

# The Sabbath Review

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."  
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The following suggestive lines were found in a book in the Sabbath Review office. When we present God's Holy Law, and especially, to pick a day, it is to be a master workman in building up the glorious structure of the church of God. If the agriculturist must serve an apprenticeship of five or ten years, in the management of the farm, before he can be expected to get the requisite knowledge to make him a successful and economical farmer, how long should that man serve, who is to be a laborer in God's vineyard, an under-shepherd in the heritage of our Lord—an economical and successful husbandman in bringing out the "glorious product of immortal minds"? Or, again, if the ordinary educator, after completing his usual common school education, must take a full seven years' course of academic and collegiate instruction before he can be deemed qualified to take charge of an institution of an academic grade, how much more careful and extensive should be the preparation of that man who is to be a teacher in Zion, in which the science of all sciences is to be taught? No comments on these very simple interrogatories are called for. They carry with them their proper conclusions. Strange that the opinion should ever have been entertained for a moment, and stranger still that it should ever have so extensively prevailed, that provided a man has been reared and has felt his spirit stirred within to do good, no extensive and special preparations are necessary to enable him to preach the gospel successfully. It is not so much a matter of consideration, when, where, or how, a man has obtained an education, as it is that he has it—that he has the moral and intellectual discipline, attainments, and habits, reasonably expected of a minister of the gospel.

**MINISTERIAL EDUCATION.**  
The following article on Ministerial Education was prepared by Prof. Wm. C. Kenyon, of the Committee of the Seventh-Day Baptist Western Association, and read before that body at its annual session in June, 1868. Although it was published in the Review at the time of its preparation, after a lapse of nearly twenty years, it has been the writer's chief source of having peculiar weight given to its interesting and profitable contents.

Your Committee respectfully report, that they have attentively examined the subject submitted to their consideration, and ask permission to present, in detail the conclusions at which they have arrived, and the reasons therefor, so far as may be necessary to justify such conclusions.

They find it rather difficult to point out a uniform course of study, that shall be insisted upon in every instance, as prerequisite to the ordination of a candidate to the gospel ministry. They, however, do feel the necessity of urging a very extended and thorough course of intellectual instruction. The work of the ministry, doubtless, requires more extended and various intellectual attainments, a larger acquaintance with the world, and a deeper insight into the springs of human action, than any other calling. The reason for this is, that the minister is a teacher, in the noblest and highest sense of the term. It is his to teach the science of salvation—a science which, in its magnitude of interests involved, transcends infinitely all other sciences. A simple comparison will illustrate this point. It is the business of the cultivator of the soil, to learn and apply the laws of agriculture; of the mechanic, to know, within the sphere of his particular profession, the uses, properties, and adaptation of materials, the construction of machines, and the use of mechanical tools; of the medical or surgical practitioner, to acquaint himself with the organization of the entire physical constitution, the maladies to which it is liable, and the remedies most appropriate in cases of diseased action; and of the legal practitioner, to comprehend the statute law and the principles of international communication, and their application to particular cases. The professions of these have such much to do with the physical, the whole history of the church, both Jewish and Christian, proves conclusively, that among the most devout and widely useful men that have ever lived, so far from knowledge having a tendency to make men less devoted, and less ardent in their attachments to the cause of humanity, nothing tends so directly to produce complete consecration to God. Has not ignorance been emphatically the cause of the prime error of the church? Does any thing so obstruct her career to universal empire as the lack of intelligence? Has not this been the very center and soul of all the sensuality, bigotry, and persecutions, that have ever blasted the world? Has it not ever been the right hand agent of the power of darkness for thwarting all that is God-like and heavenly on earth? Has it not been the demon that has split the blood of the martyrs, scattered scepticism wide over the face of this fair world, and looked heaven against those who would otherwise enter in? True, learned men have the infirmities of humanity, and often have they shown themselves very wicked men; yet it is more frequently the mere smatterer, who is self-confident, boastful, and proud, who imagines himself to have surveyed the whole arena of sciences, and viewed their heights and depths. True it is, that

Let the church insist on an educated ministry, if she would keep out pretenders and hypocrites. There is perhaps no employment that gives, in a worldly point of view, so poor a compensation for services rendered, as the ministry. When a man has spent nine to twelve years in close and persevering application to study, he has, under ordinary circumstances, made attainments that will secure to him stations of trust, giving twice or three the salary the church is accustomed to pay. Should he then enter the ministry, regardless of worldly emolument, he gives a very strong presumptive evidence of sincerity of purpose. But when only quite limited attainments are required, a church may pay a man in her employment as much or more than he could get in other services. Then he has not the opportunity to exhibit a self-sacrificing spirit as when the church demands extensive attainments.

Again, the church, both Jewish and Christian, has ever insisted upon a thorough education of her ministers. (1.) At an early period in the Jewish polity, the Levitical priesthood was organized by the authority of the Supreme Being of the Church. They were commissioned to be teachers and spiritual guides to the people. "They shall teach Judah the judgments, and Israel thy law." Deut. 33: 10. They had assigned for their special use forty-eight cities, located at different points, convenient for diffusing instruction among

the people. These cities constituted so many grand centres, or more properly, universities of instruction, where the priests, distributed into communities, could mutually aid each other in the study of the law, instruct the candidates for the priesthood in the functions of their sacred office, and then disperse into all the surrounding regions of country and instruct the people. Frequent mention is made of these schools; at a later period, under a somewhat different organization. One of these was at Natch, in Ramah, over which Samuel presided by appointment. 1 Sam. 19: 20. Another was established at Bethel, and another at Jericho, of which Elisha was at one time president. 2 Kings 2: 3, 5, 7, 15. Elisha was also president of an institution at Gilgal, and had at one time one hundred students under his instructions. 2 Kings 4: 38, 43. It is not to be understood that these schools were exclusively theological; they were, undoubtedly, both literary and theological, coinciding as nearly with our modern universities as the progress of the age would admit. Now, it is worthy of observation, that these schools originated by the authority of Jehovah, and were superintended and instructed by some of the most eminent men whose names are recorded in the Bible. Such care did the Almighty take, that his church under the dispensation of law should be provided with properly qualified instructors. And it may be fairly inferred, from what is known of the reports of the operation of these schools in producing effects, that the sources of mental training and discipline required to develop, regulate, strengthen, and mature the moral and intellectual powers of men under one dispensation, would be required under any other. If men educated beyond the ordinary grade were required for the priesthood under a dispensation of law, there is no conceivable reason why they should not be required under a dispensation of grace. The particulars of instruction would undoubtedly vary with the object and end of the dispensation, and with the increasing light of the world; but the thoroughness and completeness of the instructions would be alike under all.

