SEVENTH-DAY BAPTISTS IN THE SOUTHWEST.

NO. 11.

I wish here to correct two errors that occurred in my account of the meeting of the South-Western Association as printed in the Sabbath Recorder of July 18th. The first occurs in the second paragraph. By the omission of a comma after "Whately," I am made to say that M. F. Whately was chosen Moderator, whereas M. F. Whately was the absent Moderator, and J. L. Hull, who preached the Introductory Sermon, was chosen Moderator in his absence. In the list of churches and pastors the word "pastor" is sometimes the name of S. W. Rutledge, should be "elder.

The church at Texarkana has been passing through some trials in the last few months, through the defection of some recent converts to the Sabbath. One of these, an ordained minister, was chosen past last November, Bro. Shaw resigning in his favor. Becoming offended, he quit preaching and tried to injure the church, and particularly Bro. Shaw. He succeeded in disturbing the minds of some other converts who withdrew from the church.

These members have been excluded, including the minister above mentioned, and the cases of others who withdrew have not been acted upon as yet. Bro. Shaw and the deacons who stood faithfully by him, were considerably encouraged at the close of the meeting of the Association in the thought that they were over the worst of their trials. I am happy to be able to say, so far as I could learn, Bro. Shaw, our missionary, has the confidence of the community in which he has lived thirteen years. He was the first pastor of the Baptist Church in Texarkana, and was the active agent in the building of their house of worship; was editor and joint proprietor of the first daily paper published in the city, and at different times associated in the publishing of other journals; was the head of a school, and was known passing up a fine college building; and in various other ways has been associated with the growth of that city; so that he is well known throughout the city. One brother who came near being alienated from Bro. Shaw through the representations of the mischief maker above mentioned, told me that the pastor of the Christian Church, who had lived near to Bro. Shaw for several years, said to him that they might do what they would and they could not raise anything against Bro. Shaw's character.

I have made those statements because Bro. Shaw is our general missionary in the Southwest and because I learned that an effort had been made through letter to prejudice minds against him.

Bro. Shaw's general health has improved, but he says that he has occasionally symptoms of apoplexy. He hopes to visit the various churches in that country and other points where there are Sabbath-keepers, between now and winter.

In connection with this brochure he intends to work in the interest of a Sabbath-keeping colony. They have been said to offer a tract of a thousand acres of timber land lying on the St. Louis, Arkansas and Texas Railway, known as the "Cotton Belt Line," at $1.50 an acre, to the owners of timber. The country about Texarkana is a woody country and yellow pine is the principal timber. Very much of the land for many miles around is owned by various railroads, and by parties who have bought it for the lumber. The following particulars concerning the land and the plan of the colony were given me by Bro. Shaw. The tract above mentioned is a plateau or ridge, about eight miles from Red River, and about four miles from a bayou of that river, is rolling enough for drainage, and has excellent water, including running stream for stock water. It is near enough to bottom lands to afford a range for stock. The soil is not rich like that of the bottoms, but capable of raising good crops of corn with the aid of fertilizers. It is especially adapted to fruits of all kinds and to vegetables, which they propose to make the staple crops. They propose to buy the land and sell it to Sabbath-keepers only, at the first cost plus a small per cent to cover cost of transfers and taxes which may be paid before the sales. They do not intend to sell more than forty acres to any one man, and they will encourage building near enough together to enjoy conveniences of church, school, shops for mechanics, canning factory, reservoir and engine for the irrigation of land in dry season, etc. Saw mills are numerous along the line of railroads, and a rough pine lumber can be got for $7.50 per thousand, dressed lumber, from $10 to $15, dressed flooring, clear stuff and seasoned, can be got for $15 per thousand.

Bro. Shaw says that the yellow pine in that country has grown only three or five feet high, even the little pitch, and the stumps will rot in two years. Land with all the timber on it can be had for $5 an acre.

There is hard wood timber enough for fencing and fuel. In our trip to Bro. Easley's we saw good land lying very nicely for cultivation. Bro. Easley said that such land could be bought for fifty cents an acre after the pine timber is removed. But it is about sixteen miles from Texarkana, and near the Texarkana and Shreveport Railroad, which will not afford so direct access to good markets as the "Cotton Belt Line," on which takes the tract mentioned.

The object of the colony scheme is to collect the isolated Sabbath-keepers together in one settlement, that they may have many advantages of which they are now deprived. The land is so low in price that poor men can buy. They will be so near to Texarkana that everything they need to buy will be convenient of access. It is near to a railroad depot also. The brethren at Texarkana propose to make their own homes with the colony, and Bro. Shaw intends to have his printing office there if the scheme succeeds.

I was requested to say that if any Sabbath-keepers at the North would like to find cheap homes, and wish to know particulars of the proposed plan, they may write to Bro. C. G. Bead, Texarkana, Ark., and he will give them information.

Some account of the growth and present character of the city of Texarkana will be worthy, I think, of a place in another communication.

C. A. BURDICK.

FARM, Ill., July 22, 1889.

"KISSING MOTHER." A father, talking to his careless daughter, said:

"I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up-morrow morning and get breakfast, and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face."

"Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you and she was always delighted by your charming tinted breath and swelled face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world."

"And then the midnight kisses with which she would meet your dreams, as she leaned above your restless pillow, have all been on interest these long, long years."

"Of course, she is not so pretty and kissable as you are, but if you had been as tender and caring in work during the last ten years, the contrast would not be so marked."

"But you have more wrinkles than yours, and yet, if you were sick, that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright waves of sunshine, doing each one more than a thousand.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her heart. Thou rough, hard hands, that have done so much mischief and smoothness, for you, will be crossed upon her lifeless breast."

"Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes, will have opened in eternity, and then you will appreciate your mother; but it will be too late." —Eth Perkins.
MISSIONS.

THINK OF IT.

It is said, that all of money contributed in America for Christian work, only two cents of each dollar goes for work among the heathen, and only two and a half cent of our minister go. One cent out of every fifty that we give for religious purposes, used in efforts for the conversion of the heathen! Think of it! And how small a part of our money and time the cause and kingdom of God in this country receive.

Let it be told from the pulpit. Talk and pray over it in the prayer and conference meeting. Let it be referred to the old missionary societies. Talk about it in the family. For every forty-nine cents that we give to the cause of religion, we give one cent to help send the gospel of Christ and the Word of God to the millions who have never heard the wonderful story of divine love.

Is there any good reason why, even now, our missionary treasury should not be supplied with the needed funds, before Conference time? Churches, brethren and sisters, shall not the treasurer, A. L. Chester, Westerly, R. I., hear from you?

"THE MISSIONARY YEAR BOOK."

Not, first of all, by way of advertising it, but for the sake of the spirit and knowledge of missions among our people, we wish to call attention to the Missionary Year Book for 1889-90, which contains historical and statistical accounts of the principal Protestant Missionary societies in America, Great Britain and the Continent of Europe. The American edition, edited by Rev. J. T. Gracy, D. D., of Buffalo, embraces about 450 pages, one-fourth being devoted to the work of American societies, and will contain maps of India, China, Japan, Burmah and Siam; also a language map of India and comparative diagrams illustrating areas, population and progress of mission work. This compilation, while not perfect, will be the best presentation of the work of the American societies in Pagan lands that has yet been given to the public. The book is strongly helped by Rev. Jas. Johnston, F. S. S., as a companion volume to the Report of the Century Conference on Missions.

Besides the table of contents, a copious index occupies another twenty pages. The price of the book is $1.25. To subscribers for the Report of the London Conference, $1.00. Seventy-five copies or more, to missionary societies, seventy-five cents, carriage extra. Are there not twenty-five persons going to Conference who will order the book through the Corresponding Secretary, that all may be sent to Alfred in one package?

Concerning the Report of the London Missionary Conference, 2 volumes, 80 00, press and pulpit says: "This promises to be the most perfect report of missions in the world.

"Nowhere can you find such a mass of reliable testimony to the transforming effects of the gospel on individuals and communities. "The value of such a work can hardly be overstated.

"Far from being a dry reference book, it is a book of living facts." "It will be a mine of missionary information until there is another World's Conference. I wish the work might be in the hands of every pastor. "Wonderfully rich, impressive, inviting, in its grouping of facts, its large and wise suggestions, and its stirring appeals. "The most valuable and perfect repository of missionary facts and principles with which I am acquainted."

"There is nothing in our literature like this report, for no such meeting has ever before been held. These volumes, apart from their primary aim, are worth their cost for the trustworthy in formation concerning the tribes and kindreds of our race."

The above works can be obtained of Fleming H. Revell, 148 Madison St., Chicago, or 12 Bible House, Astor Place, New York.

CORRESPONDENCE.

ALFRED CENTRE, N. Y., JULY, 1889.

Since our return from the South I have aimed to work in such places as most needed the kind of work I try to do. I have failed to reach many places that I intended to, and have been to many places that I had no thought of visiting when I left home. Some of the time I have worked under the direction of the Amendment Committee in Pennsylvania. But most of the time my appointments for preaching and lecturing were made in answer to requests, and many such are not yet complied with. This plan gives me opportunity to visit our feeble churches and scattered Sabbath-keeping families, in the portion of New York and Pennsylvania visited. I would not forget the assistance nor hospitality of these dear friends.

It is very encouraging to witness the faithfulness of some deprivéed of church privileges, times in one beat of the pendulum. It would make the circuit of the earth's circumference, at the equator, seven hours and thirty minutes, or three such wells (on the ridge from South to the West) a hundred and eighty-five thousand miles, to traverse the diameter of the earth's orbit, twice her distance from the sun.

