

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 53. No. 36.

SEPTEMBER 6, 1897.

WHOLE No. 2741.

CONTENTS.

EDITORIALS.	
Paragraphs	562
Our Anniversaries.....	562, 563
CONTRIBUTED EDITORIALS.	
The Case of President Andrews.....	563, 564
Early Surprise Wheat.....	564
Shakespeare and the Bible.....	564
Good News from China.....	564
TRACT SOCIETY WORK.	
Paragraphs.....	565
Catholics again Attack the Protestant Po- sition Concerning the Sabbath.....	565
Sunday Traveling by Christian Endeavorers.	565
Self Contradictory Baptists.....	565
Sunday Around Boston.....	565
Tract Society—Receipts.....	565
MISSIONS.	
Paragraphs	566
From A. P. Ashurst.....	566, 567
Missionary Influence in China.....	567
One Form of the Protestant Reformation.....	567, 568
WOMAN'S WORK.	
The Quiet House—Poetry.....	568
Annual Report of the Woman's Board.....	568-570
YOUNG PEOPLE'S WORK.	
Paragraphs	570
CHILDREN'S PAGE.	
Family Cares—Poetry.....	571
Who Was Guilty?.....	571
A Queer Audience.....	571
How to Educate.....	571
HOME NEWS.	
Louisiana	572
Our Western Editor and "Poison.".....	572
The New Postal Cards.....	572
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Sept. 18, 1897.— Paul's Address to the Ephesian Elders...	573
Love is the Greatest Thing in the World.....	573
To Young Men Looking for a Situation.....	573
Quarrelsome People.....	573
POPULAR SCIENCE.	
Telescopes.....	574
Correspondence.....	574
Petitions to the National W. C. T. U.....	574
SPECIAL NOTICES.....	
MARRIAGES.....	575
DEATHS	575
"Cast thy Burden on the Lord.".....	575
Do it Well.....	575
The Morals of Hunting.....	575

"CREATE IN ME A CLEAN HEART."

BY REV. WALTER C. SMITH.



NE thing I of the Lord desire—
For all my path hath miry been—
Be it by water or by fire,
Oh, make me clean.

If clearer vision thou impart,
Grateful and glad my soul shall be;
But yet to have a purer heart
Is more to me.

Yea, only as this heart is clean
May larger vision yet be mine,
For mirrored in its depths are seen
The things divine.

I watch to shun the miry way,
And stanch the springs of guilty thought;
But, watch and wrestle as I may,
Pure I am not.

So wash me thou, without, within,
Or purge with fire, if that must be;
No matter how, if only sin
Die out in me.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

L. E. LIVERMORE, - - - - - Editor.
J. P. MOSHER, - - - - - Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

AFTER a month of rest and recreation it is pleasant to resume the use of pen and scissors, and again take an inside rather than an outside view of the RECORDER and its work. Many have been the scenes and incidents of interest in the past few weeks which we have at times felt inclined to notice in these columns; but remembering that it was our vacation, and that the ideal rest would not be realized without a suspension of the customary work, we have refrained from inflicting our readers with a description of our observations and experiences. About three-fourths of our vacation was passed in the "Goodly town of Lebanon," in New London county, Connecticut. This place is full of historic interest. It bore a conspicuous part in the struggles of the Revolutionary War. Here was the birthplace and home of Jonathan Trumbull, Connecticut's able Governor in the days of Washington. This governor was one of George Washington's most intimate friends and counselors; and the name, "Brother Jonathan," which is a familiar name for a typical American, is supposed to have found its origin in Washington's customary and familiar way of addressing the Governor. One of the sons of Governor Jonathan Trumbull was John, who became an eminent artist, and whose paintings of Revolutionary War scenes have long been the objects of admiration in the lower circle of pictures in the Rotunda at the Capitol at Washington. Among these are, "The Surrender of Burgoyne," "The Declaration of Independence," "The Surrender of Cornwallis," "The Resignation of Washington," "Battle of Bunker Hill," and "Death of Montgomery." Here is the old War Office, of Revolutionary fame, which still exists and is fitted up and carefully preserved for its historic interest. One room is devoted to relics of the war of 1775, and those early times. Another room is devoted to a well selected town library. William Williams, one of the signers of the declaration of Independence was born here. This was the home of Governor Buckingham, well known as the "War Governor," in the years of the late Rebellion. Dartmouth College really had its origin here, as a school for the education of Indian children, and was subsequently removed (in 1770) to Hanover, N. H. Lebanon has furnished five governors and several eminent scholars and statesmen.

THE Thirty-first National Encampment and reunion of the veterans of the war was held in Buffalo during the week of August 23-27, and was a notable occasion. The population of this beautiful city is about 350,000, and it was estimated that during the week of the encampment this number was doubled by the visitors. The principal buildings were covered with bunting of patriotic colors, and all kinds of appropriate decorations with words of "Welcome to the Veterans," were every where visible. Even the saloons did not fail to extend their welcome! The electric illuminations and fireworks by night were grand. Hotels, school-houses, some churches and many private houses were opened to accommodate the guests, and "Camp Jewett," with

its city of tents had a capacity for lodging and feeding ten thousand people.

Many distinguished men and women were present, but none attracted more attention or were greeted with more applause than President McKinley and his wife. Many thousands were permitted to grasp his hand at the receptions given, while all who participated in the grand parade of Wednesday, the 25th, passed in review before him, and could plainly see his manly form and features. He made several addresses which were heard by thousands of eager listeners and were received with enthusiastic applause.

Many were the reunions of friends and comrades who met for the first time since the war. Thirty-two years had made marked changes, but the boys in blue seemed to renew their youthful days and, for a time, to forget their gray hairs and their less elastic steps. It would fill a volume to recount the many interesting incidents of that eventful week. We can only mention one or two. The boys of the First New York Dragoons, a goodly number of whom were from the vicinity of Alfred, Andover and Independence, and who are readers of the SABBATH RECORDER, had an interesting reunion. One of their comrades, since the war, had studied medicine and become a prominent physician in Buffalo. Aside from the income from his regular practice he has accumulated a handsome fortune. Anxious to do something for his old comrades, he invited them all to his home for entertainment. He secured the use of a church building adjoining his home, supplied it with mattresses, and entertained, free of expense to them, about 370 guests. The boys had a fine time, and were lavish in their good opinions of Dr. Harrington.

An incident of great personal interest to the Editor of this paper, and one which he had anticipated, and regarded as a justifiable excuse for not attending the General Conference this year, was the pleasure of meeting his only brother, from Los Angeles, California, whom he had not seen in forty-one years. This reunion, together with meeting our father, now in his ninety-second year, and a sister, with other friends and kindred, filled the last week of our vacation month with more than ordinary interest and satisfaction.

OUR ANNIVERSARIES.

Salem, W. Va., Aug. 25-30, 1897.

(Concluded.)

At the Sabbath-eve prayer and conference meeting, led by Evangelist Saunders and Mr. D. E. Titsworth, College Hall was well filled with interested people. There were many prayers and testimonies, and spiritually uplifting singing; and ten or fifteen rose for prayers.

SABBATH-DAY.

At the early morning prayer-meeting, led by Mr. Corlis F. Randolph, there was earnest praying for churches and pastors, for pastorless churches, and for our brethren and sisters in all lands; and a few, by rising, said they wanted to be Christians.

Many Endeavorers met at 10 o'clock, and suggested a long list of practical questions for discussion at their meeting on Monday.

Dr. A. H. Lewis preached the Sabbath sermon, upon personal responsibility and personal consecration. It is easy to say, Lord, what shall that man do? but difficult to realize one's individual relation to God, and to

feel one's own sense of duty. All responsibilities are personal; God keeps account with us one by one, whether we are professing Christians or not; and it is a grand thing to welcome obligations. Consecration is not sentiment, but doing something; not feeling happy, but practicing righteousness; and is a self-wrought and blessed experience.

At an overflow meeting in the tent, Rev. Geo. W. Hills preached from the first Psalm to a congregation made up largely of young people. He exhorted them to seek the counsels of believers; to keep out of the way of sinners, and shun the companionship of the evil; to take the Bible for a guide; to put themselves in places, and under conditions, favorable to spiritual growth; and to prove steadfast. For the ungodly shall not stand the judgment's tests, and be prepared for a place in the congregation of the redeemed.

The Bible-school service was conducted by Superintendent M. H. VanHorn, of Salem.

In speaking of Paul and his companions, Rev. Geo. W. Hills told how the same truth softens some hearts and hardens others.

Demetrius and his fellow-craftsmen made miniature temples of Diana; but, said Rev. W. D. Burdick, we can have our God ever with us, for we ourselves are his temples.

The labors of the early disciples aroused the wrath of the multitude; so, remarked Mr. U. S. Griffin, will faithful opposition to sin, for example, to the saloon, often stir up the anger of men.

In making the application, Rev. I. L. Cottrell reminded us how it paid Paul and his companions to prove loyal to Christ; how it did not pay Demetrius and his fellow-craftsmen to serve a false god; and how popular sentiment is often a strong tide to stem, as the people cry: "Great is Diana of the Ephesians!"

At the same hour the Junior Endeavorers met in the old church-building, under the superintendency of Mr. E. VanHorn.

A most interesting annual Endeavor prayer and conference meeting was led by Mr. S. B. Bond, of Aberdeen, W. Va. The prayers and testimonies revealed high moral and spiritual ideals in the minds of a noble band of young people.

The hour of the Woman's Board, in which were presented reports and papers, was one of their best, and revealed a comprehensive and spiritual grasp of the whole wide field. A leading thought was the need of a consecration that shall be position in spirit and aggression in activity. The purpose and work of this Board are clearly set forth in the excellent official reports, and in the admirable papers prepared by Mrs. Emma Jordan Thomas, of Milton, Wis., and Dr. Ella F. Swinney.

SUNDAY.

At the sunrise prayer-meeting, led by our venerable and honored brother, Elder S. D. Davis, many hearts were deeply moved, and the experience meeting was one of great power.

THE AMERICAN SABBATH TRACT SOCIETY.

President Charles Potter spoke of the strong fellowship existing between our Northern and Southern brethren; of West Virginia's influence in other parts of the denomination; and of Salem College as a sign and means of growth.

The Board's report, as presented by the Secretary and Treasurer, is deserving of care-

ful reading, by all who desire to understand the growing work, broad plans, great possibilities, and pressing needs of this Society; particular attention being given to the treasurer's introductory statements, and to the discussion of the New Movement.

Rev. Arthur E. Main spoke upon the importance of our work, others being themselves the judges. Is the Sabbath-question one of trifling account? Let the hundred and one efforts of our Sunday-keeping brethren to "rescue the Sabbath" answer the inquiry.

As one who felt that he had been led by the Lord and uplifted in spiritual experiences, and who believed in the work of *The Outlook*, Rev. J. L. Gamble, Alfred, N. Y., spoke from the point of view of a convert to the Sabbath.

Spiritual life, that must be built up on meditation, prayer, and the love and obedience of the truth, means conforming to the Holy Spirit, said Rev. Geo. J. Crandall; and reform means to go over on the side of the Sabbath-keeping Christ.

Principal F. L. Greene, in his address, showed how history, for example that relating to the Sabbath, vindicates the truth; establishes a claim to antiquity; strengthens leaders in thought and action; promotes faith and courage; and how history ought to be studied more and more.

The Sabbath truth, affirmed Secretary A. H. Lewis, has been kept in the death-producing damp of ignorance, indifference and prejudice, not only among others, but among ourselves; until our only safeguard is work—consecrated, earnest, unflinching, hopeful work.

Among the thoughts brought out in the general discussion that followed were these:

True Sabbath-keeping, spiritual in nature and purpose, strengthens the Bible; to treat sacred time lightly, tends to irreligion; the Fourth Commandment is not sectarian but universal; opportunities call for work; young people of the right stuff can get along; coming to the Sabbath has brought happy experiences.

The resolutions and their discussion set forth such points as the following:

Our relation to other Christian people not one of opposition, one of kind appeal on the ground of loyalty to the Bible and to Christ; our publications a source of unity, knowledge, growth in denominational and spiritual life; the need of a more aggressive use of tract literature; the value of the proposed "Sabbath Studies" to be published in the *RECORDER*; and the New Movement indorsed.

In the forenoon Rev. Mr. Main preached in the Methodist church upon the New Testament doctrine of the Holy Spirit; and Mr. Saunders, in a tent, upon choosing one's king. The duties of Christian living was the subject of Mr. Hill's discourse in the evening at the Methodist church.

MONDAY.

At the early morning prayer-meeting, led by Mr. D. E. Titworth, there were thanksgiving for the many good things of this Conference; prayers for the homes, friends, and churches of West Virginia; and witnesses to the blessings received.

In the Sabbath-school Board's hour, presided over by Rev. I. L. Cottrell, two papers were read that had been prepared by Rev. L. R. Swinney, DeRuyter, N. Y., and Rev. B. F. Rogers, Scott, N. Y., upon the discipline of trials, and the supreme importance of Bible-study to Seventh-day Baptists. Trials benefit one only when attended by a knowledge

and love of the truth. Civilization, spiritual growth, Christian organizations, depend on the Bible. The Sabbath is a Bible question; and Seventh-day Baptists ought to be at the front in Bible-study.

After these papers came the Board's Report, and a general discussion. The failure of some to do the work assumed has often made the work of editing the *Helping Hand* a difficult task. Only a little institute work has been done. Special emphasis was placed upon the value of using the blackboard. For the sake of spiritual ends ground children in Bible knowledge and in denominational teachings. Superintendents and teachers need the help of pastors. Pray for the scholars one by one. In view of the importance of having the best helps to Bible-study, some believe in the necessity of regularly employing a competent person to prepare them.

Rev. Mr. Peters, of the Baptists, and State Sunday-school Secretary, was introduced, and spoke of the need of the best prepared teachers. Pray for them as for other laborers needed in the harvest fields.

At noon-time, before the people left the dining-tent, a successful appeal was made for funds for Salem College; and a yearly average for five years of over \$600 was pledged, greatly to the joy of President Gardiner and his fellow-laborers.

The resolutions reported by the Conference Committee related to the safe preservation of all kinds of documents pertaining to denominational biography and history; to the good and great work of the Societies and all denominational institutions; to the necessity of the best possible preparation by our young people for every calling open to them; to intemperance and the tobacco habit; to the kindness of the Baptists in loaning chairs for use in the College Hall, where the Conference and Societies met; to the courtesies of railroad authorities; and to the splendid hospitalities of Salem and other communities.

