranny of fashion, and of much of the bitterness of what we call "the battle of life." It is not mere subsistence for which the most of us battle, but for a style of living that is like our neighbor's.

The very rich are determined, if possible, to distance all competitors in extravagance of expenditure and splendor of display. The moderately rich strain every nerve and make desperate sacrifices to keep up appearances like their more fortunate neighbors. And the people that are not rich at all wreck themselves in body, soul, and estate, in the vain attempt to keep up in the race.

What a fool was he who originated the saying that "we might as well be out of the world as out of the fashion." It is, doubtless, not the part of wisdom to cultivate outlandishness, but it is silly to the last degree to suppose ourselves obliged to follow every fantastic freak of fashion, or to live as others do whose circumstances are far removed from ours.

Israel never committed a greater folly than when they besought Samuel that they might have a king, so as to be like other people. Let us profit by the warning which their history gives. Let us never mind about other people. Let us be content with such things as we have. And above all let us not be "conformed to this world, but be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God."—*Baptist Teacher*.

During the reign of Queen Victoria the Church of England has built 600 churches and places of worship. Seven dioceses have been created, and \$405,000,000 subscribed voluntarily in the last twenty-five years for church purposes.

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1889

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

## LESSON XII.—DEATH OF SAUL AND HIS SONS.

For Sabbath-day, September 21, 1889.

## SCRIPTURE LESSON—1 SAM. 31: 1-13.

1. Now the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.
2. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab and Melchishua, Saul's sons.
3. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.
4. Then said Saul unto his armour-bearer, Draw thy sword and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.
5. And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.
6. So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.
7. And when the men of Israel that were on the other side of the valley, and they that were on the other side of Jordan saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.
8. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.
9. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.
10. And they put his armour in the house of Ashtaroth; and they fastened his body to the wall of Bethshan.
11. And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul,
12. All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there.
13. And they took their bones and buried them under a tree at Jabesh, and fasted seven days.

GOLDEN TEXT.—The face of the Lord is against them that do evil. Psa. 34: 16.

## DAILY HOME READINGS.

- S. 1 Sam. 31: 1-13. The disobedient destroyed.  
 M. 1 Sam. 28: 3-25. Saul's last days.  
 T. 1 Chron. 10: 1-14. Saul's final overthrow.  
 W. 2 Sam. 1: 1-16. News of Saul's death.  
 T. 2 Sam. 1: 17-27. David's lamentation.  
 F. Matt. 5: 13-20. Obedience essential.  
 S. Luke 12: 31-48. Stripes for the disobedient.

## INTRODUCTION.

The events subsequent to that recorded in the last lesson were as follows: The repentance of Saul led to a truce between him and David. 1 Sam. 24: 18-22. Soon after this Samuel died, and David departed to the wilderness of Paran. The Ziphites reveal David's hiding place, and Saul again pursues him, but David, having penetrated Saul's camp, spares him, which fact leads Saul to relent in his fierce anger. After this David takes up his abode in the land of the Philistines, in the city of Ziklag. From this point he made frequent raids against the neighboring Gentile nations. See chapter 27. War breaking out between the Philistines and Israel, Saul was led to consult the witch of Endor, and Samuel appeared to him, announcing his utter defeat. Chap. 28. The scene of our present lesson was Mt. Gilboa, in the plain of Esdraelon. The time of the lesson is about B. C. 1055. The chapter is a record of the sad termination of a reign which began with great promise. The people had asked for a king, and Samuel, by divine direction, had granted their request; a request right enough in itself, but not made in the right spirit. The defeat and overthrow of this reign was the result of this wrong spirit of the people as well as of Saul. The supreme authority of God had been ignored, and Saul had allowed himself to be venerated by the people until corruption and godlessness had brought the sad result of complete defeat.

## EXPLANATORY NOTES.

V. 1. Now the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. This fatal battle is made the starting point, as it was the occasion of turning over the kingdom into the hands of David. The dissensions among the Israelites had so weakened them that they were no longer able to resist their enemies. Their defeat in this contest prepared the way for the establishment of David's reign.

V. 2, 3. And the Philistines followed hard upon Saul, etc. They directed their attack upon the king and his immediate attendants, apparently determined to exterminate the kingdom of Israel. In this way they brought Israel into the most hopeless condition.

V. 4, 5. Then said Saul unto his armour-bearer, Draw thy sword and thrust me through with it, etc. Saul is now filled with despair, and seeks death as a relief. His sons are slain, his army is defeated and routed, he is left alone without defense, and is determined to end his existence. What a terrible contrast is this condition with his early victories and his triumphant coronation! His reign and final overthrow is a vivid example of demoralization and final ruin that is always sure to follow a corrupt, selfish, and godless government. When his armour-bearer would not be instrumental in taking his life, he took his own life, and thus became a fitting example of self-destruction; another fearful lesson that always comes with depravity and corruption in a ruler.

V. 6. Thus the whole family, the king and his sons, came to their sad end on the same day, and left the field open for the new king and a new reign, in which God himself should be recognized as Supreme Ruler.

V. 7. And when the men of Israel that were on the other side of the valley, and they that were on the other side of Jordan saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled. It seems that the whole people became panic stricken before the invading Philistines and these in haste left their cities and homes and sought for safe retreats. The prophecy that had been given to Saul by the witch of Endor, and by the announcement of Samuel, was literally fulfilled.

V. 8, 9, 10. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armour. The victorious enemy had now found the trophies of their victory, and of course they must not neglect the most public demonstration of their triumph, and hence they take the head of the king and his armour and sent them back to their own headquarters to be exhibited in exultant triumph.

V. 11, 12, 13. And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul, All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and buried them under a tree at Jabesh, and fasted seven days. The deep indignation of the most valiant men of Israel was now thoroughly aroused and they were prepared for a most daring expedition. They were resolved that the bodies of the royal family should no longer be exposed to the insulting ridicule of their hated enemies. This perilous raid was made in a single night; the bodies were seized, conveyed to a secluded spot and their burned and the bones buried. This transaction signifies a reaction on the part of defeated Israel. There is a rising up of their self-respect, a determination still to resist the insulting triumph of their enemies. Humiliated and defeated in the last extreme, yet their national spirit is not dead; on the contrary it has a vitality and courage ready to face the most imminent danger, in vindication of national honor. On such a principle as a foundation it was possible to restore to great power and perpetuity of national life. Such a restoration we shall find in the reign of David.

## TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

## Advantages.

Said an old commander at Selden: "What a shame it will be to you Englishmen, who feed upon good bread and beef, to be beaten by these Spaniards who live chiefly on lemons and oranges. Jos. 1: 6, Isa. 35: 4, Psa. 46: 7.

## False Benevolence.

A reputation for Christian benevolence undoubtedly has its value, but it is painful to read that, at Chicago, a deputation has waited on Mrs. McCormick and her son, owners of the "McCormick Reaper" to ask them to give their employees "living wages." It is stated that the wages of the wood-working hands have been reduced four times within the past year, until they are now so low that no man can live on what he receives and support his family. Yet it is said the owners of this factory have given \$100,000 to a Theological Seminary during the year, in addition to previous large gifts to the same institution. It is a good thing that they are thus interested in benevolent enter-

prises, but if the statements of their working people are true they are a burning shame. If a theological school can only be helped by grinding the face of the poor it had better die. Rom. 3: 8; 14: 16, Matt. 5: 23-24.

## The Safe Channel.

A good ship was passing on safely along a dangerous strip of coast where thousands have been shipwrecked. "I suppose you know every rock and sandbar along this coast," said a passenger as he stood on the deck beside the captain. There was a deep meaning in the glance from under the captain's shaggy eyebrows as he answered, "I know where they are not." Ah! that was wherein lay the safety of those who had committed their lives and merchandise into his keeping. He knew where the safe channel lay, and kept it. Prov. 1: 10, Isa. 1: 16-17.

## Hindrances to Conversion.

Akaba was the captain of a robber clan. His treasures were filled with stolen stores, but his mind was ill at ease. He came to Ben Arhmet, a dervish on the borders of a wilderness in Arabia, and addressed him.

"Five hundred swords obey my word; slaves bow to my control; my store-houses are filled; tell me how can I add the hope of eternal life."

The dervish pointed to three immense stones, bade him take them and follow him to the top of the hill.

Akaba took them up. He could scarcely move. One by one he was obliged to leave them, and then easily climbed the hill.

"My son," said the hermit, "you have a three-fold burden to hinder you to a better state. Dismiss the robber band, set your slaves free, give back your ill-gotten gains." Sooner would Akaba reach the mountain top bearing those stones, than find real happiness in power, lust, and wealth. Akaba obeyed the hermit. Matt. 19: 22.

## Affliction.

In large factories where they make fine muslins they pass these muslins over red-hot rollers. It is a strange process, but it is simply to scorch off the fuzz or nap, so that the muslin will take a clear and bright impression of the print. So, in this life of ours, God often puts us over these red-hot rollers of affliction, so that the nap may be scorched away, and that we may take the impression of his son, our Saviour; that the character of Christ may be stamped upon us more clearly, more legibly. Isa. 43: 2. Heb. 10: 32.

## Self-Confidence.

A lady once had a pet lion. For years she had cared for him till he seemed to her almost a human friend. She caressed and fed and fondled the beast till she forgot he was still a savage beast. The lion, too, came to be a lover, and when one day he saw that another had secured the lady's affection his jealousy grew cruel as the grave. Arrayed for her bridal the beautiful maiden entered the lion's cage to give her adieu, trusting to her power to awe him as aforetime. She was, indeed, more fascinating in beauty than ever, clad in white and crowned with blossoms; but the beast had received a mortal affront and with a single blow laid her dead at his feet. At this moment, Max, the painter, depicts the lady's affianced, with his horrified face looking on the scene, his eye-balls dilated and his trembling hands pointing a gun at the lion, at which the lion looks with contempt, satisfied with his revenge. Prostrate, limp, lifeless, yet lovely in death, the victim of a fatal error lies beneath the paw of her merciless murderer, an eloquent and ghastly lesson to those who play with danger, fancying themselves secure in their wisdom and strength. 1 Cor. 10: 12. Rom. 11: 20.

## A SUGGESTION FOR A CONGRESSIONAL DEBATING CLUB.

Not many years ago there was established, at Liverpool, a debating society, modeled almost precisely after the form of the House of Commons. It had its Speaker, its Ministry, its Leader of the Opposition, and its Whips, while its rules of procedure, and even its printed bills and stationery, resembled, as closely as possible, those of its historic prototype. The members were elected by ballot, as in a club, and a small entrance fee, and annual subscription from each, paid the current expenses. The debates took place in a large hall, and strangers were admitted to the gallery on payment of two pence; the price of a glass of beer was found a sufficient barrier to keep out the rough element. The Liverpool Parliament took wonderfully, and before long was imitated in Glasgow, Sheffield, Hull, Bristol, Norwich, Manchester, and many other provincial towns, and in London, half a dozen similar institutions sprang into existence, most of which are still in a flourishing condition. All of these were copied from the same model and conducted upon the same system, so a sketch of one will answer for the others. I cannot do better than describe a visit I once paid to the Kensington Parliament, by invitation of a member—the only mode of access. You could hardly picture a greater contrast, than this scene presented to those we have just been visiting in Fleet Street. To start with, the meeting was held at a fine hall in a fashionable part of town. Everybody was in irreproachable evening dress, and the presence of ladies in the background, gave an additional tone of refinement to the gathering, and no doubt had its effect upon the oratory. Here were neither pipes nor ale, but the clatter of tankards, gave place to the tinkle of tea-things; and when it came to applause, instead of the uproarious hammering of tables, and banging with umbrellas and sticks, we heard only the well-modulated parliamentary hear-ears roared at you as gentle as a suckling dove. In the center of the room was a table, long enough to seat a dozen people, and here, in solemn conclave, sat the Ministry, with the Speaker of the House at the top, all looking as serious as if they felt the empire to be regarding them. There were the Premier, the Chancellor of the Exchequer, the First Lord of the Admiralty, the five Secretaries of State, the Postmaster-General, Solicitor-General, Attorney-General, and various other exalted officials, all in their proper places. Near by were clustered the Junior Lords of the Treasury and Liberal Whips, and in the cross benches were arrayed the members of Parliament, all looking as real as if they had never been anything else. A little to the rear sat the ladies, in their daintiest toilets, and tea was served to them continually throughout the evening. At intervals, the "Honorable and Gallant Members," in various parts of the House, allowed themselves to unbend sufficiently to steal over to the back benches for a whispered chat with the tea-drinkers, till the exigencies of state recalled them to their duties. It was a pretty scene, however you looked at it. In one part it was like a bachelor's dinner party, waiting for the wine to be brought on after removal of the cloth. In the other, it was like a fashionable *conversazione*, with the music left out and half the gentlemen missing.

Some of the speakers were actual M. P.'s, to whom this amateur parliament served as a practice-ground for the duties in the real House, and there were many others who were preparing themselves here for a future seat at Westminster, to which every Englishman who can afford it looks forward as instinctively as the American school-boy looks to the White House.

The Kensington Parliament has about 600 members, made up chiefly of the leisure class, and of M. P.'s, barristers, and professional men of various kinds, with a sprinkling of the aristocracy. The ordinary meetings are held in a lecture-room near Campden Hill, and the debates are upon the same subjects that are being argued nightly in the House of Commons. Once a month there is a "Ladies' Night," when visitors are invited, and everybody is in evening dress; it was on such an evening that I attended. A short-hand report is taken of the speeches and proceedings at each meeting, to be printed, with other matter interesting to members, in a little periodical of their own. Once a year the

members meet at a public dinner, after which there is always brilliant speaking by men of distinction connected with the club. The Kensington Parliament, as I have already said, is similar in all essential respects, to the other institutions of the kind in London and the provinces. For five or six years past all of these have sent delegates to an annual conference, held by turn in various parts of the kingdom. On these occasions the members are faithful to the traditional English habit of combining festivity with business, and after the banquet there is a grand debate, in which representatives from all the leading parliaments take part.—*John Lillie, in Harper's Magazine for September.*

## THE WORLD'S HOSTILITY TO THE CHRISTIAN.

BY ELLA GUERNSEY.