We take light, therefore, sixteen minutes to traverse the diameter of the earth's orbit, and half that time to span the distance between the sun and the earth. Light is thus shown to travel one hundred and eighty thousand miles in a second, and to take eight minutes,—or more exactly, five hundred seconds,—in coming from the sun to the earth.

It follows that we do not see the sun until eight minutes after sunrise, and that we do see him here only twelve minutes when we look at a star we do not see the star as it now is, but as it was seven thousand years ago. It takes light eight years to come to us from the nearest star, and were it suddenly blotted from the sky, we should see it shining there for three years to come.

There are other methods of finding the velocity of light, but the satellites of Jupiter first revealed its progressive movement.—Christian Secretary.

When we think how inextricably the lives of all mankind are tangled together, it seems as if every word or action moved a lever which set in motion some vast and wondrous chain of events, effect is wholly beyond our control. For this reason, if for no other, let us be careful to perform promptly and well the duties of life, even the most trivial.
Woman’s Work.

ABOUT THE MEDICAL MISSION.

Dear Sisters, and friends of the Medical Mission:—Having a very pleasant personal correspondence from you, many questions concerning her work and needs have been asked and answered, and some of the answers will be given, at the request of some who have read them.

In a letter received last year, Dr. Swinney says:—“I need a helper very much, as so many have to be sent away who might be quickly helped if they could be treated here. But Mrs. Davis needs one so much, and the school was started before my departure, therefore I shall not ask for one until she is supplied. So much more good could be done if there was one to help me.”—“Yes, the patchwork covers, such as our mothers make, without any lining or quilting, can be made very useful if made for single beds.”

Last March I received this statement:—“To-day’s mail I have sent to the Board a request for a helper, as there has been an assistant provided for the school, now you who are interested may prepare the necessary.” Then a budget of questions was sent to her, hoping to get a reply before the Western Association should convene, but her next letter, bearing date of June 30th, says:—”I will not write about anything definite from the Woman’s Board, as to what they hope to do for the medical department, before writing you, that I might the better answer your questions. Since the receipt of your letter, Mrs. Davis has given me her cards and temperatures helps you, and I, at present, the use of them, having translated them and use them in the meeting with the women and girls. Mrs. Randolph saw what I had done, and is having her teacher copy them for her boys in the boys’ school. So the good work goes on, started from your hand, like seed scattered abroad.”—“Oh, the sick these hot days! What is ever to be done with them! One can do so little. Our prayer is that the Lord of the harvest will send out more laborers, and that right and better letters, received July 9th, and dated June 18th, shows so much joy for the proposed help, and faith in the home workers as well, and gives such explicit instruction to aid us in our work, that I give it entirely, hoping that so much genuine interest will be developed that there will be all needed funds in the treasury, and material supplies for the beds, and the storerooms besides. There are many quilts quilted already. Prepared for some cash.

Shanghai, China, June 18, 1880.

Dear Mrs. Witter,—Word has come to me of the efforts of the Board, and their hope to send out a nurse the coming autumn. I am indeed so glad, and know that it is in answer to prayer that this has come about, and that the nurse would probably study the language awhile before the wards were opened; yet there are so many hospitals in Shanghai where it may be well to be preparing things right away.

First of all, the bedding. The quilt to be kept up, and the one over the patient, are just alike, the thickness, having some over them in winter, and a thinner one in summer, as they like to be well covered, though they have never seen a blanket. The blankets of everybody in the quilt is cotton pressed together; a sample will be shown at Conference, as the Dr. sent a small one, to show them the meaning, and tacked on, that they may be easily removed and washed. The covers next to their bodies are usually a thin sheet, but there is a coverlet over others. The other side of the quilt or cover they like to have of some pretty calico that will wash, or of patchwork; that is the place where we can use those patchwork, unguilted ones I wrote about before. By the sample you will see the sheets are fastened through the quilt by long stitches, and can be easily removed, when washed. The covers are small, twelve or fifteen inches long, some longer, round, five or six inches in diameter, the covers always made of calico or gingham, woven in the end. It would be difficult for your people to make them, but if you had pieces of calico or gingham of the same color, you could make them. You can see their beds are very simple, as that given above is all that belongs to them except the patching, which is just as good, and consists of some muslin stretched on a frame with fine gauge, muslin or musquito netting secured on around the edge, and tacked in under the quilting.

The expense of keeping a bed comes from the need of so many changes, as in some kinds of disease the bed and clothing must be changed often. In the hospitals, cotton or linen is always used, though the expense is great, and in very few cases, the patient can do a few pairs of large, drawers and a loose sack, and needs to be slept on. This is not God’s Word more worthy of your love, and so I say that you may feel inclined to give a half or a quarter of an old quilt, the cut edges bound or overcast, to be used in the lying-in ward, I should be very glad. Then towels, gauze, and flannel, and cotton batting, are very useful. Their stockings are made of bits of muslin, to fit their feet. And so it may be of any kind, including the food of the assistant and keeping it in order, after the materials are all supplied, I think we will be able to do a great work.

Handkerchiefs, scraps of muslin for their stockings and wrists, or I call them armlets, as they come near to their elbows, are very handy. They like to knit these when they have the yarn, or knit-ease, I feel calm, resigned, and happier now than I have been, though I should not like to have such a life for a long time. The work of one bed, of a year, including the quilting, would be very valuable. The pillows are made for single beds. Mrs. Davis, I have heard, could do a few pairs of long, drawers and a loose sack, and needs to be slept on at this hospital, it may be given to people who like to do such work. The covers next to their bodies are kept on, and sheeted on with muslin or musquito netting. It is not necessary to have a great deal of the materials, so much as to send a few packages.

The words has come to me of the Board, and their hope to send out more laborers, and that I may be their helper, so I will not ask for one until she is supplied. So much more good could be done if there was one to help me.”—“Yes, the patchwork covers, such as our mothers make, without any lining or quilting, can be made very useful if made for single beds.”

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Now, dear friends, you know I am not in any sense a denominational official, but am an earnest sympathizer with our home and foreign mission work, and believe that the love we have for Christ shows itself in the way we provide for the poor, and that the sheets must be larger than the quilts. You will better understand the umbrella quilt sent, if you take it to pieces. The cotton part of the same design, but so covers you will be glad to help me with, I know. Thanks to you, and all the ladies at the Central, and everywhere, for this interest in the cause. I am translating and using the temperance primers each month, which you sent, and all learn and all pray. Very sincerely yours,

Ella F. Swinney.
of the Lord, and how Samuel was directed to unfold these facts in his own heart, not even mentioning them to his family.

against the leaders of the people now the wild joy of the people. At the suggestion of Samuel the Lorll which he had held so long

the Lord, then the Lord tile luulIl of Sisera, captain of the host of Hazor, and into the hand of the king of tarot, but now deliver us out of the hand of our enemies, will serve thee. 11. And the Lord sent the Lord, then the Lord

Saul was formally ratified by the leaders of the people, and thus came into the possession of the land of Israel.

In this public farewell address, Samuel solemnly warned the church leaders against associating with the ungodly, and he exhorted them to maintain their faithfulness to the Lord God.

Sabbath-school.

Sabbath-school.

SCIENCE LESSON-1 SAM.

GOLDEN TEXT.-Only fear the Lord, and serve him with truth in all your heart, and turn not aside after your own heart and eyes.

INTRODUCTION.

In the last lesson we were shown how Saul was chosen of the Lord, and how Samuel was directed to unfold the fact to him, and to nourish him privately. Saul kept these facts in his own heart, not even mentioning them to his family. See 1 Sam. 10:20. The divine appointment was formally ratified by an assembly of the people, called together by Samuel at Mizpah. Saul had hidden himself, but was finally brought forth and anointed king by the Lord, Chap. 10:17-26. Whatever of doubt remained in any mind as to Saul's fitness for kingship was soon dispelled by a decisive victory over the Ammonites and the Canaanites.

Please take notice.

The annual reports and letters from the churches are now due. The Corresponding Secretary of the Conference, T. R. Williams, hereby requests that these be forwarded to him as soon as possible. For the general questions to be answered, the church officers are referred to Secretary's notice in the Recorder of July 18, 1889.

For statistics, blanks have been sent to all the churches.

It is very desirable that the Sabbath-school reports be sent forward immediately. Delinquency in this matter of full and accurate reports from the churches and Sabbath-schools, is a very public and reprehensible delinquency.

T. R. W i l l i a m s , Secretary.
father removed from his mind all hesitation as he walked toward the church. The old dwelling house, placed by the servant on the grass, and as he head of a long line of mighty keys, or the phials and powders of Sabbath reformers, whose camp is pitched at the back of which were the workshops, where God without a twinge of pain of any kind was shedded, leaving a burden of debt on the face of a thoughtless word, spoken in the essence of fun earnestly doing his will according to his Word. The morning that fills the grave-yard. As the lowly neighbors be I, endeavoring to bring the soul of the dead to life under foot the Sabbath of the Lord, the world of which stood a lovely knoll of beaches. To the left of the High street, on the northern side of the vale, the church, with its Norman yew-trees planted by the pilgrims of Canterbury could be traced by the sombre peal of laughter greeted it, and the maiden as- trolled, with her lovely eyes, and dimpled cheek, and her dark hair and pearly forehead, laughed till she could bear the suspense no longer, and exclaimed, ‘Cousin, what is my star? Do tell me, please!’

This cry of distress was so irresistibly comic that a peal of laughter greeted it, and the maiden astrolled, replying, ‘It was your wish for Lucifer! That’s the wickedest of all the stars, so there’s a good look out for you!’