It would then be natural to expect, that inasmuch as the first propagation of the Christian scheme of salvation, designed to supersede many of the traditions, customs, and ordinances, long enshrined in the affections of the people, would call for extraordinary talents and attainments, so extraordinary opportunities of instruction, and special bestowments of grace, would be conferred upon its advocates. Such is found to be the fact. True, it is the custom of some to represent the apostles of our Lord as a band of illiterate men; but it is quite important to know precisely in what sense this can be affirmed of them. It is undoubtedly a fact, that they were measurably unlearned in questions of philosophy, and science of their day; nor is it probable, that they were learned, above the commonality of their countrymen, in the law. But that some of them, at least, possessed a good knowledge of the original languages in which the Scriptures were written, is manifest from the clearness, simplicity, beauty, and (with the exception of an occasional Hebraism) even classical correctness of their compositions. They also well understood the habits, customs, rites, and ceremonies of their times. They were, unquestionably, neither from the highest nor the lowest grades of society, but from the middle class—from the ordinary walks of life. They were plain, practical, common-sense, matter-of-fact men—men of sound, discriminating judgment, and of exalted moral integrity. They seem to have been admirably fitted for the mission to which they were called; but not without special and unusual opportunities for studying attentively, and familiarizing themselves with the doctrines they were about to promulgate. No other men ever possessed such ample means for these purposes as did these favored disciples. This statement will not be deemed exaggerated, when it is remembered, that for three years they enjoyed the immediate companionship of our blessed Lord; witnessed his numerous miracles; listened to his public and private instructions; saw his transfiguration; and, finally, held communion with him forty days after his resurrection. What statement in divinity would not gladly forgo his regular three years course in a theological seminary, in favor of three years of personal instructions of the Saviour? But the advantages that the apostles had thus enjoyed, great and unusual as they were, were insufficient to fit them for their mission. They were now equipped with the plenary inspiration of the Holy Spirit—with such peculiar illuminations as none before had ever experienced, nor could ever expect to again. To this was added the power of working miracles—the last instance in which this extraordinary gift was ever to be conferred upon men. Thus they were, in many respects, relieved from the necessity of close application to study. But it is certainly very unsatisfactory to adduce the example of men who were favored with such wonderful advantages and graces, in support of the position that men need not study for the ministry. An intimate knowledge of the ancient languages in which the Scriptures were written, and the customs, rites, and ceremonies of those times, is as necessary to success in the ministry now, as it was in the days of the apostles. The apostles had, when they were first called to be apostles, but

the student in divinity now has them to learn, and he may congratulate himself on his good success if he can be pronounced a tolerable classical scholar in half a dozen years of close application. He will still need his full three years course of study in the theological seminary, in imitation of the three years course of the apostles, under the personal instructions of their Divine Lord. It has been well said, that Christ himself has expressed his opposition to an unlearned ministry, by teaching them himself. And it is certain, that after his ascension, when he came to choose an apostle for the immediate work, who had not been under his personal instructions, he chose a learned man, and thus evinced his purpose, that those who should be invested with the sacred office should be learned men. The newly-elected apostle having been educated at one of the best seminaries then in existence, and read in the law beyond most of his countrymen, was prepared, on his being divinely illuminated, to enter at once upon the work of preaching the gospel. His superior scholarship, in all that pertained to the science and literature of his age, as well as in all that pertained to the science of salvation, appears abundantly evinced in his numerous epistles.

It is sometimes said, that if an illiterate man is urged to preach the gospel, let him go immediately about it, and God will give him such endowments and graces as shall qualify him for his work. That God can do this, is not denied; but it is certain that there is no evidence that he ever has done it, much less any intimation that he ever will. But an attentive examination of the scriptures of the New Testament, and also of the early history of the Christian church, may help to decide this question more satisfactorily. The example of Christ, the Great Head of the Church, has been seen; and now, what is the testimony of the apostles? Did they expect that their successors in office, in all time to come, would be illiterate men? Perhaps no man ever insisted more strenuously upon an educated ministry, and upon ministers accustoming themselves to studious habits, than did the apostle Paul. Timothy seems to have been a student of the apostle, and is most affectionately exhorted "to hold fast the form of sound doctrine" heard from his instruction. 2 Tim. 1: 10, 13, 14; 3: 10, 14. "Till I come, give attention to reading, to exhortation, to doctrine." 1 Tim. 4: 13. Again, the apostle commands him, with paternal authority and tenderness, "to study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. Again, in enumerating the qualifications of a bishop, the apostle says, "He must be a lover of hospitality, a lover of good men; sober, temperate, holding fast the faithful word, as he hath been taught, that he may be able, by his sound doctrine, both to exhort and to convince gainersayers." Tit. 1: 9. It is not to be expected that, in the communications of a great religious revolution, such as Christianity was then producing, seminaries of learning, destined to educate candidates for the Christian priesthood, could be immediately established. Hence such candidates must be educated under the supervision of the settled pastors of the churches, much in the same manner as was the custom in the Congregational Church of New England till within the last half century. Yet so soon as the church had gained sufficient strength, and sufficient quietude, to admit of her doing so, she proceeded to found her seminaries. According to Jerome, one was established at Alexandria, by St. Mark. To that celebrated school, repaired multitudes of young candidates for the ministry, to listen to the lectures of those eminent teachers, Pantaenus, Clement, and Origen. For more than three centuries it continued to send forth streams that watered and refreshed the then domain of the church. Mosheim tells us, that St. John founded a school at Ephesus, and there spent the last years of his life, in qualifying young men for the ministry. Though it is quite probable, that the ancient theological seminaries were founded by the eminent apostles named by the historian, yet it is admitted, that perhaps the evidence is insufficient to place the matter beyond a doubt. Be this as it may, it is certain that they were founded before the close of the first century of the Christian era. The early fathers of the church established similar schools at different points. One was established at Smyrna, over which the distinguished Polycarp presided. There was also another at Antioch, another at Nicomedia, &c. This is a mere glance only at the evidence that may be deduced from Scripture, and from the early founders of the church, in favor of an educated ministry, but it is quite unnecessary to produce more. It is not a little surprising, in view of these facts, accessible to all, that men are found who will appeal to the example of the apostles, and the practice of the primitive church, to sustain the custom of ordaining uneducated men.

In this connection, one other fact should not be overlooked. No great reformation has ever taken place in the church that did not originate with learned men. Luther was an accurate scholar, as extensively versed in the literature and sciences of his times as any of his contemporaries. His immediate and most efficient co-laborers were the learned Melancthon, Carolostadt, and others scarcely inferior to these. Knox, the great champion of Presbyterianism, and Wesley, the great champion of Methodism, and their coadjutors, were men of eminent learning, as well as piety. The same is true in every great movement made for the upbuilding of Zion. Unlearned men have always proved themselves unequal to the task of conducting the church through those revolutions, designed to purge her from her errors and corruptions. It is also to be observed, at the present time, that those denominations are the most prosperous, and are gaining fastest in influence in our country, that are most careful in providing for an educated ministry. Those who were formerly indifferent in relation to an educated clergy, but have more recently awoke to its importance, are experiencing its vivifying effects in the increased prosperity of their churches, and in the widening of their influence.

Thus it is believed that the first objection has been fairly answered, and successfully refuted, from the ancient practice of the church, both Jewish and Christian, through a period of four thousand years—a practice ordered and sanctioned by the Great Head of the Church.

The second objection, is the want of time to get an education. Stated in detail, the objection runs somewhat as follows: "The young man ought not to remain secluded within the walls of a college or theological seminary, while souls are perishing for the lack of the bread of life." That these explanations are honest, is not doubted, but they unquestionably arise from an incorrect view of the ministerial work. It seems much like a mistaken zeal, that urges a man to assume the most sacred responsibilities, with a course of preparation so brief as would hardly give time to prepare for the ordinary kind of business. The intimations of the Scriptures upon this subject, though not particularly definite, are, nevertheless, sufficiently explicit. Under the Jewish economy no man entered the priesthood till he had attained the age of thirty years. Num. 4: 22, 20, 35, 37, 39, 47. Christ himself, according to this well-ordered regulation, Luke 3: 23. This practice seems to have been founded upon a correct knowledge of man's mental and physical constitution. It gave precisely what was wanted—ample opportunity for storing the mind with a knowledge of men and things, maturing the judgment, and giving that firmness and vigor to the body that should render it capable of great endurance. How does the hastiness with which young men often rush into the ministry, contrast with the custom of the Jewish priesthood? It is difficult to avoid the conclusion, that such zeal is not "according to knowledge." For, were not the fields white for the harvest in the days of our Saviour?—and did he not tarry till the age of thirty years? Did he not also tarry for his three years, his apostles, including themselves in their ministerial functions? Their examples are instructive, and worthy to be well pondered by every candidate for the ministry. It would prevent much of that precipitancy that is now sometimes so painful. It is not here pretended, that any particular age is fixed, or ought to be, under the Christian dispensation, as was the case under the Jewish economy. Doubtless some constitutions naturally mature much earlier than others, and the same is also true of the mind; but it may be seriously questioned, whether any man, under the age of twenty-five or thirty years, ever has the firmness of physical and mental constitution, soundness and correctness of judgment, and acquaintance with the world, that a clergyman ought to possess. It may, therefore, be fairly urged upon men who do so, that they are neglecting to do good, as to take up themselves to discharge the most sacred duties, while they have neither the knowledge nor experience requisite for such duties. Rather let them tarry for a few years at the "schools of the prophets," and "get wisdom," and "get understanding."