Only a few days since, a young man who is one of Christ's soldiers came home from his work with a lengthened face. We waited some hours to hear just what had gone wrong, and found that his "boss," with several fellow-workmen, had been jeering and ridiculing the "pious" plumber, because of his new-found faith in Christ Jesus.

"How can they be so hostile to their loving friend," cried Ralph, impulsively.

"Heretofore, my boy," said I, "you have, though refusing to swear, drink, and throw dice with the 'boys,' sat quietly, never offering a remonstrance, when you heard the dear Lord's name profaned. You do not do that now, and you have even refused to drink beer with your 'boss'."

"Yes; how do you know? Oh, I've felt so miserable while listening to the horrid profanity uttered by lips which seemed only fitted to scoff at his sacred name! but I can't be ashamed now to speak a word for him," was the eager reply.

After Ralph's departure for the weekly prayer-meeting, I thought of the several scoffers who had said often, and loud, all manner of evil against our Lord, and the people known as Christians, within my hearing, who had, when affliction came into their own household, and grief was their portion, called upon the Christian to help them in their extremity.

One poor woman used to taunt us with our lack of this world's goods, knowing that our household deplored her business, that of selling liquor to the poor mortals who craved it.

"You may do the prayin', an' I'll do the eatin' an' dressin'," was a favorite witticism. There seemed in her heart to be a hatred of all that pertained to religion; no epithet was too vile to bestow upon a Christian.

Time wore on; the husband and wife formed a taste for their own liquor, and death claimed two dear children.

In that hour did they seek the companionship of their infidel friends? Not so. An old, long-tried minister, whom they had really persecuted in days gone by, was sent for, and his words and prayers were eagerly listened to. A few more weeks, and the husband lay dying. Ah, with the frenzy of despair, while there was yet time, he clung to the hand of the humble, once despised parson, eager to learn of the blessed Jesus and his saving power.

A young brakeman, who, on his outbound trip, swore loudly, cursing the Christ who died for him, was, on his return trip, fatally injured. When told that death was very near, he screamed aloud in terror. "Has it come to this? Oh, send for Parson—! I must see him. He can tell me of the Saviour before it is too late. Oh, go quickly!"

The young man, when enjoying his splendid health, despised the plain old parson. Many times had he, in mockery, imitated his prayers, and now those prayers seemed his only hope in this hour of extremity.

Before the parson could possibly get to the caboose, where the poor boy lay, the ears were dulled to the sound of human voice, whether uttering prayers or curses.

Down deep in the heart of the scoffers, be they ever so hostile to the cause of Christ, or active in persecuting the Christian, there is a respect for the Christian who stands up for his cause, and hoists aloft the colors.

No matter how blatant are the scoffs uttered, or threatening the look of malice shown in the evil

face, their actions, in time of danger, speak a different language.

If a man or woman, by a superhuman effort, dies "game," the death of a dog, stubbornly refusing to have a care for their soul, we know in our hearts that they were not at peace in death's hour.

We need to hold aloft our colors, hold high our royal banner, not heeding the efforts of the hostile army to besmirch it. Don't lower it, but pray for those who revile all Christians that they may, even in their extremity, learn of that loving Saviour who never turns a deaf ear to those who cry aloud for mercy.—*Golden Rule.*

## CHURCH BENEVOLENCES.

Get the committee to work. Do not do what you can get others to do. Christ made the Jews roll away the stone from the sepulchre. He is not the greatest pastor who can do the most work, but he is who can set the most people at work. When you can get a man to do something for God, he finds out that co-working with the divine causes God to do something for him. The sovereign preventive of apostasy is work. "Flying fowls are never caught in the fowler's snare."

No Cornelia or Volunna ever showed a finer spirit than the mother of Lyman, who, when informed of his death at the hands of cannibals, and that his body had been devoured by his murderers, lifted her streaming eyes toward heaven, and amid intermingled sobs, exclaimed: "Praise the Lord, that he ever gave me so good a son! Had I another like him, I would send him to preach salvation to the savages that feasted on his flesh." It has been said that "graves are needed in the mission fields." They are billowed with them—"the green mountain tops of a far distant world." The rounded hillock, over the pulseless breast of Bishop Wile, rises higher in the eye of faith than Himalayan peaks. The courage of Gordon is eclipsed by the exploits of Livingston, and the march of William Taylor and his little band of missionaries into the heart of Africa is the sublimest spectacle of modern times. Suppose they do fall. So fell the 300 at Thermopylae, but they survived in the freshened patriotism of ten thousand Greeks. The daring deeds of Achilles made the heroes of Marathon and Platea. Should Wm. Taylor and his company fall beneath savage arms, or fatal fevers, ere a single son of Ham is won to Christ, the church will chant in epic pentameters their vicarious heroism, and become instinct with the same noble revenge that filled the soul of Lyman's mother. Africa redeemed, would avenge the church for her "noble army of martyrs."

"They never fail who die  
In a good cause; the block may soak their gore,  
Their heads may sodden in the sun, their limbs  
Be strung to city gates and castle walls,  
But still their spirit walks abroad."

Every missionary who has lost his life in pagan lands has saved it. It can scarcely be said a man loses what he instantaneously finds. One moment a martyr in blood or flame—the next an immortal crying beneath the altar, "How long?"—*Howard Henderson.*

THEY who apply themselves to Jesus Christ shall be dealt with according to their faith; not according to their fancies, not according to their professions, but according to their faith.—*Henry.*

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## HISTORICAL & BIOGRAPHICAL.

### RECORDS OF THE CLARKE FAMILY.

Mr. Edwin P. Clarke, Room 15, No. 26 Court St., Brooklyn, New York, has been engaged for several years in collecting material for the genealogical history of this family in America. He specially refers to the descendants of the Clarkes who settled, in 1638, at Newport, R. I., the leader of whom was Dr. John Clarke. A brief account of him and his Bible lately appeared in the SABBATH RECORDER. He had, at that place, a brother named Joseph Clarke, whose son, called Joseph Clarke, Esq., of Westerly, R. I., embraced the Sabbath, and is the ancestor of many of the Clarkes who have since been numbered with the Seventh-day Baptists in this country.

Mr. Edwin P. Clarke is well fitted for the task to which he has placed his hands. He is greatly interested in the subject, being himself a member of this large and widely-scattered family, having received a peculiar culture in his college life, and his subsequent employments fitting him to perform this work thoroughly, correctly, and impartially. He intends to embody in a printed form, doubtless a book, the results of his investigations. Already he has opened correspondence with persons belonging to different branches of the family, and he earnestly solicits letters to be written to him from members of other lines, giving full names, residence, dates of birth, marriages and deaths, and such other information as they desire to communicate to him. See his address at the beginning of this article.

### ANECDOTE OF HANNAH PERRY.

The incident here presented has often been told in the families of the Clarkes, who are the direct descendants of the woman mentioned. Her father, Samuel Perry, was born in Rhode Island, in 1695, and was connected with the ancestors of Commodore Oliver Hazard Perry, the hero of the naval battle on Lake Erie in 1813, and was a cousin of Mary Mott, the mother of General Nathan Greene, of Revolutionary fame. Her mother, Susanna Hazard, was the daughter of Stephen Hazard, whose father, Robert Hazard, was born in England, in 1634. Hannah Perry married Joseph Clarke, of Richmond, R. I., in 1746. Their son, Stephen Clarke, whose wife was Susanna Potter, also a descendant of Robert Hazard of England, was the ancestor of many of the Clarkes and their relatives at the present time in our churches in Hopkinton and Westerly, R. I., in Brookfield, Adams, and Independence, N. Y., in Milton and Walworth, Wis., and elsewhere in this country. Dr. Henry Clarke, one of the editors of the *Seventh-day Baptist Missionary Magazine*, and one of the compilers of the first Seventh-day Baptist Hymn Book, was a son of Stephen and Susanna (Potter) Clarke.

But the incident is related as follows: "When a young girl, Hannah Perry was sent by her father a few miles from home to procure some money owing him. She was to make her journey on horseback. Her mother instructed her to stop at a certain store on her way back and procure a pair of hand-cards, used in making woolen rolls for spinning. She had performed both errands, and was returning home. The path led through some dense woods, and she said to herself on entering them, 'What if some robber should spring out from behind these trees or bushes and attempt to seize me and take my money!' And sure enough, some one did then and there dart out after her, and caught the reins of her horse, saying in a rough voice, 'Deliver

your money.' Instantly she thought, if I give him the money he will kill me and hide my body somewhere in the thicket. So she at once reached out her hand, holding the cards, and struck the man on his head with them as vigorously and swiftly as possible, retorting, 'I'll deliver you.'" He was soon compelled to loose his grasp on the reins, and then she hit the horse a smart blow with the cards, was soon carried out of danger, and arrived at home in safety. It was so dark in the woods that she could not distinguish the features of her assailant, but a neighbor fell under suspicion, as he was afflicted with a mysterious sore head immediately after the occurrence.

It was this courageous spirit, prompt in devising the best expedients, and quick in execution, that characterized, subsequently, the distinguished members of the family to which she belonged, in their defense of our country on land and sea.

### ITEMS FOR OUR HISTORICAL AND BIOGRAPHICAL DEPARTMENT.

At the recent session of the General Conference, the Committee on Denominational History reported in favor of urging the pastors, or other members of our churches, to prepare full and accurate histories of these churches with a view of having them published in the SABBATH RECORDER. The newer churches, as well as the older ones, were included. We know that this work has been done, in part, in several of them, and we trust it will soon be begun in many others. Those who will hunt patiently for needed information for such histories, will soon find that valuable items are lost every year. Some old person has died, who was familiar with certain facts, and there is left no one to give accurate details in regard to them. No record of them can be found. Important documents relating to the proceedings of the churches are lost every now and then, and most of them are never recovered. We have in mind two old papers containing the minutes and the articles of agreement of a large society among us at its first organization. For nearly forty years, no trace of their existence could be found, and yet the correct history of that society could not be written without them. Fortunately, they were lately discovered among the castaway and forgotten effects of a deceased minister. To say that they were prized "more than their weight in gold," is to state the case very mildly. More than one person simply leaped for joy. We know of a most serious controversy, jeopardizing the permanent peace, and perhaps the legal existence of a church, as once being satisfactorily settled in a few hours by the finding of an old document, which had been accidentally hidden away with a quantity of musty papers, and given up as lost. The sooner the thorough search is made in our communities for items to complete historical statements of their career, the more certain our people will be of procuring reliable accounts of their different operations in the past.

The transactions of a people or a nation are usually best understood in the biographies of its leading men. The work of our denomination in this country has, from the beginning, centered around a few ministers and prominent laymen. Faithful sketches of their lives, showing their effort for the cause of the Sabbath, and their experiences, in charge of our churches, or in guiding our chief organizations, exhibit, in the most striking form, our struggles, our defeats, and our triumphs. Some efforts have been made heretofore to furnish several

sketches of the kind; but the field has by no means been exhausted. Large amount of labor should be directed to collecting matter of all kinds which illustrate the deeds and the traits of mind of those who have made largely our denomination what it is to-day. Special attention should be given to this subject, before most valuable data for these sketches perish.

No items in this department of the RECORDER are read with greater interest than anecdotes of our former noted pastors or other influential workers in the churches, and striking incidents in the principal movements of our people. The descriptions of these are apt to be brief. In each one there is usually presented a central fact or idea. They reveal, often, the most suggestive glimpses of our former and present denominational life. Such items are earnestly solicited for our columns. Let any one knowing some anecdote or incident of this nature, write it out carefully and send it to the editor-in-chief for insertion in this paper.

The influence of such historical articles on the members of our churches, particularly the young who read them, must be most wholesome. They attract and hold the thoughts and the affections to our career, our doctrines, and our purposes; and in this way tend to unify our people, and impart enthusiasm to the support of our cause.

### WHO WAS HE?

Here is a kind of puzzle, taken from *The Christian at Work*, for the young people to try their wits upon:—

Away over the ocean, in the city of Florence, March 6, 1475, a little Italian boy was born. His parents had a large family, but a very moderate income, so when their family began to get burdensome they were apprenticed to different trades. The little fellow we are most interested in was sent to study literature under a master named Francesco d'Urbino. But the boy neglected his studies, and spent his time in drawing, thus bringing upon himself the reproach of his master and parents. They tried their best to get him to follow their desire and teachings, but finally the father, seeing in what direction his son's ideas were bent, yielded to his wishes, and placed his son, then fourteen years of age, in the studio of an artist, who was a great painter and sculptor. The boy was soon far ahead of his companions, and was chosen by his master to copy some models in the palace of Lorenzo de Medici. When this boy was eighteen years old, his master died, and his successor, seeing the genius of his young pupil, would not consent to part with him, although he did not then comprehend his full value.

Once, after a heavy snow-storm, the master sent for his pupil and commanded him to make a statue from the snow. The boy obeyed, and molded a figure of dazzling whiteness and beauty, and after that the master treated him with more kindness and consideration. At the age of nineteen he went to Rome and won great fame. He was soon recalled to Florence, however, to assist in decorating the celebrated Council Hall of that city. The Pope of Rome became angry with him at one time, and to humble him ordered him to paint the roof of a chapel; but instead of bringing disgrace upon the boy as had been expected, the work was done in such a style that success instead of failure crowned his efforts. He died at Rome on the 17th of February, 1563, at the age of eighty-eight, after a long and successful life devoted to his art.—*Morning Star*.

