

THE DWELLING OF GOD. Where is thy dwelling, mighty God? Where is thy radiant throne? At the summit of the heavens, the Infinite Unknown, Dwelling in boundless solitude, Transferring and alone?

O, Spirit of the universe, From dust dost not dwell apart From all the wonders of this hand, The creature of the great Creator, In Thee we live, and more, and act, Yet know not what Thou art.

Where can I find Thee? Hither, hither, Where canst thou not be found, Through all the universe Thou art, Above, beneath, around, In every breathing form, day, And in the depths profound.

How can I gaze thy wondrous eye, Or from thy presence flee, If borne aloft on eagle's wings, Or with the lightning's gleam, This essence with its subtle force, Fills all immensity.

I meet thee in the ocean's caves, Though hid from mortal sight; I see thee in the midday's rays, And noonday's golden light; I see thee in the sunset's glory, And Winter's stormy night.

Then how can I thy presence flee, Or wander from thy care? I ascend the heights of heaven, Thy blessed smiles I share; I fly to hidden recesses, And God I find thee everywhere.

I find thee here, I find thee here, I find thee yet within, This desecrated temple—heart, That thou dost dearest, O my God, Come, Lord, and make it thine alone, And let thy reign be known.

O glory of the universe, I identify myself with thee; Destroy the sin that mars the world, And make it all thine own; O God, I find thee everywhere, Our sovereign Lord alone.

Oh, reign in sweet restoring love, And let thy will be done; I trust in Father, Son, and Holy Spirit, Our Father's face to show, Now would we kneel and worship thee, Through Christ thy stainless Son.

THE EDUCATION SOCIETY. Twenty-fifth Annual Report of the Executive Board.

To the Seventh-day Baptist Education Society.

Our two institutions have sent their reports to the Board, and these are Alfred University and Milton College, as follows:

I. UNIVERSITY OF THE STATE OF NEW YORK—ALFRED UNIVERSITY.

To the Seventh-day Baptist Education Society.

The Trustees of Alfred University, in compliance with the requirement of the Education Society, submit the following as their report for the collegiate year ending June 30th, 1880.

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THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.

VOLUME XXXVI.—NO. 46. ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 11, 1880.

University Endowment Fund in trust of Education Society 4,000 33

United States National Bank 1,000 00

Trustees of Alfred University 1,000 00

Trustees of Milton College 1,000 00

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ness, sufficient with other available resources, for paying considerably more than one-half of it, but a part of it is made payable on the contingency that the whole shall be subscribed. We hope to add some three thousand dollars to our subscription list, and in this way make it reasonably sure that our whole indebtedness shall be wiped out. As soon as this is effected, we are encouraged to hope that the Alumni will endorse a professorship. At their last annual meeting, a committee was appointed for this purpose, who will report upon their canvass this Fall, if there are good hopes that our burden of debt will be lifted in a short time. Already liberal promises for this endowment have been made, and several others might be promptly obtained. The opportunity is ripe for making secure the labor of years, and for carrying out plans for the future. We may expect that this opportunity will not be lost by the friends of Milton College, and that its finances and its future shall be placed upon a sure footing.

In behalf of the Board of Trustees, ALBERT WHITFORD, Acting President.

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Men who do not quarrel with the father's will, but who have the world's pardon for having been born.

Not stopping with the pulpits of our own denomination, you will find men of power in those of nearly all other denominations who have had their training in our schools.