Again, it is not quite sure that the man who has hastily, without due preparation, enters the ministry, will labor more years than one who takes time to get ready. For he who has all the duties of the pastor of a church, or a missionary, to perform, and, at the same time, is obliged to study very hard to maintain a respectable standing in his official station, is likely to make a demand upon his energies that they are ill able to sustain. It is not too much to say, that many a man, prematurely brought forth to ordination, has prematurely sunk to the tomb by overtasking his energies. The amount of study required of one whose advantages, previous to ordination, have been all that could be desired, will be sufficient to tax his strongest powers of endurance, without having to make up for previous deficiencies. But suppose his days are not shortened, had he any assurance that he can do more good by engaging in the ministry prematurely, than he could by preparing the necessary time for preparation? Was any thing ever lost by taking time to prepare the ground for the seed? What though literally the fields are already white for the harvest; shall not time be taken to sharpen the sickle? It is not possible to compute the probabilities with mathematical accuracy, yet it is quite evident, that many a man goes on embarrassed through life, by the deficiency in his preparatory education, and does not as much in twenty or thirty years as he might have done in a fifth part of that time, had he been wise enough to work out ready before he went to work. It

must be observed, that in the ministry the result does not depend upon the number of days' work done, but upon the skill and efficiency with which it is done, and the skill and efficiency depend upon the attainments—the intellectual and moral discipline of the man.

But an objection different from either of these is often presented, and merits a careful consideration. The objection admits that clergymen should have a most intimate and accurate knowledge of the Bible, and of the rules of biblical interpretation and criticism; but it denies that they should make "human science and literature" matters of investigation, and claims that most of the time spent on them beyond the rudiments of a common school education, is uselessly thrown away. Your Committee are ready to concede all that can be rationally said in favor of the most careful study of the Scriptures, biblical literature, and the rules of biblical interpretation and criticism; nor can they doubt but that, in many instances, these branches of a common education are neglected to a dangerous extent. Yet it is difficult to perceive, in this age of light and progress, how any man can be regarded as having a good education, without a pretty extensive knowledge of mathematics and the sciences. Who needs, so much as the minister, to be a master in the knowledge of human nature? And how can he become such, without an intimate acquaintance with man's physical, intellectual, and moral functions and powers? In order to get this, he must carefully study the sciences of physiology and psychology; he must study the master spirits who have made these sciences the business of their lives; he must study also the causes and workings of human emotions and passions, as they are manifested in the endlessly diversified relations of men in their daily intercourse with each other. Nor, again, can it be doubted but that the minister ought to be a light in the community in which he resides—a leading spirit in all that can ennoble, exalt, dignify, and grace humanity. Such he cannot be without a good knowledge of the general routine of studies pursued by the youth of almost every community. It will be no easy task for that man to secure and retain the esteem and respect of his parishioners, who, in point of intellectual acquirements, is far inferior to many, and perhaps a large proportion of his congregation. Time was when ministers were emphatically the educated men of each community, and were endeavored to secure the respect and reverence for their sacred dignity, and it is believed that nothing has since occurred to diminish the respect once entertained for the ministerial office, as crowding into it a multitude of unlearned men. An illiterate man, however God-like he may be, can hardly expect to inspire that respect and reverence for a cause that should be sought for by the minister. Eminent godliness, and extensive intellectual attainments, together, can do it, but neither of them separately.

But, aside from these considerations, is it not the solemn duty of the candidate for the ministry to acquire a good knowledge of mathematics and the sciences generally? The mathematics claim his attention, because they serve better than any other studies to train the mind to logical reasoning, and because they are so practically useful in the study of the sciences. The sciences claim attention, because the study of them is the study of God, as he has manifested his wisdom, power, and love, in the mechanism of all his works, who made the world, with its countless forms of beauty, and of vegetable and animal existence, made also man, and furnished him with reason, ideas, and functions, adapted to know all forms, adjustments, and activities of the outer world—capable of penetrating alike, the laws of inanimate matter and organic life. Of all created objects, man alone was designed to know God in the exhibitions of his power and love as revealed in creation. Now, the sciences are simply the arrangements and classifications of natural phenomena. All the materials for their construction pertain to the Deity, and the arrangements and classifications are made by the reason, given by the Creator for this very purpose.

Your Committee beg leave to close their report by presenting the following resolutions:

1. Resolved, That this Association recommends young men who are looking forward to the ministry to take, as a preparatory step, a regular course of academic and collegiate studies, equal to that required for the first degree in the colleges or universities of the country; and, secondly, to take a regular theological course, equal to that marked out for the candidates in the Union Theological Seminary at New York, or some similar Seminary.

2. Resolved, That in case a candidate for the ministry finds it entirely impracticable to go through with a regular college course, he is recommended to take the following course, as preparatory to the study of theology: (1.) A good knowledge of the usual branches of common school education. (2.) Mathematics, embracing algebra, geometry, trigonometry, and mechanics. (3.) Natural Sciences, embracing astronomy, physics, geology, botany, zoology, and anatomy. (4.) Psychology, embracing intellectual philosophy, moral philosophy, and the doctrine of the wills of (5.) Rhetoric, logic, and criticism. (6.) History, ancient and modern, and political. (7.) Biblical Literature, Goodwin's Hebrew Grammar, Works; Treasury on the Eternal Sonship; Wesley's Witness of the Holy Spirit; Kingsley on Resurrection, Meritt and Fisk's Discussion on Universal Salvation.

It is believed that the first objection has been fairly answered, and successfully refuted, from the ancient practice of the church, both Jewish and Christian, through a period of four thousand years—a practice ordered and sanctioned by the Great Head of the Church.

The second objection, is the want of time to get an education. Stated in detail, the objection runs somewhat as follows: "The young man ought not to remain secluded within the walls of a college or theological seminary, while souls are perishing for the lack of the bread of life." That these explanations are honest, is not doubted, but they unquestionably arise from an incorrect view of the ministerial work. It seems much like a mistaken zeal, that urges a man to assume the most sacred responsibilities, with a course of preparation so brief as would hardly give time to prepare for the ordinary kind of business. The intimations of the Scriptures upon this subject, though not particularly definite, are, nevertheless, sufficiently explicit. Under the Jewish economy no man entered the priesthood till he had attained the age of thirty years. Num. 4: 22, 20, 35, 37, 39, 47. Christ himself, according to this well-ordered regulation, Luke 3: 23. This practice seems to have been founded upon a correct knowledge of man's mental and physical constitution. It gave precisely what was wanted—ample opportunity for storing the mind with a knowledge of men and things, maturing the judgment, and giving that firmness and vigor to the body that should render it capable of great endurance. How does the hastiness with which young men often rush into the ministry, contrast with the custom of the Jewish priesthood? It is difficult to avoid the conclusion, that such zeal is not "according to knowledge." For, were not the fields white for the harvest in the days of our Saviour?—and did he not tarry till the age of thirty years? Did he not also tarry for his three years, his apostles, including themselves in their ministerial functions? Their examples are instructive, and worthy to be well pondered by every candidate for the ministry. It would prevent much of that precipitancy that is now sometimes so painful. It is not here pretended, that any particular age is fixed, or ought to be, under the Christian dispensation, as was the case under the Jewish economy. Doubtless some constitutions naturally mature much earlier than others, and the same is also true of the mind; but it may be seriously questioned, whether any man, under the age of twenty-five or thirty years, ever has the firmness of physical and mental constitution, soundness and correctness of judgment, and acquaintance with the world, that a clergyman ought to possess. It may, therefore, be fairly urged upon men who do so, that they are neglecting to do good, as to take up themselves to discharge the most sacred duties, while they have neither the knowledge nor experience requisite for such duties. Rather let them tarry for a few years at the "schools of the prophets," and "get wisdom," and "get understanding."