I NEVER saw in any sermon of Christ's anything that looks like strain. There was a splendid ease about him. It came out of him because it was in him, and he could not help giving it. His meat and drink was to do the will of him that sent him. He rested by doing; he obtained refreshment for his weariness by getting on with his work.—*Spurgeon*.

# SABBATH REFORM.

## REPORT OF THE EXECUTIVE BOARD OF THE AMERICAN SABBATH TRACT SOCIETY.

### REQUESTS.

The following sums have been received the past year from requests:

From Estate of Mrs. Anna J. Stillman,.....	\$100 00
“ “ Mrs. Diana Hubbard,.....	85 50
“ “ Mrs. M. J. S. Benjamin,.....	10 00
Total,.....	\$195 50

### THE PUBLISHING HOUSE.

The facilities of the printing house have been increased during the past year by the purchase of a quantity of new type, and a new folding and pasting machine,—the latter being a gift from two of the brethren. It will probably save its cost in a short time by lessening the expenses of doing that part of the work. The present standing of the publishing house, and the work done during the year are reported by the agent as follows:—

### RESOURCES.

Cash in hand,.....	\$ 140 85
Machinery and fixtures (inventory),..	5,930 53
Materials, type, etc.,... “	1,827 66
Office furniture,..... “	155 47
Postage stamps,.....	2 12
Fuel,.....	20 00
RECORDER paper,.....	312 00
Stock (general),.....	237 61
Ink and oil,.....	41 15
Insurance (unexpired),.....	30 00
Bindery Plant,.....	45 00
Stereotype “	34 65
Bills receivable,.....	30 00
Outlook paper,.....	277 72
Light of Home wrappers,.....	10 00
Book accounts,.....	901 26—10,046 02

### LIABILITIES.

Book accounts,.....	1,065 18
Present worth,.....	8,980 84
Worth in 1888,.....	8,097 94
Net gain,.....	882 90—8,980 84

There has been paid out of the general fund, and money given directly for that purpose, during the year, for new type and the folding machine, the sum of \$1,075 37, so that the running of the office has netted a loss of \$192 47 for the year. This merely shows that the sums charged the general fund for doing denominational work, and to the RECORDER for publishing that paper, are so low that no profit can be made in doing the work. The following is the work of the office for the year and charges made:—

FOR SABBATH RECORDER,.....	\$5,248 36
“ Outlook,.....	3,583 16
“ Light of Home,.....	2,117 99
“ Helping Hand,.....	466 22
“ Evangelii Harold,.....	574 44
“ Good Words,.....	35 07
“ Alfred University,.....	223 42
“ Eduth le Israel,.....	292 69
“ Peculiar People,.....	395 56
Tract Depository,.....	254 35
Book and pamphlet work,.....	404 72
Job work,.....	679 31
Binding,.....	424 38
Total,.....	\$14,717.67

At the last meeting of the society a special committee was appointed to report on the advisability of changing the location of this Board, who reported against such change, but recommended “for the Board to use their own discretion in regard to the removal of the Publishing House,” which report was adopted by the society. Your Board gave the matter much attention, and decided that it was not best to change the location of the Publishing House for the following reasons:—

1. The printing office was originally located at Alfred Center by a majority vote of the Board of 1871, to whom the decision had been left by a majority vote of the contributors to the publishing fund, each contributor having a vote for each \$50 contributed; and though it has probably never served the interests of the cause

as well as if it had been located in some business centre, yet its removal would involve difficulties which would, perhaps, more than offset the present disadvantages in carrying on the business at a distance remote from such centres.

2. It is questionable if there is any locality where the society can do its own work at a less cost, for labor and rent, than in Alfred, where the building is furnished at the mere nominal rent of the cost of insurance and taxes, and the expenses of living are small.

3. The suggestion to sell the plant and hire the work done by contract, as is the practice of the larger proportion of the religious papers, and most of the secular papers not depending on local support, might result in some reduction of the present running expenses, but it would involve peculiar difficulties and objections which, in the opinion of the Board, would outweigh any possible advantages:—(a) It would diminish the opportunities of our people to secure employment in Sabbath-keeping establishments. (b) It would be next to impossible to prevent more or less of our work being done on the Sabbath, and (c) it would take away from the permanency of our arrangements, particularly in view of changes in the personnel of the Executive Board.

4. The change in the location of the Board to bring it in closer relations with the office would involve none of the difficulties inherent in a removal of the Publishing House, and is much the best and most feasible way to avoid the disadvantages now inseparable from the present arrangements.

Bro. E. P. Saunders, who has for four years most acceptably filled the position of business manager of the Publishing House, retired therefrom on the first of June. In consequence of this change the offices of business manager and foreman have been united in one, now filled by Bro. J. P. Mosher, and it is hoped that a saving in running expenses may thus be made, both Bro. Mosher and Dr. Platts taking upon themselves a larger share of the work than heretofore.

### LOCATION OF THE BOARD.

For reasons given in the last annual report, which have lost none of their force, your Board are still of the opinion that it would be better, in appointing the Board for the coming year, that it be located in the vicinity of the Publishing House.

### “SPOILING CHILDREN.”

“The worst injury any parent can inflict on society is to pet and spoil their children in such a way that when they grow up the world will regret that they did not die in infancy. A mother allows her boy ‘to answer her back’ and treat her rudely. Years after she has gone to her account another person will reap the bitter harvest of her weakness. The spoiled son will have taken to himself a wife, whom he treats in the same rude manner that he was permitted to adopt toward his mother. A spoiled boy may possibly become a worthy, religious man, but the effect of his having been spoiled will be seen in the large amount of dross that will overlie the gold. He will be ill-mannered, overbearing, selfish, and generally disagreeable. Mothers, you can prevent this! When a boy is given to you, accept him, not as a plaything merely, but as a most sacred trust—a talent to be put to the best account. Train him to be pure, truthful, unselfish, independent. Teach him to hate cruelty, to take the part of the weak, to recognize the special gentleness and respectful consideration due to a woman, particularly to his mother and sisters. In this way you may prevent your pets from ever becoming pests.

The above extract is from “The Five Talents of Women,” and most heartily will it be endorsed by even those who offend against its ideas most. The need of care for children is an undisputed question; and sometimes one is forced to question if the results for the great mass of children would not have been better if

we had learned to use the word culture instead of care when speaking of their training. Caring for a child seems to be purely physical and financial, the two responsibilities of a child’s guarding that can be trusted to honest servants. Culture recognizes more in a child than the body. It recognizes a mind and a soul; it recognizes a future for which the present is a preparation working to positive results. Yesterday, that well-dressed mother who quietly put a rugged, healthy boy in a vacant seat in a Fourth Avenue car, ostentatiously paying full fare—though the boy was under age—while an elderly gentleman stood up, certainly was taking a care of the child that was sadly lacking in culture. The possibility of gentle consideration for others in the future of a boy so trained is hopeless.

Culture means care, but far more than care. It means the study of the future citizen in all his relations; it means the constant pruning of disagreeable habits; it means the imposing of burdens that will develop thought and consideration for others. Bad table manners in a child are the reflex of ignorance or carelessness of the parents, and, when developed till they become habits, are bonds that were woven by the parent. Selfishness and disregard of the rights of others are but the natural fruit of a childhood that may have had care, but lacked that which is far higher, culture. The time to begin culture is in the cradle, when the baby lies plastic to every influence about him.—*The Christian Union.*

### THE HUSK OF TRUTH.

Paul, with all his just discrimination and true regard for the relative value of the highest things, has never undervalued the lesser aims of life. He never sneers at science or philosophy or theological reasoning; on the other hand, he exalts them all, while making them tributary to affairs of highest moment. If Paul were alive now, we do not believe he would be troubled by bathybius, or kept awake nights by his fears of what protoplasm would lead to. If he were alive now, we believe he would say to the evolutionist: “Go on with your investigations. Prove, if you can, that my ancestor was an ape, and his ancestor a little spot of glue-like colorless matter. However you may exalt your work, mine is a more important one, for I must preach Christ and him crucified, as the only salvation of a lost race.”

“Use your microscope, Mr. Huxley,” he might say; “pry into the secrets of the beginning of all life, if you will, but while I believe that man has an immortal soul, I shall claim that it is of more importance how that soul is finally to be saved than how this body first came to be.”

“Let the geologist search the world over for the story written upon the primeval rocks,” he might have continued: “but while they do not find written upon them any other name by which men may be saved, I shall make it my first and most important concern to trust in that name which is above every name.” In this spirit of high appreciation of the relative importance of truth, we believe the apostle lived and wrote; and in this particular his whole life is an example for the modern Christian. Since all truth is important, we are too often taken with the sophistry that all truth, at all times, is of equal relative importance to the individual, and the failure to appreciate this distinction has caused the shipwreck of many a soul. Every man must make choice even of the truth which he will investigate and thoroughly make his own, since human life is too short and human faculties too limited to embrace it all; but he is a fool who starves while investigating the truth about husks and shells, and never finds what the contents of the shell and husk are good for. There are many important and curious things to be learned about the shell of a nut, but, after all, the kernel is of incomparably more importance to the hungry man. There will be time enough for him to investigate the properties and structure of the shell when he has investigated the life-giving properties of the kernel. What shall we say of him who spends all his life upon the outer wrappings of truth, and gives not a day to the truth of truths, that Jesus Christ came into the world to save sinners?—*Golden Rule.*

# THE SABBATH RECORDER.

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

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 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

SEEK not the world!  
 'Tis a vain show at best:  
 Bow not before its idol shrine: in God  
 Find thou thy joy and rest.

THE Semi-annual meeting of the Minnesota churches, which was to have been held at Alden in September, has been postponed until the second Sabbath in October. Those interested are referred to special notice in another column.

BRO. C. W. THRELKELD, who has been from his field of work for a few weeks, desires us to say to those interested that, owing to sickness in his family, he will not be able to return to the field as soon as he expected when leaving it.

THE coming and going of the General Conference, the opening of our schools, the dates at the head of our letters, all remind us that summer has past, and that we are hastening on towards the close of "life's brief day." "Whatsoever thy hand finds to do, do it with thy might."

IN the article by W. H. Ernst, "In what sense were the sufferings of Jesus vicarious?" page 572, about the middle of the first column, the sentence, "*Huper* is rendered 'for' three times in the New Testament," should read, "*Huper* is rendered 'for' one hundred and eleven times," (111).

DR. McARTHUR says, "It is a sad loss to us, as a denomination, when our sons and daughters go to other than Baptist schools." If that is true of a large and strong people like the Baptists, how much more is it true of a small people like our own, which has so many odds against which to contend, in every effort to strengthen itself for the Lord's work!

AS SOME of our readers will remember, the entire building and plant of the *Elmira Daily Advertiser* was destroyed by fire early in 1888. They will be glad to learn that the building has been rebuilt and the plant replaced with a full line of new material, including a Bullock web-perfecting press, book and job presses, of the Potter and the Campbell makes, etc. The *Advertiser* is one of the best dailies outside of the great cities, and well deserves the prosperity indicated by this rebuilding and refitting of its offices.

"NOT simply good, but good for something," is a saying of recent origin, but of old import. The measure of value is not simply in what a thing is, but in what it is good for. The test of values, "By their fruits ye shall know them," expresses the same thought. The religion of Jesus Christ stands this test, and proves itself both good and good for something. In it the sinner finds pardon; the dead, life; the weary, rest; the lost, home and heaven. Until we find something that is better, and that does more than this, let us joyfully hold fast our profession.

CONFERENCE is past, the schools have opened, and September is nearly two weeks old; in three and one-half months the year 1889 will be gone. How about your subscription, dear friend, to the RECORDER? Do the little figures after your name read "Dec. '89?" If so, your subscription is paid; if not, kindly note the difference between the date found on the margin of your paper and that indicated above, and send us the money, at the rate of \$2 a year, for the time thus indicated, and we will gladly "correct the figures."

## OUR GENERAL CONFERENCE.

IN concluding some remarks about our General Conference, last week, we intimated that we might, at some future time, speak of some things which may be considered defects in our late session. This we will do now, not for the sake of finding fault, or indulging in a spirit of criticism, but realizing that while a little wholesome commendation is stimulating and encouraging, a frank statement of faults may help to overcome them, we make these strictures for the "good of the cause."

1. The attendance at the Conference was not what it ought to have been. Perhaps those whose hospitality was taxed to afford entertainment for those who did come, will not agree with us in this statement. Let us see. From year to year, these annual gatherings have been growing in influence and importance, and many have testified to the personal blessing which they have received in attending. Why should not these personal blessings be extended to many who have never been reached by them? The reading of the annual reports of the societies, showing the work of the year; the discussions upon these reports, and of the plans of the future, showing the size of the field open to us, the vastness of our opportunities, and the pressing claims upon us, have been like a revelation to many who have not been accustomed to taking these comprehensive views of ourselves, and our work; and some who came to our recent session thinking that there wasn't much for us, as a people, to live for, have gone away impressed with the two-fold idea that we are already a people of some importance, and that there is room for almost unlimited expansion in usefulness, if only their be sufficient vitality at the heart to push outward. Now, if the contact with the sessions of this conference made this impression upon a few who came to it for the first time this year, as we know it did, why might it not have produced similar effects upon many more who might have been there but were not there? There was a divine philosophy in that arrangement by which God's ancient people were required to go, *en masse*, once a year, to Jerusalem to worship. Jeroboam struck the fatal blow to the nation's life when he countermanded the order of Jehovah and told the people that it was too great a burden for them to go to Jerusalem every year. Better save their time and strength and money for some more practical uses! There is no more practical use. The work of our people for the next year would have received a much stronger impetus if there had been a much larger attendance of our lay membership. One thousand dollars more put into railroad fares and necessary expense of attending the Conference would not have been so much taken from our treasuries, but would have been a paying investment for our work, an investment paying large returns in personal interest, in consecrated manhood, in money systematically and regularly given to carry forward that work.