Now look for strong men, sterling men, as educators, lawyers, statesmen, and you will not long go amiss of Alfred boys, or Milton boys, nor men of our own make, in so far as educational culture makes men. One of the ablest superintendents of public instruction Wisconsin ever had, and one who is working a thorough reform of her whole system of public instruction, now serving his second term of that high office, is our own College President, Rev. Wm. C. Whitford. He is also regent of the Normal Schools of that State, and unquestionably the most influential man in the educational affairs of that most glorious and growing State. A graduate and former teacher in Alfred, was one of the earliest and ablest Superintendents of Public Instruction in the magnificent State of Kansas. A graduate and former teacher in Alfred, is at the present time, Chancellor of the State University of Kansas. A graduate and former teacher in Alfred is now, and almost from the beginning of her eventful history has been, editor of one of the leading political papers of Kansas. A graduate of Alfred is now on the supreme bench of the same State, peer of the best. An Alfred student is at the head of a prosperous banking house in Kansas. And all through the dark hours of the mortal combat between freedom and slavery, our graduates have taken hold of their life-work with so strong a purpose, and with so high conceptions of life's true ends, as to conquer success in the field of whatever obstacles. The men at the head of our schools have been and are men, not only of thorough scholarship, but of stalwart manliness—men, of such selfhood and self-poise as to stamp themselves upon their pupils. A young man studying a year in any scientific or classical course, under our Kenyon, our Allen, our Whitford, our Cornell, would go out from their study with a good deal more of these grand and life-imparting men in their than of the authors whose texts they had been studying; and this is just as it should be, and just herein lies the transcendent importance of putting and keeping men of strong and inspiring character, not less than of scholarly culture and studious habits, at the head of our schools. As a thousand-fold more worth as an educator is the man who can straight to a conclusion, his nail square on the head, and drive it home with a sturdy stroke, though it be with motions not altogether artistically exact, than he who approaches his work with fastidious finish, and minces around till all life and all inspiration have gone out of both his hands and his pupil.

Such stout-fibered, strong-ribbed men as these at the head of our schools, and God has given us our full share of them, are impressing truths and methods, with thoughts that breathe and words that burn, and with lives that throbb with energy, upon men and women who are to project those truths down the coming years, and out into the battles that are to be fought in those years. Kenyon still lives and inspires men and moulds mind; he lives by the stamp he has put upon other men by the inspirations of his red-hot life put into other lives, not less than by the drill of hard work he put them through as students. Our living college presidents are men of profound scholarship, of great executive force, and of Christian manliness, and with the cabinet of teachers they gather about themselves, are doing a work for our cause, for humanity, for God, that should enlist our warmest sympathy, our most hearty support, and our deepest gratitude. Men from a thousand miles away, and from high places of professional work, and from the broad way of industrial pursuit, come up to thank them. As I cast my eye over the field of world-work, I see Alfred students and Milton students all along the line. In our own highest places of denominational work and influence, I see them, and our whole life feels them. If, next Sabbath, one of you go and sit under the ministrations of the Word of Life from the pulpit in Shiloh, another in your New Market, another in Plainfield, another in

Westerly, still another in Berlin, and then in Brookfield, and then on to Alfred, Hartsville, Independence, Genesee, and by a longer distance, Milton, Union, and still on to Wassaic, Minn., and Farlee, Kan., Green River, W. Va., Shanghai, China, in all these places, and more, you will be listening to men who are largely indebted to our school, or the other,

The Sabbath Recorder.

Alfred Centre, N. Y., First-day, Nov. 11. REV. N. V. HULL, D. D., - - - EDITOR.

ALL communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Alfred Centre, Albany Co., N. Y.

MORTAL AND IMMORTAL.

The Advent and Sabbath Advocate, in noticing our remarks on man's dual (or tripartite) nature, first returns to the immortality question, as follows:

"The Sabbath Recorder of Oct. 7th replies to our last upon this subject by stating that as we have agreed with it that 'in the Bible the words mortal and immortal, when referring to man, are applied to his body.' It is ready to 'take an advance step, and show that there is more of the man than simply the body.' Our admission of these words being applied to the body, is only part of our statement, for in this whole argument, we have contended that 'mortal and immortal,' when applied to man, refer to his whole being, without respect to his divisible parts; and to this position we still hold. In proof of this, the pronouncing of the sentence of mortality upon man is direct evidence. 'In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it was thou taken; for dust thou art, and unto dust shalt thou return.' Gen. 3: 19. The word 'thou' in the passage personates Adam (man) in the fullest sense, the same as it does in the pronouncing of the penalty, Gen. 2: 17. Those who oppose us on this subject, contend that the intellectual and comprehensive faculty of man is the part that never dies; and here Adam is addressed in these faculties, and no reserve made of any part of him; and how can our opponents make it appear that the sentence of death upon Adam referred only to his body? Such a distinction is entirely outside of the Bible and its teachings."