The Young People's Hour was one of the best in a feast of good things. The paper by Mr. E. B. Saunders, President of the Young People's Permanent Committee, was able, forcible and inspiring; and everyone ought to read it. And the paper sent by Dr. Rosa Palmborg, of Shanghai, was full of tender interest, and moved many hearts.

The open parliament was bright and helpful. Choose Junior Superintendents with great care; they ought to be Holy Ghost persons. In some way make the meetings and work attractive to boys. Show a real interest in boys in many ways and places, and give them something to do. Not the social first, but the spiritual, in ends sought. When going from home, stand upon the promises; take the *RECORDER*; keep close to Christ. Teach children the Sabbath truth. Choose occupations as favorable as possible to the keeping of the Sabbath. Worship regularly. Go to Conference. Older people ought to encourage and pray for the young. Do not make pledge-keeping seem too easy to new members of the Endeavor Society. Amusement is needed; keep open homes; work patiently upon untrained youth, as upon rough granite. Crime comes from the saloons; starve them to death. Parents, be companionable and sympathetic; churches, use the boys. Teach children in habits of systematic giving, and help them to feel the privilege of an invested interest. Seventh-day Baptist

schools the place for Seventh-day Baptist young people, for the sake of religious associations, and for spiritual benefits.

The report of the Advisory Committee or Council took a wide and full survey of our denominational work and plans, and deserves careful study.

The last meeting of the Conference closed with a grateful and spiritual service of personal testimony, song and hand-shaking.

Two things about this General Conference are to be regretted: (1) The failure of so many churches and other organizations to make to Secretaries prompt and complete annual reports; this is a real wrong and ought to be set right. (2) The non-representation of very many churches. And it is earnestly to be hoped that all churches, large and small, will act upon the excellent recommendation of the Advisory Committee.

But there were many, many good things, and expressions of warmest appreciation were often heard. Some of these good things were the admirable manner in which the Conference was taken care of, in spirit and method; the early morning prayer-meetings; the choirs of young people; three girl violinists; the singing of "West Virginia Hills," by a large group of College students; the grand lift for the Salem school; the good weather; the protecting care of Divine Providence; a high degree of excellence in so many things that were said and done; the daily prominence of a devotional spirit; an evident and strong desire to know and do the Master's will; and, over all, the source of aspiration, unity and power, the manifested presence and influence of the Holy Spirit of God.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Case of President Andrews.

If there is a doubt in the minds of some as to the nature of the poison which the Western Editor has found precipitated in the waters of Brown University, we would explain that it is of a character similar to that which tainted Christian churches and schools in the early days of the slavery agitation. Capital, that shyest and most sensitive of creatures, then demanded that the institutions which it supported be silent on the wrong of slavery for fear that agitation would injure property interests. And so there were years when "the birds of fate laid addled eggs;" when the voice of conscience was stifled; when many teachers dared not teach the sin of traffic in human blood; when many preachers dared not pray in public for its overthrow. Those were days of shame. We are proud that Seventh-day Baptists early took high ground and had a part in throwing off the infection and bringing the nation out of its wasting fever with purer blood and stronger vitality.

The stifling of free speech. That is the name of the poison which is ever reappearing in new manifestations. There are to-day burning questions concerning wages, the rights of labor, the encroachments of corporate wealth and the doctrines of Socialism upon which a certain class of cowardly capitalists would suppress discussion, if they could. The test happens to fall this time on the free coinage of silver. As to whether it is wise financial policy or not, we have no word to offer. We have something to say concerning the spirit which would deny an American citizen

the right of free speech. We want to say it loud enough so that all the audience can hear, from Colony Heights to Narragansett Bay. We have no compromise to make. The flag is nailed to the masthead and will not go down until our craft sinks out of sight in "the boiling spring water of the SABBATH RECORDER." We feel perfectly kind and good humoured about it, and hope that if anyone thinks differently he will stand up and say so.

We all sadly know the corrupting, dominating spirit, subtle and insidious, which has taken possession of certain councils, legislatures, courts and public prints in this land. Let it not stretch out its clammy hand to dictate the teaching of our universities.

Brother H. H. B. is in for a parallel experiment on one of our own institutions. He suggests that the Western Editor drop "a chunk of Bryanite free coinage" into the water of Alfred University or into "the boiling spring water that flows from the SABBATH RECORDER," and vaguely promises as the result, "foaming effervescence" and general "slopping over." Our brother's article is sufficient to suggest the latent possibilities along these lines; but, brethren, who said anything about Alfred University or the SABBATH RECORDER? And why should we be so quick to put on a cap which is several sizes too small? We heartily agree that very little of the poison would be precipitated in the cases mentioned. If President Whitford himself should become a convert to the democratic platform (rather a remote contingency), we should not expect the trustees to pass a vote of censure. Nor should we expect such an action in the case of any teacher in any of our institutions. Seventh-day Baptists are made of better stuff. They are not ready to renounce the principles upon which Roger Williams founded the great commonwealth of Rhode Island.

As to the SABBATH RECORDER, the experiment appears to have been tried already. The weather prophets upon the political promontories have decided that the cloud arising out of the western editorial sea is full of a rain of silver dollars. The word is passed along that the Western Editor "did aforetime" vote for Bryan; yet we have received no censure from the Tract Board, nor any injunction of silence. The Tract Board is not made up of that kind of men.

The offense of President Andrews was not that he taught free silver in the class-room; but that he let the public know how he stood. No one denies his high standing as an educator; the trustees themselves expressed "the highest appreciation of the services rendered by the president in increasing and diversifying the educational facilities and efficiency of the university; the records show that during his eight years of administration the number of students increased from under 300 to over 800; H. H. B. declares himself "in strict accord" with our characterization of President Andrews as "one of the leading political economists of the day" and "one of the noblest men of this generation."

And this is the man whom the trustees of Brown University have forced to resign because he would not relinquish his right to express the honest belief that the public policy for which McKinley once voted was still advisable.

No one is responsible for the foregoing sentiments except the Western Editor himself.

They must go simply for what they are worth. There is no ecclesiastical council behind them, and the denomination is not committed to them. This ought to be pretty well understood after all the criticisms which have been fired in this direction and been given honest attention. We do not know the man who *can* speak for the Seventh-day Baptist denomination in all points. Seventh-day Baptists were not made in a glass factory to be clapped into moulds, shaped to uniform proportions, packed in boxes and delivered for shipment.

Yet we are happy to believe that in the expression of these convictions we represent the thought of the great West. President Harper stands close to the man toward whom Brown University has held out its hat in token of submission and expectancy, and President Harper has expressed, in no uncertain terms, his sympathy for Andrews and his condemnation of the course of the trustees. The Brown Alumni Association of Chicago has passed a unanimous vote of sympathy for President Andrews in his position. This does not mean that they are free silver propagandists; for one of these old graduates has stated in a public letter that he hardly knows which he has the most sympathy for, the coinage ideas of the president or the action of the trustees in trying to stifle them.

We are also happy to believe that the overwhelming sentiment in the heart of this denomination is in sympathy with the convictions which we but outlined.

To-morrow hath a rare, alluring sound;
To-day is very prose; and yet the twain
Are but one vision seen through altered eyes.
Our dreams inhabit one; our stress and pain
Surge through the other. Heaven is but to-day
Made lovely with to-morrow's face, for aye.

—Richard Burton, in *June Century*.

EARLY SURPRISE WHEAT.

To the Editor of the SABBATH RECORDER:

Owing to the low price of wheat that has prevailed for a number of years, farmers have given but little attention to the selection and growing of improved varieties of wheat. In the last few years I have tested over forty different varieties of winter wheat, and find the Early Surprise the best variety for general cultivation. It was first introduced in this county from California, and is undoubtedly the greatest yielding variety in existence. A ten-acre field this season yielded 465 bushels and 40 pounds. It is a bald variety; the heads are very long and well-filled; the straw is short and stiff, and stands up like a wall against storms; the grains are very plump and it is an excellent milling variety. It has never shown any signs of rust, and has never suffered the ravages of insects. I am anxious to have this wheat tested in all parts of the country, and will send any of the readers of the SABBATH RECORDER a trial package by mail for three stamps for postage.

CARL B. CLINE.

COLUMBUS, O., August 10, 1897.

OUR religion makes us feel the littleness to which we have reduced our lives, and then proclaims, in contrast with that littleness, the great scale on which God built those lives, and the great capacity God meant them to have. "You have cramped your life," it seems to say. "You have made it small and narrow." But never dare to think that this was God's plan for your life.—*Phillips Brooks*.

THE true culture of personal beauty is not external; it is heart-work.—*J. R. Miller*.

SHAKESPEARE AND THE BIBLE.

"The Bible and Shakespeare," said one of the best and most esteemed prelates that ever sat upon the English bench—Dr. John Sharp, in the reign of Queen Anne—"the Bible and Shakespeare have made me Archbishop of York."

How much Shakespeare was indebted to the Bible for many of his most beautiful passages, and how beneath his hand the gems of old were set anew, is shown by Mr. James Rees in many quotations, a few of which are given here:

Life's but a walking shadow (Shakespeare).

Man walketh in a vain shadow (Bible).

It is written they appear to men like angels of light (Shakespeare).

Satan himself is transformed into an angel of light (Bible).

Woe to that land that's governed by a child (Shakespeare).

Woe to thee, O land, when the king is a child (Bible).

I will speak daggers (Shakespeare).

Swords are in thy lips (Bible).

This sorrow's heavenly; it strikes where it doth love (Shakespeare).

Whom the Lord loveth, he correcteth (Bible).

What I speak, my body shall make good upon the earth, or my divine soul shall answer it in heaven (Shakespeare).

I say unto you, that every idle word that man shall speak, they shall give account thereof in the day of judgment (Bible).

Wisdom crieth out in the street, and no man regards it (Shakespeare).

Wisdom crieth without, she uttereth her voice in the streets (Bible).

I that am cruel, am yet merciful (Shakespeare).

The tender mercies of the wicked are cruel (Bible).

And when he falls, he falls like Lucifer (Shakespeare).

How art thou fallen from heaven, O Lucifer, son of the morning (Bible).

What a piece of work is man. How noble in reason, how mindful in faculties; in form and moving, how express and admirable; in action, how like an angel; in apprehension, how like a God! (Shakespeare.)

What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and has crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet (Bible).—*Great Things*.

GOOD NEWS FROM CHINA.

Advices received at Washington lately from Mr. Denby, the United States Minister to China, announce that recent demands of the United States upon the Chinese government are about to be complied with, and that hereafter American missionaries can enter into China with assurance of protection. The Minister demanded that missionaries have the privilege of going as far into China as they wish; that they may be privileged to purchase lands, which privilege has been heretofore refused them, and that the governors of provinces be not only removed, but adequately punished, for any disturbance against the missionaries in their territory.—*The Outlook*.

Tract Society Work.

By A. H. LEWIS, Cor. Secretary, Plainfield, N. J.

Do NOT fail to read the announcement of the North-Western Tract Depository in the "Special Notice" column of this issue.

RABBI L. WEISS, in *American Hebrew*, Aug. 20, writes clearly and strongly on the question of a Sunday service, in place of true Sabbath-observance. He demonstrates that it is the want of religion and of devotion on the part of worldly-minded Jews, which asks for a Sunday service. He also adduces facts to show that where Sunday services have been adopted, the service must be but partially "religious." Note this passage:

The nature of the Sunday lectures is another proof that the Sunday-Sabbath is not wanted. What do the Sunday rabbis lecture on? Religious topics? Oh, no. They lecture on anything but religious subjects; why? Because religious discourses would soon diminish the attendance to a minimum. Those that attend are not religiously inclined, hence the rabbis must compete with such non-religious orators as Felix Adler in order to have an attendance at all.

Those who have watched the tide of a "Sunday service" among the Jews know that it is no evidence that they are "Coming toward Christianity," as some of our exchanges have suggested. It is rather an evidence of a trend toward rationalism or a colorless philosophy which is equally distant from genuine Judaism or genuine Christianity.

CATHOLICS AGAIN ATTACK THE PROTESTANT POSITION CONCERNING THE SABBATH.

Baltimore is being stired again by the sharp attacks of the Roman Catholics upon the Protestants of that city, in the matter of Sabbath-observance. Rev. M. O'Keefe is preaching a series of sermons in which the unscripturalness of the Protestant position is set forth sharply. The full text of a sermon preached Aug. 7, is published in the *Catholic Mirror* of the 14th. The following are specimen passages from that sermon. The extracts will be understood when the reader knows that a Methodist pastor, Rev. Mr. Bryan, accepted the challenge to defend the Protestants against the charge of "Sabbath-breaking," in keeping Sunday and secularizing the Sabbath. One prominent claim made by Mr. Bryan, was that the Protestants base their practice on the example of Christ and the Bible. Of this claim Mr. O'Keefe says:

Let us bear in mind this claim, viz., "that they got the Sunday from the practice of the apostles and the authority of God's Word." Let us sift every line of every work composing the apostolic writings for these 64 years, and we will not succeed in finding one particle of testimony that can authorize that statement; on the contrary, the expression "every Sabbath," is used over and over in the sacred writings, but not one Sunday. The practice of the apostles and the authority of God's Word contradict most emphatically this gross misstatement. Nor is this all. The evangelists wrote the gospels containing a compendium of the life and acts of the Saviour; this covered the first thirty-three years of the Christian era. Matthew wrote his gospel about six years after our Lord's resurrection, whilst John did not conclude his gospel until sixty-three years after the resurrection. Can one word about Sunday be found coupled with our Saviour's life in the gospels? Not one word.

The last of the evangelists wrote sixty-five years after the resurrection; and whilst he (John) with all the other apostles and evangelists record that the Saturday was uniformly kept by the Christian church under the immediate direction of Christ and apostles for nearly a full century (fully 5,000 times), yet neither evangelist nor apostle has ever hinted at the change of day.

On other points Mr. Bryan's efforts to sustain the Protestant claims are punctured in a similar effective way. At each renewal of these attacks from the Catholics the "change-of-day" theory goes lower in the dust.

SUNDAY TRAVELING BY CHRISTIAN ENDEAVORERS.