Our first criticism, then, on the Conference is that it was too meagerly attended.

2. We have not yet learned to estimate, properly, the General Conference as a means of Sabbath reform and general religious work. We do well to review the work of the past year, and to look forward to work for another year; but why should we not make our annual gatherings themselves seasons of genuine revivals, revivals in which the cold hearts may be warmed into new life, and the unsaved brought to Christ? Especially should they be made occasions for disseminating the truth concerning the law of God and his holy Sabbath. To accomplish these ends we need to provide larger audience rooms and better facilities for holding preaching services, devotional meetings lectures, etc., designed to interest, instruct, lead and benefit the masses. We have begun to feel after these arrangements a little, by the adoption of a proposition looking to the procuring of a tent for the main audiences. Such a tent should furnish seating capacity for at least five thousand people, and the general public in country and villages round about should know that on certain days of the meeting, and at stated hours of those days leading men in the denomination would make popular exposition of Seventh-day Baptist doctrine. Many would doubtless come from mere curiosity, many would go away enlightened, instructed and saved. There should be more frequent appointments for gospel preaching, and for strictly devotional meetings,—meetings the object of which is not to discuss reports and devise plans, but to worship God, and to receive the baptism of the Holy Spirit, the source of all blessing and power. We do not plead for less of business, but for more of the devotional spirit which alone can vitalize our business and make it all worshipful. Our second criticism on the General Conference, then, is that it is too narrow in its plans for work and worship during its annual sessions.

If these criticisms are just, and we should be glad to be corrected if they are not, then do we not owe it to ourselves, to the cause which we represent, and to God whom we serve, to set about the work of enlarging our plans and of so shaping those anniversaries as to make them of more power to all our people and a means of instruction to those outside? We rejoice in all that has been accomplished; we rejoice in the unmistakable signs of progress which the last few sessions have brought us; none rejoice more than we in those movements by which all classes of our people are brought into harmonious working order for our various denominational enterprises, but let us not, in our self-congratulations for what has been done, forget that there is much more to be done, and that there are yet many improvements to be made in our plans and methods.

## THE MONK'S VISION.

There is a striking legend illustrating the blessedness of performing our duty at whatever cost to our own inclination. A monk had seen a beautiful vision of our Saviour, and in silent bliss he was gazing upon it. The hour arrived at which it was his duty to feed the poor at the convent-gate. He would fain have lingered in his cell, transported with joy at the vision; but under a sense of duty he tore himself away from it to perform his humble service. When he returned he found the blessed vision still waiting for him, and heard a voice, saying, "Hadst thou stayed, I would have gone. As thou hast gone, I have remained."



THE EFFECTS OF THE CULTURE OF A COLLEGE  
UPON ITS GRADUATES.

It was my privilege, some years since, to visit an Indian *pueblo*, an old village of some surviving Aztecs in the South-west. I distinctly recall in thought, a weird, but characteristic scene, which occurred late at night in a large room of one of their three-story dwellings. On the unhewn beams overhead were hanging a few rough tools used in tilling their gardens and corn-fields, and some of the curious implements handled in their numerous games and in their occasional hunts for wild animals. On the dull-colored walls were drawn, in places, the rude shape of an unrecognizable bird, probably a mountain eagle, known as the family *totum*, and also the uncouth outlines of a savage, warlike deity, worshiped by the tribe. Appearing in different crevices were short prayer-sticks, painted in several colors, and ornamented with raven feathers. In a corner were gathered iron utensils for cooking, and earthen jars for holding water. Near the low entrance, at one side, were arranged in a row, a half dozen inclined, well-worn and incurved lava-stones, the *metates*, for grinding corn-meal by the women. In the wide, open fire-place were burning some pitchy limbs of the pinyon pine, casting a dim, reddish light on every object within, and imparting to the air a fragrant and spicy odor.

My eyes were especially attracted to a group of dusky forms, fifteen to twenty men, mostly young, but a few elderly, all reclining in the center of the room on dried sheep-skins and thick, woolen blankets. One of their number, I presume a leading priest, was reciting, in low, liquid tones, a plaintive, but spirited poem in a strange language. For two hours I listened, with the others, to its quaint, irregular rhythm and pleasing cadence. Without doubt, it embraced some of the songs which together celebrate, as the national Iliad of the Zunis, both the gracious and the avenging deeds of their chosen divinities, to whom they pay homage at the rising of the sun, in visiting the water-courses of the country, in the tedious duties of their well-ordered homes, on their infrequent journeys down the deep canyons and over the wooded mountain sides, and at their popular religious festivals. I understood that it also recounted the half-real and half-imaginary events in the marvelous history of their distant, shadowy past, and presented brief touches of faithful description of the varied and impressive scenery around their homes, so often swept by sand-storms. It must have contained some wise maxims, or well-known sayings, transmitted in unwritten verse through many generations, to guide all classes in their villages, on the ploughed fields, in the swift foot-races, beneath the loaded boughs of their peach-orchards, and among their flocks of sheep in the boundless pastures. I admired the eager and intelligent interest shown by several barbarian youth in the group described, as they grasped the details of the story, and memorized the lines composed in an olden, now an unspoken, and to them a classical tongue. I learned that they are accustomed to chant these words, with graceful gestures and striking attitudes, in their exciting dances, at their weary tasks, in their frequent exercises of teaching these sacred songs, and at their public assemblies in their *estufas*, council-chambers. In this way, the brightest and most practical thoughts of their gifted men and women, garnered for centuries, the fixed ideas and sentiments underlying their laws and institutions, and the prevailing opinions and beliefs shaping their social customs and personal habits, are impressed upon their youth, kept in liveliest remembrance by both

priest and pupil, and embodied in the daily conduct of the whole people.

Now, it is the office of a collegiate institution to secure similar results, but in a vastly higher degree. These are effected by surroundings and facilities to which those of the Aztec home offer only a faint comparison. With such a school are usually connected well-arranged grounds, ornamented with trees and shrubbery. Here are spacious buildings, often expressing the best principles of architectural grace and strength, and airy recitation rooms, with the needed appliances for comfort and instruction in presenting the customary lessons. Here you find well-selected libraries of miscellaneous works, valuable cabinets and costly apparatus for the various branches of natural science, and the best prepared and indispensable text-books, furnishing the rudiments of priceless knowledge. Here you listen to sacred hymns, extracts from the Scriptures, and heart-felt pleadings of earnest and thoughtful souls in prayer. Here you are entertained by declamations of the choicest passages in the famous speeches of all times, by discussions of vital questions in the lyceums, and by model lectures on the most practical and popular themes. Here are enjoyed the private interview and the ready consultation with men of the keenest insight into the successful methods of business. Here are sought and weighed the carefully expressed opinions of leaders in the social, political, and religious movements of the day. Here is exerted, in the most effective way, the personal influence of devoted and thoroughly educated teachers. Not as in the aboriginal abode, the inmates of a college look constantly upon forms of more robust persons, more artistic dress with which they are clothed, and more animated and intelligent faces. They hear trained voices of fuller compass, and music which reaches deeper longings and sentiments of the heart. They are affected by contact with the more polished manners, the incomparably more aggressive efforts, and the immeasurably stronger intellects of those who are acquainted with the widest ranges of human learning. To such a center of supreme culture are generally attracted the most active ambitions, and intellectual youth whom our highest civilization is rearing in our families, and to whom it is opening the opportunities for the most beneficial work on earth. As a general fact, the graduates of our colleges and universities present, in their subsequent lives, the finest examples of complete development of all the mental and spiritual powers, examples in which are shown the most patient endeavor, the broadest culture, the best practical sagacity, and the steadiest moral heroism. The means of accomplishing these results, we will next consider more specifically.

1. The collegiate school is the store-house of the learning of the whole world. This is as essentially true as that a bank is the depository of the money circulated in a business community. The legacies which the brightest intellects in the field of ancient and modern literature have bequeathed to the race, are here preserved, and are vigorously employed in awakening and training the minds of youth. These legacies appear, not so much in the works which burden the shelves of our libraries, as in the rules of composition, the recognized principles of literary taste, the art of acquiring persuasive speech, the philosophical lessons of history, and the incentives to noble and virtuous action,—all of which in such an institution are clearly interpreted and persistently taught. The manuals used in the study of the various branches of physical, mathematical, and mental science, while not

filled with the numerous statistics and other details accumulated under each topic discussed, still present the complete theories and the material facts involved. A vast fund of theoretical and practical knowledge is imparted, covering the common ground which belongs to all professions and useful trades. Nowhere else is this so carefully gathered and retained, and nowhere else is it so generously and uniformly offered to all classes of minds. Subjects which have been developed by the researches of thousands of original thinkers through hundreds of years, are often fully treated, as to their essential points, on a few pages, and are readily comprehended after very brief work. This is happily effected, not through the tedious process of original discovery, but by the means of the rapid presentation as in a panoramic view. Here the law of exclusion is observed in an eminent degree. Errors and untruths in the conceptions and beliefs of men are eliminated from the stock of required information, when they have been detected frequently after myriads of days and weeks in experimenting and close analysis. The memory needs not to be laden with this refuse, or the judgment led astray by its subterfuges. The proved realities already found in the explored fields of nature, in the domains of human experience, and in the summaries of divine revelation, are systematically grouped together, accurately stated in comprehensive formulas and propositions, and eagerly accepted by the industrious student.

Inconceivably precious is the amount of knowledge which a college graduate may acquire in his school life. There comes to be his eternal inheritance the mass of great truths, which, when first discovered and applied by the masters of the enterprises and achievements of the world, have made them famous and beloved. Among the sure acquisitions of his intellect are those pregnant thoughts and energizing sentiments which have, through all the progressive movements of civilized society, inspired the minds of poets, been the staple of the appeals of orators, furnished the bases of the schemes of statesmen, been woven into the profoundest views of philosophers, and guided unvaryingly the operations of business men. A broad and correct apprehension of the salient facts, relations, and laws, which are embraced in the widest scope of the human understanding, enables him to form the most accurate judgments, and to plan any special effort, and even his life-work with the best assurances of success. He is provided with the materials to cope, in thought and endeavor, with the leading managers of the community in which he resides. He is familiar with the growing ideas and the inherent processes which have characterized the main social, political, and religious movements of the different ages of the past, and he is, therefore, largely qualified to foresee what courses should be pursued, and what reasons should be urged, and what results should be expected, in the prosecution of similar enterprises in his own day. To him this is one advantage whose value cannot well be estimated. Also, there may be plainly revealed to him the ideals on which the material creation was made, and the laws by which Divine Providence controls our earthly affairs. The solid foundation, the perpetual framework, the partitions, the designed uses of the various apartments, and the roofing of the edifice which represents his whole career in this world, may all be apprehended by him from his study of the substances, forces, and experiences seen in the lives of others. He can thereafter proceed daily to complete the structure by his reading, observation, clearer thought, and matured plans.

(To be continued.)

## YOUNG PEOPLE'S WORK.

### HER PLAN.

She kisses me in the morning,  
She kisses me at night,  
She says, "God help my darling  
To only do what's right."

And so, you see, in school-time  
I'm good as I can be,  
For, don't you know, she's asked Him,  
To be a helping me?

So, 'course, when I remember  
How many mammas say  
That very thing each morning,  
I know that every day

He must have lots to 'tend to,  
And so I always plan  
To be as little trouble,  
And bother as I can.

—The Churchman.

THE hope of future success is often a source of strength and fortitude in present trial.

THE young Christian is very apt to become disheartened by failures in living the Christian life. Not so ought it to be. The grace of faith, bestowed by the Spirit of truth, the grace of love, begotten by the Father's love, must not be alone. They need the strong band of hope to bind them together. Oh! that all who fall might be given this blessed grace in large measure!

THE hopes of earth are seldom, if ever, realized. But the Christian's hope is different. It is like "an anchor of the soul both sure and steadfast." It is grounded in God's truth, and he cannot lie. Let us then trust his precious promises and stand firmly upon the Rock of our salvation, hoping, believing, and endeavoring to do those things which will assure the fulfillment of our hope to attain soon "the measure of the stature of the fullness of Christ."

### THE FIVE CENT PLAN.

At the late Conference it was voted unanimously by our young people, that they adopt the plan of giving five cents per week for our denominational work. It was also voted that we should bear the expense of an assistant for Miss Swinney, as well as the salary of Miss Burdick on the China field. We would then have a large reserve fund for other lines of work. Let every Young People's organization make a thorough canvass of each church and society and report at once to Miss Agnes Babcock, Secretary, Leonardsville, N. Y., the total amount thus pledged, that we may know as soon as possible how generally the plan is adopted, and upon how large a fund we may depend. Lose no time in this matter.

W. C. DALAND, Pres.

AGNES BABCOCK, Sec'y.

### HOW TO USE OUR LEISURE TIME PROFITABLY.

Leisure time is one of the few luxuries which every person possesses, to some extent, at least; and yet, in the plans laid by us for spending such time, how little of it is used in a way that could really be called profitable? I venture to say that by far the greater number of people do not think of using their leisure time in any other way than to rest or have a good time.