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It is believed that the first objection has been fairly answered, and successfully refuted, from the ancient practice of the church, both Jewish and Christian, through a period of four thousand years—a practice ordered and sanctioned by the Great Head of the Church.

The second objection, is the want of time to get an education. Stated in detail, the objection runs somewhat as follows: "The young man ought not to remain secluded within the walls of a college or theological seminary, while souls are perishing for the lack of the bread of life." That these explanations are honest, is not doubted, but they unquestionably arise from an incorrect view of the ministerial work. It seems much like a mistaken zeal, that urges a man to assume the most sacred responsibilities, with a course of preparation so brief as would hardly give time to prepare for the ordinary kind of business. The intimations of the Scriptures upon this subject, though not particularly definite, are, nevertheless, sufficiently explicit. Under the Jewish economy no man entered the priesthood till he had attained the age of thirty years. Num. 4: 22, 20, 35, 37, 39, 47. Christ himself, according to this well-ordered regulation, Luke 3: 23. This practice seems to have been founded upon a correct knowledge of man's mental and physical constitution. It gave precisely what was wanted—ample opportunity for storing the mind with a knowledge of men and things, maturing the judgment, and giving that firmness and vigor to the body that should render it capable of great endurance. How does the hastiness with which young men often rush into the ministry, contrast with the custom of the Jewish priesthood? It is difficult to avoid the conclusion, that such zeal is not "according to knowledge." For, were not the fields white for the harvest in the days of our Saviour?—and did he not tarry till the age of thirty years? Did he not also tarry for his three years, his apostles, including themselves in their ministerial functions? Their examples are instructive, and worthy to be well pondered by every candidate for the ministry. It would prevent much of that precipitancy that is now sometimes so painful. It is not here pretended, that any particular age is fixed, or ought to be, under the Christian dispensation, as was the case under the Jewish economy. Doubtless some constitutions naturally mature much earlier than others, and the same is also true of the mind; but it may be seriously questioned, whether any man, under the age of twenty-five or thirty years, ever has the firmness of physical and mental constitution, soundness and correctness of judgment, and acquaintance with the world, that a clergyman ought to possess. It may, therefore, be fairly urged upon men who do so, that they are neglecting to do good, as to take up themselves to discharge the most sacred duties, while they have neither the knowledge nor experience requisite for such duties. Rather let them tarry for a few years at the "schools of the prophets," and "get wisdom," and "get understanding."

Again, it is not quite sure that the man who has hastily, without due preparation, enters the ministry, will labor more years than one who takes time to get ready. For he who has all the duties of the pastor of a church, or a missionary, to perform, and, at the same time, is obliged to study very hard to maintain a respectable standing in his official station, is likely to make a demand upon his energies that they are ill able to sustain. It is not too much to say, that many a man, prematurely brought forth to ordination, has prematurely sunk to the tomb by overtasking his energies. The amount of study required of one whose advantages, previous to ordination, have been all that could be desired, will be sufficient to tax his strongest powers of endurance, without having to make up for previous deficiencies. But suppose his days are not shortened, had he any assurance that he can do more good by engaging in the ministry prematurely, than he could by preparing the necessary time for preparation? Was any thing ever lost by taking time to prepare the ground for the seed? What though literally the fields are already white for the harvest; shall not time be taken to sharpen the sickle? It is not possible to compute the probabilities with mathematical accuracy, yet it is quite evident, that many a man goes on embarrassed through life, by the deficiency in his preparatory education, and does not as much in twenty or thirty years as he might have done in a fifth part of that time, had he been wise enough to work out ready before he went to work. It

must be observed, that in the ministry the result does not depend upon the number of days' work done, but upon the skill and efficiency with which it is done, and the skill and efficiency depend upon the attainments—the intellectual and moral discipline of the man.

But an objection different from either of these is often presented, and merits a careful consideration. The objection admits that clergymen should have a most intimate and accurate knowledge of the Bible, and of the rules of biblical interpretation and criticism; but it denies that they should make "human science and literature" matters of investigation, and claims that most of the time spent on them beyond the rudiments of a common school education, is uselessly thrown away. Your Committee are ready to concede all that can be rationally said in favor of the most careful study of the Scriptures, biblical literature, and the rules of biblical interpretation and criticism; nor can they doubt but that, in many instances, these branches of a common education are neglected to a dangerous extent. Yet it is difficult to perceive, in this age of light and progress, how any man can be regarded as having a good education, without a pretty extensive knowledge of mathematics and the sciences. Who needs, so much as the minister, to be a master in the knowledge of human nature? And how can he become such, without an intimate acquaintance with man's physical, intellectual, and moral functions and powers? In order to get this, he must carefully study the sciences of physiology and psychology; he must study the master spirits who have made these sciences the business of their lives; he must study also the causes and workings of human emotions and passions, as they are manifested in the endlessly diversified relations of men in their daily intercourse with each other. Nor, again, can it be doubted but that the minister ought to be a light in the community in which he resides—a leading spirit in all that can ennoble, exalt, dignify, and grace humanity. Such he cannot be without a good knowledge of the general routine of studies pursued by the youth of almost every community. It will be no easy task for that man to secure and retain the esteem and respect of his parishioners, who, in point of intellectual acquirements, is far inferior to many, and perhaps a large proportion of his congregation. Time was when ministers were emphatically the educated men of each community, and were endeavored to secure the respect and reverence for their sacred dignity, and it is believed that nothing has since occurred to diminish the respect once entertained for the ministerial office, as crowding into it a multitude of unlearned men. An illiterate man, however God-like he may be, can hardly expect to inspire that respect and reverence for a cause that should be sought for by the minister. Eminent godliness, and extensive intellectual attainments, together, can do it, but neither of them separately.

But, aside from these considerations, is it not the solemn duty of the candidate for the ministry to acquire a good knowledge of mathematics and the sciences generally? The mathematics claim his attention, because they serve better than any other studies to train the mind to logical reasoning, and because they are so practically useful in the study of the sciences. The sciences claim attention, because the study of them is the study of God, as he has manifested his wisdom, power, and love, in the mechanism of all his works, who made the world, with its countless forms of beauty, and of vegetable and animal existence, made also man, and furnished him with reason, ideas, and functions, adapted to know all forms, adjustments, and activities of the outer world—capable of penetrating alike, the laws of inanimate matter and organic life. Of all created objects, man alone was designed to know God in the exhibitions of his power and love as revealed in creation. Now, the sciences are simply the arrangements and classifications of natural phenomena. All the materials for their construction pertain to the Deity, and the arrangements and classifications are made by the reason, given by the Creator for this very purpose.