The *Christian Endeavorer* of Chicago, which was loud in its efforts to "Rescue the Sabbath," and to find a grave for all "Sabbatarians" in Mr. Gamble's "New Discovery," comes out with August quite changed in tone. The only article on the Sunday reform line is a brief editorial in which those Christian Endeavorers, who traveled on Sunday, going to the great Convention are admonished. This is the gist of the editorial:

At Denver this question was raised: "Shall we take a side trip, which will necessitate Sunday traveling, or shall we forfeit the scenery, deny ourselves the pleasure of the trip, and thus avoid Sunday travel?" The party divided, one portion saying, "It means only a few hours of Sunday travel," and the other saying, "To remember the Sabbath-day means to keep the whole day holy." We shall not ask which was right. Our sole purpose in bringing this matter before our readers is to emphasize the fact that was brought out by one of the speakers at the Convention, viz.: "The laboring man will never have a Sabbath until the church stops its sinning against the Sabbath." The church is wholly to blame for the increasing disregard for the Lord's-day. Whole delegations of Endeavorers traveled the greater part of Sunday, July 4, on their way to the San Francisco Convention.

When the especial representatives of Sunday-observance do not deny themselves the pleasure of a side trip of sake for some beautiful scenery, even when going to a Convention, which sought to make a great impression on the world in general and California in particular, in favor of Sunday, they are not different from the Sunday bicyclists, whom they hasten to condemn. This episode adds to the proof that "Sabbath Reform," as represented by the advocates of Sunday, is more a name than a fact.

SELF-CONTRADICTORY BAPTISTS.

The Annual Meeting of the Baptist Young People's Union of America was held in July, at Chattanooga, Tennessee. As is usual with Baptists, there was much said about religious liberty, as a distinctive characteristic of the Baptist faith in America. This sentiment was applauded loudly and often. The official utterance of the Convention concerning Sunday was as follows:

That we pledge ourselves to renewed efforts to secure a more general and fitting religious observance of the Lord's-day, and to use all rightful and available means to check the growing tendency to secularize the day and give it over to worldly business and amusements.

A Baptist pastor from Knoxville, in his words of welcome to those from other states, referred to Sunday of Tennessee in these words: "We are proud to have you see among us what others say is the truest Americanism in our fair land—an American Sabbath; and we are trying to preserve it."

That sounds well, but the fact that the main support of this "American Sabbath" is an unjust, anti-Baptist religious law, reveals the contradictory nature of all this boasting about religious liberty. This Sunday law of Tennessee has been made the agent of most unjust and wicked persecution of Sabbath-keepers, within a period so recent that the Convention of Young Baptists ought to have remembered it with shame, and to have condemned it with emphasis.

Perhaps as a result of this Baptist Convention the civil authorities of Chattanooga

have opened a new crusade against the saloons, allowing most other forms of business to go on with little or no condemnation. The saloons rebel at this, and promise a counter crusade. Probably the result will be one of those "draw games" which are so common and which give the saloon additional strength as the final result.

SUNDAY AROUND BOSTON.

Rev. Dr. Foster, correspondent of *The Advance* from Boston, writes of the late improvements at "Metropolitan Park Beach," a pleasure resort near Boston. Among other things he says (Aug. 19):

These changes the public greatly appreciates. Unhappily Sunday seems to be the day when they show their appreciation most. Last Sunday the beach was packed with an eager crowd estimated to number 100,000 people. Of these it is said 10,000 people desired to use the great state bath-house and enjoy the sea-bathing while only about 5,500 were able to do so. There was not a single arrest during the day, and the park policemen were highly praised for their skill in keeping order. It seems a thousand pities that such great and desirable improvements should lead to such extensive Sabbath-desecration. Here again there is something for the church of God to do. These hundred thousand people need and must have for their soul's good the spiritual food of church going. But they also need and must have for their physical good the rest and recreation of an occasional escape from the heats of the city. How shall these needs be combined with due regard to both? It is for the church to find out. Possibly by securing for the artisan and clerk a Saturday half-holiday.

"A Saturday half-holiday," so far as it has been tested, increases holidayism on Sunday, by allowing opportunity for more prolonged absence from business, and hence for going longer distances on Sunday. No, Dr. Foster, the cure only is in a return to the Sabbath, as Christ taught and gave example, not to "Saturday," but the Sabbath and the Bible; to a basis for conscience, and to such a conception of its religious nature as will check the decay which the discarding of the Sabbath has induced in the transfer to Sunday.

TRACT SOCIETY.

Receipts in August, 1897.

Church, Pawcatuck, Westerly, R. I.	\$ 29 04
" Plainfield, N. J.	36 64
" Andover, N. Y.	6 00
" Second Alfred, Alfred Station, N. Y.	9 45
" Milton, Wis.	7 95
" First Brookfield, Leonardsville, N. Y.	4 23
" Jackson Centre, Ohio.	3 00
" Piscataway, New Market, N. J.	7 54
" Lake View, Cal.	80
Y. P. S. C. E., North Loup, Neb., Dr. Lewis' work.	5 00
Sabbath-school, Railroad Surveyor's, Mt. Jewitt, Pa.	5 42
Woman's Board.	\$153 51
Dr. Lewis' work.	27 50— 181 01
Young People's Permanent Com.	89 00
Dr. Lewis' work.	10 50— 99 50
Chas. H. Greene, Alfred, N. Y.	2 00
D. O. Hurley, Talent, Oregon.	1 10
Mrs. R. A. Parker, Chicago, Ill., Dr. Lewis' work.	5 00
Mrs. C. H. Burdick, Harrison Valley, Pa.	3 00
Dr. Lewis' work.	1 00— 4 00
I. L. Davis, Jackson Centre, O., Dr. Lewis' work.	2 50
W. D. Burdick, Jackson Centre, O., Dr. Lewis' work.	2 50
Theophilus A. Gill, West Park-on-the-Hudson, N. Y.	10 00
Susie M. Burdick, Shanghai, China.	15 00
Income, Dividend City National Bank.	20 00
	\$457 68

E. & O. E. J. D. SPICER, Treas.

PLAINFIELD, N. J. Sept. 1, 1897.

AS THE old ecclesiastical term has it, church services are "diets" of worship. They are meals. All who are hungry will take them, and if they are wise, regularly. But no workman is paid for his meals. He is paid for the work he does in the strength of them. No Christian is paid for going to church. He goes there for a meal, for strength to do the work of life, which is the work of Christ.—*Drummond.*

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

EVERYBODY has trials. No one is exempt. Says Job, that man of fiery trials: "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born unto trouble as the sparks fly upward." Says Arnot: "Men are born to trouble first, and exercised in it all their days. There is a cry at the beginning of life, and a groan at its close." We all, young or old, have our trials. There are disappointments, troubles, sorrows and griefs. There are pains of body or mind. There are blasted expectations and hopes, the loss of property, of friends, of our dearest loved ones. There are bitter misfortunes, petty annoyances, pressing cares, sleep-depriving anxieties, base misrepresentations, cruel slander, and malicious persecutions hard to endure. Some one or another, few or many, of the various trials of life we have to experience. Sometimes we think our burden is the heaviest, and often find ours to be much lighter than that of another. We often ask ourselves, and even others, "For what are all these trials?" "Why do we have them?" There must be some purpose in them. God never orders or permits anything without a purpose. Many of our troubles are the results of our own disobedience, folly, carelessness and lawlessness. However severe to endure, bitter to take, there is a true philosophy and a grand purpose in trials. There is a cause for every trial, a design in every trial, a subject of every trial and a result to every trial. We do not believe trials and troubles come to degrade us, to harm and ruin us, but to benefit us. They are tests of our strength to strengthen us, of our integrity to make us more honest, of our purity to make us purer, of our faith to increase it, of our love to deepen it, of our obedience to make us more obedient and holy. They are refining fires to burn out the dross of our souls, to make them pure gold.

TRIALS are tests of character. If we wish to know whether a building stands strong or not, we must look upon it when the fierce wind blows. If we wish to know the wheat from the chaff, we must winnow it. If we would know whether a staff is strong or weak, sound or rotten, we lean hard upon it and try it. So God tests men by trials. He told Abraham to sacrifice Isaac on Mount Moriah to test his faith in him, and did not find it wanting. Joseph was sold into Egypt, was imprisoned on a false and base accusation, but came forth from all his trials a ruler and a saviour of his father and his brothers, the preserver of the line through which was to come the Messiah. Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. The fiery furnace tested the faith and obedience of the three Hebrew children, and found them faithful and true. The lion's den could not shake Daniel's trust in God and loyalty to his laws. Our heavenly Father permits trials to come to us, or sends them to test us, that he may see what sort of children we are,

or what he can make of us through them. He takes away earthly props and prospects, that we may be drawn to him in love and allegiance. He often takes from us our earthly treasures that we may see that only heavenly treasures are true and abiding. If he sees that we are idolatrous, he snatches our idols away that we may love God supremely and worship only him. He snaps the chains which bind us to earth that by the silken cords of love he may draw us to himself. We have sickness, pain and sorrow, that we may flee fleshly lusts, worldly pleasures and the love of the world, and seek an inheritance pure, holy and eternal.

PEOPLE take trials differently. Some take them philosophically, some stoically. Some take them as blessings, others as curses. Some take them as expressions of divine displeasure, others as the corrections of love. Says a noted divine: "Some float on the sea: and trouble carries them on its surface as the sea carries cork. Some have sunk at once to the bottom, as foundering ships sink. Some have run away from their own thoughts. Some have coiled themselves up into a stoical indifference. Some have braved the trouble and defied it. Some have carried it as a tree does a wound, until by new wood it can overgrow and cover the old gash. A few in every age have known the divine art of carrying sorrow and trial, as wonderful food, as an invisible garment that clothed them with strength, as a mysterious joy, so that they suffered gladly; and, holding up their heads with sacred presages when times were dark and troublous, and let the light depart from their eyes that they might by faith see nobler things than sight could reach." We can see God better in adversity than in prosperity. We can see and know ourselves better when under trials and troubles. The surest way for us to know ourselves, whether we are gold or dross, is to examine ourselves in God's furnace where he tries us for the end that we may see, or he may see, what we are. If we would weigh ourselves justly, we must weigh ourselves in God's scales, which will never deceive us, but show us just our real value.

FROM A. P. ASHURST.

Our meeting in Cullman County, near Baileytown, Ala., closed the evening of last Sabbath. The interest was such that we would have been glad to continue a week longer, but for the fact that the Baptists of that community had announced a meeting to begin at the same place on Sabbath-day. Our attendance was not large at any time during the meetings, but we had a few very earnest inquirers, whom we trust will eventually come out and receive Christ as their Saviour, and observe the Sabbath according to the Commandment.

We had expected to organize a church at the place of our meeting. We had the material and they very much desired it, but there were other considerations which influenced us—Bro. Wilson and myself—from doing so. Three of the number of prominent Sabbath-keepers are old men, seventy years old, and two of them so infirm as not to be able to attend the meetings. This left only one other man and some few ladies, one or two, with which to organize. We feared the little church could not live amidst the persecutions until it could receive additional strength by conversions.

I mentioned the persecutions which this little church would receive. It might be well to explain what this is. Two or three of the firm Sabbath-keepers have already been excluded for heresy and working on Sunday. One of them, who is seventy years old, and too infirm to do any work at all on any day, was excluded from the Baptist church, not because he worked on Sunday, but because he believed it was right to do so, and keep the Sabbath according to the Fourth Commandment. Another evidence of the intolerant spirit of the Baptist church at this place is, that not one of them attended our meeting except a sister who is in sympathy with our cause. Indeed, they are so intolerant that should one of their members attend our services and, in response to our invitation, lead in prayer, and ask God's blessing on us, it would be sufficient cause to withdraw fellowship from him. In a conference (business-meeting) after their first service, in the protracted services now going on, there was a report from a committee who had been appointed to wait on one of the sisters, to see if she was keeping the Sabbath. The report was rather ambiguous, and was as follows: "We, the committee appointed to wait on sister S—, would say that we called on her, and she says she has not changed the Sabbath-day and does not expect to do so."

It was also our esteemed privilege to hear the pastor of this church preach the first sermon in this revival service. His text was Rev. 22: 17. "And the spirit and the bride say come," etc. His subject was "The Bride of Christ." In a climax when it was evident that the minister had proven beyond all question that his church was the bride, and had shown the evils of affiliation with all other *merely professed* Christians, he called out with the confidence of one who feels himself the master of the situation, "Brethren, Christ did not have but one wife, did he?" "No, no," rang out from many voices. "Well, then," says he, "He want a Mormon then." "No, no," was again the response. The question now being settled and clinched with this happy hit on the Mormon question, the orator proceeded, "Now," says he, "if two churches are so parallel in doctrines and practice that there is but one little shade of difference, however small, keeps them from being both the bride." The logic of this latter thrust was to show that Seventh-day Baptists could not be recognized as the bride of Christ, and was, therefore, apostate and heretical. Notwithstanding all this, I think this is a hopeful field. There are many who are awakened to the fact that scripturally Sunday has no support; that it is founded on tradition and that persecution is the only argument there is to use against the Bible Sabbath. Truth is mighty, and directed by the spirit of God will prevail. Brow-beating, persecution and isolation can have its effect for a time, but "truth crushed to earth will rise again."

During our meetings, for eight or ten days, morning and evening, we did not mention the Sabbath, but earnestly preached salvation through faith in Jesus Christ.

Our Sabbath-teaching is antagonistic to all other systems, and we can only win our way by the scripturalness of our claims and by presenting a higher type of Christianity than has heretofore been presented in our generation. This will win by virtue of a power mightier than argument. We have

the one; by the grace of God let us present the other.

ATTALLA, Ala., Aug. 18, 1897.

MISSIONARY INFLUENCE IN CHINA.

Minister Denby, who represents the United States in China, has given many testimonies to the character and work of the Christian missionaries in the Middle Kingdom. His latest dispatch to the Department of State, at Washington, May 16, may well be put alongside of the open assaults or covert attacks of enemies of the Lord's work, or hypercritics who would see only flaws and spots even in the sun.

Mr. Denby says in substance:

"No one can controvert the fact that the Chinese are enormously benefitted by the labors of the missionaries. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was; now there are more than twenty charity hospitals, presided over by men of as great ability as can be found elsewhere in the world; Dr. Kerr's, at Canton, is one of the great institutions of the kind in the world. The Viceroy, Li Hung Chang, has for years maintained at Tien-Tsin, at his own expense, a foreign hospital.