It is not at all strange to meet a young lady, who, when asked if she had read the famous book, "Ben Hur;" or if she is endeavoring to perfect herself in some particular branch of study; or, perhaps, if she has been to see the poor Widow White, who met with so serious an accident the other day, and whose little ones are suffering for

want of attention and food, immediately answers in these familiar words, "O no, I don't get time to go anywhere, or do anything, we are so busy." But this same young lady, who has no time "to go anywhere or do anything" which will benefit her or her friends, finds plenty of odd minutes when she can catch up a novel and read a little in it, and doubtless, when she leaves it, she does so with the thought, that, as soon as her next duty is completed, she will come back and "just read through that *very interesting place*." Sometimes, in place of the novel, she has a dainty bit of crocheting, or some other fancy work, and she "really has no time for study," or improvement of any sort. Now I do not wish to give the idea that it is wrong to look at a novel, or do any fancy work. No, not a bit of it. A well-selected novel, or some pieces of fancy work sandwiched in between the prosy "slices" of every-day work, are a pleasant change and, I think, a benefit to a person; but we have no right to use all our spare minutes in giving pleasure to ourselves. It is a part of God's plan that we shall help our fellow-beings all we can. Taking a few minutes here and there, to run across the street, perhaps, and see some poor, sick neighbor, carrying some word of comfort and cheer, is one way to do it.

How often we have been told to "improve the minutes," and by improving the minutes we can easily improve our minds, for between nearly every two things we do there are at least a few minutes to spare, and we may learn in them things which will be of much advantage to us; instead of which, however, we are quite apt to step out to speak to a friend, and exchange a few bits of gossip with her, probably finding, when we return, that we have used more time than we intended to, with no particular advantage to anyone.

Let us, therefore, look out for our bits of leisure time, and study how we can make them profitable to ourselves and to our friends. ALL.

### THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Continued.)

*Sener.* "And now in brief: It is possible to honor these things as being good, or to dishonor them as being bad, and this is what troubleth and harmeth men. Because if they honor them and think that happiness is through these only, then they endure to do all things on account of these, and the things which seem the most impious and the most shameful they do not avoid. And these things they suffer because of their ignorance of what is good. For they do not know that good doth not come from evil. But one may see many having acquired riches from evil and shameful deeds. Such as from betrayal, and robbery, and murder, and from false accusation, and plunder and from many other villainous things.

*Hospes.* "These things are so."

*S.* "If then from evil no good cometh, as it seemeth, and riches come from evil deeds, then riches cannot be good."

*H.* "Thus it followeth from this argument."

*S.* "But by no means is it possible to acquire understanding, and righteousness by evil deeds, and likewise not at all unrighteousness and folly from good deeds, nor can these be at the same time to the same person. But nothing preventeth riches and glory and conquest and other things like unto them existing at the same time with much evil; so that these things would be neither good nor evil; but understanding alone is good and folly evil."

(To be continued.)

### COUNTRY-SEATS AND CHARACTERS.

You invite me to come to your country-seat to spend a few days. Thank you! I arrive about noon of a beautiful summer day. What do you do? As soon as I arrive you take me out under the shadow of the great elms. You take me down to the artificial lake, the spotted trout floating in and out among the white pillars of the pond-lilies. You take me to the stalls and kennels where you keep your fine stock, and here are the Durham cattle and the Gordon setters, and the high-stepping steeds, by pawing and neighing, the only language they can speak, asking for harness or saddle, and a short turn down the road. Then we go back to the house, and you get me in the right light; and show me the Kensetts and the Bierstadts on the wall, and take me into the music-room, and show me the bird-cages, the canaries in the bay-window answering the robins in the tree-tops. Thank you! I never enjoyed myself more in the same length of time.

Now, why do you not do that same way in regard to the characters of others, and show the bloom and the music and the bright fountains? No, we say, Come along, and let me show you that man's character. Here is a green-scummed frog-pond, and there's a filthy celler, and I guess under that hedge there must be a black snake. Come and let us regale ourselves for an hour or two with these nuisances. Oh, my friends, better cover up the faults and extol the virtues, and this habit of universal friendliness, once established, will become as easy as it is this morning for the syringa to flood the air with its sweetness, as easy as it will be further on for a quail to whistle up from the grass. When we hear something bad about somebody we supposed to be good, take out your lead pencil and say, Let me see; before I accept that baleful story about that man's character, I will take off twenty-five per cent for the habit of exaggeration which belongs to the man who first told the story; then I will take off twenty-five per cent for the additions which the spirit of gossip in every community has put upon the original story; then I will take off twenty-five per cent for the fact that the man may have been put into circumstances of overpowering temptation. So I have taken off seventy-five per cent. But I have not heard the other side of the story at all, and for that reason I take off the remaining twenty-five per cent. Excuse me, sir, I don't believe a word of it.—The Rev. T. DeWitt Talmage.

WHEN you have learned to submit to do faithfully, patiently, duty that is most distasteful to you, God may permit you to do the work you like.—Prof. Riddle.

### OUR MIRROR.

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

THE Young People's Societies of Christian Endeavor, in the State of New York, are making arrangements for a general meeting at Saratoga, Oct. 22d, 23d. There are said to be 1,500 societies with about 90,000 members. Out of this large number of societies it is expected that a large convention will be had. The local society at Saratoga is making arrangements for reduced railroad and hotel fares.

WE seem to stand by the Saviour's broken sepulchre, just as a man stands upon the shelving brink of the precipice from which some friendly hand has snatched him, shuddering as he thinks of the awful death that he has only just escaped. Look, and see the place where the Lord lay, and tremble—but rejoice with trembling. Is the stone there yet? If it is—if the stone is not yet rolled away—if the grave clothes and spices yet shroud and embalm the corpse, then let the darkness come and blot out the sun, and bid a long, long good-night to all the world's hopes of life; for existence is a feverish dream, and death shall be its ghastly, but its welcome end.—W. Morley Punshon.

## EDUCATION.

—THE death of Senator McMaster is a great loss to the Baptist Church. During his life he was a magnificent contributor to all the funds of the church, and by his last will and testament he bequeathed \$800,000 toward the endowment of a university.

—THE American College and Education Society expended last year \$27,371 in assisting young men preparing for the ministry in six institutions in the newer states. Since the organization of the Society it has expended \$2,152,842, and aided 7,578 young men.

—DESPITE recent gifts to a number of the leading colleges, which amounted to \$3,000,000 as a whole, these institutions, it is said, do not have sufficient money, and feel financially embarrassed. Yale College, it is reported, needs \$2,000,000, Harvard as much, and Columbia College requires \$4,000,000.

—THE new State Normal School at Oneonta, N. Y., was opened with appropriate ceremonies Wednesday, Sept. 4th. State Superintendent of Public Instruction, Andrew S. Draper, delivered an address, and prominent educators from various portions of the state were present. Mr. Draper says the structure is the finest normal school building in the state, and the number of students who have applied for admission at the opening term is unprecedentedly large.

—A PARLIAMENTARY return issued shows the growth of the English educational system. In 1870 there were only 62 inspectors and 20 assistant inspectors, the average number of scholars being 1,150,000, and the cost per child 11d. In 1889 there are 12 chief inspectors receiving £950 each, 103 inspectors receiving from £400 to £850, 37 sub-inspectors receiving from £300 to £500, and 152 inspectors' assistants receiving from £150 to £300. The average attendance of scholars is now 3,698,000, and the cost per child 10½d.

TECHNICAL EDUCATION FOR WOMEN.—To the *Queen*, Princess Christina contributes a brief article upon the technical education of women: "Far be it from my intention (her Royal Highness writes,) to say one word in disparagement of the higher education of women which must raise the tone of women's minds and develop their mental faculties; but I do feel that there is a tendency to carry such education too far, and to think no knowledge worth having which does not vie with that of man. I have always held that there is great danger in this, first of all, because I think it is a short-sighted policy. Those women who are forced by circumstances to earn their daily bread seem to think that there is no field open to them but in competing with men on their ground, with the disastrous effect of adding to the overcrowded market, and thereby necessarily lowering the rate of remuneration. Secondly, I feel most strongly all that we women lose by thus attempting rivalry with men. We lose sight of all we might be, and of the very high position we could and should hold in this world by struggling to be a weaker imitation of them. There is a view of technical education which I should like to mention, as I think it is often overlooked; that is, the reason why home teaching, which in former days used to be handed down from mother to daughter, can now be taught to so much greater advantage in schools. Knowledge has so much increased, and the art of imparting it, that experts are needed to teach it accurately and well. For example, hygiene has become a modern science, absolutely necessary for every woman to study in order that her house may be a healthy habitation. Gastronomy, in its widest sense, is a science. The choice and preparation of food suitable to climates and seasons, ages and constitutions, should be carefully studied and known. These subjects were but very imperfectly, if at all, understood by our ancestors. Much domestic work, which was formerly learned and practiced at home, is now handed over to special workers, and has come to be considered as a separate trade, for instance, laundry-work," etc. The Princess then goes on to say: "This idea of sound technical training is no longer a mere dream, for a college has come under my own personal notice, of which I am president, and in which I am much interested, which was founded for this purpose." She refers to Miss Forsyth's college at South Kensington, and adds: "The education of women in this present day is of such momentous interest, and stretches over such a wide field, that I feel very diffident in giving my own opinion about it; it is only because I do feel so strongly how much women may and can do without stepping out of their own sphere, that I have ventured to touch upon the subject. Miss Forsyth has taken for her motto, and hung up in her classroom, the following words: 'Be not simply good, but be good for something;'

and I should like to add a sentence I found in a German book the other day: 'Do thoroughly whatever is given you to do; love thoroughly that which is given to you for your own; and help to work out the future according to God's will.' And who can doubt the great future that women have before them? It rests with them alone."

## TEMPERANCE.

—No other agency to-day menaces religion as does the saloon.

—THE arrests for intoxication in New York city averaged over 1,000 a week, last year.

—IT is said that not a professional street beggar can be found who does not chew tobacco.

—AT Leeds, recently, Mr. Joseph Henry, Poor Law Guardian, said he had never known a teetotaler to ask for parish relief.

THE Pawtucket, R. I., Young Woman's Christian Temperance Union, has obtained permission to distribute "tobacco leaflets" in all the public schools.

—CARLETON HARRIS, a nephew of Jay Gould, who has been sojourning on the St. Lawrence River, died August 26th, at the Frontenac hotel, of heart disease, suddenly, the effects of excessive cigarette smoking. The remains were sent to his home at 21 East Forty-fifth street, New York, for interment.

A CHICAGO writer tells of a woman who would not call the minister of her church to her death-bed. "Every time during her illness, that he, who was her pastor, entered the room to bring the consolations of the blessed gospel of love, peace, and purity, there came also with him the strong and unmistakable fumes of tobacco. To whisper into her dying ear the words of Jesus the Saviour on the breath of tobacco was more than the dying saint could complacently bear. The words might reach the ear, and so would the breath the nostrils.

—THE presiding judge of one of the Chicago courts recently said to an *Inter-Ocean* interviewer: "You may ransack the pigeon-holes all over the city and country, and look over such annual reports as are made up, yet they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of the police force, fifteen justice courts, the county jail, a great portion of Joliet, the long murder trials, the coroner's office, the morgue, the poor-house, the reform school, the mad-house. Go anywhere you please and you will find almost invariably that whiskey is at the root of all evil. The gambling houses of the city and the bad houses of the city are the direct outgrowth and the boon companions of drink. Of all the thousands of prostitutes of Chicago, the downfall of almost every one can be traced to drunkenness."

## POPULAR SCIENCE.

A SYSTEM of building houses entirely of sheet iron has been communicated to the Society of Architecture in Paris. The walls, partitions, roofs, and wainscoting are composed of double metallic sheets, separated by an air mattress, which is surrounded by different non-conductors of heat.

THE queer antics caused by electricity, which is coming into common use everywhere, is a daily occurrence. One of the latest happened recently at Evansville, Ind. During a heavy storm, a number of electric light and other overhead wires were blown down and crossed, and the electric fluid started out to make things lively about the streets. Sparks were hissing and sputtering in all directions; the fire department was called out, and, unaware of the exact state of things, a number of fireman, civilians, and horses were knocked over by electric shocks. Finally a messenger ran to the electric light station, which promptly shut down, when over a dozen persons were found lying about unconscious and were restored with difficulty, two of the fireman at last accounts remaining in a precarious condition. It is such little occurrences as these which make the fireman and the general public alike distrustful of the overhead wires, look they ever so innocent.—*Scientific American*.

A SUBSTITUTE FOR GLASS.—The new translucent substance intended as a substitute for glass, has been adopted for some months in some of the public buildings of London, and various advantages are claimed for it, among these being such a degree of pliancy, that it may be bent backward like leather, and be subjected to very considerable tensile strain with impunity; it is also almost as transparent as glass, and of a pleasant amber color, vary-

ing in shade from very light golden to pale brown. The basis of the material is a web of fine iron wire, with warp and weft threads, about one-twelfth of an inch apart, this being inclosed, like a fly in amber, in a sheet of translucent varnish, of which the base is linseed oil. There is no resin or gum in this varnish and, once having become dry, it is capable of standing heat and damp without undergoing any change, neither hardening nor becoming sticky. Briefly, the manufacture is accomplished by dipping the sheets edgewise into deep tanks of varnish, and then allowing the coating they thus receive to dry in warm atmosphere. It requires somewhat more than a dozen of these dips to bring the sheets to the required thickness, and, when this has been accomplished, the material is stored for several weeks to thoroughly set. This fabric might be worth testing for those parts of studios through which a subdued light only is desired. As the substance contains no resin and is practically solidified balloon varnish, there may be hopes of comparative durability.—*Photo. News*.