Your Committee beg leave to close their report by presenting the following resolutions:

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The Sabbath Recorder.

Published weekly, R. T. D. Day, Dec. 26, 1887. GEORGE S. TITZEL, EDITOR.

THE RECORDER.

The present number completes the twenty-third volume of the Sabbath Recorder, and the fifth year of its publication on individual responsibility. It is a fit occasion to say something in regard to the interests of the paper, with a view of answering queries occasionally raised by friends, and giving information to all whom it may concern.

The circumstances under which the paper passed into the hands of its present publisher, were not pecuniarily flattering. It had been published one year—the year 1862—by a committee of the brethren who took it, with its debts, off the hands of the Publishing Society. At the end of that year, the committee found the concern somewhat deeper in debt than it was at the beginning, while the upward course of prices consequent upon the war, thus fairly beggared; rendered it probable that the debt would continue to increase.

They proposed, therefore, to suspend the paper, and wait more favorable times for its resuscitation and continuance. To this course it was objected, first, that the denomination needed a paper, and could not well carry on its benevolent operations without one; and, second, that though it might involve loss to keep the paper running through the period of war prices, it would be better to meet that loss, than to leave the denomination without a paper, and run the risks necessarily involved in indefinite suspension.

After thoroughly canvassing the question, the committee decided to pass the paper, with its accounts, into the hands of the present publisher, on condition of his paying liabilities to the amount of some two thousand dollars, and assuming the risk of continuance. The result has justified the fears and the expectations of that time. Prices went up and up, until the cost of issuing the paper nearly doubled; its continuance involved loss; but, thanks to the prosperity of other branches of business, the loss was easily met; members of the denomination were supplied with a medium of communication among themselves and with the outside world; and the paper stands to-day upon a better basis than ever before.

There are two or three difficulties necessarily attending the publication of a denominational paper, which we of course have had to meet—difficulties which twenty-three years of experience in newspaper-making have taught us to meet cheerfully and without chafing, but which, nevertheless, it may be useful to suggest.

about the only way to get along comfortably, and keep peace at home, is to please one's self, and allow others to do the same. Nor is it possible, in the paper of a small denomination, which has comparatively few ready writers, to give that variety of original matter which can be furnished in the papers of larger denominations, with more ready writers. Those who demand such a thing are unreasonable; and if they blame anybody, they should blame themselves for being connected with such a denomination. Long ago, we learned to take criticism easy; but when we have listened, now and then, to some flippant critic, we have wondered if he expected others to see, as he seemed to, that ability to criticize implies ability to improve upon the thing criticized. The only way for one to serve the public with a reasonable degree of comfort to himself, is to do the best he can in the circumstances, and the hold himself ready to make room for better gifts when they present themselves. So we, in the publication of the Recorder, shall do the best we can, in view of all our surroundings, to give the denomination a creditable paper; at the same time holding ourselves ready to retire whenever, in the judgment of the denomination, the "coming man" we read about shall appear, who is capable of giving them "a weekly paper such as shall be a bold, uncompromising, and able exponent of the religious, educational and political sentiments of the people."

HOME NEWS. SHILOH, N. J. I believe the readers of the Recorder are always interested in looking over the Home News, though possibly not always as much profited as interested. I would write oftener, if it were not for the want of religious interests to write about.

We in Shiloh have been passing through a variety of changes for a few weeks past, in which the people generally have been interested, and I trust profited. Our educational interests are sustained as formerly, with an increase, which, though slow, we trust is sure and permanent. At the closing of the Fall Term of Union Academy, the students gave us a literary entertainment, consisting of speaking select pieces, showing their improvement in elocution. It was by many thought to be one of their most successful efforts. All were interested, amused and entertained.

We had hopes of commencing the Winter Term in the new building; but the severe cold weather had retarded the workmen so that it was impossible. We are now in hopes of being able to remove into it the first week in January.

In the church, religiously, there is no very important change; and according to a long-established custom, we are present and pass through the usual forms of worshiping God, though we often feel like bemoaning our apathy. Yet we have reason to rejoice, and give glory to God, that we are enjoying often some of his mercy drops. Occasionally, we hear the inquiry, What must I do to be saved? and others inquiring to know the truth as it is in God's holy word. Last Sabbath we had the privilege of receiving two candidates, who professed Christ by baptism—a young man and a young woman.

and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy." The fourth class, Mrs. Eliza Davis's, was represented by Walter Bonham, with a sheaf of wheat and a sickle, reciting the following passage, (Mark 4: 28, 29), "For the earth bringeth forth fruit herself," &c.

The fifth class, Miss Mary Hall's, was represented by Julia Randolph, bearing an ancient harp, repeating the 140th Psalm—"Praise ye] the Lord."

The sixth class, Miss Emma Glaspey's, was represented by Albertie West, with a pot of lilies, repeating the following passage, (Luke 12: 27, 28), "Consider the lilies, how they grow; they toil not, neither do they spin," &c.

The seventh class, David Shepard's, was represented by George Tinker, carrying in his hand a Bible, and reciting the following passage, "The Word of God abideth forever."

The eighth class, Albert R. Jones's, was represented by Mary L. Ayres, bearing a cross encircled with a wreath, reciting the following passage, (Matt. 10: 38), "And he that taketh not his cross and followeth after me, is not worthy of me."

The ninth class, Mrs. O. U. Whitford's, was represented by Caty Davis, bearing a basket of fruit, with a suitable passage of scripture.

The tenth class, A. B. Davis's, was represented by Charles B. Dickeson, bearing a trumpet in his hand, and the following passage, (Isaiah 58: 1), "Cry aloud, spare not!"

The eleventh class, Mrs. A. R. Jones's, was represented by Emily Davis and Sallie Hoffman, one dressed in white, bearing the Sun, and one in black, glittering with Stars, to represent day and night, with the following passage, (Gen. 1: 3, "And God said, Let there be light, and there was light."

The twelfth class, William Hummel's, was represented by Frank Randolph, with the following passage, "he bearing a goblet of wine, (Prov. 23: 29-32), "Who hath wine? Who hath sorrow?" &c.

The thirteenth class, Mrs. E. B. Swinney's, was represented by Mrs. C. West, and the symbol of a tree with twelve kinds of fruit, and the following passage, (Rev. 22: 2), "In the midst of the street of it, and on either side of the river, was the tree of life, which bare twelve manner of fruits."

The fourteenth class, G. B. Davis's, was represented by John Hoffman, who had a pair of scales in his hand, with the following passage, (Prov. 11: 1), "Divers weights, and divers measures, both of them are alike abomination to the Lord."

The fifteenth class, W. B. Gillette's, was represented by Theodore Davis, having on an oriental robe, with a girdle, a purse, scrip, and a sword, with the following passage, (Luke 22: 36), "Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one."

Lord thy God." Brother, I have now given you the words of Christ, and the words of God by Isaiah and Moses, in explanation of the words *kuriake emra*. I think they are the two or three witnesses by whose mouth every word is established.

Mr. D. complains of my treatment of Clement as "unscholarly and unmanly," and enters his protest against it. Still, he does not deny any part of it. Every word that I wrote is true, and Mr. D. knows it. But he attempts to break its force by saying, that Clement applied the term "Scripture" to other writings than the Bible. I have therefore looked carefully over the passages that I quoted, and in every instance except two, a note at the bottom refers to some place in the Bible. And in those two, the translator in a note says, "Where, nobody knows."