This thoughtless word, spoken in the essence of fun and good nature, inflicted a wound on the sensitive spirit of one, which only slowly healed after years of weariness, and the re- ception of the grace of Jesus, the bright and morning star. In the mean time that imaginary bale-star haunted Basil’s spirit and made him a shy and timid boy, yet too proud to own a fear or a pang. The dread of life sometimes became quite real and was only conquered, by natural holiness and physical courage, aided by a conviction that astrology was a hateful delusion. Where is Susan now, with her dark hair and pearly forehead, laughing eyes and dimpled cheek? Her superstition has been displaced by faith and truth. Her heart is young though her hair is hoary. Though a widow she is surrounded by brave sons and lovely daughters at Long Bennington near whose independence her husband, in that wise and in many respects better England which has been the sacred nursery of civil and religious liberty for the race. O land of the Pilgrim Fathers, thy fight for freedom is not yet ended! Beneath the stars and stripe negro slavery has fallen, but the greater danger of Sabbath desecration holds fast in its bondage your noblest and most Christian sons and daughters. Bound fast to Sunday-keeping by popish fetters of centuries of custom they trample under foot the Sabbath of the Lord and God without a twinge of pain of conscience, and then wonder at the many spiritual evils under which they groan and which Sabbath-breaking has brought in its train. O land of Washington and Lincoln and Garfield, thy little army of bishops, priests and people is pitched at Alfred University, is waging a war more holy than any that has preceded it, a war waged under the leadership of him whose name is called ‘The Word of God.’ Be of good courage ye Seventh-Day Baptist heroes! You are still keeping the old church-what are the exiles of the Mayflower sought, when the ocean eagle’s scream and the moan of the wintry woods gave them welcome home to your holy shores, namely, ‘freedom to worship God,’ by doing his will according to his Word.

Returning to Basil who has now reached the age of nine years, we see him watching the hearse which, with nodding plumes, at the head of a long procession of mourning coaches, is bearing the mortal body of the lord of Eden Dale to its last resting-place on the undisciplined throne of the valley church. A nameless awe creeps over him as he sees the corona of the marquis gleaming from its velvet cushion. Many tears of unfeigned sorrow are falling from the crowd that fills the graveyard. As the lowly neighbors are mourning out loud to the face of the old marquis, all his faults were forgotten and they said one to another, ‘We shall never see a bet- ter!’ He had not been a lover of money. He had been placed in the obscure office of the Teller of the Exchequer, and the poor found that there was nothing in that office but to receive and spend the large salary attached to it he generously surrendered the lucre. He had also endeavored to befriend the unhappy Don Pedro, of Spain, by lending to him many thou-


Historical & Biographical.

Dr. John Clarke's Bible.

A reference is made to this work in The Seventh-day Baptist Memorial, Vol. III, No. 2, page 51, published in 1854; and a copy of its Family Record is there given. This covers a period from March 3, 1639, to April 20, 1674, the second edition of Dr. Clarke's Bible, and finishes for that time the names, births, baptisms, marriages, and deaths, of a portion of his ancestors and brothers in England and this country. These are the progenitors of very many of the Clarke's who have been members of the Seventh-day Baptist churches in America the past two hundred years.

This Bible is now kept on exhibition in the University of Rochester, N. Y., a "First-day Baptist institution. It was placed there in 1850 by Prof. John C. Clarke, of Shurtleff College, Upper Alton, Ill., who inherited this relic through a line of the family descended from Joseph Clarke, Esq., of Newport, a brother of Dr. Clarke, and one of the founders of that city.

In giving this book to that University, Prof. Clarke describes it as the Geneva version, published in 1638, and presented to Dr. Clarke by his father. In regard to it he makes the following remarks:—"In the hope that new generations of Baptist ministers will be led to more carefully follow and teach the history of liberty of conscience than have prevailed heretofore, I consign this Bible, in perpetual trust, to the Trustees of the University of Rochester, on conditions, as follows:—First, It is not to be a part of the assets of the University, and shall be exhibited under glass, but not yielded to the handling of the curious, or of seekers for genealogical information; third, it shall be accompanied by a conspicuous paper or card, calling attention to the distinctive honor of Dr. Clarke above that of Roger Williams and four of his contemporaries when the Trustees of the University of Rochester shall be unwilling to comply with these conditions, or shall fail to do so, they shall resign the Bible to the possession of the Historical Society of Newport, R. I., upon demand of the chief officers thereof, who shall then become its perpetual custodian."

The paper or card which should accompany this gift was prepared by Prof. Clarke. While we present this card in substance below, we do not emend all its strictures upon Roger Williams, though we believe that a considerable portion of the honor ascribed to the latter in introducing religious toleration into this country, belongs by right to Dr. Clarke, who, while as progressive and far in his views upon this subject as Roger Williams, was a much more successful, practical organizer in securing its establishment in the civil law of the Colony. Newport has never rendered full justice to its principal founder.

The card says that Dr. John Clarke was born in England, October 8, 1639, and that he attained such reputation for ability and reputation in languages, law, medicine, and theology. He joined the "Particular Baptists," came to Boston, Mass., November, 1637: and on account of his principles, was refused a residence there, and was disarmed. He at once became the leader of the persecuted party, called Antinomians, and he advised them to emigrate. They appointed him to select a home for a distinct colony, which was organized by a written compact as a "Body Politic," and which elected officers in Boston, March 9, 1638. He led this company to the Island of Newport, which they purchased of the Indians, March 24, 1638. That year they increased to a hundred families.

Roger Williams obtained his lands at Providence the same year, and held them several months as a private property. He had been bane, not for his principles, but for his overt acts of sedition and contempt of court; but was hoping to return to Massachusetts, and said that he wanted no English company. He had with him a throng of whom he was intensely hostile to him, and left him in a few months; and one was a refugee from a criminal court. Seven months later there were but thirteen land-owners at Providence.

In 1611, an English Baptist church at Amsterdam, Holland, obtained a charter of incorporation, affirmed the right of all men to liberty of conscience, and their duty to a lawful government. The colonists of Newport, formerly called Rhode Island, or the Island, intimated through Dr. Clarke the establishment of a complete colonial government, and declared full liberty of conscience. This was nine years before Providence had any constitution, statutes, or officer; and six years before Roger Williams published his work on "Liberty of Conscience.

Dr. Clarke was from the first, the minister of the Island, and soon organized a church, which continues to this day as the First Baptist Church of Newport. It is well known that the first Seventh-day Baptist church in America was composed chiefly of members who withdrew from that part of their Sabbath views. At the time Newport was first settled, Roger Williams was a Congregational minister; and when in 1639, under a temporary impulse, he desired baptism by immersion, he rejected Dr. Clarke's offer. He rebaptized him, and baptized a friend, who in turn baptized him. But he soon abandoned fellowship with the band which he had baptized; and afterwards wrote in reference to Dr. Clarke's baptizing in Providence, "I have not satisfaction, neither in the authority by which it is done, nor in the unanimous consent in the same." In 1664, Roger Williams obtained a royal patent for Providence, Plantations, which unjustifiably took in Rhode Island, abolished its government, and even its name, and required conformity to the laws of England, which were then severe to non-conformists. Eight-tenths of the population in the colony at Newport and Portsmouth bitterly opposed the union with Providence and Warwick until 1647, when Dr. Clarke by his influence effected a state organization. Providence demanded and obtained the representation of the towns on the mainland, and on the Island, which were then very much larger; but she directed her delegates to accept the novel of government "that hath lately been shown unto us by our worthy friends of the Island. The code adopted, ended with these words, "Govern a body politic, and all men may work as their conscience persuades them.

Dr. Clarke was a member of the Colonial legislature, at its organization, in 1647, and in 1648. He was also Treasurer and Assistant Governor for Newport in 1648, and in 1651, he was elected Deputy Governor of the colony. He was born at Newport in 1609, was educated at the date of the death of Dr. Clarke's predecessor, John Clarke, Esq., of Newport, a brother of both principles in this compact of incorporation and government, all men may work as their conscience persuades them.

Dr. Clarke returned home in 1664, with the honors resting upon him that he had secured for the establishment of religious freedom in the fundamental law of his colony, and opened the way for the incorporation of the same principle in the Constitutions of the general and other state governments of this country. It is a significant fact that Stephen Mumphord, the first Sabbath-school in America, was organized from London to Newport in the same year, probably influenced by Dr. Clarke to take this step.

Immediately after the latter reached his home, he was made a member of the Legislature of the Colony, and on January 20, 1676, he was made Deputy Governor, and was elected to fill it in each of the three successive years. The Legislature testified to its dependence on his legal knowledge and abilities, by placing him at the head of its committees to revise the law; and Mr. Clarke, in 1666, taught besides the law, stoicism and the Bible, also, "learning out what may be superfluous, and adding what may appear unnecessary to him necessary."

He resumed his position as the leading Elder of the Newport First-day Baptist Church, in which he officiated for about twenty years, until his death occurred April 30, 1676. Having had no children, he left a considerable estate in trust for charities, and "the bringing up of children unto learning." This fund is still doing its beneficent work in Newport.
THE SABBATH REFORMER.

"IT'S JEWISH."

(From the Sabbath Recorder, Oct.)