AN AMERICAN ABROAD.—While emperors and queens are receiving the highest honors and the most lavish entertainment within the province of royalty, an American has commanded a characteristic welcome in Europe. This is Edison, whose genius commands the homage of Paris, London and Berlin. One of the most modest and least pretentious of men—not even Franklin had more marked simplicity in manner—he has been received in the preoccupied and distracted French capital as one of the wonder workers of the modern world. Kings and princes have visited the exhibition during this summer of fetes and surprises, but not one of the distinguished personages of the Old World has received a higher tribute of appreciation or a more enthusiastic welcome than this master mechanic. Even royalty has joined in this democratic greeting to an untitled and unostentatious man of genius. The English Queen has honored him by sending a message of congratulation breathed from her own lips into one of his phonographs. America could have in Europe no worthier representative of the consummate flower of its national life and progress than this modest scientific investigator and industrious mechanic. Its chief contributions to the world's stock of civilization have been the works of its inventors. In that beneficent field of human effort its sons are unrivaled for practical skill, habits of scientific investigation, and triumphs of mind over material forces. While the European continent to-day is a circle of camps swayed by the caprices of sovereigns whose inherited functions are their only title to fame, America has expended its energies in working out an industrial development that is the marvel of Christendom, and the real leaders of its pacific progress have been and are its inventive mechanics—men of the Edison stamp.—*N. Y. Tribune*.

## GOD'S WORK AND MAN'S WORK.

Man's work in beautifying the earth is very different from God's work. God's work is seen in majestic peaks which pierce the sky, in foaming waterfalls, in pathless forests, in tangled brushwoods, in rich valleys, in ever-changing outlines of earth and heaven. Man's work appears in prim footpaths, in monotonously trimmed hedges, and in beds of flowers set out with mathematical exactness which suggests a neat diagram in Euclid. We never tire of God's work in beautifying the world; there is a newness of surprise in it which never fails. We do grow weary of the dead levels, the hard, straight lines, the mechanical balance of circles, triangles and parallelograms, into which man "improves" God's work. And when we turn to the Bible, and see that here also appears the tangled order of God's creation,—heights, depths, and wandering mazes, which defy the utmost reach of the human mind,—we recognize that the beauty of God's work in the Book is like the beauty of God's work in the world, and are thankful that, at least within the covers of Holy Scripture, man cannot introduce the prim order of a dead system. Humanly speaking, the Bible would not have been so new or so living a book to-day, if it had been written in the order of a logical treatise, beginning with an exact definition of God, and ending with a minutely precise exposition of eschatology. God gave the Bible, as he gave the world, in that apparently disorderly order wherein appear the truest beauty and the deepest unity. God left to no man the work of making trim flower-beds and equally trim systems of theology.—*S. S. Times*.

## OBEDIENCE AND BLESSING.

BY J. T. DAVIS.

Essay read before the North-Western Association, and requested for publication in the SABBATH RECORDER.

"Can we, as the people of God, render such obedience to his requirements as to insure immediate blessings?"

Since we are all the recipients of God's mercy and care, and hence, in a certain sense, the recipients of his blessing, the blessings referred to in the question I am to discuss must be those coming as a result of the obedience rendered. To put the question in other words: Can we, as the people of God, render such obedience to his requirements as to insure immediate answers to our prayers?

Since God is the author of all good, and since he sees not as man sees, it is well for us to let human wisdom and human reason stand aside, and listen to the testimony of God's Word. As a preliminary to our inquiry we must distinguish between the blessing of God and the desire of our own hearts. In our spiritual desires we are often no better qualified to judge as to what is best suited to our wants, than is the child to judge what is best for its physical wants, and every parent realizes that childish desires uncontrolled bring disease and ruin. The gratifying of a desire may be a curse rather than a blessing. No gift can be a blessing except the recipient is benefited by it. Often the greatest blessing God can bestow upon his creatures is to withhold an answer to their prayers. Should Jehovah immediately grant the request even of this day, hundreds and thousands would cry out in grief and despair. Again the blessings of God may often come in such form that we are unable to see them as such at the time. With these thoughts in mind we come to the question: "Can immediate blessings be attained?"

We are taught by the apostle Paul (Heb. 4:16), that if we come "boldly unto the throne of grace, we shall obtain mercy and find grace to help in time of need." If then an immediate blessing is needed, and the help is given in time of need, it must be an immediate blessing. In 2 Chron. 7:14, we read, "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sins, and will heal their land." The blessings to this people were that God would hear, forgive, and heal. As to time, God says *then*; that is, at the time that they comply with the conditions. Or, in other words, when they humbled themselves, when they would seek his face, and turn from their wicked ways. God, by his prophet, said: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, and ye shall seek me and find me, when ye shall search for me with all your heart." Jer. 29:12, 13. The time here again is immediately upon their complying with the conditions.

The Psalms abound with the assurance that God hears and answers prayer. "The Lord is nigh to all them that call upon him; to all that call upon him in truth." Ps. 145:13. "The Lord will hear when I call upon him." Ps. 4:3. "The eyes of the Lord are upon the righteous and his ears are open unto their cry." Ps. 34:15. Our Saviour says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Matt. 7:7. And again: "What things soever ye desire when ye pray, believe that ye receive them,

and ye shall have them." Mark 11:24. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7. It is true, the word immediate is not found in any of the scriptures read, yet as liberal as we may be in our interpretation we cannot avoid the conclusion that it is implied, if not expressed. Any parent using such language to a child would be considered justly censurable if the answer was not given when the conditions were complied with. Certainly the language is misleading if an immediate blessing can not be obtained. But "let God be true and every man a liar." Misleading language is so foreign to purity and truth that we cannot associate the thought with the name of Jesus. We therefore, conclude that the receiving of immediate blessings is a Bible doctrine.

We come now to consider more directly the question assigned us. The New Testament scriptures abound with instances of immediate blessings. When Peter and John fastened their eyes upon the lame man at the gate of the temple, and Peter said: "Silver and gold have I none, but such as I have give I unto thee, in the name of Jesus Christ of Nazareth rise up and walk," there was an immediate answer. When the disciples were assembled at the house of Mary praying, while Peter was bound in prison, the angel touched Peter on the side, his chains fell off, the prison doors were opened, and he was freed. Paul and Silas prayed and sang praises in the prison, and God heard and answered. The man healed by Jesus said to the Pharisees who were opposing him, "We know that God heareth not sinners, but if any man be a worshiper of God and doeth his will him he heareth." John 9:31. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." 1 Peter 3:12. " whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. If, then, we are not receiving immediate blessings, it is because we do not ask for them, or we do not keep the commandments of God. But the question assumes that we are not receiving immediate blessings. If it had been an established fact in the mind of the committee assigning me this topic, that we were constantly receiving immediate blessings or answers to prayer, certainly there would have been no such topic assigned.

But a sense of duty compels me to state that I believe we are receiving immediate blessings. We are not receiving all that we should, but in proportion as our faith reaches out and grasps the promises of God and we show our faith by our works, in that same proportion, do I believe God answers.

If we grant that we are living below our privilege, then the question arises, Why are we thus living? We have already seen that the Word of God teaches that God did bless his servants anciently, and it gives assurance of a hearing ear to all who call upon him now. We must conclude, therefore, that the fault lies at our own door. It will be well for us then to glance over our work as well as examine our own hearts and see wherein the fault lies. If we are lacking in faith, then let the prayer go up, "Lord, increase our faith." If our methods are not the best, then as from year to year we meet in council let us in some practical way strive to remedy them. We learn in the Word of God that without faith it is impossible to please him. Not only must we believe that "God is," but that "he is a rewarder of those who diligently seek him."

There is probably very little lack of faith upon the part of Seventh-day Baptists, as to the existence of God, or as to his power to bestow all needed blessings, but the faith that grasps the promises of God in a practical manner and makes those promises apply to our individual life, is I fear, sadly wanting. We have come to regard the Word of God too much as a history, narrating events in the lives and experiences of a race of beings so far removed that there is little in common between ourselves and them. As we read the promises of God, we come to regard them as made to those living at the time when they were spoken and as having no practical bearing upon us. But a short time since I listened to a minister of an evangelical church who scoffed at the idea of the power of faith to heal physical maladies. He took the position that this is a spiritual dispensation in contra-distinction to the physical or material one that has passed away, that the healing of the malady of sin to-day is no less a miracle than was the healing of the physical maladies under the Jewish dispensation. While we do not dispute that it is a "miracle of grace" that God saves man and lifts him out of the thralldom of sin, we are not prepared to demand, as he did, that an amputated limb shall be restored before we will believe. When James says, "The prayer of faith shall save the sick" (Jas. 5:15), we do not propose to call it in question, but if there is any lack we prefer to attribute it to a lack of faith. When we, as a denomination, shall come to regard the promises of God as ours, and take hold by faith, we may expect to see the work advancing.

(Concluded next week.)

## COMMUNICATIONS.

## WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sep. 6, 1889.

Treasurer Huston contemplates a radical change in form of the national debt statement, issued monthly, a change that is doubtless political, and may or may not aid the Republican party before the people. Mr. Huston says that on the entrance of the Democratic administration, Secretary Manning and Treasurer Jordan altered the form of statement that had been in use for decades, for political purposes. During the terms of Senators Chase, McCullough, Boutwell, Richardson, Sherman, Windom and Folger, every treasurer had counted among the available assets the one hundred millions set aside for the redemption of the United States notes and the twenty-five millions of fractional silver. At present these one hundred and twenty-five millions do not appear as available assets. The Republicans claim that Secretary Manning withdrew these from the statement, as he was opposed to the purchase of bonds and well knew on the other hand, that the people demanded a reduction of the excessive surplus, and that this alarm at the surplus must be quieted. The new statement will show the surplus as about two hundred and twenty-five million dollars.

Speaking of the surplus, the return of the famous surplus reducer Corporal Tanner, has started new rumors of his resignation. The rabid utterances of the Corporal on his recent junketing tour have left his best friends without a defense for him. It is feared that should he be retained, his utterances regarding Senator Sherman and other leading lights of his own party, will block his administration after Con-

gress meets. The trouble seems to be to find a place for him. The position he now occupies is second only in importance to a cabinet position. It would not do to give him a much inferior position, though he is hardly competent to be a chief of division. He might be given a consulate but he cannot be induced to go abroad. Thus Sinbad, the sailor, in the person of President Harrison, is bound to carry this doughty old man of the sea about on his shoulders, until the old man's grip gives out. The failure of Corporal Tanner to convince the Grand Army at Milwaukee that an investigation of his personal conduct of the Pension Bureau is a direct blow at the Grand Army, was, however, his Waterloo.

The English syndicates that are buying American breweries have, perchance, forgotten that the lager beer drinker is not an Anglomaniac. He is apt to be quite the opposite. Apropos of this is the case of one of the leading breweries of Washington which has, after long negotiation, fallen into the hands of the British, the former proprietor being retained as manager and receiving a large part of the stock for his plant. The purpose of organizing a company is to extend operations by increasing capital. But a local mining paper, acting, no doubt, at the fiendish suggestion of an opposite brewer, publishes glowing accounts of the meetings of the London stock-holders and the cake is dough. For the greater number of the saloon keepers who have patronized the recently purchased brewery are Irish or Irish sympathizers, and the beer is dropped by scores of them. Within the week the trade has fallen off wonderfully, and the English owners will wear crape at their next meeting.

The records of the War department show the steady increase of desertions from the army—a record that is but poorly accounted for by the statement of officers to the effect that better times encourage the deserter to look for easy work and big wages in civil life. The men, outside a few favorites of the officers, tell only one story. They say that every year the food grows worse and the treatment harsher. During the year ending June 1st, out of an army of 22,000 men, there were nearly 3,000 desertions, in other words, during the twelve months a man deserted from every guard of seven. The sutler is just as much of a nuisance as he ever was and his prices are as exorbitant. The soldier of to-day is only an illy fed and over disciplined laborer. The recent revelations at Jefferson barracks exhibit only a condition that has been well known as existing for years there and elsewhere on the western posts. The story is no new one. The officers have no sympathy for the men who are daily becoming more degraded, and the relationship is that of slave and driver.

CORRESPONDENCE.

PLEASANT GROVE SEVENTH-DAY BAPTIST CHURCH,  
SMITH P. O., MOODY CO., SOUTH DAKOTA,  
Sept. 2, 1889.)

To the Editor of the SABBATH RECORDER:

Having received and accepted a call to the pastorate of this church, I arrived here on the 15th ult., and took charge of the same; the brethren were awaiting my arrival with anxious thought and pleasure.

We have a very neat church building, with gallery over the vestibule which cost one thousand dollars. The brethren of Pleasant Grove have done nobly and should be encouraged by the Board of Missions in sustaining the services of the church. Our congregations average a goodly number, are attentive to the teachings of the church, and are willing workers in the vineyard of the Lord. We have excellent singing, and a good Sabbath-school, in fact, the whole

congregation remaining and taking part in its exercises. We have blessed seasons of renewed spiritual strength and grace, I assure you. Outside the county seat (Flandreau) we have the only church building in a vast region of country. Few better and more promising openings for the spreading of light and truth, as taught by our branch of Christ's church, founded on the verity of God's Word and himself, are to be found in this western land. As to scenery, etc., this is a most beautiful country indeed, yet I fear the eastern people in general, and brethren of our church in particular, have been misinformed in reference to its climate and prospects. The climate is clear and bracing. Most of the farmers in and around Pleasant Grove have fair crops and are doing well. Land is good and reasonably cheap. True, we have our drawbacks as all new countries have, but they are not such as should deter good people from coming here to settle. There are plenty of good, cheap homes for Seventh-day Baptists, and all other well-behaved sons and daughters of Adam. Encouraging only such to come,

I am truly yours,

R. TREWARTHA.

IN MEMORIAM.