"In education, the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by those schools. They showed progress in a great degree. The educated Chinaman who speaks English becomes a new man. A long time before the present war the Emperor was studying English, and, it is said, was fast acquiring the language. Nowhere is education more sought than in China. The government is to some extent founded on it. There is a Chinese imperial college at Peking, the Tung-Zoen, presided over by our distinguished fellow-citizen, Dr. W. A. P. Martin; also a university conducted by the Methodist mission. There are also many foreign orphan asylums in various cities, which take care of thousands of waifs.

"The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Adkins, translated a whole series of school readers. Reflect that all their benefactions come to the Chinese without much, if any, cost to them. Where charges are made they are exceedingly small, and are made only when they are necessary to prevent a rush, which in this vast population would overwhelm any institution. There are various anti-opium hospitals, where the victims of this vice are cured. There are industrial schools and workshops.

"This is a very brief and incomplete summary of what missionaries are doing for the Chinese. Protestants and Catholics from nearly every country under the sun are engaged in this work, and, in my opinion, they do nothing but good. There are supposed to be forty thousand Protestant converts now in China, and at least five hundred thousand Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

"As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives;

that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion.—*Missionary Review*.

ONE FORM OF THE PROTESTANT REFORMATION.

BY C. H. GREENE.

(Concluded.)

The German population was inclined to philosophize about religion as about everything else, while the Magyar mind liked to rationalize, and was not inclined to any complex form of faith. From 1559 to 1566, he labored as an educator and gradually he got further and further away from the Catholic standard and nearer the Gospel standard until about 1566 he became a Sabbath-keeper.

Prof. Frank D. Chester of Budapest, Hungary, says the first to preach the Sabbath in Hungary was Andrew Eossy who arose as a leader among the Szekles "as early as 1588," and was greatly assisted by Simon Pechi.

Allen says that David's most radical position as a reformer "seems to have been first distinctly taken in 1566." This may be harmonized by recollecting that Eossy founded an entirely different branch of the Sabbath-keepers from that headed by David; in fact David had been dead nine years before Pechi and Eossy began to teach. From these last are descended the present Sabbath-keeping congregation at Bozod-Ujfala in Transylvania. David was leader of the Unitarian Baptists, being in his Sabbath-keeping peculiar, though the church in Transylvania took up the Sabbath and until Blandrata overturned the work of his life, most of the Protestant leaders of the land were with him in his Sabbath-keeping. His Unitarian theory seems to be all that can be charged against Francis David. Though numerous stories have been started and industriously circulated, yet his character has stood the test of 300 years and is still unspotted.

"He supposed the Jewish Sabbath not abrogated, and he therefore kept holy the seventh day. He also believed the doctrine of the millennium, and like an honest man, what he believed he taught. He was considered by Transylvanian churches as an apostle, and had grown gray in their service; but the Catholics, the Lutherans, and the Calvinists, thought him a Turk, a blasphemer and an atheist, and his Polish Baptist brethren said he was half Jew." (Robinson's Researches, p. 636.)

David was now preacher of the metropolitan church at Kolozsvar, court preacher and the most popular man of his nation; he had indeed changed and "the attitude of Kolozsvar and of all Transylvania is changed with him." (Allen, page 107.)

In 1568, he reached the height of his success. In January of that year, a royal edict confirmed by the diet was published making religious liberty the law of the land; a liberty hitherto unknown in the religious world. Every one was free to worship God according to the dictates of his own conscience, and there should be none to molest or make afraid. Two months later a debate in Latin was held at the palace in public, lasting ten days, un-

pired by Prince John Sigismund himself. Five disputants spoke on each side. David's chief opponent was the Calvinist bishop of Hungary, Peter Milius. The victory was judged to rest with Francis David both by the prince and by the people. All the town went wild with joy over the victory; the streets were filled with an excited throng of people during the debate who eagerly asked each other the latest news from the palace. Bishop David came in a carriage from the palace to go to the church, but the crowd met him at the city square and surged in a tumultuous, noisy mob about him, shouting and cheering until they were hoarse.

A speech was demanded; and to make himself seen and heard, he mounted a great boulder that stood at the street corner, still preserved in the Klostenburg college yard and known as "Bishop's Pulpit," from which he addressed the people. The people could not long contain themselves, and soon broke forth again shouting and cheering. They took their champion on their shoulders and carried him to St. Michael's church in the midst of the town where the speech was continued. In October another debate was held in Hungary in the Magyar tongue, lasting six days, at which the prince presided. Prince John Sigismund lived to complete the great charter of religious liberty, but died May 14, 1571, being still a young man of thirty-one.

Sigismund was himself an observer of the Sabbath of the Fourth Commandment and pretty much all his court were of like observance. He was succeeded by Stephen Bathori, a sort of Henry IV. among the Transylvanians; at the time of his elevation to the vacant throne he was supposed to be a Protestant, but changed his creed for political reasons, saying, "a crown was well worth a mass." His faith seems to have been that of a soldier and his heart always remained Protestant, though he outwardly conformed to the Roman Catholic church. He was elected to the throne of Transylvania, and in 1575 to the Polish throne, mainly because of his fighting qualities. He was at war with Turk, German and Muscovite, sometimes with all these at once. He generally succeeded in beating off his enemies and in giving a successful, prosperous rule to his country. While he was ruler in Transylvania the followers of Bishop David had nothing in the acts of the government to complain of. Stephen Bethori was succeeded by his brother Christopher, 1575-1581. He was more or less openly under Jesuit control; his policy was to weaken the Protestants by fomenting dissensions among them, and in this he was measurably successful.

His grand opportunity came when a difference arose among the Unitarians in 1575, from some scandal touching the morals of Blandrata—generally referred to as "Scelus Italicum."

It occurred to Blandrata that if Socinus could convert the eloquent old bishop David to his view all would yet be well. Socinus came and labored four months and a half to convert Francis David from his "error." David did not separately invoke Christ in prayer; though Socinus, as Blandrata desired, urged the absolute necessity of an invocation. The result was a public explosion on David's part against the cultus of Christ in any form. This was the trap his enemies had set for him and this was an "innovation" that Blandrata

charged against David to turn attention from himself, and on which the Jesuits eagerly seized for a pretext to destroy the powerful old bishop.

The old man was arrested, tried and convicted of preaching heresy, and thrown into prison at Deva to await sentence of death. The Lord mercifully called him, before his enemies could wreak their malice on his unoffending gray head, in the fall of the year, 1579 (Nov. 7), he having reached the age of 70 years. The Sabbath-keepers being now buffeted and persecuted, gradually retired to the more secluded parts of the country, where with the more "orthodox" Unitarian Baptists they enjoyed prosperity, or at least were contemptuously ignored for about forty years.

About 1597, there was joy in the national church, which still contained many Sabbath-keepers, for the heroic Moses Szekely, who was a man of their own faith, ruled; but he fell in battle near Kronstadt in 1603, with the greater part of the Magyar nobles, fighting against the Turks.

Now the Hapsburgs turned their swords against this devoted country. General Basta burned the Protestant clergy on a pile of their own books, some were tortured, some were hunted with hounds and some were lashed to hurdles and flayed alive. Gaunt famine stalked through the land and not even human corpses were safe before the gnawing hunger; all that Basta left the banditti took; all the banditti left, the blight and fire took, and the land lay stripped and naked before her enemies, a prey to the sword. "Can we wonder," says Fretwell, "that the Calvinist prince of Transylvania, Stephen Bocskai, called in the aid of Mohammedans to defend Hungary against men who blasphemed the name of the Christian's God, by associating it with such villainies?"

During Prince Bocskai's reign (1604-06) came fresh hope. Now came forward a new deliverer for the Sabbath-keepers, Andrew Eosy, above referred to, who had come to the Sabbath entirely independent of David; and under him and his successor, Simon Pesci, they enjoyed a period of prosperity, threatening at one time to utterly swallow and efface the Unitarian Baptists. The schism was healed however, and "the Sabbatarian party disappears with their leader in 1640."

In spite of this "disappearance," a remnant persisted amongst the common people despised and persecuted. They were not allowed to hold church property or to serve in responsible offices of the higher class; their children the sheriff seized and baptized according to law. They were a prey for plunder to all who would abuse legalized privileges; and yet for three hundred years a persecuted remnant has existed, having no friends but the Jews. That they might escape the relentless storm of persecution that beat upon them, they applied to the government in 1840 for permission to be recognized as Jews, and their prayer was granted. They are now reckoned as a Jewish congregation all through Hungary. Had a leader of Francis David's ability arisen to succeed him, not all the wealth of the Jesuits and Hapsburgs could have prevented the whole of Hungary from becoming a Sabbath-keeping nation." May God grant them a glorious resurrection.

ALFRED, N. Y., Aug. 4, 1897.

The path of God's commandments is the only path that leads home.

Woman's Work.

By Mrs. R. T. ROGERS, Waterville, Maine.

THE QUIET HOUSE.

BY ALMA PENDEXTER HAYDEN.

O mothers, worn and weary
With cares which never cease,
With never time for pleasure,
With days that have no peace,
With little hands to hinder
And feeble steps to guard,
With tasks that lie unfinished,
Deem not your lot too hard.

I know a house where childish things
Are hidden out of sight;
Where never sound of little feet
Is heard from morn till night.
No tiny hands that fast undo,
That pull the things awry,
No baby hurts to pity
As the quiet days go by.

The house is all in order
And free from tiresome noise,
No moments of confusion,
No scattered, broken toys;
And the children's little garments
Are never soiled or torn,
But are laid away forever
Just as they last were worn.

And she, the sad-eyed mother—
What would she give to-day
To feel your cares and burdens,
To walk your weary way!
Ah! happiest on all this earth,
Could she again but see
The rooms all strewn with playthings
And the children 'round her kneel

—Selected.

ANNUAL REPORT OF WOMAN'S BOARD.

Representatives of the Woman's Board convened in session at 7.30, with Mrs. C. R. Clawson, Secretary of the South-Eastern Association, in the chair. The following program was rendered: Scripture selections, including the great commission of the Saviour, "Go ye into all the world, and preach the gospel to every creature," were read by Miss Elsie Bond of Salem, W. Va. Prayer was offered by Mrs. R. T. Rogers, of Waterville, Me. Music, "The Beacon Light," Male quartet. Paper, "Into all the World," Dr. Ella F. Swinney. A paper on "Consecration," by Mrs. Emma Jordan Thomas, of Milton, Wis., was read by Mrs. M. G. Stillman, Lost Creek, W. Va. The Treasurer's report was read by Mrs. Cora Ogden, of Salem. Music, "Work, for the night is coming." Report of Corresponding Secretary, Mrs. Albert Whitford, of Milton, Wis., was read, after which the congregation sang, "Onward, Christian Soldier." The consideration and acceptance of the reports, by the General Conference, closed the session.

We come to this general gathering of our people, to bring you the record of another year's work of toil and struggle and of victory. Our experiences are similar to the husbandman's, who labors in hope through many discouragements, but who rejoices with well-earned privileges over the gathered sheaves. Figures seem dull and uninteresting to many, but to us, who use them as lenses to look over the broad field, they bring visions of bands of busy workers, scattered from the Atlantic to the Pacific, and from Florida to Minnesota, workers with glad hearts and earnest purpose to honor the Saviour's command, to carry his gospel to all nations. How can we read of spiritual darkness and not be zealous to send out the light of the glorious gospel? We feel like crying out with the prophet, Ho! every one come to the Fountain of Life and drink, and then lovingly reach out with every hand cups of cold water to thirsty, dying souls. We beseech every one to read of the great needs of the world; read and you

will know. Know and you must work and pray and give.

WESTERN ASSOCIATION.

Mrs. C. M. Lewis, Sec., Alfred, N. Y.

The work of the year has brought your Secretary into communication with many interesting people, correspondence with whom has been very pleasant, and, we trust, mutually helpful. We have come into closer touch and sympathy with our sisters, have learned more of their discouragements and their struggles to help forward their own church work, and their grief that in so doing they have been unable to contribute more for denominational work. All honor to the devoted sisters who help sustain the work in our pastorless churches. We deplore the failure of the Western Association to meet its apportionment for specified lines of work. There are 10 churches which have organized societies, reporting a total membership of 292. They have given for the year:

Miss Susie Burdick.....	\$111 00
Boys' School and children in the Shanghai mission.....	90 60
Native Helpers.....	33 50
Tract Society.....	103 37
Board Expenses.....	18 50
Home Missions.....	65 46
Miscellaneous Work.....	538 85

Total..... \$961 28

These gifts include contributions of the children's Mission Bands of Nile, Alfred, Portville and Richburg, and \$14 from the Alfred Juniors. We can only report the sale of 58 photographs of missionaries, which includes 22 sold at Conference. We place on the roll of honor for having paid their full apportionment, Hartsville and Independence.

CENTRAL ASSOCIATION.

Mrs. Marie S. Williams, Sec., DeRuyter, N. Y.

In presenting the report of this Association, your Secretary has no word of complaint or discouragement. The financial depression, so universally felt, has affected the treasuries of all our benevolent organizations, our own not excepted. But we have great reason for gratitude for the prosperity that has attended us, and for the willing spirit shown by our women to work faithfully and courageously in spite of adverse circumstances. More of our women would give freely and systematically, if they had money at their own disposal. May the day hasten when every woman in our homes shall have a personal income, however small, to be used as her heart and judgment dictate. Reports have come in promptly, supplemented by letters full of encouragement and inspiration. Responses to requests for articles for the Woman's page of the RECORDER have come promptly and heartily.

The visit of Dr. Swinney to our Association was inspiring and helpful. We have a better acquaintance with her work and with her devoted helpers than ever before. An encouraging feature for the future of the work is the organization of our young people and children into Christian Endeavor Societies, where their Christian work leads them outside their own circle, and cultivates the missionary spirit. While we do not count ourselves to have "apprehended," this one thing we do, we "press toward the mark of the prize of the high calling of God in Christ Jesus." Consecrated to this calling, baptized with the spirit of the blessed Master who "pleased not Himself," striving to give systematically and conscientiously of our means, our time and tal-

ents, we shall surely see the work of the Lord prosper in our hands. This Association with a reported membership of 272, has paid as follows:

Miss Susie Burdick.....	\$ 63 45
Boys' School China.....	29 50
Native Helpers.....	3 00
Tract Society.....	148 00
Board Expenses.....	12 00
Home Missions.....	18 00
Personal contributions through the Tract and Missionary Societies.....	45 00
Local and Miscellaneous Work.....	464 00
Total.....	\$782 95

It also reports in use 80 Thank-offering boxes, 19 missionary photographs sold, and several Children's Mission Bands. Keep the enthusiastic little people at work and we have a strong support now, and in the future a well-trained force to direct and carry on the work.