Brother, no plea of "florid rhetoric" can possibly meet the case. They are downright perversions of the Bible in many cases, and in others the passages are wholly manufactured. The rule I have applied to Clement and John Wesley, then they deserve to be blackened. The American Tract Society, in their little book entitled "The Spirit of Popery," bear the following testimony, Clement (see pages 46 and 47):—"One fact should here be kept fully in view. So early as the third century, there was a sect; at the head of which was Clement of Alexandria, who professed to select all that was good from the writings of the philosophers, especially Plato, and then considered the system they thus formed as a gift divinely imparted to the Greeks, as the Old Testament was bestowed on the Jews, to prepare them for the coming of the Lord. To reconcile their scheme to the Scriptures, they endeavored to find in it hidden or mystical meanings very different indeed from the obvious import of the text, but considered by them far more valuable. They supposed that the agreement between this occult sense and that which had been derived from heathen philosophy was complete; and they affirmed, that the interpretations thus obtained had descended to them from the apostles, though they had always been concealed from the vulgar."

I will, in addition to those already given, quote two or three specimens in illustration of the above statement. "Further he says: 'Thou art not to eat a kite or swift-winged ravenous bird, or an eagle'; meaning: Thou shalt not come near men who gain their living by rapine." The above is his quotation and explanation of Lev. 11: 13, 14. See Instructor, book 3, page 326.

Again he says, "Be not much with a strange woman; He admonishes us to use, indeed, but not to linger and spend time with, secular culture." (Stromata, b. 1, chap. 5, page 367), and he pretends to quote from Prov. 5: 2, 3, 5, 8, 9, 11, 20. Perhaps it is only "rhetorically florid."

There is much more of the same sort, but these will suffice for the present. Brother, when Clement asserts that "a Christian, according to the command of the gospel, observes the Lord's-day," &c., if he meant that he kept Sunday, he knew just as well as you and I do, that there was no such command in the gospel. And the above quotation from the "Spirit of Popery," shows us, that in many things he was a mere pretender, and especially in what he says about the command of the gospel to keep the Lord's-day, if he meant by it the first day of the week.

In reply to my inquiry, where the command can be found in the gospel, Mr. D. says, "In the life of Christ after his resurrection, and in the lives, examples, and instructions of the apostles and first churches; for inspired deeds are as good as inspired words." This is very sweeping, and covers the whole ground. But Mr. D. does not give even one quotation to support his assertion. If there is all this authority for first-day keeping, surely, brother, it will not be difficult to point out one or two inspired words or acts that give the first day of the week a sacred character. I have repeatedly read all of this to which he refers me, and I am certain that there is no word or name applied to the first day of the week, but what the most rigid Seventh-day Baptist would readily use, nay, is constantly in the habit of applying. Nor is there a single act or deed but that he would readily perform on the first day of the week, without ever thinking that by so doing he implied the sacredness of the day.

Mr. D. asks, "Where is the command in the gospel, after Christ's resurrection, for observing the Jewish, the legal, the religious-political, provincial Sabbath?" Brother, I look very much like calling names. I hope you have not exhausted the vocabulary, and perhaps no harm will come of it. I know of no command in the gospel to observe such a day then as you describe. But if you mean to ask where authority can be found, after the resurrection of Christ, in his teaching, to observe the seventh

day, I answer, in Matt. 28: 20—"Teaching them to observe all things whatsoever I have commanded you." Did he command them to observe the seventh day? Let us see: Matt. 5: 17 to 19—"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Now, brother, if there is any meaning in language, and if Christ did not deceive his disciples, then he did, in the words above quoted, recognize the law of the ten commandments, even every "jot and tittle," as obligatory on all mankind, as long as the kingdom of heaven shall stand. And still further, he required his apostles to teach all things whatsoever he had commanded them. In accord with this, the women "prepared spices and ointments, and rested the Sabbath day according to the commandment." Luke 23: 56. And in the Acts of the Apostles, about eighty public religious meetings are recorded as being held on the Sabbath.

REPLY TO TODD'S REPLY—NO. 2. In friend T.'s Reply No. 2, the only point made is this, "that Luke, an inspired writer, calls the seventh day the Sabbath." I have, in another paper, explained why he called it so; namely, because the Jews so observed it. But friend T. argues, if he argues at all, that because he called it, as the Jews regarded it, the Sabbath, therefore it was the Sabbath that Christians should observe. Now, if friend T.'s method of stating this matter is argument, or exegesis, or anything else, let us apply the method to other things, and see where it will lead us—thus:

1. Luke, an inspired writer, says, (Acts 2: 1), "And when the day of Pentecost was fully come," &c.; therefore, the day of Pentecost should be still kept.

2. Luke, an inspired writer, says, (Acts 12: 4), "After Easter (the Passover); therefore, the Passover is still in force."

3. Luke, an inspired writer, says, (Acts 3: 1), "Peter and John went up into the temple," &c.; and, (Acts 21: 26), "Paul, purifying himself, entered into the temple," &c.; therefore, it is a Christian law to enter into the temple; temple worship must still be in force.

4. Luke, an inspired writer, says, (Acts 19: 24), "Demetrius made silver shrines for Diana," &c.; therefore, Diana was a real goddess. Enough; for really I dislike to spend so much time and paper on such shallow statements as friend T. puts forth as arguments. F. D. WEEKLY, Dec. 13th, 1887.

A CONVERT TO THE SABBATH. Some time ago, a student from Hamilton, N. Y., spent a night in the family of Eld. James Sumnerbell, of Leonardsville, N. Y., to whom the Elder loaned some books or tracts on the subject of the Sabbath. A letter lately received by Eld. Sumnerbell, shows that the seed thus sown fell on good ground. We print a part of the letter:

"All the books I got from you have been diligently and thoroughly searched, and I have now the great pleasure to tell you, that I am through with them, and a Sabbatharian, in my sentiments and opinions. And I will also do what I can to make the truth known to other Christians, who, in their ignorance, worship the inventions and institutions of heathen emperors and ungodly monks, bishops, and popes. My desire is to convert our brethren and sisters of my own country people to the scriptural Sabbath—the Sabbath of God. I have spoken to some ministers about the things relating to the Sabbath, and they cannot prove, either from the Bible or from history, that it is right to keep Sunday as a holy day. Christians in general have never thought for a moment on this subject, but have kept Sunday from an old habit only, and in so doing, though good; they did a great service to God; they became, therefore, greatly astonished when they hear that they were so sadly mistaken. I know, however, that in this case it is not sufficient to speak and to preach merely, but the people must have books and tracts in their own language, so that they can read and see for themselves. I should be willing to translate all the best tracts which your publication society have published. But I have no means of my own, so that it would be difficult to get them printed. I am sure that the Lord would give us great success in propagating his truth in this matter among the Swedish Baptists, both in America and in Sweden, if I had time and money enough to spend for this cause. Please let me hear from you soon. Perhaps you can encourage me a little in some way. Please also send a full set of your tract, if possible. I do not mean you that I have before I hear from you by letter. I will pay for it what you charge, if you will sell it; else will I send it to you by mail."

METHODIST JUBILEE.—The American Methodists have celebrated the hundredth year of the existence of their organization in this country, in a truly American manner. Last year they were a century old, and in honor of this event their General Conference proposed that they should raise to educational purposes. The response has been a contribution of seven millions of dollars, all raised in one year. And this is not

a complete return, as we gather from a late number of *The Methodist*. This vast sum has been subscribed by only forty-five conferences, whereas there are sixty-five, leaving twenty more to add to the fund. They now number two millions of communicants, and some eight millions of our population in their congregations, or one-fifth of the whole American people.

CONGRESS. Congress was in session five days of last week, and adjourned over from Friday, Dec. 20th, to Monday, Jan. 6th. Without attempting to follow the course of proceedings each day, we give below a synopsis of what was done in each house.