Mrs. Adelaide Clarke Evans, wife of Professor Gurdon Evans, of Alfred Centre, N. Y., and daughter of Francis and Sophia (Buckley) Wilcox, was born at Whitestown, N. Y., Sept. 14, 1829, and died of *embolism*, in New York City, Sept. 5, 1889, in the sixtieth year of her age.

The family to which the deceased belonged, early settled at Whitestown, Oneida Co., and in social standing and public spirit was among the first. The grandfather of the deceased, Reuben Wilcox, a man of real worth and dignity, was a soldier in the war of the Revolution, and his son, Francis Wilcox, was a major in the war of 1812. A sister of Francis, Miss Dolly Wilcox, became the wife of Deacon William Utter, of Unadilla Forks, N. Y. Thus were united two distinguished families, among whom, on the one side, stands the well-known name of Rev. George B. Utter, D. D., for a long time editor and proprietor of the SABBATH RECORDER, and more recently of the *Narragansett Weekly*, and in company with his son, Hon. George H. Utter, of Westerly, R. I. His brother, Abram Utter, was for many years the able and trusted superintendent of the engineer department of the New York Central Railroad. Among the other members of the two families noticed, stands the name of the deceased and of her sister, Miss Carrie Wilcox, now Mrs. Stanley, of Chicago, who for several years was the accomplished preceptress of DeRuyter Institute, DeRuyter, N. Y. At an early age the deceased became a student at DeRuyter Institute, at that time under the principalship of Rev. James R. Irish, D. D. On June 5, 1850, the subject of this notice was married to Professor Gurdon Evans, A. M., then the principal of DeRuyter Institute, and who was connected with this institution either as professor or principal, from 1846 to 1850, with the exception of a year spent at Yale College, in order to further his work as an author and lecturer on Agricultural Chemistry.

The founders of the Wilcox families were devoted observers of the Bible Sabbath. Their early membership was with the First Brookfield Seventh-day Baptist Church, there being no church of that faith nearer to them. The deceased was baptized in 1850, at DeRuyter, N. Y., by Rev. James R. Irish, then pastor of the church there located. During her many year's residence in Alfred Centre, N. Y., and at

the time of her death, she was a most worthy and much beloved member of the Seventh-day Baptist Church in that place. She leaves a husband, two daughters and a son, with many relatives and friends to mourn her departure.

The deceased was possessed of many excellent traits of character. Her amiability and sweetness of temper, her quiet and unassuming manner, her exemplary deportment, her refined taste, her love of the beautiful, her unselfish and considerate regard for others, and her timely remembrance of the poor, added to her hearty interest in church work and missions, won her the confidence and love of all who knew her. She was ardently attached to her family and friends. Her cheerful presence and loving care made home bright and pleasant. She was faithful and affectionate as a wife, devoted and loving as a mother, and sincere and true as a friend. Though, as an invalid, she suffered much, still she clung to life with fondness and tenacity, yet fully resigned to the heavenly Father. She loved life and home and friends. The earth to her was beautiful. She would gladly live on if only it was so ordered of one who doeth all things well. But it was ordered otherwise. In the prospect of death, her spirit was untroubled. She was calm and trustful. The anchor of her hope reached to that within the veil. With an affectionate adieu to friends, she closed her eyes and bid the world a long farewell. Her funeral was attended on Sabbath morning, the 7th inst., at the usual hour of church services. A discourse was preached by the writer of this notice, from Phil. 1: 23, 24. The pastor, Rev. Doctor Williams, and Rev. Doctor Platts, assisted in the services. The music selected by the choir was subdued and solemn, as were all the devotional exercises, and in this, so like the spirit of the dear departed one,

"Gentle as the summer breeze,  
Pleasant as the air of evening,  
When it floats among the trees."

By the power of faith it is ours who remain to follow her in thought, as sweeping with snowy robes the borders of the grave, she pursues the celestial path and joins the company of "those who once were here but now have gone beyond the stars," having "washed their robes and made them white in the blood of the Lamb." In the comfortable hope of eternal life through Christ, it is a joy and solace to think that some day we shall meet the departed, and the loved ones gone before, in that land of eternal blessedness and rest.

L. C. R.

HOME NEWS.

New York.

DERUYTER.—On our return from Alfred, so much interest was manifested to hear from Conference, that we gave up part of the time on Sabbath morning to that special purpose. After a sermon from the text, "Who is sufficient for these things?" Dr. Frank S. Wells, of Plainfield, N. J., spoke of the happy impression made upon his mind by the spirit of harmony which prevailed through all the sessions, and the intense religious fervor which rose at times to enthusiasm in view of our denominational work. Bro. Charles B. Maxson, of Westerly, R. I., followed, emphasizing the social and spiritual elements, and expressing his great pleasure in seeing so many of the young people accorded so high a place, and take such advanced steps in our work; and he thought the future hopeful, when the young were so heartily enlisted. It was certainly very interesting to hear from Conference through these young men, both of whom were raised in DeRuyter.

L. R. S.

## MISCELLANY.

### A MINISTER'S BARGAIN.

The new minister came down from his room in a costume more suggestive of a day-laborer than a gentleman of the cloth. He was young. This was his first charge, unless his young wife might be considered his first charge, which he had cared for well. She met him now at the foot of the stairs, her pretty nose turned upward, and a look of smiling disgust on her face.

"James!" she exclaimed, "how you do look! Suppose Deacon Brown should come to call?"

"Tell him that I am at the back of the lot," said her husband cheerfully, "and that they must give me a larger salary if they don't expect me to beat my own carpets."

It might not have been anything remarkable if the worthy deacon, seeing his pastor, had been shocked at the reverend gentleman's appearance. He wore an old slouch hat, and the remainder of his toilet was entirely in keeping with that tramp-like remnant. Even his every-day clothes must not be subjected to the trial of carpet-beating.

The carpet was not very large, nor very new, although the house-keeping trials of that little family were both. It belonged with the parsonage, and had stood, with the entire building, the wear and tear of many a donation party, and the playful feet of many little children. The sturdy young man soon had it stretched across the line, and proceeded to whittle a convenient stick into proper shape. The day was very windy, and any one who has tried to beat a carpet in such weather, understands the difficulties which constantly beset him. It is simply astonishing how much dust can hide itself within the outside company character of a deceitful ingrain carpet—how it will, when its faults are discovered, elude every effort to correct them! But the young minister was not to be discouraged. In this new field he would have harder foes to fight.

In the late part of the forenoon, his wife came out to tell that one of the deacons had actually come, and he replied that he would receive him there at his post. King Æolus might decide to carry the little carpet off on a breezy trip. Thus it came to pass that the clergyman, wiping the perspiration and dust from his face, was soon discussing church work with Mr. Everett.

"You will not find the field a difficult one, I fancy," said that gentleman, "although there are a few perplexities. There is one man who is a great vexation and disappointment to us. Mr. Bedford, yonder, some years ago, became alienated from the church, and since then has done a great deal to hinder, rather than to help, our work. He is a wealthy man, in fact the only one in the village, and was a great loss to the church. I was hopeful that a new pastor might get hold of him, but I almost fear he is beyond our reach."

The minister cast his eye toward the pretty stone house, up the brook a little way, surrounded by the prosperous farms of its owner, stretching out to the back-ground of wooded hills. Who knew but it might be his mission there to help this erring one, so rich in gold, but so poor at heart?

The odor of broiling beefsteak was already beginning to suggest a welcome repast in the tiny dining-room, and the carpet was conquered. The wearied worker was turning his face toward the breeze that slipped softly along the brook-side, when there approached him an elderly gentleman, with somewhat severe lips and deep-set eyes.

"I am looking for a man to beat my carpet," he said: "it must wait no longer. I have been watching you this morning, and I think you are about the sort of a man I want. You look as though you would be glad of a job. Is this the parsonage carpet? What a dirty little rag it is! My name is Bedford; my home is the stone house yonder. Well, what do you say?"

It may be that a roguish smile played for a moment about the young minister's handsome features, but it was suppressed before his would-be employer had noticed it.

"I think," he said, "that I will be able to do your work."

But his sudden idea must be even more quickly decided upon. "If you don't know," said the interviewer, sternly, "I will seek elsewhere. I am a prompt man and I wish others to be."

"I will do your work for you," said the clergyman, "and will be at your house in an hour."

The engagement being made, his visitor left, and he hastened in toward the beefsteak, fearing that his real character would be betrayed by his wife.

"Kittie," he said, as he came down a second time, without having improved his toilet, "I am going over to the stone house, across the brook, to beat the gentleman's carpet."

"James!" said his wife, again showing merry dismay. "To what limit will your generosity extend? I am afraid you are not planning to make a very long stay in this church. When are you going to write your sermon?"

"I have my text," he said, gaily.

"Whatsoever thy hand findeth to do, do it with thy might." And I am not showing any generosity, either. I have hired out. Good-by!" and, with a parting kiss, the workman started for his task.

Mr. Bedford's Brussels carpet, of fine texture and choice pattern, had never been served better than that afternoon. The young minister did his work well, and, when it was done, looked at the clean fabric, spread upon the green grass, with as much satisfaction as he had had over his first sermon. Mr. Bedford's place afforded more assistance than he had at his home, but this carpet was also larger than his, and the day was plainly waning when, the object of his labors deposited with his own muscular arms in its proper place, he sought his employer, and informed him that his work was done.

"Well," said Mr. Bedford, uttering the favorite monosyllable more pleasantly than usual, "you have done it well; I shall inquire for you when I need further help. What is your name? and how much do I owe you?"

The roguish smile overcame its bashfulness this time, and stayed boldly on the clergyman's face. He reached into his ragged pocket and drew forth his card:

REV. JAMES WESTWOOD,  
Avondale Berean Church.  
*Sabbath services 10.30 A. M. and 7 P. M.*

"My card," he said pleasantly, handing it to his employer, "and if you will make yourself at home in my church, Mr. Bedford, and we may look to you for help and sympathy, we will consider this matter square."

It is not in my power to describe the astonished look, or astonished thoughts, which succeeded this disclosure. Mr. Bedford seemed undecided as to whether to be disgusted or amused.

"So you are the new minister?" he said.

"I have that honor," said the ragged and reverend gentleman.

"Well," said Mr. Bedford again, grimly, "your wages are high; something out of my line entirely, I may say; but you have done your part, and it's a fair bargain; I said I would let you set your own price. Will you remain to tea, Mr. Westwood?"

But the new minister wended his way across the brook-path toward his little home, and, with a lighter heart than if he had earned many a dollar by his hard day's work; and dollars were not too common in his modest pocket-book, as you, dear friend, well know.

Suffice it to say, that the bargain was kept; that a prominent pew in the village church became the property of Mr. Bedford, until, instead of his creating surprise by his presence there, the doctor used to write his name in his memorandum, whenever he did not appear in his place on Sabbath morning. Let me pause to tell that one morning, not long afterward, a large package was left on the porch of the tiny parsonage, which was found to contain a carpet of as fine texture and finely harmonized tints, as Mr. Bedford's own; just the size for the parlor of that home; let me even add, that, as the anniversary returns each year, one more floor in the house is decked with a new and lovely covering, from the stone house over the brook, and that when the number is complete, it is suspected that the church itself is coming in for a share; for Mr. Bedford always declares that the young minister has never received his full wages for that job done by the ragged carpet-beater.—  
*Journal and Messenger.*

### SPECIAL NOTICES.

☞ E. P. SAUNDERS, late Business Manager of the Printing House, having removed to Ashaway, R. I., desires his correspondents to address him at that place.

☞ THE next Semi-annual meeting of the Seventh-day Baptist Churches of Minnesota will be held with the New Auburn Church, on sixth-day before the second Sabbath in October (Oct. 11), at 2 o'clock P. M.

S. R. Wheeler was appointed to preach the introductory sermon, with A. G. Crofoot alternate.

A full attendance is desired. Observe the change in time from September 13th to October 11th.

H. M. ERNST, Cor. Sec.

☞ THE following is the programme for the next session of the Seventh-day Baptist Ministerial Conference of Southern Wisconsin, which will convene at Milton Junction, on Sixth-day before the last Sabbath in November, 1889, at 10 A. M.

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

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

Ought a church to prosper which does not maintain proper discipline? S. H. Babcock.

How best to provide for pastorless churches? E. B. Saunders.

To what extent should religious instruction be encouraged in our common schools? M. G. Stillman.

Is our denomination managed as economically as it might be, with special reference to the General Boards? E. M. Dunn.

How can we interest and set at work for Christ the now latent force, the business men, of our denomination? W. H. Ernst.

S. H. BABCOCK, Secretary.

☞ THE next Quarterly Meeting of the Hebron, Hebron Centre and Shingle House Churches, will meet with the Hebron Centre Church, on the second Sabbath in September (Sept. 14th). Preaching at 11 A. M., by Rev. J. Summerbell; at 2 P. M., by Rev. J. Kenyon; at 7.30 P. M., by Rev. A. A. Place. First-day morning, sermon by Rev. J. Kenyon; afternoon, by Rev. A. A. Place, and in the evening by Rev. J. Summerbell.

A cordial invitation is extended to all.