SOUTH-WESTERN ASSOCIATION.

Mrs. A. B. Landphere, Sec., Hammond, La.

We have but one organized Society (the one here at Hammond) in this great South-Western Association, great in territory, but not in numbers. Hard times, and poor crops in a majority of places, with the unaccustomed habit of women helping in mission work, bring slow returns. Am sure, however, the work is growing and we have brighter hopes for the future. The year's work has been really enjoyed and the effort to do good has brought spiritual gain. The correspondence with the dear sisters on this field has been encouraging and helpful.

At DeLuce, Ark., they are widely scattered, some of them twenty miles apart; a Woman's Society would be out of the question.

At Boaz, Mo., there is only one family of resident members, and a sister six miles away. At Eagle Lake only one family. At Fouke, Ark., there are more, but no Society. At Elk, Indian Territory, there are only seven church members left. They would like to give but are not able. Two other churches have not reported. I have often wished that a lady missionary could be sent out by the Woman's Board to visit the weak and isolated churches, to encourage the women to higher attainments and methods of work, so as to make them of greater use to our denomination and thus to the dear Saviour of all mankind.

In the Hammond Society we have twenty members in good working order if we could get the work to do. We feel the hard times, would like to do more for our missions if we could. Letters have been written to our missionary, Miss Susie Burdick, and some to our non-resident members. Some local benevolent work has been done. With the help of DeLuce and Fouke, Ark., and Boaz, Mo., Eagle Lake, Texas, we have given \$8.18 for the Boys' School, China; \$10 for Home Missions and Tract Society, and sold photographs to the sum of \$1.25. Boaz, Mo., contributed through the General Board more than enough more to make up the whole apportionment. On this field, as on the others, we asked an increase of funds this year, to raise more money for the Tract Society. If every twenty members would do as well as this little band, we should find great increase in our treasury.

NORTH-WESTERN ASSOCIATION.

Miss Phoebe S. Coon, Sec., Walworth, Wis.

While regretting that our Association cannot report as great progress in organized work as might be reasonably expected, yet

we believe there has been no falling off in interest, and some societies are experiencing the blessing of a deeper consecration and unity of effort in self-denying service. There are yet many women in our churches who have not come to realize the privilege of making their work count for the greatest good by uniting in organization. The stimulus of united effort makes it possible to accomplish a greater amount of work, and besides, the loving sympathy adds blessing to the service. Help for the work has been given by some of the isolated ones of the Association this year, who have not before contributed through the Woman's Board. Our twenty organizations have a membership of 427. The children's mission work is mainly done through the Junior Societies of Christian Endeavor, of which there are four reported. We need more of the impelling force of the Holy Spirit; then will the future years of our work be marked with greater success.

One Society of 15 members gives \$30, but all for local church work. Calhan, Col., has now no society, but friends there sent two quilts in the China Christmas box, which is already packed in New York City, ready for shipping this fall, and \$2.50 for Boys' School. New Auburn, Minn., only 8 members, raised \$5 dollars more than its apportionment. Local and miscellaneous work reported in Association \$261. Photographs sold, \$30.70.

Miss Burdick.....	\$127 47
Boys' School.....	99 20
Native Helpers.....	29 68
Tract Society.....	203 55
Board Expenses.....	20 35
Home Missions.....	89 00
Total.....	\$830 25

We note on the roll of honor, Berlin, Coloma, Milton and Walworth, Wis.; Welton, Iowa; Nortonville, Kas.; Chicago and Farina, Ill.; New Auburn, Minn.

SOUTH-EASTERN ASSOCIATION.

Mrs. C. R. Clawson, Sec., Salem, W. Va.

Nearly a year ago your Associational Secretary received from Mrs. Whitford a letter containing these words: "We want a good showing of work from West Virginia when the next Conference comes. They worked nobly last year, and I have faith in them to do as well or better now." We believe her faith in us has not been disappointed. Although we have but four Societies, one of these consisting of only four members, correspondence with the Secretaries or other members has revealed a warm and growing interest in all our work and an earnest effort to give all possible support. This interest has manifested itself in action so that, while our apportionment this year was slightly increased, we have come nearer than usual to raising the full amount requested of us. At the same time our home interests have been well maintained, the various societies having contributed about one hundred dollars toward the improvements upon church or college property located in their midst. These results are the more encouraging since they have come about of themselves, from a national interest and not through undue solicitation and spasmodic effort.

Through the fall and winter, steps were taken looking toward the organization of Societies in connection with the churches not having any. Through sickness and other causes these plans failed of execution, but the outlook is now favorable for the organization of at least one more at an early date.

The new departure in the conduct of the Woman's page of the RECORDER, by which each Secretary relieved Mrs. Rogers of a part of the work, received ready support from the sisters on this field. We here express our thanks to all who so promptly and cheerfully joined in that work. No less hearty was the response to the invitation to send letters to be received by Miss Burdick during her return voyage to China. Our prayers united with yours for her and the work to which she was returning. Many a "God bless you" followed her across land and sea. It has sometimes seemed as though too many of us return from our Associations and Conferences, fired with enthusiasm and good resolves, only to drop back one by one into our former listlessness, trying to throw our individual responsibility upon the shoulders of our leaders. But there are many faithful and loyal ones among us, and we believe the number increases. After all, does not our greatest strength lie in the rank and file of those who lead quiet lives, remote, perhaps, from the bustling scenes of life, patiently and faithfully filling the sphere in which God has placed them, as wife, mother, sister, teacher or friend? Their voices, because of their many cares, may seldom be heard in public places, but their heart-felt prayers ascend daily to God, and their means whether small or great are consecrated to him. For many such as these, let us thank God and take courage for the future of the work he has entrusted to us, not forgetting to seek for ourselves greater love for the souls of our fellow-beings, a deeper faith, more perfect consecration and strength for better service and nobler living. This Association has given:

Miss Burdick.....	\$ 9 00
Boys' School.....	17 87
Native Helpers.....	4 00
Tract Society.....	19 00
Board Expenses.....	2 00
Home Missions.....	20 00
Sale of Photographs.....	7 80
Total.....	\$79 67

EASTERN ASSOCIATION.

Mrs. Anna Randolph, Sec., Plainfield, N. J.

Nine Societies have reported this year, whose united membership in 393. There has been a general feeling of Christian sympathy and warm-hearted responses to the various calls of the Board. While interested in the different lines of the work of the denomination, local home work has not been neglected.

Contributed for church repairs and benevolent objects.....	\$ 515 59
Clothing valued at.....	98 50
United gift for the Boys' School.....	138 89
Miss Susie Burdick.....	141 30
Native Helpers.....	10 00
Home Missions.....	38 40
Tract Society.....	225 79
Board Expenses.....	30 45
Sale of Photographs.....	29 00
Miscellaneous Work.....	174 43
Total.....	\$1,402 35

There has been a correspondence with those who are debarred the privilege of church fellowship, which tends to strengthen the feeling of unity and love. Never before were there so many openings for the spread of God's truth. From the southeast came the cry, "Why do they sow the seed of truth and then leave it to die?" These are the words of a sister. The appeal was handed to the Tract Board, and a colporteur has been placed on the field, the hearts of those that have accepted the Sabbath are strengthened, and it is their prayer that others may see the truth.

The sending of the RECORDER is appreciated by those who receive it. One sister writes that when she has read her paper, her daughters are anxious to have it, so it visits three instead of one. Mrs. Davis sent embroidery from China, the work of the school-girls, to be sold and the proceeds given to the Missionary Society, as the girls' gift. It was sold at the New Market, N. J., Association, and brought \$5.50. The work consisted of needle-cases, tops for pin-cushions, scissors-cases, etc., made from pieces of silk sent in the Christmas box. From the little acorn grows the great oak. God works quietly but surely. The result of the seed-sewing in the far-off land is in his hand. It was a little seed planted in America, but has it not increased.

The sisters have shown their interest in, and sympathy for, the Woman's page of the RECORDER by their cheerful response to the call for articles. Each Society furnished one, and some more than one. Three Societies have had members called from the "family" here to the "family" in heaven. Pawcatuck reports two losses; Plainfield one, and Shiloh that of their loved President, Mrs. I. L. Cottrell, one who was whole-hearted in the advancement of God's cause, ever ready to respond to each call, and with her loving words of sympathy to encourage others. A few days before her departure, she sent these closing lines in a letter to her secretary, "I hope they will continue in all good works." Several Societies connected with the smaller churches have not reported. It is hoped they will next year, and that we may be a complete circle of workers. May we be living answers to our Saviour's prayer.

It has been the wish of the Board, ever since its organization, that the gifts of our women should go through this established channel, not with any desire to be arbitrary, but for the purpose of showing what this part of our people are doing, and can do for benevolent work. If we can do as well as we have with a division of forces, how much better could we do, if all would be willing to work together. As it is, probably the most of the sisters who are not in regular organized Societies give directly to the other Boards, and consequently we have no opportunity to reckon their gifts with ours. These outside workers have given for more than half this Conference year on an average nearly \$110 a month. With this help there would be no need to come to Conference saying, "We have been able to raise but little over half we attempted." Allow a word about our quarterly reports. We arranged them so as to make account as nearly as possible of every way in which our sisters would be likely to work, so that no money should go uncredited. We provide these reports, and the expense of returning them, and only ask a return of one each quarter. Surely this is a light task, taking only a few minutes time, and, by doing it well, each Society can keep a better knowledge of its own work and also give our Board a better general view as it progresses. Right here we urge you to do your best in making them out, give careful attention to each item, report all lines of your work, especially give name of your Society, and name and address of your Secretary, and number of members. If you would do this, we would like to give the number of workers in our army, and believe the knowledge would be an inspiration. If you are not doing all suggested by the report, careful

thought about it might help you to take up something more.

We consider the correspondence with non-resident members of great value. It keeps an interest in them, and by showing this interest, you could encourage them to take some part in your work. At least they could send a hearty reply, and probably all could contribute some regular sum—as annual dues—to your treasury. At least it would help to reach all the sisters, and get their hands clasped with ours. We wish this hand-clasping would include every woman in our denomination. When you read the question, "How many mite boxes?" determine to find out, and then provide one for each member. We are glad to note here that one strong, working Society reports this year that every member has a mite box. Our Board provides the boxes free. Take one and begin to drop in the pennies and dimes in remembrance of your blessings, and see how soon it will be filled and your heart be singing of God's great love to you.

Note the item about the missionary sermons, and if you can get them in no other way, appoint a committee to request your pastor, to give you one a month, or one a quarter. Give him a good interesting article on mission work to read, and you may interest him so there will be no need to request the sermon.

RECORDER WORK.

Fifty-one copies of the RECORDER have been furnished this year to families unable to pay for it themselves.

HOME MISSION GIFTS.

A larger number of missionaries on the home field have been remembered this year with small gifts of money, and a few Societies have contributed boxes of clothing. A package of illuminated cards with Scripture texts was sent to the Free School in North Carolina, taught by the Newton sisters, and very thankfully received.

This year has marked the return of our missionary, Miss Susie Burdick, to her work in the schools at Shanghai, China. Requests for friendly letters for her ocean voyage were sent to all parts of the denomination, and the hearty response added much to the pleasantness of her trip. Just before her departure, our Board secured the privilege of sending out her photographs, the sale of which, will probably increase the funds for the school work. This part of the work has been pushed so far as opportunity would permit, and a neat little sum has been gathered in. There has also been a liberal sale of pictures of our other missionaries, and of the school groups; still there are many homes that should be blessed by the inspiration of the pictured faces of our consecrated workers in China. Monthly letters are sent by our Board to the foreign missionaries, and we have sent out a goodly supply of leaflets and missionary reading among our home workers.

Our Board endeavored to raise a thousand dollars this year for the Tract Society, in view of Dr. Lewis' work.

Our book shows the sum of.....	\$ 723 54
Miss Burdick.....	452 22
Native Helpers.....	74 18
Board Expenses.....	93 80
Home Missions.....	238 56
Boys' School, including gifts direct to Missionary Society.....	587 30
Total.....	\$2,169 60

In behalf of, and approved by the Woman's Board.

MRS. ALBERT WHITFORD, Cor. Sec.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

THE Junior Society of Smyth is in good working order. Their numbers have recently been increased by two new members. The cause of India's starving people has appealed especially to their purses of late.

THE Smyth Society elected the following officers on July 18: President, Menzo Fuller; Vice-President, Delos Annes; Secretary, Edith Maxson; Treasurer, Lizzie Fuller; Corresponding Secretary, S. R. Lanphere.

THE Middle Island Y. P. S. C. E. elected the following officers on August 7: Wesley C. Lowther, President; Miss Wildia Davis, Vice President; Miss Dacy Lowther, Secretary; Alvadore Sutton, Treasurer; and Roy Randolph, Corresponding Secretary.

THE meetings of the Buckeye Society are maintained with a good degree of interest, twenty-two out of thirty-four being in attendance. They are striving to interest several young people in the neighborhood in Christian work, and are hoping as they become interested to receive them into their society. This society also remembers those in other lands, as the whole amount of money raised is contributed toward Dr. Palmberg's salary.

THE Y. P. S. C. E. of First Verona is still "holding the fort." Although we cannot give as encouraging a report as some societies, as we have had no recent additions, yet we are thankful for the faithful ones among us who are trying to build up the Master's kingdom. We have a membership of thirty-four, with fair interest and attendance, and hope for increase in membership and growth in spiritual grace. Our pastor and his wife, who were absent several weeks during the summer, are with us again, and are a great help to us in all our social and devotional meetings.

I. W. T.

THE Dodge Centre Juniors are again studying the life of Jesus, after spending nearly a year in Old Testament history. One of the Juniors' faithful teachers—Arthur Ellis—leaves this month for a year's study in Alfred University. He will be greatly missed, not only by his class, but by all the church, having been an "all-round" Christian worker among us. Sabbath afternoon, Aug. 14, the pastor and Junior Superintendent preached to the young people upon "The Sun," illustrated with nine crayon sketches. Surely the beautiful, shining orb shows the wonder of God's creation, and his love for us. The text was Psa. 84: 10. "The Lord God is a sun and a shield." Many visitors were present, showing interest in Junior work. The Senior Christian Endeavor has not had its usual attendance and interest this year, owing somewhat to the absence of some, the distance from place of meeting to the homes of many, but there appears to be an increased interest of late. We hope for better times.