We have never coveted a controversy with our Seventh-day Advent friends of either party, although there are points of difference between us that seem to us of importance, hoping that time would work the desired changes, at least in part. The observance of the Sabbath creates a tender tie between them and us, and we have desired not to do anything that might abrade it. As the Advocate took notice of some remarks of ours made in connection with a notice from the Elmira Daily Advertiser, we thought it but courteous to offer such remark in response as seemed to us proper, and so for some weeks we have been quietly exchanging thoughts with each other. This, however, has hardly taken on the form of an argument, and so we have styled it to ourselves a pleasant chat with our friend, the Advocate. If, however, it would please the Advocate to do so, and we can agree on the questions to be discussed, with the necessary conditions and rules governing the discussion, it will please open with us a private correspondence concerning the matter, as, under the circumstances, it seems to us proper for it to take the lead. We, however, make one suggestion at this stage of the proceeding, and give our reasons for it, and that is, that the discussion be confined to the teachings of the New Testament. Our reasons are, that in this way we will be less likely to wander from the points under discussion, and so bewildering and weary our readers; and also that the New Testament is really the proper empire upon this subject. It is a commentary upon the Old Testament, so that in it we get its true meaning. It also covers the whole field in comparatively few words, and says all we can know of the subjects treated upon. It treats directly on the question of human salvation and of the end of the believer and the unbeliever.

LET US TURN TO OUR MORE CONGENIAL WORK.

The excitement and distraction of our great National election is over, and matters are settling down to their wonted level, and we are glad of it in our "heart of hearts." That these contests are essential to our national existence may be true, but we reserve the right to say, that in certain directions they are costly blessings. But let us turn, and with a beaming zeal look after the interests of our Zion, first making a careful inspection of our own hearts, and see whether they are loyal to the Master, and ready to work for him. The heart is the center of our religious life; and as it is, such is the character of that life. Are our hearts warm? Do we really love the Lord Jesus Christ? Let us look abroad and see if we can not find something to do. What opportunities in this world to do good. The sick, the needy, and those in distress are all about us, "and whenever we will we may do them good." Let us pity the suffering, give succor to the needy, and speak words of cheer to the despairing. How good it is to do good. He who blesses shall be blessed himself. But is there not a call to do work in the church? Do you not need to take an advance step? Can you not, by greater faithfulness, strengthen the heart of your pastor and of the brethren? Are you punctual in your attendance upon the appointments of the church, and when in your place fill it? Can you not become a special helper, looking in love after those who have fallen, raising up those who have fallen? Remember, the calling of the Christian is to save. What beautiful words, "Ye are the light of the world." "The salt of the earth." And what an honor has God conferred upon us in that we may be the helpers, the saviors of our fellows; and all around us are those in

need of this help, this salvation. Well, reader, how is it? Do you feel like drawing nearer to God? How good it is to feel Heaven's approving smile. It makes the heart light and the tongue sing. We are wondering if soon we shall not be permitted to hear "good news" from the churches. How it will cheer your heart? Are you walking in love, and have you joy in the Holy Spirit? Is there a travail of soul with you, and is "Zion bringing forth children?"

For a long time some of our churches have reported no revivals among them. Some of these churches are large, and occupy prominent positions in the denomination. Are things to remain thus? We sometimes in the nightwatches say, "O Lord, how long." If we know ourselves, we have no disposition to find fault, or even to complain. Our heart is tender, and often our eyes are filled with tears. We love our Zion, and pray for its prosperity. But may we not ask, without making a wound, or giving offense, in all right in your church, brother? Sometimes brethren strive with each other, but not for good. It is a sore evil when brethren strive for the mastery in the things pertaining to their own interests and selfish ends. How many see themselves in the name of righteousness. "Our cause is just," they say, but God knows their motives. But it may be your church has fallen into a sleep. What a scourge is spiritual slumber. But we will not further particularize, but will exhort all to renew their vows, and again renew their work in the cause of the Master.