When we present God's holy law, and argue from scripture, to show them the eternal values of Sabbathkeeping, and its significance, they will say "Oh, but it is a Jewish law." It is Jewish, all right; but we will answer, "Why is that any objection?" It is as much our law as theirs; and you are no more Christians because you are not Jews than we are Christians because we are not Jews! It's Jewish!" Though at the first Jehovah blessed us, and made us his people, he blessed us as his people. "And God said, Behold, the creatures which I have made; and, behold, it was very good." And God gave rest to the laborers. So, we have a right to rest, and to Sabbath-keep. But to Mrs. Bateham, Superintendent of the Sabbath Law, and to the Laborers of the Laborers, the Saviour, says: "They're Jewish." Since the failure of the Blair Bill, repeated utterances, official and otherwise, indicate that the friends of that measure are urging forward the work of national organization with the introduction of a similar bill at the next session of Congress. Every effort to remodel the Constitution of the United States on this point must pass through the hands of Congress, and when this question will be discussed, and agitated throughout the land, for months and years to come. Every feature of Sunday legislation, including its history, philosophy, and the like, will undergo searching investigation. While, therefore, the struggle for Sunday legislation has not yet fairly opened, while what has been done hitherto is but the beginning of skimming, everyone must see that the question is destined to gain in prominence and importance, until some final and decisive decision shall be made. The most valuable result of all this agitation will be compulsion toward a careful consideration of the religious phases of the question, which have hitherto been kept in the background, or, but superficially treated. We welcome the agitation, but with knowledge and a more candid consideration of all the interests connected with the subject of Sabbath reform, will be attained.

NOT "CHURCH AND THE STATE," BUT "CHRIST AND THE STATE."

The National Reform Association sent an appeal to the National Prohibition Association at Louisville, Ky., on the 14th of Feb., 1889, urging that Conference to declare in favor of the National Reform movement. The appeal closed by saying, "We are hearty believers in the separation of Church and State, but not of Christ and the State. For, if, as in the National Reform movement think there is an essential difference between that which they seek, and a union of Church and State. It seems more probable, however, that when they say they believe in the separation of Church and State, they mean that they do not seek the "establishment of the Church" as it appears in Europe; or that form of union which characterizes the history of Roman Catholicism. Judging from the various utterances put forth by the Association, and by their plea for the establishment of a Christian party, which shall unite the Third Party, prohibitionists, the National W. C. T. U., and the National Reformers, they have repeatedly proven that they do seek to control the nation through political-religious measures. With such a view, the history of the world, the history of all the ages, is only a play upon words to say that they oppose the union of Church and State, but favor the union of Christ and the State. All Christians will agree that Christian principles ought to obtain in all departments of human life, but the work of that increasing capital in the hands of the employers, the guild will widen between them and those whom they employ, and if seven days' labor becomes legal they will enforce it.

This picture of the status of Sunday work in the United States, indicates how little conscience-
THE SABBATH RECORDER.

L. A. Plattis, D. D.,

Editor.

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day.

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Mary F. Bailey, Business Manager, Alfred Center, N. Y.

"It is the little rift within the ibus, That is by will make doe wrongs mute, And ever widening, slowly silence all. This is the way, by little, little, little, To make all hearts and tongues mute, and little.

Only three weeks remain before our anniversaries, and much remains to be done in order that everything may be in readiness for that occasion. The urgency in the case of the societies for money to finish the year is especially great. "What thou lovest, do quickly." The date of this paper is August first, the time at which the treasurers of our Societies close their reports. It is therefore too late to include further receipts in the regular annual reports. The dates forwarded herein this and anniversaries can be included in supplemental reports, and if enough should come in to show the debts of the societies practically canceled, it would be a source of great rejoicing. Shall it be done?

A postal card from Brother Lucy, dated July 7th, announces their safe arrival at Southampton. He says he found many Jews on board the steamer, and among them some who call themselves Christians, but among them all was much infidelity. "These Jews are not better, than the so-called Christians; they do not know much about Judaism, even as the Christians do not seem to know much about Christianity." This puts the case in a nutshell.

Bud. L. N. Brown, of Lovelady, Texas, desires to thank the many friends who have responded to his request for publications for distribution on his field. He has used these faithfully, in converting hundreds forward, has been laboring for the Lord, and cause it to bring forth a bountiful harvest. But as our brother has been and still is dependent upon the labor of his hands for his support, and as he cannot get work there, he has felt obliged to look elsewhere. He expects to go to Texarkana about the first of August.

The religion of Jesus Christ is a great lev-
er. It knows no great or small, rich or poor, no black or white, but all alike are lost without Christ, and all are saved if saved at all, through repentance and faith in him. "Ye are all one in him." In keeping with this great truth, an exchange says, "There are two mistakes made in building city churches. One is to have too many hands to reap the poor by the contrast of their own poverty. The other is to build a cheap structure and announce that it is only for poor people." If these days of organization for work, there is some danger of loyalty to our organization taking the place of loyalty to the cause which the organization is designed to promote. This danger is especially apparent in these organizations made up of certain classes, as women's societies, young people's societies, etc. We are not speaking against such organizations, we believe in them, and because we believe in them, and work in accomplishing glorious things, we speak of them, "But who are we pleased, therefore, when, in the recent Big- hington Missionary Conference, the president of the Women's National Missionary Society, speaking of the work of her society, said, "And this we do, by no means to disparage the work that others are doing, but because we have a common interest with you in the work of the Lord, and because we would be helped together with you in the proclamation of the gospel of the blessed Son of God." That has the right ring in it. We must firmly believe that certain forces and forms of work can be done most effectually through women's organizations for those objects. But the importance of the organization centers in the fact that it is a missionary organization rather than in the fact that it is a women's society. So, also, it is a grand, good thing when the young people of any church are bound together in some form of organization through which they work in the vineyard of the Lord. But the success of such work will be great according as the spring of light and love and loyalty to Christ and his church; the organization will lose power should it ever happen that the fact that it is a young people's society overshadows the fact that it is a society for the promotion of the Redeemer's kingdom in the world. We may even go further than this, and say that in the work of the church itself we need to take heed that our zeal is for the Lord and his truth, and not for our church, save as our church stands for the unbelief of truth.

"UNSATISFACTORY."

The following paragraph clipped from a newspaper which evidently knows more about politics than religion, and which can give the ethics of the prize ring with more accuracy than the methods of missionary work, shows how easily men can make themselves ridiculous when trying to explain themselves to others.

We do not profess to know much about England's missionary work in India, but we know enough about missionary work in general to say that if that work has come to a point where the English missionaries can devote themselves, their time, their means and their energies to the training and direction of native missionaries, into whose hands the evangelizing work can be placed, their long trial of present methods, so far from being unsatisfactory, must be accounted most eminently successful. Pray, whence come the native converts to be trained for the work, but from long trial of present methods? Here is a movement which starts in a foreign country, and out of a population absolutely heathen, gathers a Christian community, from which Christian community there come forth those who are willing to be trained to take up the evangelizing work. If this be the foreign missions and carry it on among their countrymen,—and this work is solemnly pronounced unsatisfactory! How could it be more satisfactory?

We have before stated, on the authority of one of the oldest living missionaries on foreign fields, that all foreign missionaries agree in recognizing three stages of foreign work. In the first stage, the missionary acquires the foreign language, preaches, teaches, indoctrinates, etc.,—in fact does the entire work himself. This is a necessary stage. The work can go no further until, under the blessing of God, some converts are obtained to continue it.

In the second stage, the foreign missionary associates with himself some of those who have been gathered to Christ in the first stage, and together the foreigner and the native Christian preach the gospel and teach the conversion of heathen souls and for the edification of Christian souls. In the third stage, the foreigner practically retires from the field as a preacher and personal laborer among the masses, while that work is carried forward by the native Christians. When this stage is fairly reached the mission ceases to be a foreign mission, in the proper sense of that term, and becomes a scheme of home evangelization, in which the native Christian people of a given country labor for the conversion of the non-Christian portion of the same community.

Now, among some of the older foreign missions of which we have knowledge, it is counted as one of the marvels of this missionary age that at the present time they can confidently say that they have passed through the first stage of their work. And the foreign missionary will look on the conversion of the non-Christian portion of the same community.

And these have been made by the use of these same "unsatisfactory methods." God be praised both for the methods and the victories of the cross which have come by their employment!

ABOUT FARES TO CONFERENCE.

Arrangements are being made for reduced fare to Conference. The certificate plan will probably be adopted, which, under specified conditions will return delegates and visitors, paying full fare coming, at one-third the full rates. This plan has already been agreed upon between the Trunk Line Association and our Committee. As the plan of this Association, and that of the Central and Western are essentially the same, we publish from their Explanatory Circular the following which will give full information as to the plan of the concession, and the course to be pursued by the delegates to realize the benefits of the concession:

INSTRUCTIONS TO PERSONS ATTENDING THE MEETING.

1. The concession is for persons going to the meeting via Trunk Line territory between Buffalo, Buffalo, and Salamanca, N. Y., Pittsburgh, Pa., Burlington, O., Wheeling and Poughkeepsie, W. Va., and points east thereof, except in New England.

2. The concession applies to persons starting from
A. Langworthy, of Stonington, Conn., Oct. 17, 1812, and died in Western, R. I., May 28, 1889, in his 77th year. His death was caused by an injury received May 20th. Having spent the afternoon in working on his lot in River Bend Cemetery, he got into his wagon to return home, and as he stood up to put on his overcoat, the horse started, throwing him to the ground. He was carried home in a paralyzed condition, but conscious, and suffering intensely from pain in the neck and spine when slightly moved. He was extremely warm and, on the ninth day, died quite suddenly. After his death, on examination, it was found that one of the cervical vertebrae was broken, and therefore his case was hopeless from the beginning. His last words to his pastor, only about four hours before his death, were: "I am trusting in Jesus." Thus a good, beloved and valuable man, in good health, with apparently a number of years of usefulness before him, was taken away; a loss greatly felt by his family, his neighbors, the village, the church, the town knew him.