THE SENATE. A bill was introduced to reorganize the Department of State and the foreign service; also, a bill to apportion the National Currency among the States; also, a bill to tax the stock of National Banks. Mr. Sherman reported from the Committee on Finance a bill to fund the national debt, and for the conversion of the United States notes. According to this bill, the debt is to be funded in consolidated bonds, registered and coupon, in such denominations as may be prescribed, payable, principal and interest, in coin, bearing interest at the rate of six per cent., payable in forty years from date, and to be redeemable in coin, at the pleasure of the United States, after ten years, and to be issued in sufficient amounts to cover all outstanding or existing obligations. Section second provides that one per cent. shall be reserved in lieu of State and government taxation, one State, and the other half to be applied to the payment of the national debt. Another section authorizes the Secretary of the Treasury to issue bonds not exceeding \$500,000,000, interest and principal payable in Frankfurt or London, and bearing interest at the rate of 4 1/2 per cent., running forty years, redeemable after twenty. Another section provides that holders of 5-20 bonds may exchange them after five years for the bonds authorized by this act.

The House bill supplemental to the Reconstruction act, was referred to the Judiciary Committee. The House deficiency bill was passed, with a proviso, that no newspaper, periodical or stationery, shall be ordered or paid for by any member of either House by any officer thereof.

The bill to repeal the cotton tax was discussed at great length, but not disposed of.

HOUSE OF REPRESENTATIVES. A resolution was passed, by a vote of 111 to 32, that the House will never consent to retire from its position and fired purpose of protecting all men as equal before the law.

A bill was passed changing the time for electing Union Pacific Railroad directors to the first Wednesday after the 4th of March. Gen. Grant withdrew his recommendation for 20 per cent. advance in salaries of War Department clerks. The deficiency bill was passed; an amendment by Mr. Stevens, increasing by 20 per cent. the pay of all employees in the civil service who now have less than \$2,000 a year, was adopted 73 to 70, but was afterward cut off, and the bill passed without it.

An Amendment to the Reconstruction Bill was discussed at considerable length, and passed by a vote of 104 to 37. It repeals the section requiring a majority of all registered voters to vote upon a proposition in order to carry it, leaving an actual majority of those voting sufficient to enact any law; it also provides that when the people vote upon a Constitution in any reconstructed State, they may also elect members of Congress according to the districts existing in 1859, which members may take their seats upon taking the usual oath.

A bill was passed, by a vote of 116 to 34, in relation to officers of the army discharged or cashiered by sentence of general court martial. The bill declares that no officer of the army cashiered, or dismissed by proper authority, shall ever be restored to the military service except by appointment, and confirmation by the Senate.

The House spent some time in discussing the Senate's amendments to the Deficiency Bill for Congressional expenses. The amendment in regard to stationery and newspapers was concurred in, but other amendments were non-concurred in.

APPALLING RAILROAD DISASTER. On Wednesday afternoon, Dec. 18th, there occurred on the Lake Shore Railroad, between Dunkirk and Buffalo, N. Y., one of the most appalling railroad disasters which it has ever been our lot to record. The New York express train from Cleveland was some two hours behind time when it left Dunkirk, and passed Angola at a high rate of speed. About half a mile from Angola, a bridge spans Big Sister Creek. The rails are laid on the deck of the bridge, and the roof is tinned. When within a few feet of the structure, the two rear coaches were thrown from the rails. The first coach pitched endwise from the south side of the embankment, and brought up with a terrific crash at the edge of the creek, the perpendicular fall being over thirty feet. The passengers were thrown to the lower end of the coach in one struggling mass, from which flames rose rapidly enveloping them. Another heated stove rested on those who were underneath the mass; and all but three of the thirty or more who were in the car when Angola was passed, perished. The car and its precious freight were buried to a depth inside of twenty minutes. Many

were killed, doubtless, by the fall. The body of a man with the legs burned off was taken from the debris, and it was the only body of the whole that could be recognized. The rear coach rolled down the north side of the embankment, and must have turned over more than once. It finally lodged on one side diagonally with the track. From this car eighteen dead bodies were taken out. About fifty feet of the roofing of the bridge were torn up by the first coach. A bridal party from Dunkirk for Buffalo were among those buried to death. A passenger says there was an unusual number of women and children in the two coaches that left the track.

The latest reports from Buffalo, where the remains of the burnt passengers were taken, show that the number of lives lost was between forty and fifty. Less than half of the bodies were identified. The balance were deposited in a vault at Buffalo, subject to further inspection or order. The accident was caused by the breaking of a segment of the tread of a wheel.

CHARACTERISTIC AMERICAN BOOK. Foreign Correspondence of the Boston Post, Paris, Oct. 13, 1887. Those of your readers who are endowed with a literary taste will learn with interest that American typography is well represented by another triumph of the Riverside Press in the shape of a superbly bound copy of the last edition of Webster's Dictionary. Like the "Notes on Columbus," this is incomparable in its way, and there is no other work of the kind at the Exhibition which even comes near it. I cannot refrain, at the sight of a monument of the printer's skill so expressive and admirable, from offering my hearty, and let me add, unsolicited commendation. I regard it every time I enter our department with a truly patriotic glow at the thought of its superiority to anything of this kind which the publishers or printers of England or France have produced. It is now considered throughout the continent of Europe, not only the authority par excellence in English lexicography, but as the characteristic American book. It is better known and more widely circulated than any other. I have read with it at the Imperial Library in Paris, the Library of the British Museum, the Athenaeum and other London Clubs, and numerous other places. I have heard of it in Turkey, India, China, and even Japan. It is everywhere deservedly applauded for the elegance of its type, the distinctness of its impression, the beauty of its engravings, and the vast amount of information condensed within its covers. To the great talents of Dr. Webster it is in the present state a noble and meritorious offering. When I look back upon the first edition, and think of the small beginnings from which it sprang, I cannot check, nor would I dare, the admiration which it has laid the foundation of so noble a structure. I cannot check, nor would I dare, the admiration which it has laid the foundation of so noble a structure. I cannot check, nor would I dare, the admiration which it has laid the foundation of so noble a structure.

If I could see the flow of my eyes for a character thus bold and reliant, and so worthy an effluence of our New England institutions. The medal which has been granted to Webster's Dictionary was richly merited, both through the value of the work itself, and the patriotic energy of the Messrs. Merriam, of Springfield, who publish it, and who had the grace to look after the interests of our country at the Great Exhibition when most other homes of this class thought it not worth their while so to do. It is an example of that liberal and far-sighted management, which, no less than the intrinsic worth of the Dictionary, has secured its present wide-spread reputation. Whether this be the result of pride in the task they have thus taken upon themselves, philosophy in respect to a department which really concerns humanity at large, or considerations of business profit—and it doubtless arises from all of them combined—it is plain, for they have done much to increase its celebrity both at home and abroad. In the accuracy, taste and good judgment of the Riverside Press they have found able coadjutors, and through the labors of both publishers and printers, Webster's Dictionary has attained to its present high position. It has already taken a prominent part in moulding the English language and aiding the advance of its ever-growing empire.

If the language of the Bible and of Shakespeare, of Burke and Macaulay, do not deteriorate in our mouths and in the utterance of those who deal with us, it will be largely owing to the onerous labors of the great Lexicographer, and the diligence of those who have so widely disseminated the evidence thereof.