RELIGIOUS LIBERTY IN PENNSYLVANIA.

Reported by Rev. J. Greene, Chairman of the Conference Committee on that question. PHILADELPHIA, Oct. 23d, 1880. Eld. Joel Greene, Molerstown, Pa. Dear Brother, - It affords me great pleasure to learn that at the recent Seventh-day Baptist General Conference, you and Rev. N. V. Hull, D. D., were appointed a committee to look after the general interests of "Religious Liberty," in behalf of which I hope to contend next Winter, if the good Lord spares my life and health. I cheerfully hail and welcome you both as fellow-workers in the cause of truth. The question is one which should commend itself to every sincere lover of his country, be he Christian or Jew, and hence I do not feel that I am wasting my precious time in trying to enlighten the legislators of the Keystone State when I bring to their attention the evils of the Sunday Law of 1794, and the mode by which some of those evils can be remedied. Of course I know that the law itself, so far as it enforces by pains and penalties the observance of a sacred or holy day, is at variance with the Constitution of the United States and the Bill of Rights of the State of Pennsylvania, and ought not to be on our statute book. But you can not convince men of this who have been educated in the narrow groove of religious prejudices, who regard piety as chiefly an outward act and not an inner feeling, who think with those of ancient times that religion consists in the tithing of mint, anise and cummin, but who, while strictly obeying the letter of the law, neglect the weightier matters and forget entirely that the Lord has said, "I will have mercy and not sacrifice." With such persons it is useless to argue, and I am often tempted to explain, "Ephraim is joined to his idols; let him alone." But knowing that I am right and am trying to carry out the principle of the Golden Rule in advocating the cause of Religious Liberty, I daily strive to pity the ignorance, prejudice and bigotry of my opponents. For many years you have been deeply and earnestly engaged in this glorious cause, and time and again after a long contest you have met with defeat. Yet I doubt not that your prayers for success are just as earnest as ever. To live and be successful in all your undertakings is not the general rule of life; but to live with a conscience void of offense is even better, far better than to succeed in that which is wrong. Believing this, you will not accuse me of egotism when I say that the defeats which have followed my efforts in the Senate of Pennsylvania have only given me new strength, fresh energy, bolder resolves and brighter hopes for the final triumph of our cause.

The defeat of our efforts is to be attributed, not to the badness of our cause, but to the ignorance and selfishness of our enemies. A much stronger phrase might be used, but I forbear to utter it, and yet I can truly say that there are many who have voted against Religious Liberty from sheer cowardice. Some of its opponents have privately said, "You are right, but our constituents are opposed to any such law as you advocate, and we dare not vote for it." When told of the persecution to which our beloved brother Daniel C. Waldo has been subjected for doing what hundreds and thousands of professed Sunday observers do in other parts of the State, and even in populous towns and large cities, that is, perform worldly labor on Sunday, and that without any molestation, they listen, but do not and can not offer any excuse for such discrimination. Until last Winter we had hoped that the justice of our cause would have received from the Supreme Court of Pennsylvania, to which Mr. Waldo had appealed, a just recognition.