ENDEAVORER.

WE shall be judged hereafter, not by what we have felt, but by what we have done.—Robert Hall.

THE humblest occupation has in it materials of discipline for the highest heaven.—Robertson.

Children's Page.

FAMILY CARES.

BY EDGAR WADE ABBOT.

(A Recitation for a Small Girl.)

I am just as tired as I can be!

To wash and iron and sweep and bake
And care for six in the family
Is enough to do; for goodness' sake!

There's Isabel Maud, she's eight weeks old,
I don't know what she's crying about!
But there! it isn't worth while to scold;
She's getting her teeth, I have no doubt.

Algernon Alfred! you just sit still!
That boy is so full of fits and jumps!
But then he has really been quite ill
With a sort of intermittent mumps.

They've all had the measles and whooping-cough!
And Sarah Eliza, the blue-eyed one,
She pulled Seraphina's leg right off!
And told me she did it "just for fun"!

That Seraphina's a dreadful care!
She's falled herself out of her carriage twice,
And broken two heads. It's hard to bear,
When you try to keep your children nice.

Angelica's had the scarlet croup,
And half of her sawdust came right out;
I'm feeding her cracker and water soup,
And I'm sure she'll soon be strong and stout.

Childrens is worries, but still I guess
They're kind of comforts, when all is said.
Come, darlings, it's time now to undress
And each one go to your little bed.

—The Outlook.

WHO WAS GUILTY?

BY ALICE L. BECKWITH.

"Oh, goody!" cried Eva, "then I can really and truly go to the concert," and she hopped around on one foot, and clapped her hands in glee.

Eva had come to spend two weeks with Uncle Fred and Aunt Marion. It was the first time that she had ever been away from home alone, and she felt as if she were almost a young lady.

Wasn't she eight years old, and hadn't mamma let her dress down a whole tuck?

"My! I guess Brother Bennie will wish he could go to a concert," said the little girl as she was helping auntie wipe the dishes; "but most likely he'd go to sleep. I can tell him about it when I go home."

"You turned off all the lights, didn't you?" asked auntie of Uncle Fred fifteen minutes later, as he shut and locked the door.

"Yes," he answered; "everything is as dark as a pocket. There comes our car," and in a twinkling they were on their way to the City Hall.

Was there anything ever half as lovely as the music Eva heard that night?

The singer had on such a beautiful dress, too, and the little boy that played the violin wasn't a mite bigger than she!

"I don't believe he could come all alone on the cars from Cedarville, though," said Eva to herself.

How the people did clap when he made his bow for the last time, and the curtain dropped!

"Did you enjoy it, dear?" asked Uncle Fred on the way home.

"Oh! I guess I did. It was just splended!"

"Court Street!" called the conductor.

"Sleepy, Eva?" asked her auntie, as Uncle Fred helped them off. "Little girls shouldn't be up as late as this very often, should they? But—why, what is the matter?" and she stopped short on the corner, and grasped Uncle Fred's arm. He gave a low whistle.

When they left home two hours ago the house was dark and gloomy, but now it was ablaze with light from top to bottom.

"The house is on fire, or else there's a surprise party!" cried auntie.

"Tisn't a fire," said Mr. Chase, "and no party, for there is no one moving. See, the shades are up," and he ran up the steps.

The house was lighted by electricity, and it was plain to be seen some one had turned on the lights while they were away. Who could it be? They had left no one in the house.

"Oh don't go in without a policeman!" begged auntie.

So one was called, and he and Mr. Chase searched the house. Upstairs, downstairs and in my lady's chamber they went, but not a soul did they find. In corners, nooks and closets they looked, but nothing was out of place.

"You may as well go to bed," said the policeman. "No one is here now, at any rate. You must have forgotten to turn off the lights."

"But I know I did turn them off," said Mr. Chase, and Eva nodded her head. She remembered auntie's asking him, and glancing back as she ran down the walk. It always seemed so wonderful to her that one could darken or light a whole house by just touching a magic spring! You couldn't light the lamps at Cedarville that way.

"Well, I can't explain it," said the policeman, "but you're all right now. Good-night."

Eva was sure she could never go to sleep, but her head scarcely touched the pillow before she was carried off to dreamland.

Several days went by, and the mystery was still unsolved. Nothing was missing, and Uncle Fred said:

"Either the house is bewitched, or it was a burglar who got frightened and left; for I know I turned the lights off."

One evening, just at dusk, auntie sat by the fireplace in the sitting-room holding Eva. The little girl wasn't exactly homesick, but it had rained all day, and she would like to see mamma and little Bennie.

Auntie looked at the sober, little face, and said:

"O Eva! when I was a little girl, I—Why, what in the world!" The room is all ablaze with light!

Eva jumped down pale with fright, while auntie, hearing a little noise, ran to the sofa. How she laughed.

"Come quick, Eva; we've caught the burglar in the very act!"

The lights were turned on by means of a cord that hung just above the sofa.

Topsy, the black kitten, feeling rather frisky, had caught hold of the cord, and giving it a little pull, had lighted the whole house. He was now standing on his hind legs playing with the little tassel.

"Why, Topsy," said auntie, "what a fright you have given us!" while Eva, hearing Uncle Fred's step in the hall, skipped out to tell him to come quick and catch the burglar who now lay curled up in a little black heap on a rug by the door.

WORK without method is fruitless, without purpose it is wasted, without play it is dull, without prayer it is hopeless, without faith it is dead; but with these, and, above all, with God, it is the eleventh beatitude, and the twelfth commandment.

"PAPA," said Sammy Snaggs, as he paused, pencil in hand, "how can you make a Greek cross?" "Mention the concert of Europe to him," replied Mr. Snaggs.—*Telegraph*.

A QUEER AUDIENCE.

It would seem very strange, children, to see a lot of monkeys coming into church to listen to the preaching, would it not? The Rev. Jacob Chamberlain, a missionary in India, in his book entitled "In the Tiger Jungle," gives this novel account of one of his services. He was preaching in the street of a village in India. This is what he tells us of his queer audience: "Behind the houses on the opposite side of the street there was a long row of trees growing in their back yards, the branches of which stretched out over the flat roofs. Chancing to raise my eyes, I noticed many branches of the trees beginning to bend downward toward the roofs, and saw the faces of some old jack-monkeys peering out through the foliage. Soon one of them jumped down and came forward to see what their 'big brothers' in the street were about, as they stood gazing so intently at these white men standing on the platform. Springing upon the parapet, they seated themselves with their hind feet hanging over in front, and gazing with fixedness at the preacher, as they saw the people in the street doing.

"Other monkeys followed, until there was a long row of them seated on the parapet. The late comers I could see walking along behind the parapet, looking for a place wide enough to get a seat. Failing to find a place between two already seated monkeys, wide enough, they put up their hands and, pushing each one sidewise, would seem to be saying, 'Sit along a little, please, and give a fellow a seat,' until the 'bench' was crowded. I noticed that many mother monkeys had brought their babies to church with them. These little baby monkeys sat upon the thigh of the mother, while her hand was placed around them in a very human fashion; but the sermon was evidently too high for these little folks to comprehend. Glancing up, I saw one of the little monkeys cautiously reach his hand around, and, catching hold of another baby monkey's tail, gave it a pull. The other little monkey struck back, but each mother monkey evidently disapproved of this levity in church, and each gave its own baby a box on the ears, as though saying, 'Sit still! Don't you know how to behave in church?'

"With the exception of a monkey now and then trying to catch a flea that was biting him, they thus sat demurely until the preacher finished his sermon, and until we had distributed Gospels and tracts among the audience, and, bidding them a polite farewell, had started for our tents."—*The Watchman*.

HOW TO EDUCATE.

Youth is the season ordered by nature for the training of mind and character. Then strong propensities, so easily converted into instruments of vice, may be regulated and counteracted by providing channels for their proper exercise, by giving high and pure objects for their co-operation. Thus the feelings and passions of youth and manhood can obtain their highest gratification and be contributory to the best moral culture. If a youth be imbued with a love of pursuits that employ the intellect, and is furnished with refined pleasures, he is more likely to become a good man, a useful, honorable citizen, than if subjected to the strictest moral discipline and kept in unsuspecting ignorance of the vice and wickedness of life. A proper knowledge of the nature of evil is the best argument against becoming subject to it.—*The Outlook*.

Home News.

Louisiana.

HAMMOND.—The society at Hammond, like those of Westerly, Ashaway, and other near-shore points, in the summer season suffers for the time being a diminution of numbers and available force, and, like these, later in the season rallies from the depletion, feeling and working better for the change. The Gulf and lake coasts afford fine facilities for such outings, and the expense being nominal, numbers of Hammond people go for a few days or weeks, and several companies of our own society have already been and returned, while others have taken their flight northward. This is the time of year for excursions. A recent \$12 trip to Chicago and return was quite extensively patronized. Usually an extension of time can be had, so a long visit can be made. The return has set in, so the place presents a more active appearance.

We are just in receipt of six days of continuous rain, something altogether out of the usual order for August, and one of the largest steady rains we have known here; but it insures a good hay crop this fall and strawberry crop for next year, and making it favorable for early setting. The numerous artesian wells recently put down will be allowed a furlough for a week or so. Artesian wells insure plenty moisture through the dry season, and will yet come to be found on almost every truck and fruit farm. One hundred and seventy-five dollars secures one that will throw 40 gallons per minute, and furnish plenty irrigation for a ten acre truck farm.

Church and society interests are perhaps near the normal mark. It seems to be true always and everywhere in nature and religion that after a storm there is a calm. Just why this should follow doesn't appear, unless too many people come into Christian profession having an inadequate appreciation of what it all means, not realizing that it signifies a new and better life, a greatly different life from any experience up to date, that their fountain of inspiration must be always the loving Christ, who has inspired the new purpose and who always sustains so long as we trust.

The Young People's Society is developing in its membership excellent ability and efficiency in their department of work. In the several Y. P. S. C. E. and Sunday-school Conventions that have been held here, our young people have been accorded conspicuous places. In June last the Eastern District of Louisiana, which includes the city of New Orleans, held its Y. P. S. C. E. Convention with the First Christian church of that city. On that occasion our pastor was the leading spirit. Miss Anna Muncy led a praise service, and Mrs. Grace Booth was made the Corresponding and Recording Secretary for the ensuing year.

Pastor Lewis, the Recording Secretary of the State Y. P. S. C. E., has just returned from the State Convention, held at Jennings, in the south-western part of the state, on the Southern Pacific Railroad. He reports an excellent session.

In the near future a new church bell will ring out the call to prayers and service, from the bell tower of our church. It will recall the old days, and we hope may renewedly hallow the place and the occasion. The bell alone weighs 850 pounds, and came mostly from our own

membership. Two churches sent us the results of a collection as a token of their interest in the matter—Milton and Milton Junction—while several individual favors were received, all of which we desire to hereby gratefully acknowledge.

Recently we came to know the Rev. Leath, who came to us from Texas. For four years he kept the Sabbath alone. He is scholarly, earnest and able. He preached several times to us, is an evangelist, and is now in Beauregard, Miss., holding a series of meetings with Rev. Mr. Hinman. W. R. P.

AUGUST 24, 1897.

OUR WESTERN EDITOR AND "POISON."

It is not the purpose of this article to defend the Western Editor; he no doubt is capable of defending himself. However, he has my sympathy after passing through H. H. B.'s sausage mill, and also my congratulations for his escape from the guillotine with his editorial head.

Since a "test" is suggested, though I am not a "political chemist," but claim to be somewhat of a Scriptural chemist, I wish to throw a few "chunks" of *Scripture* into the "boiling spring water flowing from the RECORDER." H. H. B. says: "Being somewhat of a political chemist, I would suggest a test: that our Western Editor drop into the waters of our Alfred University a fair-sized chunk of Bryanite free coinage of silver, 16 to 1, of 56 strength, or, perhaps what might be better and less wasteful, a small piece into the boiling spring water that flows from our SABBATH RECORDER." The phrase "Bryanite free coinage of silver, 16 to 1," is what I wish to notice.

Space has been given in the RECORDER for argument in favor of "sound money," or the gold standard, from a political or financial standpoint, although it is not a political paper. So may I not be granted a little space to present the Scriptural phase of the money question?

It is claimed that the money question has no religious or Scriptural bearing, or that it is of minor importance, but from my understanding of the Scriptures, the Bible money has been *Latinized* by the "Latin Union," even as the Bible Sabbath has been *Latinized* by the Latin church.

We claim to take the Bible for our guide; then we must discuss the money question, and all questions, from a Bible standpoint.

H. H. B. is not aware that when he uses the phrase, "Bryanite free coinage of silver, 16 to 1, of 56 strength," he is casting a reflection on the Bible standard of money. Who made silver of "56" strength, when the Bible says it is current money with the merchants?

In Gen. 23: 13 we have it stated, "I will give thee *money* for the field." Here the original word is *keseph*—silver. In verse 16, "And Abraham weighed to Ephraim the *silver* . . . four hundred shekels of silver current with the merchants."

The New Testament shows the same. In Acts 7: 16, speaking of the sepulchre that Abraham bought for a "sum of *money*," the original word is *argurion*. The same original is used for *silver*. Matt. 26: 15. And so in many passages, both in the Old and New Testaments, *money* and *silver* are synonymous terms.

The "sound money" phrase has been applied to gold, which has been declared to be

the "standard measure of value," but by whom? I have searched the Bible, with the aid of Young's Analytical Concordance, and I find that nowhere in the lids of the Bible is the term "money" applied to gold, but always to silver, with a few exceptions where copper coins are mentioned.

Gold is classed as "merchandise," as is also silver, in Rev. 18: 12. In Job 42: 12 the uses of gold and silver are contrasted as follows: "Every man also gave him a piece of money—*gesitah*, a silver coin—and everyone an ear-ring of gold." Gold was used for ornamentation, silver for money.

Gold, therefore, has no *Divine* sanction as money, never *coined*, but *weighed* as silver bullion is now, which is a reversal of the *Divine* plan, and, strange as it may seem, the Bible ratio was "16 to 1." (5 s. of silver and 4 £ of gold to the ounce.)