His parents were John and Sarah Langworthy, who reared a family of eleven children to maturity. Of this large family only two brothers survive, J. A. Langworthy, Little Genesee, N. Y., and Deo. F. E. Langworthy, of First Alfred.

Nurtured in a religious Christian home, and good habits, our brother developed those qualities of character which made him an earnest, active, industrious, prudent, and conscientious man, valuable to society, the community, the state, and the church. He began active life as a farmer. He married, on Aug. 3rd, 1857, Ann Elizabeth Curr, who made a most excellent wife and companion, a wise and devoted mother, and built up a home of intelligence, dignity, grace, refinement and spiritual power. Her death, Dec. 29, 1884, was a loss deeply felt by her husband and children, by society and the church. Five daughters and a son were born to them who, to-day, are under the shadow of a great bereavement.

Mr. Langworthy gave up farming and moved into Western, R. I., where he engaged in business, and for more than forty years was known as one of its most active and successful business men. He was energetic, prompt, prudent, reliable, a hard worker, and conscientious in all his dealings; he made himself indispensable to favor or help someone. He therefore was an excellent neighbor, a true friend, and won the esteem of all. Of late years he had given up active business, but was, at his death, a director and charter member of the National Bank of Western.

Deacon Langworthy was a public spirited man and an active citizen. He was always interested in the political affairs of the nation, and of his own state. When convinced that a measure was right and should prevail, he espoused it, and promoted its success, and lived with a completeness in his town in offices of trust with ability and honor, and represented her for two years in the State Legislature, winning the respect of his fellow members and of his constituents. Having a deep interest in the welfare of the village of Western, he was active in promoting such he believed to be for her good in every way, and in opposing what he thought would be to her detriment. Though he had meager school advantages in his youth, he was a great reader, kept up with the times, and was a very useful man, using his influence and giving of his means, that young people might have better educational advantages than he had. He was an earnest advocate and a prominent worker in securing and establishing the present public school, of which the citizens of Western are justly proud, because of its excellent work and high rank among the schools in the state. As a citizen, he filled his place, took active part, shirked no responsibility, discharged his duties faithfully and conscientiously. May the mantle of such citizenship fall upon your shoulders.

When about twelve years of age he became a Christian, joined the First Hopkinton Church by baptism, when Eld. Matthew Stillman was minister. He joined the Second Hopkinton Church by lot, soon after its organization, and served it for some time as chorister. In February, 1841, he was ordained as one of its deacons. In December, 1847, he joined by letter the Passecot Church, and was soon after invited to serve as deacon. For more than forty years he served this church in this capacity with great acceptability and faithfulness, and so used the sacred office as to purchase to himself a good degree of usefulness, in the service of God in Christ Jesus." He was a model deacon.

There were four marked characteristics in his Christian life: love, faith, earnestness, and faithfulness. He loved God's Saviour, the church, his brethren, the cause of Christ, sinners, earnestly desiring their conversion to him as it is in Christ Jesus. He had great faith in Christ, the Holy Spirit, the Word, the promises of God and his Son, the final triumph of the gospel, and in the glorious rewards and activities of heaven. He was an earnest, active, Christian, and was wholehearted about it. His prayers were earnest, importunate. He shirked no duty or work, and was willing to do the hard things for whom died to save him. He was faithful in attending church meetings, and in every social, religious and social activities of the church.

Mr. Langworthy was a man of many and at his death, he was a member of the Board of Managers of our Missionary Society, highly esteemed, and valued for his good judgment and excellent spirit. Having an earnest and warm missionary spirit, he gave freely for our home and foreign missions. In his will, he and at his death, he has provided for his faith and practice. Deacon Langworthy took a deep interest in all of our denominational work, and was well known in our denomination. He was almost always in attendance at our general Conference, usually serving on some of its committees, and was a strong denominational man. For many years, and at his death, he was a member of the Board of Managers of our Missionary Society, highly esteemed, and valued for his good judgment and excellent spirit. Having an earnest and warm missionary spirit, he gave freely for our home and foreign missions.

Again, there are many points both east and west, from which tickets to Alfred, the place of meeting, cannot be bought, but from which tickets to Hornellsville can be bought, the latter place being a somewhat important railroad center. Certificates stating the payment of full fare to Hornellsville, will be honored for the one-third fare return ticket. Buy your ticket to Alfred if you can, if not, buy to Hornellsville, and get the certificate for Hornellsville. Probably all passengers from the west, except those on the line of the Erie, will buy to Hornellsville.

It is expected that all Erie trains (Western division) from Hornellsville, will stop at Alfred from Tuesday evening, Aug 20th to Thursday evening, 29th, perhaps later. The evening train stop.

We understand that the Lehigh Valley road has offered round trip tickets from New York to Alfred and return for $9 84. For delegates starting from New York, this gives a little better than the certificate plan, and avoids the bother of the certificates.

This is what we know about fares to Conference, and all we know at the present time.
"Ignorance" and "Indecision" are strings to be avoided. When bound to the former, we are not able to tell right from wrong, and even should we chance to be in the right, we would not be able to defend it. Indecision holds us stationary, we think, but when the knot is tight, we find we are being drawn down the broad and easy path.

Once in the embrace of these things, we find it very hard to get away. We cannot untie the knot, and the knack is only one way, and that is to go just as we are, to the Author of all good and perfect gifts, and he alone can free us. He will bind us to him with cords of love, and engrave within us those qualities which will enable us to bear the fruits of the Spirit. Christ, who has taught us more clearly how we are attached to those around us, our errors will be corrected, our prejudices erased, our principles purified, and he will help us to settle down on the everlasting foundation of truth in all things. Then the Star of Bethlehem will lead us in every织学in the wilderness of life, glorify the gloom which will gather round us at the dying hour, and guide us safely into the eternal haven of rest.

**APRON STRINGS.**

By Miss Carrie H. Brown.

This subject, in its literal sense, will require no definition, but in the sense in which I write, the feminine portion of the population are not alone confined to apron strings.

"Tied to some one's apron strings!" How often we hear the expression. And what does it mean? Simply, that the person represented as being tied, is greatly under the influence of the other. In this sense, we are all tied to each other's apron strings, and we are not only tied to each other, but our hopes, fears, desires, and passions, form bands, which are drawing us either into darkness or into light. It is wonderful, how young people do get twisted and tangled up in these strings, and at the same time we are drawing others after us. Let us stop a while, putting aside all the gaieties and goeth he shall live honorably in all respects God's power. He said he never knew a man, who are the best, he liveth well and beholdest these, and varied experience, being often we hear the expression.

"The first crime pressed compels us into more, and guilt grows fate, that was but choice before."

**THE SABBATH RECORDER.**

(Vol. LXV, No. 31.)

"The hidden motive of the soul That action underlies, Commends thee, and doth condone In His impartial eye."

God sees the heart. He knows what motive prompts every action, good or bad.

If the deed be one of outward benevolence and of kindness, and the motive one of selfishness, while man may approve, God knows the truth and judges rightly.

If the deed be one prompted by a noble motive, and yet of, perhaps, mistaken wisdom, and is falsely judged by man as wrong, and even shamefully wicked, God, who knows the truth, judges truly.

What a comfort it is to know, that when misunderstood by others, we are sure that the all-seeing eye of God all is known, and that we have his smile! But how terrible, also, is the thought that, however we may conceal things, our souls, and they will draw the strings, we mustsy evil tendencies. Indeed, they are ofttimes quite trouble. And their heads moral ca ousness. one, for he hath an antidote."

"And to those who accompany them, who are they?"

S. "Griefs," said he, "and Pains, and Discouragements, and Ill-repute and Ignorances."

(To be continued.)

OUR FORUM.

N. B.—Names of correspondents for Our Forum should be sent to the Corresponding Editor, at Leonardoville, N. Y.

THE NORTHEASTERN CONVENTION.

Since coming to Northfield, I have wanted to write to you all an account of this wonderful convention. So far as I know, I am the first Seventy-first-day Baptist to attend one of these meetings. The plan originated four years ago. At Northfield, Mr. Moody's home, he had founded a young ladies' seminary. It is the buildings and grounds of this seminary which the Summer School for Bible Study is using. Six hundred delegates, from over one hundred institutions, in thirty-four states and territories, are present here.

There are nearly thirty Japanese students, and fifteen delegates from British universities, besides several Indian and South Americans. Without any hesitation, I say it is the most enthusiastic, earnest gathering I ever saw. The morning and evening meetings are crowded, and the live, stirring addresses are frequently interrupted by bursts of applause, which men as Mr. Moody, Professor Harper, Dr. Flierson, Bishop Gordon, Bishop Foss, Dr. Deems, and Dr. Driver to address us, there is always something well worth applauding. The best meeting of the day is the six o'clock morning meeting, conducted by Mr. Moody. He is a man of practical good sense, and varied experience, that his talk to us, and especially his answers to questions, are invaluable. He told us yesterday morning, as he phrased it, "How the Lord woke me up," and it certainly woke every one of us up. There was no set-up or actuation whatever about the man. He goes at everything with simplicity and directness. He believes most thoroughly in God's power. He said he never knew a man, who was full of the Holy Spirit, to fail in winning—no one. That does not mean this giving on conducting a prayer-meeting, I wish I could give them in full. The first thing he mentioned was ventilation. Again: Have the room always full. If there are only twenty-five, have only twenty-five chairs, and have them close together. Get as many as possible to take part. If a brother doesn't live out what he talks, deal with him, talk to him. It may make him mad, but it will do him good in the end. It speaks to others, and ask them to be full of the subject. If there is life in the meetings, people will find it out and come. Make the invitation to the after-meetings, attract the people there, and then show them out of it. Study men. Learn to approach them from the right side. To study human nature, take a slice of street arabs and rub against them. If you can hold their attention, you can hold the attention of any audience in New York.