The opportunity was given in his case to the members of that august and learned body, to rise above the vulgar prejudices and blind bigotry of the age, and to show that in this nineteenth century of what is called enlightened religious progress there were those who were not afraid to proclaim to the whole world the grand principles on which our government was founded. But alas! the scales of bigotry on their eyes were too thick, and their minds were too warped. The wise men who compose our highest court, who sit in council to see that justice and equity be done to all, Jew and Gentile, do not seem to have given the important question any careful consideration, but merely say in the close of their opinion, "Sic alia patz - Let us have peace." The Scriptures inform us that there are persons who cry out, "peace, peace, when there is no peace;" and I beg leave to inform the Supreme Court of Pennsylvania that as long as a Seventh-day Baptist lives in the Keystone State, and as long as the Sunday Law of 1794 remains unchanged, there will be no peace on this subject. The Court intimated that if the question had been a new one, it might have commended itself to special consideration; but it was an old one, and had often been adjudicated; and then, strange to say, uttered these oracular words: "The question must now be considered as finally settled, and is not open for argument." But I say in behalf of your people and of all others who conscientiously observe any other day than the first day of the week as a Sabbath, that the question is not finally settled, and that it is open for argument. Can it be possible that the Supreme Court of Pennsylvania is infallible? Can it be that the Judges of that Court will not listen to an argument in favor of Religious Liberty? Can it be that the principle of stare decisis will continue to govern them, when if they only open their eyes and look, they can see every Sunday, even in the city of Philadelphia, and in other large cities of the Commonwealth, by the sale of newspapers on Sunday, the liquor saloons, the thronged beer shops and gardens, the steam cars going to and from every depot, the crowded street-cars, and the Sunday excursion steamboats, that the masses of the people have decided that the Sunday Law of 1794 is contrary to its present form to what they regard as their rights and privileges? And the Judges would give the question careful thought and unprejudiced consideration, they must see that the stringent enforcement of the law has given rise to a feeling of deep and determined disregard for its provisions, and that the persecution of a pious man like Daniel C. Waldo because he carries out his conscientious convictions without doing harm or annoyance to anybody else, must and does necessarily lead those who care little for religion to lose all respect for a law which tramples under foot the rights of others.

It is thus seen that we have against us not only the political, social, and religious prejudices of a large class of people who call themselves Christians, but we have against us the above cited decision of the Supreme Court of our State, which I dare to affirm is at variance with equity and justice, with right and religion, with truth and conscience. You thus perceive that the battle in which we are to engage is one of tremendous odds against us, but even this fact should not deter us from striking a blow for the right and the just, and the true, remembering that blessed saying which has cheered the hearts of martyrs through the long ages of darkness when death usually followed such efforts as we are now making, "Si Deus pro nobis, quis contra nos?" If God be for us, who can be against us? Let us place this motto on our banners, let it be written in letters of living light; let us flash it into the eyes of our foes, and as we strike another blow for our cause, let us cry out, "The sword of the Lord and of Gideon."

Believing that "truth crushed to earth will rise again," I have no fear as to the ultimate result. You and I may not live to see victory perch on our banners, but even now I can fancy that in the far off distance I can hear the sweet peans of joy of our ransomed people. The sound may perhaps be but the refrain of the heavenly choir of the sainted ones who have borne the burden and heat of the day, and are now reposing in the realms of the just and have entered upon that Sabbath which knows no end. But as sure as there is a God in heaven who directs the affairs of men, and who watches over his people here below, and who permits them to be more wise reason to endure persecution and trials, and even death itself - just so sure do I believe that in his own good time, in a way that we may not be able to comprehend, he will manifest himself, and cause every knee to bow and every heart to acknowledge his wisdom and goodness and mercy. Let us not, then, my brother, weary in well doing. Let us buckle on our armor. Let us again sound aloud our battle cry of Religious Liberty! Let us fling abroad to the winds of high heaven our banner, and inscribe thereon the motto, "In hoc signo vinces," and march forward with an unswerving faith in the justice of our cause. Hoping that your life may be prolonged to join in the victor's song of triumph, I remain your friend and brother,

HORATIO GATES JONES.