Niagara Submerged.—A letter in the N. Y. Tribune describes a certain strange phenomenon which occurred at Niagara River and Falls recently. The strong easterly gale sent the waters of Lake Erie westward, leaving the Niagara River and tributaries lower than were ever known before. Buffalo Creek was so low that all the vessels in it were grounded, and Niagara Falls was a rivulet compared with its native grandeur. The American branch was so denuded that one could travel in its rocky bed without wetting his feet, and mysterious lights were never before revealed. It was light on that day. Rocks that were heretofore invisibly upper in their full-grown deformity appeared in their true face, and great was the consternation among the many families. The three Sisters were among the first to be seen, and many a vessel was overturned, with persons and property in danger. The water was full twenty feet lower than usual, and the oldest inhabitants gazed in wonder at the transformation. Near Suspension Bridge the celebrated rock at which Mr. Miller's mill upon which a drove of man caught and was retained was yesterday, which barely protruded its head above the water, was laid on its side twenty feet above the surface.

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THE ATLANTIC CABLE. - Within the past fourteen months, the rates for messages over the Atlantic cable have been very much reduced, putting its benefits within the reach of almost any one.

The Legislature of Tennessee has passed a bill abolishing all distinctions of race or color. This action makes that State the most perfect Republic in America—even more so than Massachusetts.

The Yale students are planning a grand walking match between the representatives of our colleges next summer. This fever bids fair to supersede that for boating.

An effort is being made in Virginia to adopt an amendment to the Constitution of that State, disfranchising, after 1871, all persons who cannot read or write.

C. J. L. Meyer, of Fond du Lac, Wisconsin, has the largest sash, door and blind manufactory in the United States. It covers fifteen acres.

Since the 18th ult., the Island of St. Thomas has been shaken by upwards of six hundred shocks of earthquake.

A North Carolina jury recently acquitted from a charge of murder a man who had shot the seducer of his sister.

A Boston gentleman is on his way to Florida in his own private conveyance. He has reached North Carolina.

The Chicago Young Men's Christian Association has a free music class and a glee club of over a hundred members.

The circumstances of the recent railroad disaster at Northfield, Vt., have been under investigation. Engineer Abbott, on whom the whole blame of the accident rests, testified that he was running only eight miles per hour when he reversed his engine, three lengths of the train from the chasm, and had the brakes been well maintained, he says he thinks the train might have been stopped in time. He had not drunk intoxicating liquor for six months, and had no particular care or responsibility on his mind on the fatal day.

Russia is said to be preparing for war, and has so concentrated her armies as to be in a position to send 200,000 men to the Turkish or Austrian frontier at a few days' notice.

A violent tornado occurred in Barnwell, S. C., Dec. 16th, leveling fences, trees, sheds, and shanties. A very curious feature of this hurricane was that cotton left standing in the fields was spun out a yard or more in length, and much of it was twisted as if by a human hand.

In New York, one day recently, a starving girl caused the arrest of her employer for refusing to pay her for making woolen pantaloons at sixteen cents a pair, while he, being a "middle man," received sixty cents for the work, and his wife kicked her out of doors because she demanded what was her just due.

The mercury had a decidedly downward tendency in Aroostook county, Me., week before last. The Houlton Times quotes six degrees below zero on Sunday, sixteen degrees below on Monday, twenty-three degrees below on Tuesday, twelve degrees below on Wednesday, and sixteen degrees below on Thursday.

At Sandon, Isle of Wight, the sewage is conveyed in pipes clear of the town into cesspits, where it is filtered and deodorized by a chemical process. The clear portion finds its way into the sea miles away from the town, and the solid residue is mixed with ashes and road sweepings, and forms good manure.

The Cooper Iron Works, at Phillipsburg, N. J., with the mining lands belonging to them, were sold recently for \$600,000. One of these mines belonged to William Penn, and the rest of the American iron made from it was landed at Liverpool, England, thirty years before the Declaration of Independence.

A cheese is on exhibition in New York which weighs 7,000 pounds, and contains the substance of 36 tons of milk, equal to one milking of 7,000 cows. Its dimensions are: Diameter, 6 feet 10 inches; thickness, 3 feet, and circumference 21 feet.

A terrible explosion of nitro-glycerine occurred at New Castle upon Tyne, England, Dec. 17th, resulting in the death of several policemen engaged in removing the explosive substance, which had been secreted in that town, as was supposed, by Fenians.

The Fenians are continuing their attempts to blow up prisons in London. A quantity of powder was placed under the Millbank jail, and an attempt made to explode it, but the fuse failed to perform its part, and the plot was discovered in time to prevent a second trial.

Major W. Hantley, a writer of some repute, and one time employed on some of the Boston daily papers, recently died of starvation in the streets of Albany. He was 40 years old, and leaves a wife and infant child in very destitute circumstances.

Accounts from the farming districts in Alabama, report great destitution among the farmers. In many sections nothing is doing in the cotton fields. Preparations for farming next year are very circumscribed.

John Weatherman was instantly killed in one of the Virginia coal mines the other day; and at the time he was killed a messenger was on the way to inform him of the sudden death of his wife.

The Legislature of California last week elected Eugene Casaday U. S. Senator, to succeed Hon. John Conness.

Three young men in Berlin have died while attempting to pass seven days and seven nights without sleep.

GENERAL LEON MONTES was recently murdered in the dungeon at Cape Haytien. The details as we now have them are horrible in the extreme. Kept without food for four days, dosed with poison, smothered to the extent to which available strength could smother him; he was only deprived of life at last by repeated stabs in the skull with a chisel.

BECKER'S FARM.—Henry Ward Beecher has a farm of thirty-five acres, which yielded last year crops valued at \$3,700. Upon the farm stands an apple tree known to be over a hundred years old, the leaves of which were shown by the reverend gentleman as the cannon of the American Revolution.

NINE persons were recently suffocated by a fire in a bakery in Second Avenue, New York. The Coroner's Jury places the charge of arson upon the occupant of the bakery, Mr. Muller. But it does more than this; it holds to a certain amount of responsibility the owner of the tenement house in which these people met their death; for the jury pronounced him guilty of "outrage and criminal negligence" in not providing suitable means of escape from the building.

COLD WEATHER.—A letter from West Edmiston, N. Y., dated Dec. 19th, says: "We are having a fine run of sleighing, with little snow. We have had several very cold days. Dec. 9th, the thermometer stood at 6 degrees below zero in the morning. On the 12th, it was 3 below; on the 13th, 13 below; and the 14th, 21. This morning it is 2 above."

The popular edition of Dickens, advertised in our columns by Messrs. D. Appleton & Co., of New York, will be welcome to "the million," who like to keep posted on the literature of the day, but haven't the means to pay for costly books. The volumes are brought out in a style remarkably neat for the cost. Three volumes have already appeared, viz: Oliver Twist, Nicholas Nickleby, Christmas Stories.

The shock of an earthquake was felt in the northern part of the State of New York, and Canada, on Wednesday morning, Dec. 18th. The vibrations and rumblings were such as to rouse people from their slumbers, and occasion considerable alarm.

A PORTRAIT OF MR. GREELY.—The publishers of The Tribune are sending a first-rate steel-engraved portrait of Mr. Greeley to yearly subscribers to The Tribune. For particulars, see advertisement.

NEW YORK MARKETS.—Dec. 23, 1867. Flour—No. 1 Superfine, 10 1/2; No. 2 Superfine, 10; No. 3 Superfine, 9 1/2; No. 4 Superfine, 9; No. 5 Superfine, 8 1/2; No. 6 Superfine, 8; No. 7 Superfine, 7 1/2; No. 8 Superfine, 7; No. 9 Superfine, 6 1/2; No. 10 Superfine, 6; No. 11 Superfine, 5 1/2; No. 12 Superfine, 5; No. 13 Superfine, 4 1/2; No. 14 Superfine, 4; No. 15 Superfine, 3 1/2; No. 16 Superfine, 3; No. 17 Superfine, 2 1/2; No. 18 Superfine, 2; No. 19 Superfine, 1 1/2; No. 20 Superfine, 1.

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