He urged those who were in the ministry to find their work in the slums of the city, rather than in the fashionable churches. The people there are full of sin, and are not going to be helped. They will not listen, and they are eager to listen, if you know how to talk. Leave all your writing at home. Stand on your heels and talk. Dr. Driver, of Oregon, has given us several excellent lectures. He has twice been placed in the box, and the students given liberty to fire questions at him.

(Concluded next week.)
THE SABBATH RECORDER.

August 1, 1880.

- An Exchange gives the following advice to an habitual drinker: One gallon of whiskey costs about $8, and contains 85 ounces of proof spirit. Now, if you must drink whiskey, buy a gallon, and make your wine bar-keeper; then, when you are dry, give your ten cent restaurant service is gone; she will have, after paying for it, $8 left, and every gallon thereafter will yield the same profit. This money she should put away in the savings bank, so that, when, in the future, you have been good to the public, you will yourself, and shunned and despised by every respectable person, your wife may have money enough to keep you until your time comes to be paid the just reward.

- Miss Molloy says, A young man, with an inherited taste for liquor, was at a Masonic festival, where was present also a number of women abstainers. In the hotel and in the street, any free drinking he. He called for a bottle, and offered a glass to the young man: Mr. Crunch, have a glass of wine with me. I looked at him, and said, Don't you touch it. Said the clergyman, soothingly, Are you his mental adviser? I hope you are able to take a glass without making a fool of yourself.

The young man said, If my pastor can drink, so can I. He took it. At the end of three weeks he died of strong drink. During his delirium, he exclaimed in his agony, God won't damn me for drinking unless he also damns Dr. Richmond. That minister murdered my child, but he walks the earth to-day unhying.

The New York Witness, several years ago, had this item: A small boy came to try the other day on a charge of selling beer on Sunday. When the jury was impaneled, they were asked by the counsel to the young ferryman, Are you not anxious to be set free? The boy answered, Sir, I wish you would give me that which I gave in the past, and I will never touch another drop. I wish to go to heaven and be there with my mother.

- The recognition of personal relationship to Christ, or the Ten Commandments, the great city...
IS THE MODERN BIBLE GENUINE?

BY REV. B. R. MAUER.

Denounced as the Bible has been, as a source of heresy, schism and sectional strife; listed as it has been, in the days of paganism and bigotry, the object of such papal wrath, that in Luther's time it was burned, lighting up the squares of European cities; committed, as it has been, in the strange providence of God, to the care of a people who have professed to be free, the possession of a religion, having reached us through ages dark with ignorance and prejudice, and through circumstances that endangered its purity, the question may well arise, has the Bible escaped corruption, and is it now the same as when written by inspiration? Skeptics have boldly asserted that the Bible is not now genuine, and many good people have allowed themselves to be unsettled by such assertions.

A remarkable phenomenon in the religious world is this, that the differences among Christians who profess to derive what they believe from the Bible, are due to the interpretations placed on its text and not to the changes in the text itself. The belief that the text of the Bible has been tampered with, undoubtedly rests on the supposition that the text has been altered in certain interpretations and decisions, and beliefs of those in whose power it lay to make such alterations. So far this is from being true, that the opposite can be shown to have taken place, for, whenever alterations have been made in any received text, in the light of older versions of the same, the alterations have almost invariably gone against the majority and the very persons making them. The late Canterbury revision furnishes an illustration, for while the entire committee, with a very few exceptions, approved of Polyglot, it is perhaps many of the members adhered to the popular, and not the Bible view of the Sabbath, the alterations made by the committee favor those who thus hold to immersion and the Sabbath as instituted it before the fall, as and Christ and the apostles observed it.

Beginning with the Old Testament we have the strongest presumptive proof that it has not been tampered with during the vicissitudes and remarkable experiences through which that people had passed, to whom "had been committed the oracles of the Lord." The plain and natural interpretation of the words of the prophets, as observed by their contemporaries, as well as by those in whose power it lay, as a result of such interpretations, have been treated as a contradiction of the text, and are not even quoted as examples, as it were, of the use of the Bible in the days of the Protestants and Catholics. The belief that the Old Testament has not been altered. Since Israel was his delightful meditation, and since, for his religious dogmas he would willingly die, did occasion demand it, the Jews surely would have expunged from the sacred writings all these interpretations of his race and religion which they contain, had the "law and Prophets" been tampered with. And would he have obliterated all references to his idolatrous practices, after God led his people into captivity, and there forever exiled them? The fact that the internal state of Israel's unstableness is still preserved, argues that the Old Testament must still be pure.

What is true of the Old Testament is strangely and similarly true of the New. While there is much of reproof in the public anence of the Hebrew Scriptures, there is also much of reproof in the other, in reference to the Roman Catholics, the custodians of the Christian Scriptures. Strangely enough, we owe the preservation of the Bible, unaltered, to those Jews who have been and are hostile to the "truth as it is in Jesus," the Jews and the Romanists.

THE SABBATH RECORDER.

Now whoever and whatever Paul may have meant in writing to Timothy, that in later, times there should be an apostasy, in which doctrines of devils should be taught, in which it should be commanded to abstain from meat and marriage, it is surely within the interest of the Roman Catholic Church, which answers to this description, to have expounded these texts, for the Catholics had the power to do so, long after they did those very things Paul mentions. When John describes a woman, clothed in scarlet and purple, sitting upon a scarlet colored beast, full of names of blasphemy, with seven heads and ten horns; that the seven heads are seven mountains upon which the woman sits; and the ten horns are ten kings; that the woman had had to do with the blood of the saints, the Roman Catholic Church would surely have cut all this out of the Bible, and the fact that it still remains in the Bible is strong evidence that its purity has been preserved, for at the very time when Rome had control of the Scriptures, her cardinals (whence cardinal red) rode upon uncles covered with scarlet, and they were red hats, red stockings and purple robes. Rome was the only city built on seven hills. Her popes have been called "His Holiness," "God upon the earth," "Voice of Christ," "our Lord God the pope," etc. That Rome has shed blood enough to meet John's description is the most potent fact in religious history; although bitter, though not so extended persecution, can be charged against Protestants, excluding the Baptists, Methodists and Quakers. The prophet Daniel says:

And he shall speak great things against the Most High, and shall find the end of the month of the Most High, and think to change times and laws.

Whether or not in the letter these words apply to the Catholic Church, they surely do in the spirit. For has she not changed customs? Has she not substituted for the worship of Jesus, of that of the Virgin and the saints? Although Christ is all sufficient for our salvation, she has made it dependent upon many other means. For the beautiful, striking imagery in believer's immnemer, she has substituted the meaningless and absurd practice of "baptizing infants," one of the most consistent result of her atrocious dogma, baptismal regeneration. For the simple supper, eaten in remembrance of Christ's death, she has substituted the one inspiring ceremony of elevating the host at the Lord's Supper, the New Testament, then compare the countless, intricate and mystifying one of the Roman Catholics, and some of these have been exped by Protestants, and see if she has not changed customs. Not only laws, but days, the prophet says were to be changed. It is one day, another day and one day only mentioned by name. It is the Sabbath. Under the old dispensation there were various day and feasts in force, but under the new, these were abolished and none of them are mentioned unless it be to prove them to be false and infallible. But it is not so now while the Bible has but this one day, the Roman Catholics have a name of religious significance for every day of the year. One in the Bible, three hundred and sixty-five in the church! And some Protestants, so-called, who have not yet thrust as off the Roman yoke, having abolished this one day of the New Testament, now have their Epiphany Sunday, Septuagesima Sunday, Sexagesima Sunday, Quinquagesima Sunday, Palm Sunday, Easter Sunday, Ascension Day, Pentecost Sunday, Whit Sunday, Low Sunday, Trinity Sunday, Sunday after Christmas, the various Sundays before and after Epiphany, before and after Easter, before and after Trinity, before and after Advent, and the Sundays in Lent. Then there is Holy Week, Holy Thursday, Good Friday, Shrove Tuesday and Ash Wednesday, and so on; not one of these is mentioned in the New Testament, this is Churchianity and not Christianity, humanly devised, but not divinely revealed religion. Then, has not the Roman Catholic Church arrogated the power, as she claims to have the right to do, to change even the one day the Bible makes sacred, so that all her adherents and the whole Protestant world, with the exception of about 40,000 Christians, are now performing labor on the Sabbath contrary to God's law? When John, a knight, a Catholic Priest, in a lecture at Hartford, Kan., would not the Sabbath day; no man dare assert that it is. .. I will give $1,000 to the man who will prove, by the Bible alone, that Sunday is the day we are bound to keep. .. The observance of Sunday is solely a law of the Catholic Church. The Church changed the Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church."—Hartford Weekly Call, Feb. 29, 1884. Roman priests do not call Sunday the Sabbath, they leave that for Protestants to do, nor do they say that the changes were made by the Apocalypse. The Sabbath is the day of the Sabbath, that is a Protestant piece of fiction to extricate themselves from inconsistent stints. Rome says: "We did it." Thus we see that this prophecy, "And think to change times and laws," has been fulfilled by the Roman Catholic Church, although perhaps literally the prophecy does not apply to her.