Our Saviour also paid "tribute" with silver—"a piece of money," a *stater*, which was half an ounce of silver. Matt. 17: 27.

Our hard times are attributed to "free trade" by one political party, to the gold, or "single standard," by another, but the real cause is rebellion against God. "Because they have cast away the *Law* of the Lord of hosts, and despised the *Word* of the Holy One of Israel." Isa. 5: 24.

The nation could adjust itself to any political policy, but not in open disregard to God's law and to his word. See Psa. 50: 17, Jer. 6: 19. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1: 18, Jas. 5: 1-3. The "cutting off" of silver marks that "day" as at hand, not the "coming of the Son of man," but the day of the Lord's—Jehovah's—wrath. Zeph. 1: 11, 14, 15, Isa. 13: 6, 9, 17.

Let us not be deceived by the cry of "approaching prosperity and safety," "for when they shall say, peace and safety; then sudden destruction cometh upon them." 1 Thess. 5: 3.

While the introduction of "a fair sized chunk of *Bryanite* free coinage of silver, 16 to 1, of 56 strength," into the "boiling spring water that flows from the SABBATH RECORDER," might produce "an effervescence that would far outfoam an enraged Seidlitz powder, and that there would be quite some considerable slopping over," I trust the introduction of *Scriptural* free coinage of silver "16 to 1," of 100 strength will produce something more substantial than "foam" and "slopping over." Pure water when boiling does not "foam." And why describe it as "boiling"? to be refreshing it should be cool.

As to the "poison," the *Scripture* ingredient will "precipitate" it if introduced.

W. H. WALLICK.

CONIFER, Col., Aug. 28, 1897.

THE NEW POSTAL CARDS.

When Mr. Wanamaker was Postmaster-General he put on the market three sizes of postal cards. Under the rule of succeeding officials less solicitous to meet the public taste, two of those sizes have become obsolete, and only the biggest survives. The little blue postal card, the best-looking of the lot, was favored by many patrons of the post-office, who have lamented its disappearance. They will be glad to know that the department, in ordering a new lot of cards, has contracted once more for two sizes, and that if the small size proves popular it will continue to be kept in stock.—*Harper's Weekly*.

Sabbath School.

INTERNATIONAL LESSONS, 1897.

THIRD QUARTER.

July 3.	First Converts in Europe.....	Acts 6: 6-15
July 10.	Paul and the Philippian Jailer.....	Acts 16: 22-34
July 17.	Paul at Thessalonica and Berea.....	Acts 17: 1-12
July 24.	Paul Preaching in Athens.....	Acts 17: 22-34
July 31.	Paul's Ministry in Corinth.....	Acts 18: 1-11
Aug. 7.	Working and Waiting for Christ.....	1 Thess. 4: 9-5: 2
Aug. 14.	Abstaining for the Sake of Others.....	1 Cor. 8: 1-13
Aug. 21.	The Excellence of Christian Love.....	1 Cor. 13: 1-13
Aug. 28.	Paul Opposed at Ephesus.....	Acts 19: 21-34
Sept. 4.	Gentiles Giving for Jewish Christians.....	2 Cor. 9: 1-11
Sept. 11.	Christian Living.....	Rom. 12: 9-21
Sept. 18.	Paul's Address to the Ephesian Elders.....	Acts 20: 22-35
Sept. 25.	Review.....	

LESSON XII.—PAUL'S ADDRESS TO THE EPHESIAN ELDERS.

For Sabbath-day, Sept. 18, 1897.

LESSON TEXT.—Acts 20: 22-35.

GOLDEN TEXT.—Remember the words of the Lord Jesus how he said, It is more blessed to give than to receive. Acts 20: 35.

INTRODUCTION.

Farewell words are always precious. The last hand-grasp, the parting smile or tear, the farewell word, make up a scene of peculiar tenderness. But among God's people these farewells take on a pathetic and heavenly fervor and excel all others in depth and blessing. Not merely the pang of parting, but the highest and holiest emotions are stirred in regard to duty and destiny. Nothing in all literature can be compared to the farewell prayers of Jacob and Joseph, Moses and Joshua, David and the Lord Jesus. Thanks be unto God these precious legacies have come down to us in the Holy Bible, and we have selected them for the Daily Readings.

EXPLANATORY NOTES.

I. Review and Resolution.

And now, Judging from past labors and sufferings and following the enlightenment of the Holy Spirit, we may hopefully look forward to the future. Behold. A striking word in the Bible, calling attention to something important and just before us. Look! See! *I go bound in the spirit to Jerusalem.* Paul was so conscientious, so true to his sense of duty, that he could say that he was, as if bound with a chain, to follow duty. *Not knowing.* And it mattered little to him whether of joy or pain so he might accomplish the will of God. *Bonds and afflictions abide me.* His heroic life, his courageous preaching, his sublime patience and suffering, stirred the hatred of men and the malice of devils and they thought to crush him with chains, imprisonment and torture. And as he looked forward with the eye of faith he could see them in every city awaiting his coming. *None of these things move me.* But he kept right on toward the prison doors, the fetters and the stocks, raising a kind of hallelujah shout, that his only aim was to finish his course with joy. No wonder that such a man with his feet in the stocks could sing praises to God at midnight, while the prisoners were listening! What a review of his work, what a supreme resolution to finish it.

II. Farewell and Faithfulness.

And now behold. Calling attention to a new and important thought. *I know that ye all . . . shall see my face no more.* According to all his plans and prospects under the leading of the spirit, he must go to Jerusalem, then to Rome and on to prison and death. And he speaks of it in the most candid and confident manner that they should see him no more. *Wherefore.* In this solemn moment before God and these witnesses. *I take you to record.* I call upon you to bear witness to me if what I say is true. *I am pure from the blood of all men.* In great mercy God had forgiven him for his persecution of the saints, and in his ministry he had kept his garments free from the blood of souls. *Not shunned to declare unto all the counsel of God.* Blessed servant of God that could say that amid all his perplexities and trials. But night and day Paul had been faithful in weakness, weariness and tears.

III. Warning and Watching.

It certainly rests upon the elders of the church whether the members continued faithful or not. *Take heed therefore.* 1. To yourselves that your hearts are pure, your example good, your life guided by the spirit. 2. Take heed to the flock that you guard, feed and fold them as a good shepherd, and the use of the word all is emphatic. See to it that you shepherd the weakest and wickedest as well. *For I know this.* Look forward by faith and spiritual discernment and see the ravenous wolves entering in and destroying the sheep and lambs. *Of ourselves.* Still worse, their own members will rise up and divide the fold and destroy those for whom Christ died. *There-*

fore watch. As I have warned you, be all the time on the watch. And remember. Call to mind the toils and tears of those blessed years, when I watched over you night and day, and follow me as I followed Christ.

IV. Benediction and Benevolence.

The salutations and benedictions of Paul, preserved in his epistles, are peculiarly tender, and reveal his great, loving heart. *I commend you to God.* He was about to leave them and they would see his face no more, and he could do no otherwise than leave them in God's care. *To the word of his grace.* This would build them up and fit them for the heavenly kingdom. *I have coveted no man's silver, or gold, or apparel.* This solemn affirmation of innocency and self-denial had immense power with the acquisitive Jew and greedy Gentile. *These hands.* Holding up his scarred and weary hands, he could cry, these have ministered to my necessities and to them that are with me. *Support the weak.* His whole life proved that honest toil was noble, daily labor needed for self-support and for the poor and needy. *It is more blessed to give than to receive.* A precious promise and glorious incentive.

LOVE IS THE GREATEST THING IN THE WORLD.

It might be helpful for some of us to think of why love is the greatest thing in the world. We must be very careful that we do not destroy that which we shall sorely need. There is something so peculiarly pathetic and suggestive in that word in ancient Scripture: "They that wasted us required of us mirth." "How shall we sing the Lord's song in a strange land?" they said. They that took away the power to sing afterward needed the song.

Have you never seen husbands who were tried with the want of life in their wives? Maybe they had taken, by their want of love, all the life out of them. Ah, there is an unknown depth in "they that wasted us required of us mirth." There are a good many harps hung on the willows; why they cannot be used any more no one will ever suspect. The reason why my one word to women today is "Know God," is that they may not die, and that in spite of everything the song may remain. They cannot be killed, because they have the taste of the everlasting life now, because they can turn and sing:

"Oh, 'tis not in grief to harm me,
While this love is left to me,
Oh, 'twere not in joy to charm me,
Were that joy apart from Thee."

—Margaret Bottomo.

A CURIOUS movement is on foot among the Jews in one or two of the provinces of South Russia, which may result in an important religious revival. A number of pious and influential Israelites are establishing associations for the reading and study of the Scriptures, both in the homes of the people and in their public assemblies. Much attention will be devoted to the prophetic books of the Old Testament, and to investigating the claims of Christians that Jesus of Nazareth has in his life and work and death been the fulfiller of many utterances of the prophets which have for so long been stumbling-blocks to the Jews. It is further reported from Russia that a deeper religious feeling than has hitherto characterized them is noticeable among the Karaim Jews of the Crimea. This sect of Israelites reject the Talmud as in any sense binding on them, their only Sacred Scriptures being the Old Testament. They are only found in the Crimea, in one or two isolated districts in Western Russia.—*Gospel of the Circumcision.*

"THE law knows no heresy, is committed to the support of no dogma, the establishment of no sect."—*Judge Samuel F. Miller.*

TO YOUNG MEN LOOKING FOR A SITUATION.

A *Herald* correspondent asked Secretary of the Treasury Lyman J. Gage what advice he would give to a young man just graduating and wishing to enter practical life. Mr. Gage answered, "To look around him, and put his hand to the first honest work that offered, watching for the opportunities of life, but never trying to break open doors."

That has been Mr. Gage's plan all his life. When he was a boy he worked in a fish, fruit and soda-water store for \$5 a month, and continued there two years. Throughout his young manhood his plan was the same. He took hold of whatever came to him, and kept at it till he had saved a little money to get some more schooling, or until a better place was offered to him. As messenger in a country bank at Rome, N. Y., he was allowed to go behind the counter and help count the money. That made him an expert in money counting and detecting bad coin and notes. He also clerked in a book store at \$8 a month. Again he worked in a sash and door factory and got \$12 a week. In two years he saved from his wages \$300. With that he went to a business college and studied book-keeping.

He was for a while night watchman in a lumber mill for \$10 a week. In every place he kept his eyes open and learned everything he could. While he was night watchman a place in a bank was offered to him at \$500 a year.

In the banking business he at length seemed to strike his gait. He was promoted rapidly from one place to another till he became a bank president.

QUARRELSOME PEOPLE.

Some people are born with quarrelsome tendencies, but by far the greater number of those who spend their time in petty contentions have a quarrelsome disposition thrust upon them in childhood. Take, for example, a family in which there is a habit of bickering over trifles. One person announces at breakfast that Uncle Robert and Aunt Amanda are coming to call to-day after their drive from the farm and their visit at Cousin Sue's. Another instantly declares that the two relatives have no intention whatever of calling at Cousin Sue's, and a third says they are coming to-morrow and not to-day. The matter in dispute could be easily settled by a reference to the letter which gave the information, but nobody thinks of this, and the household is agitated and upset by an undignified and absurd squabble, to no purpose whatever.

Worse still, the home atmosphere is disturbed, and the children learn to be cross and contradictory, human nature being prone to learn the worse rather than the better thing on every possible occasion.

It is a good rule in home life to avoid all arguments which tend to irritate or wound. Blessings on the memory of a saint of ninety years who once said to me, I being a girl of fifteen at the time, "Dear child, never insist on the last word about anything. It isn't worth while. You can keep your own opinion, but let your friend express his if he wants to, and refuse for your part to quarrel about a trifle."—*Baltimore Advocate.*

NO LARGE growth in holiness was ever gained by one who did not take time to be often and long alone with God.—*Austin Phelps.*

Popular Science.

BY H. H. BAKER.

Telescopes.

In 1608, Hans Lippershey, a spectacle maker, invented an instrument for seeing at a distance. This evidently was the first telescope, though in a crude state.

In 1609, Galileo, happening to be in Venice, heard of the invention, and the next day made a telescope by taking a piece of lead pipe and placing a convex lens in one end and a concave one in the other. This was the first refracting telescope. In 1611, Kepler suggested the use of two convex lenses. Huygens made one on this plan in 1655, which was very powerful. With this he discovered the brightest of Saturn's moons. During this time there were many telescopes made in Holland, and scattered to some extent throughout Europe.

Newton was the first to make a reflecting telescope, in 1666. From this time on to 1723 there was no further advance made of any practical value. Then John Hadley made a reflecting telescope, having a speculum of six inches aperture, 62½ feet focal length, with eye-pieces to magnify 230 diameters.

The first man to make an achromatic refracting telescope was Chester Moor Hall, in 1733. This was said to be improved by John Dolland in 1758. Dolland's son Peter, in 1765, made an object glass in three parts, two convex lenses of crown glass, and a concave lens between them.

In 1774, William Herschel, a teacher of music, began to construct speculums; and in 1778 he made a telescope by which several discoveries were made. In 1783 he made a reflector of 18.7 inches aperture, and 20 feet focus; and in 1789, his great reflector of four feet aperture, and 40 feet focus. These instruments spread his fame.

After his death, which occurred August 25, 1822, his only son, Sir John Frederick, carried forward the work of his father, until May 11, 1871, when he passed away, leaving for us all a fund of astronomical knowledge, mostly of the southern heavens.

In 1840, William Parsons Rosse, of Parsonstown, Ireland, made a speculum of three feet aperture; and in 1842, one of six feet, which has never been excelled in size; and therefore this speculum, weighing four tons, is the largest reflector in the world to-day.

In an article in the RECORDER some little time past, I gave the sizes of some of the largest object glasses, for refracting telescopes, in the world; such as Columbia, Lick, Yerkes and others, showing the advance in the powers of vision.

There is now being made at Greenville, Pa., by the Rev. Dr. John Peate, a retired clergyman, a very large reflector (cast in solid glass), for the American University at Washington, D. C. Dr. Peate commenced its construction on April 1, 1895, and has thus spent over two years at continuous labor, grinding, polishing and testing this enormous disk, more than five feet in diameter, and has now just completed polishing the great mirror. It only remains to be silvered and again polished to be ready for mounting in the observatory.