G. P. KENYON.

☞ THE next session of the South-Western Yearly Meeting is appointed to be held with the North Loup Church, beginning Sept. 27, 1889, with the following programme:

#### SIXTH-DAY.

10.30. Sermon, by G. M. Cottrell, with U. M. Babcock as alternate.

2.30 P. M. Business meeting.

3.30 P. M. Essay, J. E. Babcock.

7.30 P. M. Prayer and conference meeting led by U. M. Babcock.

#### SABBATH-DAY.

10.30 Preaching by Rev. Mr. Harry, followed by collection for Missionary and Tract Societies.

3.00 P. M. Sabbath-school.

7.30 P. M. Sermon by U. M. Babcock.

#### FIRST-DAY.

9.00 A. M. Business meeting.

10.30 A. M. Sermon by J. W. Morton, followed by collection for Missionary and Tract Societies.

2.30 P. M. Business meeting.

3.00 P. M. Essay, Mrs. Tomlinson,

3.30 P. M. G. M. Cottrell, the work of the Y. P. S. C. E.

7.30 Sermon by J. W. Morton, followed by conference meeting.

A general invitation is extended to all and an especial invitation to all lone Sabbath-keepers who can, to be present.

E. C. HIBBARD, Clerk.

☞ 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.

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



GOOD BOOKS.

Time spent in cultivating an acquaintance with the following books will yield more mental profit than that spent on ephemeral literature.

- The Bible.
Marcus Aurelius... "Meditations."
Epictetus... "Anecdotes."
"Le Bonheur et sa Religion" [St. Hilaire].
Aristotle... "Ethics."
Mahomet... "Koran."
"Apostolic Fathers"... Wake's Collection.
St. Augustine... "Confessions."
Thomas a Kempis... "Imitation."
Pascal... "Pensees."
Spinoza... "Tractatus Theologico-Politicus."
Comte "Cat. of Positive Philosophy" (Congreve).
Butler... "Analogy."
Jeremy Taylor... "Holy Living and Holy Dying."
Bunyan... "Pilgrim's Progress."
Kobler... "Christian Year."
Aristotle... "Politics."
Plato's Dialogues, at any rate the "Phaedo" and "Republic."
Demosthenes... "De Corona."
Lucretius... "De Corona."
Plutarch.
Horace.
Cicero, "De Officiis," "De Amicitia," and "De Senectute."
Homer... "Iliad" and "Odyssey."
Hesiod.
Virgil.
Nibelungenlied.
Malory... "Morte d'Arthur."
"Mahabharata" "Ramayana," Epitomized by Talboys Wheeler in the first two volumes of his History of India.
Firdusi... "Shahnameh."
"Sheking" (Chinese Odes).
Aeschylus, "Prometheus," "House of Atreus," and "Trilogy or "Persae."
Sophocles... "Oedipus "Trilogy.
Euripides... "Medea."
Aristophanes... "The Knights."
Herodotus.
Xenophon... "Anabasis."
Thucydides.
Tacitus... "Germania."
Livy.
Gibbon... "Decline and Fall."
Hume... "England."
Grote... "Greece."
Carlyle... "French Revolution."
Green... "Short History of England."
Bacon... "Novum Organum."
Mill... "Logic."
Darwin... "Political Economy."
Smith... "Origin of Species."
Wealth of Nations" (part of).
Berkeley... "Human Knowledge."
Descartes... "Discours sur la Methode."
Locke... "Conduct of the Understanding."
Lewes... "History of Philosophy."
Cook... "Voyages."
Humboldt... "Travels."
Darwin... "Naturalist on the Beagle."
Shakespeare.
Milton... "Paradise Lost," and the shorter poems.
Dante... "Divina Commedia."
Spenser... "Fairie Queen."
Dryden's Poems.
Chaucer, Morris's (or, if expurgated, Clarke's or Mrs. Haweis's) edition.
Gray.
Burns.
Scott's Poems.
Wordsworth... Mr. Arnold's selection.
Heine.
Pope.
Southey.
Goldsmith... "Vicar of Wakefield."
Swift... "Gulliver's Travels."
Defoe... "Robinson Crusoe."
"The Arabian Nights."
Cervantes... "Don Quixote."
Boswell... "Johnson."
Burke... "Select Works (Payne)."
Essayists:
Lyon.
Addison.
Hume.
Montaigne.
Macaulay.
Emerson.
Moliere.
Sheridan... "Zadig."
Voltaire... "Past and Present."
Goethe... "Faust," Wilhelm Meister.
White... "Natural History of Selborne."
Smiles... "Self-Help Series."
Miss Austen... Either "Emma" or "Pride and Prejudice."
Thackeray... "Vanity Fair."
Dickens... "Pendennis."
Pickwick.
David Copperfield.
George Eliot... "Adam Bede."
Kingsley... "Hypatia," "Westward Ho."
Bulwer Lytton... "Last Days of Pompeii."
Scott's Novels.

CONDENSED NEWS.

Domestic.
The wheat crop of 1889 in this country is very large. Only twice has it been surpassed, in 1882 and 1884.
The number of churches burned last year in the United States was 182, all but twelve of which took fire from their own furnaces.
Ex-Senator Thomas C. Platt, of New York, was elected president of the Tennessee Coal, Iron, and Railroad Company, at a

meeting of the directors held at Nashville, Sept. 6th.

Ocean steamers brought to New York the last week 3,800 cabin and 5,451 steerage passengers. During the corresponding week last year the figures were: Cabin, 2,273, steerage, 5,800.

Mrs. Herbert Ward (Elizabeth Stuart Phelps) has established a fisherman's reading room at Gloucester, Mass., and several coffee-rooms, and is accordingly regarded there with much grateful affection.

N. W. Edwards died at Springfield, Ill., Sept. 2d, aged eighty years. He was the son of Milan Edwards, first Senator from Illinois. The deceased married a sister of Mrs. Abraham Lincoln. He was Attorney General of Illinois in 1834.

Col. Daniel S. Lamont has purchased for \$25,000 at the Real Estate Exchange, the franchises, tracks, etc., of the Broadway Surface Railroad, which were sold by the trustees for the creditors and stockholders. Col. Lamont was the only bidder. The property was sold subject to all mortgages.

In accordance with the recommendation of the New York post-office commissioner, the Postmaster-General has allowed the New York post-office an additional sum of \$24,000 for clerk hire. This makes a total of \$1,087,000 set aside annually for clerical hire in the New York post-office.

Foreign.

Crete is becoming quiet. There are now only 3,000 insurgents under arms.

The Rt. Hon. Henry Chapin has been appointed Secretary for Agriculture, with a seat in the British cabinet.

The Porte has excluded four English papers from Turkey, for commenting upon the outrages in Armenia.

Alexander Cunningham, once Sir Walter Scott's coachman, died near Jacksonville, Ill., Aug. 20th, aged eighty-two years.

Shocks of earthquake were felt Sept. 5th, throughout Western France. The oscillations were especially strong at Angers and Nantes. No damage was done.

The biggest sailing ship in the world is coming from the stocks of the Hendersons at Glasgow. It is to be five-masted, and warranted to be the master of the seas in size.

The Director of the Danube Shipping Company asserts that Austrian arms are being largely imported into Bulgaria, and that the Austrian army instructors are also arriving.

At the session of the Trades Union congress at Dundee, Scotland, Sept. 4th, the census report on the eight-hour movement was presented, showing 39,629 for and 62,883 against it.

The tickets of admission to the Paris Exhibition used to July 31, number 10,022,000, as against 5,116,000 during the corresponding period in 1878. The highest number of admissions in a day has been 298,000.

The controversy between the lords of the soil and the tenants, upon the Kenmore estates, in Ireland, has at last been amicably settled, upon the terms of the cancellation of the arrears of rent now due.

Bradstreet's informs the world that India, Russia, Hungary, great wheat-producing countries, have less wheat than usual to sell, while the United States has more. The import necessities of Europe will require 46,000,000 bushel more than last year, a total of 230,000,000 bushels.

Ex-President Legitime, of Hayti, has been in New York. In an interview he said: "My people called me, and I came; they deposed me and I left, not because I was compelled to, but to avoid further bloodshed. I shall go to France, where I will remain a short time. I may return to Hayti as a private citizen, or I may go to Cienfuegos and establish myself in business."

IRVING SAUNDERS will be at his Friendship Studio from Sept. 16th to 23d, inclusive.

MARRIED.

PALMER-FLETCHER.—In the Seventh-day Baptist Church of Niantic, R. I., Aug. 30, 1889, by Rev. E. A. Witter, Mr. George C. Palmer and Miss Helena Fletcher, both of Westerly.

SAUNDERS-CANFIELD.—In the "Picknick Grove," at the home of the bride's father, Sept. 3, 1889, by Rev. J. Allen, Mr. Fenner C. Saunders, of Doland, South Dakota, and Miss Louise A. Canfield, of Ward, N. Y.

DIED.

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

EVANS.—In New York City, Sept. 5, 1889, of embolism, Mrs. Adelaide C. Evans, of Alfred Centre, N. Y., in the 60th year of her age.

She was the daughter of Francis and Sophia Wilcox, and was born at Whitestown, N. Y., Sept. 14, 1829. On June 5, 1850, she was married to Professor Gurdon Evans, then Principal of DeRuyter Institute. The same year she was baptized and united with the Seventh-day Baptist Church in DeRuyter. At the time of her death she was a much esteemed member of the First Seventh-day Baptist Church of Alfred. She was an undoubted Christian, and a lady of many accomplishments and excellent traits of character. Her death is deeply lamented. Her funeral was attended on Sabbath morning, the 7th inst., at the usual hour of religious services. She leaves a husband, two daughters and a son, with many relatives and friends to mourn her departure. L. O. R.

COX.—Thomas B. Cox was born in Osborn, Green Co., Ohio, Jan. 1, 1852, and died at his home near Jackson Centre, Ohio, June 29, 1889, aged 37 years, 5 months and 28 days.

The subject of this sketch was married to Miss Lydia M. Askren, Oct. 17, 1872. In 1884 they moved to Jackson Centre, where Bro. Cox became convinced that the Seventh-day is the Sabbath, and during a meeting conducted by our pastor, J. L. Huffman, assisted by Elder S. D. Davis, he embraced religion and was baptized Feb. 28, 1885. He remained a consistent and useful member of the church until called home. He leaves a wife and six children to mourn his loss. L. D. S.

THOMPSON.—Mr. A. D. Thompson was born at Warwick, Orange Co., N. Y., Oct. 22, 1815, and died at Milton Junction, Wis., Aug. 28, 1889.

He was married to Rhoda M. Vincent, daughter of Joshua Vincent, Esq., in 1845. In 1853 he moved with his family to Wisconsin, settling in Albion, where he lived 13 years, and removed from there to Milton Junction, where he has since resided. In 1863 he embraced the religion of Christ, being baptized by Elder James Summerbell. In early and middle life he was a very useful and influential man, both morally and politically, but as his health and business tact failed him his mind became clouded and diseased, which greatly impaired his usefulness and influence. His wife, a daughter and two sons, survive him. Funeral services were held Aug. 30th, sermon by the pastor of the Milton Junction Seventh-day Baptist Church, from Heb. 2: 18.

MULLIGAN.—In Hayland, Oregon, August 25, 1889, Thomas Mulligan, aged 46 years, 11 months and 28 days.

He was a member in good standing in the Protestant Church, and died in hope of eternal life. B. H. S.

A SWEET HOME.



Those who are compelled to leave wife & children and put up with the discomforts and loneliness of hotel life, fully appreciate a home and all its endearments. The good wife & fond mother know how to make a home sweet and clean, and

without much of what is known as drudgery—the secret being, she uses Boraxine to remove all kinds of grease spots from clothing, carpets, furniture, etc. J. D. Larkin & Co., Buffalo, N. Y., who manufacture Boraxine send six boxes of Boraxine free, as well as a large line of Toilet Soap, Perfumery, Shaving Soap, etc., to those who buy 100 cakes of "Sweet Home" Soap (price only six dollars). To show their own faith in these goods, they ask no pay for them until everything has been received and tried for thirty days, so as to satisfy every one of the purity and value of the goods. Any one who will write their full name and address on a postal card and forward it to the above firm, will receive a box, to be paid for after you have had it on trial thirty days.

Five Harvest Excursions.

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

PEERLESS DYES ARE THE BEST. SOLD BY DRUGGISTS.

Advertisement for McShane Bell Foundry, featuring an image of a bell and text: 'McShane Bell Foundry, Finest Grade of Bells, CHIMES AND PALES FOR CHURCHES, ETC. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md. Mention this paper.'

D. L. DOWD'S HEALTH EXERCISER.

Advertisement for D. L. Dowd's Health Exerciser, featuring an image of the exerciser and text: 'For Brain-Workers and Sedentary People. Gentlemen, Ladies and Youths; the Athlete or Invalid. A complete gymnasium. Takes up but 4 inches square floor-room; something new, scientific, durable, comprehensive, cheap. Indorsed by 20,000 physicians, lawyers, clergymen, editors and others now using it. Send for illustrated circular, forty engravings; no charge. Prof. D. L. Dowd, Scientific Physical and Vocal Culture, 9 East 14th St., New York.'

Advertisement for Buckeye Bell Foundry, featuring an image of a bell and text: 'BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.'

Large advertisement for ROYAL BAKING POWDER, featuring a large image of a tin and the text: 'ROYAL BAKING POWDER Absolutely Pure.'

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low-test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 108 Wall Street, New York.

Advertisement for National Bell Foundry Co., featuring an image of a bell and text: 'NATIONAL BELL FOUNDRY CO. SUCCESSORS OF THE BELL FOUNDRY CO. BELL MANUFACTURING CO. BELL MANUFACTURING CO. BELL MANUFACTURING CO.'

Advertisement for THE SABBATH RECORDER, published weekly by the American Sabbath Tract Society, Alfred Centre, Allegany Co., N. Y. Includes terms of subscription and advertising department information.