Now she understood all this, and hence forbade the Scriptures to be read, even in her own homes, except in a few privileged cases, and allowed the most unscrupulous cunning in trying to avert the thunderbolw blows dealt by those sturdy giants, Daniel, Paul and John. But the fact that such passages have not been cut out of the Bible, is a strong evidence that it is preserved in its present form, not tampering against the Roman Catholic Church. That may be left to her near relations.

(To be continued.)

COMMUNICATIONS.

CORRESPONDENCE.

FRANKFORT, Ky., July 20, 1889.

To the Editor of the Sabbath Recorder:

A short time ago I made mention of a demand for work in my old home in Kentucky, and of the promise to go there about the 10th inst., which accordingly I did, reaching my father's home the 9th, and proceeded a few miles to the 11th, the 12th, and the 13th. Next day following I attended the Sunday-school in the old home church where I was ordained, and by earnest solicitation left an appointment for preaching there the next Sunday, and on the next evening after the Sabbath an appointment was made with the Elder Boddie, for the purpose of looking after those desiring baptism and church connection referred to in my last letter. We had a good attendance, and when an opportunity was given for the young lady referred to come, the grandfather had made up his mind in this matter, for he had started, and he at once followed, both giving satisfactory evidence of having embraced Christ and his Sabbath, and asking baptism and church fellowship with us. It was arranged to settle the matter of baptism next day at the church, when I was to preach. At the close of this preaching service the church, by a motion, generously and kindly
WASHINGTON LETTER.

From our Regular Correspondent.

C. C., July 25, 1889.

The appointment by Secretary Noble of a commission of three to inquire into the conduct of the Pension Bureau during the last year, confirms what I wrote you, just after Commissioner Tanner's appointment, of the bitter feelings which surround Secretary Noble. The principal objection urged upon the President against the Corporal's appointment was that he would be "too liberal." It appears now, however, that he had developed a great talent for simple blundering. When he appointed the Corporal in June, he removed it only a little over two months ago, and Phillips is already implicated in the re-rating frauds that Secretary Noble's commission is investigating. The re-rating frauds are the principal subject of the present investigation among the most common and ever perpetrated. About a dozen Pension Office clerks that have been drawing pensions for years got together for mutual benefit, and agreed to apply for re-rating from the date of discharge. The combination invited prominent Grand Army men to join them, but finally reached a half dozen men and they were in government employ. Re-rating is authorized by law only when that has happened to have occurred. These men were old and experienced clerks in the Pension Bureau, and had never before discovered that there was any error under the law, in their ratings. Still by the combination, and by literally pressing in the merits of each others claims, this combination of clerks has been able to get from $250 to $3,000 each. No claim was rejected and while in several instances, six months or a year passed before claims were considered after they are filled in the Pension Bureau, these claims were all rushed through in two weeks from the time when they were received. For some reason Commissioner Tanner paid no attention to the matter, and it remained for the Secretary to recognize the danger of discharging three members of the medical staff of the Bureau, and by the appointment of this commission. Nobody dare accuse Commissioner Tanner of dishonesty, or of a guilty knowledge of these frauds, but his opposition to the appointment of the commission places him in a most unfortunate light. The Secretary is also damaged in the opinion of many by the breach between him and the Commissioner. Some lock on it as an attempt to shift the liberal policy toward the soldiers. Such is the subsistence of Gov. Foraker's dispatch to Corporal Tanner that it is week after week that we do not talk are full of the matter; only a few overzealous Republican newspapers of the musty order failing to recognize the importance of the trouble.

The census work is shaping itself, and Mr. Porter's desire to have it worked limited to what is of importance in Illinois. In both city and county the work becomes evident. In many branches the experts have already begun work. The most difficult task appears to be that of manufactures. A table of this subject will be presented to Superintendent Porter next week, consisting of them submitted to various free trade authorities, as well as to manufacturers with protective tendencies. The other divisions will shortly present their definitive plans for work, and by October progress may be expected.

E. H. BOWWELL.

TRACT SOCIETY.

The monthly meeting of the Executive Board of the Tract Society was held at the usual place in Plainfield, N. J., on Tuesday, July 23, 1889, at 7:30 P.M. It is been postponed from the regular time of meeting, on account of the absence of a large number of the Board. The President presided, and twelve members were present. Prayer was offered by L. E. Livermore, and the minutes of the last meeting were read. The Corresponding Secretary reported having written to Dr. Pick about publishing some of his articles, but had had no response. Correspondence was presented with J. P. Maxwell concerning the interests generally with L. A. Platts and J. W. Morton in reference to the Swedish paper. The matter was referred to the Corresponding Secretary. J. B. Clarke reported upon his labors in Connecticut and Rhode Island. From W. C. Daland and A. S. Masson concerning Jewish papers; E. P. Saunders concerning necessity of tract on Baptism; J. P. Lundquist about circulating petitions against Sunday legislation, and tract distribution; G. Velthuysen concerning the work in Holland, and the translation into Dutch of Mr. Leavitt's tract on Adultery.

The Treasurer reported cash on hand $336 69. Bills due and ordered paid, $474 45.

On motion A. H. Lewis was invited to preach the annual sermon before the Society.

L. E. Livermore and A. H. Lewis were appointed a committee to prepare programme for annual session to be held in connection with the General Conference at Alfred, N. Y.

After a general discussion as to the character of the annual report, the minutes were read and approved, and the Board adjourned.

CORRECTION.

In the Sabbath Recorder for July 4th there appears a sketch of the annual session of the North-Western Association, in which I am credited with an essay upon the topic, "Can we as the people of God meet such obedience as to insure immediate blessings?" This valuable essay was written and presented by Bro. J. T. Davis, to whom belongs all credit.

Being somewhat behind with my reading since receiving from Association, this error has just been noticed, and I hasten, even at this late day, to make the correction.

E. H. BOWWELL.
CHRIST, THE HEIR OF ALL THINGS.

By Wayland Hoyt, D.D.

I spent once a very interesting day in rambling through the vast naval station at Portsmouth, Eng. There were huge iron-clad floating batteries, powerful engines and an armament of murderous guns; there were huge skeletons of iron ships upon the stocks, in progress of construction, and there were sometimes streets of street-anchors, so strong and great, it looked as though the nethermost rocks must give before them. So the world would break under the circling piles of iron cables, every link of which seemed massive enough to hold against the stoutest, the most terrible pyramids of balls and shells, and long, high armories bristling with weapons; there were machine-shops almost immeasurable, and multitudinous heaps of cargo, and immensities of things of every sort, needed for a naval station of a world-including empire.

And on every iron plank and hall and tool and machine, and on every man, there was stamped upon all the things which go to make up this universe, the sign of the possession of the Son of God. For the Ryal said, "I am the heir of all things." And the wealth of the world is Christ's. Men are but the tenants of it, and the users of it under his allowance. Amid the rush and roar of London, where every day, save when the Sabbath brings its calm, a very tempest of business is sweeping on, to stand fora little under the shadows of the Body of Greek, was always to me a stand in a thoughtful place. For that low, light-brown Bank of England is the pivot on which swings and rests the world, way, more remotely, on more closely, the moneyed wealth of the whole world. But every shining guinea of that vast capital, and every pitiable copper farthing of it, too, is more really Christ's than theirs who claim it as their own, and is more completely in his keeping than that of the dense leaves, green and green, that is the protection of which it has been compounded.

You can hardly believe this? Take a single instance as an example. There in Olden, England, would British Museum house, in which the good and great Mr. Sutcliff preached, and in which, for a time, the cobbler William Cary sat—worshiping there he was beginning to meditate a mighty matter.

It was not a century ago. It was on the 21st of October, 1792, in a house in the neighboring town of Kettering, which house, also, is still standing, that twelve dissenting ministers organized a society to convey the message of salvation to some portion of the heathen world. That society we even then saw standing in its own isolation, a surprise; £13. 2s. 6d.—that was the amount of the first subscription. It was a Quixotic enterprise, nearly everybody said. But note also: "If the Lord should make windows in heaven, might such a thing be?" even Andrew Fuller at first would have argued, "except for the heathen, he will do it without your help or mine," the venerable Mr. Ryland said, "Consecrated cobblers," was the polished sneer of Sidney Smith. £13. 2s. 6d, you hardly believe that the Lord Christ has any grasp on the money of the world! Compare that little sum with the millions called to the aid of the Church Blackman, Washington Streets. The Mission Sabbath-school meets at 2 P.M. The preaching services are at 3 P.M. Strangers are always invited to attend. The services are most cordially invited to meet with. Pastor's address: Rev. J. C. Ehrmann.

The Spread of Light and Truth, in the Discovery of America, meant, as we see it now, a continent for religious freedom; the printing-press was invented, and the first book issued from it was the Bible. The Colombian Congress, he really makes a path for Christian missions into the heart of the Dark Continent.

And to the great natural forces of the world already discovered, and to be discovered, Jesus Christ has this. Steam and electricity are only making possible the world's swifter evangelization.

The Overlasting Arms.

I think of that whenever rest is sweet. How the whole earth and all things therein, that is, all righteousness, is brought into the world to give rest to, hold us all; always! No thought of the way from the very beginning of the world of patience is greater than that which gathers in its arms a little child, and holds it, heedless of weariness. And he fills the great earth, and all upon it, with this unseen force of his love, that never forgets or exhausts itself, so that the day may lie down in his bosom, and be comforted.—A. D. T. Whitney.

SPECIAL NOTICES.