This great speculum rested on a revolving table while being ground, so arranged that it could be turned on edge for making the

shadow tests. He had a dark room sixty feet in length, an inclosed lamp at the farther end, having a very small hole in the screen, the light shining through it representing a distant star. By this arrangement the most delicate tests could be made; and a great many were necessary.

The grinding machine, driven by a gas engine, had a convexity of nine-sixteenths of an inch, with 500 facets, half an inch apart, all having a different distance from the center. Emery of various grades, rouge and other powders of different degrees of fineness were used for polishing.

This mirror even now has a wonderful power. Dr. Peate writes: "I can see a common pin, and one of my own gray hairs tied on it, more than 1,000 feet across the fields."

We shall watch the progress of this, our first great American reflector, and hope when it is in operation in Washington we may have a map of the heavens from which all those heathen mythological monstrosities shall have been eliminated, which are to be found in our present maps of the heavens.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

We have been looking in the SABBATH RECORDER, for some time, for a notice of Mrs. P. A. Burdick's lectures. Years ago her husband was anxious for her to join him in his great work for the temperance reform, but she felt that to make a bright, restful home for him and a true one for their boys, was her highest duty. Most nobly did she meet the obligations imposed by her position. No doubt her tender care prolonged that grand life many years. These relations being changed, her friends have persuaded her to take up the unfinished work for which Mr. Burdick gave his life. We with many others have thought that everything that could be said on the temperance question was already a twice-told tale. Mrs. Burdick has found new points of interest and tells them in her own quiet womanly way. She holds her audience while she interests and instructs them. It is not generally known that she is the talented author of those thrilling incidents that have appeared from time to time with the signature of Lael. She has now been in the work nearly a year, everywhere having marked success. She has several lectures that she has given in this section, and in Elmira and adjoining districts. Last week she gave two lectures at the Silver Lake Assembly. The leaders were so well pleased that they secured her for a large number of appointments in different parts of the state early in the fall. Her fine presence, clear enunciation and pleasant voice win the listener, though she may be giving unpleasant truths. Would that all could hear and go forward with her in the needed work to save the youth. Last night she spoke in the Alfred church to a large and appreciative audience. This week she goes to Milton, Wis. She has a number of engagements in the west for September.

ALFRED, Aug. 22, 1897.

A. A. ALLEN.

PETITIONS TO THE NATIONAL W. C. T. U.

All persons in our churches who receive petitions to the National W. C. T. U., are urged to be very prompt in having these petitions circulated for signatures and returned to the person therein named. The petition asks for a modification of the work of the Sabbath-observance Department, or its abolition altogether, and is deemed of great importance to the cause of truth and religious liberty.

R.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75 c.

Hall's Family Pills are the best.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis. This depository is under the management of the North-Western Association, and the brethren in charge will take pleasure in seeing all friends of the cause who may be passing through Milton Junction, or in answering correspondence and filling orders by mail. We commend the depository and its managers to all whose wishes or convenience can be served by calling on or addressing William B. West & Son, Milton Junction, Wis.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THE Yearly Meeting of the Seventh-day Baptist churches of Kansas and Nebraska will convene with the Long Branch church, on Sixth-day before the first Sabbath in October. All are cordially invited.

S. M. BABCOCK, Church Clerk.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE services of the Seventh-day Baptist church of New York City closed June 19, for the summer. Services will be resumed September 18, 1897, at 10.30 A. M., in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue, with Rev. Geo. B. Shaw as pastor.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave.

ALFRED WILLIAMS, Church Clerk.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE Ministerial Conference of the Southern Wisconsin churches will be held on the Sixth-day of the week, in connection with the Quarterly Meeting, at Walworth, October 1, 1897. These appointments are changed from the third Sabbath in September to the first Sabbath in October, to accommodate the people of Walworth, Pastor Maxson being away from home at time of the appointment in September.

THE Hebron and Hebron Centre and Shingle House and Portville churches will meet with the Hebron Centre church the Sixth-day evening before the second Sabbath in September, to hold their Quarterly Meeting. Preachers, Elds. G. P. Kenyon, S. S. Powell, and others are invited. Sixth-day evening, prayer and conference meeting; Sabbath day at 11 o'clock, sermon by G. P. Kenyon; at 2 o'clock, sermon by S. S. Powell, and the rest will be arranged after the meeting convenes. By order of the church.

L. R. BALL, Clerk.

MARRIAGES.

RUPERT—LUTHER.—In Topeka, Kansas, June 1, 1897, Rev. G. G. Rupert and Miss Nina Florence Luther, Rev. G. M. Cottrell officiating.

BERTRAND—MOHLER.—By Rev. G. M. Cottrell, at Topeka, Kansas, August 11, 1897, Benjamin A. Bertrand and Mrs. Kate Mohler, both of Topeka.

CARPENTER—CARR.—At the parsonage, Nile, N. Y., Aug. 26, 1897, by Rev. Geo. B. Shaw, Manly Carpenter, of Machias, N. Y., and Lucy Carr, of Shingle House, Pa.

DEATHS.

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

SHERBURNE.—Edwin Joseph Sherburne was born in Glover, Vermont, Jan. 12, 1832, and died of paralysis, at Walworth, Wis., August 22, 1897.

When he was twelve years of age his parents moved to Wisconsin, settling in Walworth County. From 1862 to 1875, Mr. Shurburne resided in Chicago, Ill., being for that time an employee of the West-Side Street Car Co. He also resided in Chicago for the three years prior to 1883. The remainder of his life was spent in Walworth and vicinity. He leaves two daughters and one son—Mrs. Lottie MacCarty, of Los Angeles, Cal.; Mizpah and Clare, who reside in Chicago, Ill. Also three sisters and one brother—Mrs. Phebe Covey, of Chicago, Ill.; Mrs. C. C. Clarke, of Milton Junction, Wis.; Mrs. Edgar Burdick, of Walworth, Wis., and Mr. George Sherburne, of Covert, Mich. All these except Mrs. MacCarty were present at the funeral, which was held from his late residence in Walworth, Aug. 24, conducted by the writer.

G. W. B.

"CAST THY BURDEN ON THE LORD."

A well-known English evangelist, when engaged in a work that seemed to call upon him for a more than usual exercise of faith, received what seems like a most tender answer from God.

His little daughter, who was a paralytic, was sitting in her little chair as he entered the house with a package in his hands for his wife. Going up to her, and kissing her, he asked, "Where is mother?"

"Mother is upstairs."

"Well, I have a package for her."

"Let me carry the package to mother."

"Why, Minnie dear, how can you carry the package? You cannot carry yourself."

With a smile on her face, Minnie said, "O no, papa, but you give me the package, and I will carry the package, and you will carry me."

Taking her in his arms, he carried her upstairs, the little Minnie and the package too. But it came to him that this was just his position in the work in which he was engaged. He was carrying his burden, but was not God carrying him?—*Golden Rule.*

To ACQUIRE evil habits one only needs to associate with the evil, but one does not acquire goodness by merely associating with the good. Man naturally falls into evil; he supernaturally rises to the good.

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1,000 prize offer and list of two hundred inventions wanted.

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

THE ONLY ALTERNATIVE.

BY G. H. LYON.

Some Condition of Success in the Prohibition Party is Wanting. What Is It?

Note on pages 7 and 8, the absolute condition stated by Prohibitionists themselves in the first plank of their National Convention of 1884.

This was the notable Convention from which most men began to have knowledge of the Prohibition Party. The framers of the words may not have intended as they are construed in this book. Whether God in his providence caused them to be thus placed, to point the way, affirming the absolute condition, is left for us to discern.

That condition persistently refuses to be modified. An absolute condition cannot be modified.

Read this book. If it cites correctly, you cannot too quickly place yourself in line with it.

Ask your neighbor to read it.

The Prohibition issue is involved with the Sabbath issue in a way which we have little suspected.

What some say of "The Only Alternative."

Rev. Boothe C. Davis, Ph. D., President of Alfred University, Alfred, N. Y.:

"I have given it a careful reading and am pleased with it. It presents plain facts in a forceful and impressive way, and must do good wherever it secures a reading. I am glad to give you this opinion in regard to it."

E. S. Bliss, Alfred, N. Y.:

"The book we think to be a very able presentation of the Sabbath question and its relation and bearings upon the success of the Prohibition Party; or indeed the Government itself. I am rejoiced to know there is somebody who not only has such a clear insight into these things, but is also able to put it before the people in such a clear and concise form, and has the interest and push to do it. I trust you will be blessed for the active part you have taken, and sincerely hope you may receive much financial help in the matter."

Rev. J. Hendrick, pastor of the Baptist Church at Angelica, N. Y.:

"Your book must have cost quite a sum of money, spent very foolishly. In fact you might better have thrown it into the fire; or a great deal better have done some other things with it, so far as any good to the cause of Prohibition. You may have the satisfaction of speaking your mind on the Sabbath question; but in linking that to Prohibition, you might as well undertake to whistle against a cyclone."

Rev. Dr. A. E. Main, Plainfield, N. J.:

"From the standpoint of a Sabbath-keeping Prohibitionist, it makes a strong argument. I wish all conscientious Prohibitionists would read the tract and have some of their inconsistencies revealed to them by a conscientious and thoughtful and self-sacrificing brother."

Rev. Dr. A. H. Lewis, Plainfield, N. J.:

"Yours, The Only Alternative, has reached me here. It is a worthy and just and potent appeal to your party for right and justice. It is wholesome truth whether they heed it or not. Go ahead on that line. Cry aloud and spare not. Both temperance reform and Sabbath reform demand what you so justly ask. Push things, and may the Lord guide you."

A great number confess the truth of what is set forth, but continue as before in the way that works great mischief. How long before they will act upon the conviction it makes remains to be seen. Do not wait!

41 Pages. 1 Copy 15 Cts. 2 Copies, 25 Cts. 10 Copies \$1.

Address, G. H. LYON, Bradford, Pa. Or, American Sabbath Tract Society, Plainfield, N. J.

We ask those of our Seventh-day Baptist Friends who contemplate a change of residence, to please come and see us, or correspond with the

Colony Heights Land and Water Company, Post Office, LAKEVIEW, Riverside Co., California. B. F. TITSWORTH, Sec.

DO IT WELL.

Fifty years ago this coming summer, a college student was appointed to survey a tract of "crown land" in eastern Nova Scotia,—a barren region about fifty miles in length and thirty in width, much strewn with granite boulders and traversable only by foot or very steady steed.

There was no likelihood that his measurements would ever be tested or his lines run over again, for the soil was unfertile, and the timber insignificant and unmarketable. But that student handled his chain and compass as under the eye of Omniscience.

Ten years ago a Princeton Seminary "theologue" conducted a religious service in the center of the district, and his meeting was attended by everybody but one man in an area of thirteen hundred and fifty square miles (forty-five miles one way by thirty the other). It is proper to add that there were at the time within those bounds just twenty-six persons.

Gold has been discovered there; the "leads" were vertical, and fortunes depended upon the accuracy of surveyors' conclusions. Experts with theodolites had tramped and re-tramped the whole territory to locate to a hair's breadth the most nearly perpendicular veins.

Peter Grant, the Halifax merchant, a stockholder in one of the mining companies, told me on the grounds that, after all their tracing and computing, the government's finest surveyors gave at last the meed to the college student of forty years before, and in every instance pronounced his lines unshakable.

Should any one desire to see the student who did that work, he may find him, laden with honors won by Christian scholarship and rich in the gratitude of the religious world, rounding out a grand, long life at McGill University, Montreal, Canada. He is none other than Sir William Dawson. I give the facts as I received them from Mr. Grant. The application for Christian Endeavor and all work young people do is too obvious to need specifying.—*Golden Rule.*

THE MORALS OF HUNTING.

To do as you would be done by is only manly, but what sportsman would be willing to have an invulnerable power to roam through the land joyfully killing or cruelly wounding such people as cannot escape? How can huntsmen evade the charge of infringing upon the rights of those who raise fruits and grain, whose losses by insect ravages consequent upon the destruction of birds amount to millions annually, eliciting a multitude of protests and remonstrance of the United States Government? (See Circular No. 17, Agricultural Department.)

Have people of finer feelings no rights which huntsmen are bound to respect? Have those who love birds and who delight in the beauty of the agile squirrel and the graceful deer no rights? And do they not own these creatures equally with the hunter? Should

FREE.

We direct special attention to the following remarkable statements.



W. E. PENN, Eureka Springs, Ark., May 24, '94.

The late Rev. W. E. Penn the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

Dear Madame: I recommend the Moore treatment, have tried it, and know it to be just what he says it is; was cured by it and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it. Yours,

For many years I suffered from Catarrh, which destroyed my hearing, and for 25 years I was so deaf I could not hear a clock strike by holding my ear against it. Had tried every known remedy and nothing gave me the slightest relief. I obtained Aerial Medication and in three weeks my hearing began to improve, now can hear common conversation across a room; can hear a clock strike in an adjoining room 30 feet away, and think I am entirely cured and my hearing permanently restored.—EDWIN COLEMAN, Box 585, Wichita, Kansas.



Restored His Hearing in Five Minutes. I suffered from Catarrh ten years. Had intense headache, continual roaring and singing in ears, took cold easily. My hearing failed, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.—ELI BROWN, Jacksboro, Tenn.



After being deaf thirty years have used Aerial Medication with very beneficial results, the improvement was felt from the start, and I now hear ordinary conversation first-class. My left ear had been useless many years, but gradually coming right. I am well known in Sheffield, and the restoration of my hearing has caused quite a talk. I feel in duty bound to very gratefully do all I can for this wonderful treatment.—J. MAL- LABAND, Clark Grove Rd., Sheffield, Eng.



We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—*Cincinnati Christian Standard.*

MEDICINES
For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address, J. H. MOORE, M. D., Dept. D4 Cincinnati, O.

the song-bird be hushed, and field and forest be bereft of half their charm, merely that a few selfish men may gratify an ignoble and cruel instinct? Did the Creator, "whose tender mercies are over all his works," make these joyous and beautiful creatures for no wiser purpose than to gratify man's savage propensity to torture and destroy?

Christ was merciful and compassionate; he said, "Blessed are the merciful," not the unmerciful, and he bade us, "Be harmless as doves." Obedience is the test of allegiance.

Now that harmful creatures have been exterminated, hunting is no longer excusable; and in view of the charm and usefulness of birds, the beauty of the little people of the forest, the nobility of a gentle and compassionate character, and the evil power of a bad example, he who hunts for sport (!) is an enemy to society.—*Journal of Education.*