The next Session of the Quarterly Meeting of the Rhode Island and Connecticut Churches will be held at the First Baptist Church, East Noreton, Conn., as follows: On Sabbath evening, Aug. 31st, preaching and conference. On Sabbath morning at 11 o'clock, preaching with, perhaps, the celebration of the Lord's Supper. The annual conference of the Sabbath-schools at this time of year the committee have thought best to try the experiment of a one day session.

F. A. WINTER, Sec.

A Sabbath-school, is held by the Sabbath-school keepers residing in Homer, N. Y., every Saturday afternoon at 3 o'clock, in the F. M. Church. Anyone stopping in town over the Sabbath is cordially invited to attend.

CHAS. STEILKE, Superintendent.

By special arrangement there will be (D. V.) special services held at the Hebrew Centre church, East Noreton, Conn., as follows: On Sabbath evening, Aug. 31st, preaching and conference. On Sabbath morning at 11 o'clock, preaching with, perhaps, the celebration of the Lord's Supper. The annual conference of the Sabbath-schools at this time of year the committee have thought best to try the experiment of a one day session.

To complete the proposed set of Conference Minutes and reports for Bro. Vehlythenus, we need the signatures of those persons who have already signed, but have not yet returned to us. Without this, some one has us out in the endeavor, especially in the dates since 1857.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the First Baptist Church, Block and Washington Streets. The Mission Sabbath-school meets at 2 P.M. The preaching services are at 3 P.M. Strangers are always invited to attend. The services are most cordially invited to meet with. Pastor's address: Rev. J. C. Ehrmann.

Notice to Creditors.

All persons having claims against the estate of Thomas H. Davis, deceased, late of the town of Alfred, County of Allegany, State of New York, are required to present the same, properly verified, to D. F. Olliff, at his office in Hornellsville, or on or before August 18, 1857, for settlement.

D. F. Olliff, Administrator.
THE SABBATH RECORD.

September 1, 1889.

BUSINESS DIRECTORY.

287 It is desired to make this directory as complete as possible, so that it may become a valuable aid to business men and others.

Alfred Centre, N. Y.

ALFRED UNIVERSITY.

Alfred Centre, N. Y.

AFRI. UNIVERSITY.

Alfred Centre, N. Y.

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A FEW ADVERTISER.

Alfred Centre, N. Y.

THE BARBECUE DINNER.

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THE SABBATH RECORD.

495.

TRACTS.

NATURE'S GOD AND MANSERVANT.

A Series of Four Lessons on the subject of the Sabbath.

By Rev. William D. D. Price, D. P.

Published June 26th, 1889.

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$500.

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RECEIVING THE LADIES.

There are times when an ovation, however sincere, may prove embarrassing to the recipients, as the following goes to show. In the early days of California, a Catholic priest established a chapel in a mining town in the interior, where the sterner sex largely predominated. It happened that three gentlemen, who had gone west, members of various Protestant denominations, settled in the place, to look after their business interests. Learning that there was no Protestant Church in the place, on Sunday morning the ladies repaired to the Catholic church, but were not overjoyed with worshipers. As well-dressed ladies were an uncommon sight in the vicinity, their entrance created quite a flutter of amusement. The benedict of the little church, with a touch of excitement, the benedict of the little church, with a touch of enthusiasm, gave them a royal welcome. "Bye, Father O'Reafferty wants us to give three cheers for the Protestant ladies," he said. "Give him a will! Hip, hip, hurray!"

Bystanders, at the time the chivalric assistance had proceeded thus far, Father O'Reafferty had collared the mistaken enthusiasm, seats were brought in, and the services proceeded.

**Condeensed News.**

**Domestic.**

William Fitzpatrick died at Yonkers, July 28th, aged 30. Oil advanced in New York one day last week from 8951 to 10051, and receded and closed at 1014. The latter constitutional convention has voted down the proposition to vest the legislative power in a single body. A dispatch from Parisberg, W. Va., says 4000 miners have gone on strike, and many have been injured. Many farmers have lost their all and will be compelled to ask charity, as large numbers of low-lived persons lost their lives by the flood.

The entire Chintow town district of San Pablo, Cal., consisting of forty woods buildings in the settlement, has been consumed by fire. It is believed no lives were lost, though many Chinese had narrow escapes. Loss $15,000.

A fragment of a coal miner, which recently fell in Chicago, was analyzed and found to contain seventy-three per cent of iron, twenty-one of nickel, two of manganese and small quantities of aluminum, cobalt, tin, copper, arsenic, etc.

A. J. Hodson, business partner of Mayor McDuff, of Chicago, from the effects of injuries received on the Fourth while discharging fireworks. He was working a gong, which recently fell on his foot and crushed the wound he asked to be brought him into a fever.

An exceedingly heavy rainfall in Denver, Colo., July 28th, did considerable damage to streets, and flooded cellars. Reports from nearly every point in the state indicate that the harvest is ruined. Several districts were flooded and great damage was done to crops and fences.

Father Curley, director of the George- ton, Md., orphanage, on July 28th, was aged ninety-three. He was the oldest priest in the United States, and so far as known in the world. Several districts were flooded and great damage was done to crops and fences.

The wheat crop in Kansas has been harvested, and is just double that of last year. In 1888 the yield was about 17,000,000 bushels; of that 50,000 bushels were required for seed, so that there were only 12,000,000 bushels to be moved by the railways. The crop this year is 46,000,000 bushels, leaving 25,000,000 bushels to be moved.

The Oklahoma territorial convention adjourned July 23d, until August 20th. The proceedings were harmonious. Various committees were appointed. It was decided to petition the territorial governing boards of counties. The names recommended for two of the counties were Cleveland and Osage. During the recess the committees will prepare their reports.

**Foreign.**

The Portuguese government has contracted with an English engineer for the construction of a lighthouse at the entrance of their harbor. The Portuguese government has also made a number of valuable contributions to the lighthouse fund by the purchase of land. The government has provided 120,000,000 reis for the purpose.

**Educational.**

General Von Schellenkopf, in a speech at Kassel, July 30th, said all wars are groundless. He hoped his assurance would be widely circulated.

The "Pilgrim's Progress" has just been printed in the Ameo oalograph in Roman characters, making it the first printed English language in which John Bunyan's book has been issued.

Next to England little Holland is the greatest naval power in the world. The Dutch colonies have an area of nearly 300,000 square miles, which includes some of the finest possessions in the world.

Cardinal Levies's international anti-clerical congress, which is to meet at Leuven, has been postponed until after the French elections so that prominent Frenchmen interested in the movement may attend.

The trustees of the national library of New York and the board of visitors of the Dublin museum of science have adopted resolutions urging the establishment of a fund to aid students in the study of languages.

The Russian government has allocated a large tract of land to the Muselman population of Baku. Such gifts are rare, and are generally made to secure a conflict with Turkey, being intended to keep the Muselman quiet. The Governor-General-at-arms and Kitchener's forces, to the troops, hinted that Russia was preparing to advance southward.

Advisors just received at San Francisco, Calif., from China, state that a steamer, the Lou Chung, burned twenty-three hours, destroying 8,000,000 worth of goods. Over 1,000 persons in the flames and 6000 Chinese were killed. Nearly 170,000 people were compelled to come out without shelter, and perishing at the rate of nearly a hundred a day from want and exposure. The authorities are preparing for their necessities.

**Married.**

Whitaker-Davis.—In Milford, Wis., July 22, 1888, Miss Emmie E. Davis, of the above place, and Miss Minnie Ethel Davis, of the above place.

Young-Chappell.—In Rutherford Co., July 12, 1888, John Young, of Rutherford and Miss Ada J. Crandall, of Alfred Co., N. Y.

**Died.**

Many obituary notices are inserted free of charge. This week exceeding twenty lines (25 words) will be charged at the rate of ten cents per line for every line in excess of twenty.

In the notice of the death of Brother Maxson, of Albion, in the Recusant of July 26th, the first line, which was David, was omitted. (Ed. — In.)

Crandall.—Mrs. Mary Crandall Canfield was born Jan. 21, 1809, in the town of Richmond, Washington county, N. Y. She married, at the age of 18, a young man, a student at the New York Academy of Fine Arts, and was thus 9 years under the age of 21. She was killed shortly after the marriage, when some 15 years of age, and soon after united with the First English Baptist Church of Alfred, of which she continued a most exemplary member during the re- mainder of her life, faithful in all the relations of her profession of her. Deeply felt.

**The Sabbath Recorder.**

The Burlington Route, C. & O. B. & R. R., between Portage, Wis., and Chicago, September 10th and 24th, and October 9th and 12th, inclusive, will charge no extra for the return passage to points in the Farming Regions of the Western and Northern United States, for a period of 30 days. For circular giving details see the Prospectus of the "Pioneer" Society, 10 East Washington St., Chicago, Ill. The President of the Society is Rev. T. C. Ander,

**Fly Harvest Excursions.**

The SABBATH RECORDER,

PUBLISHED WEEKLY

BY THE AMERICAN SABBATH TACT SOCIETY.

ALFRED CETRE, ALBANY, N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance 50 cents, with 10 cents additional, on account of postage. No paper dispensed until subscriptions are paid, except at the option of the publisher.

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Trans吃到 advertisements for this organ, except at the rate of two cents for every word, with a minimum charge of 50 cents for each insertion of any kind. Advertisements made with parts of advertising columns for the "Pioneer" Society, published at the same office, will be charged at the rate of one cent per word, with a minimum charge of 50 cents for each insertion of any kind. Early advertisers may have advertisements placed in the columns of this publication at any time during the year, and the privilege of placing advertisements of objectionable character will not be granted.

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