MOLERSTOWN, Pa., Oct. 26th, 1880. Dear Sir and Brother, - I feel happy for the sake of religious liberty in this grand old State of Pennsylvania, that you and Rev. N. V. Hull, D. D., were constituted a committee, by the Seventh-day Baptist General Conference, in September last, to labor to advance the great cause of "Religious Liberty." I am happy, because it is a subject which ought to be brought before the minds of the people of this State, for their most serious and deliberate consideration, affecting as it does, the consciences of a large number of our most estimable citizens. I consider the appointing of this committee a good and wise movement upon the part of your General Conference, for the public at large ought to be enlightened, to secure the virtuous and influential part of it over to the side of truth and right, and fair dealing with our neighbors and brethren.

Two wrongs never make one right; as wrong, in any form is the fatal lever which ultimately brings total destruction. "Religious Liberty" is a subject which is engaging, and ought to engage, the attention of the best minds of our State, and especially in the Baptist denomination, hence, this is the proper, or most propitious time to strike, and to strike hard and steadily for liberty of conscience, by our Seventh-day brethren. And I feel for one, some such sentiment as this looming up in my heart, viz., that every good man and good citizen ought to be laboring to bring the people of this respected Commonwealth to acquiescence in such a change in the law of liberty (?) to worship God as their consciences shall dictate, and as divine truth sanctions, under their own vine and fig tree. I do not believe that a respectable minority, holding the truth as found in the Bible, Ex. 20: 8-11, should be subject to the arbitrary power of a cruel and unfeeling majority. And the reason I do not believe it is, because, it is wrong and unjust. And I take it, this is the best reason in the world of common sense. The time has arrived, in my humble opinion, when there should be a total and absolute separation of church and State. Why? Because the issues of that separation are closing about us every day, and they must be met and decided by the State, at no very distant day, by the opposers of truth and right, or encounter the just indignation of the Judge of all the earth. The best talent and most powerful influences are now being exerted to that end, and those gathering forces will burst with overwhelming power upon the heads of all reckless opposers of the truth, unless they give way to the mighty law of right. The spirit and principles of Roger Williams are yet abroad in the land, and, although he is dead, yet he speaketh. Rev. Sir, do not misunderstand me in these expressions, as, if by them, I am seemingly so, joining sides with the Sabbatarian against the other and highly esteemed denomination of Baptists in our land. Such is not the case, but purely upon principles of right, and justice, and equity, as laid down in the Golden Rule, do unto others as you would have them do unto you. In other words, I mean liberty of conscience, and liberty of action to worship God upon any day, sustained by conscientious convictions, and sanctioned by the Word of God. There is an eternal principle, a God-given, and God-implemented principle in the soul and in conscience, that man's relation and obedience to God, is far above human law, and his rights of conscience to God inalienable. Human reason is not necessary to establish this fact; yes, this great fundamental truth, for men are conscious of it in their own bosoms. And it is this consciousness in the soul, which enables men, although in the minority and in defiance of all human laws, to sustain themselves in their belief, and in their religious principles and sentiments. They feel that their duty to God - obedience to his commands - is superior to human law. And it is a fact, that man has no right, no authority, inherent or delegated, to exercise an arbitrary power over another man's conscience, or religious convictions. And it can never be successfully done, as liberty of conscience is an inborn principle and prerogative, which nothing can eradicate from the nature of man. A law, then, that compels a man to work against his conscience, or lose one day out of six every week, he feels he has no obligation to obey. And he feels it thus, because it is a human enactment. Hence, it is both cruel and unjust. Why cruel and unjust? Because the law will severely punish a man while following his honest religious convictions received from the study of the Word of God.

Again, he feels the law is unjust and oppressive, because of the exorbitant fines imposed in case of a violation of the law, and, in default of the payment of the fine, a barbarous imprisonment. We ask, is this the boasted liberty, civil and religious, of the great State of Pennsylvania? If so, the good Lord defend us. But truth is stronger than error, and it will rise in its majesty and omnipotence, and in God's time will strike away every shackle and barrier, that equal justice may be given to all men. For, "if God be for us, who can be against us?" It is an error; in fact, it is a delusion of the devil, to think or suppose, that religion can ever be advantaged by being placed under human laws

and penal enactments. It will not work. We might as well attempt to make an elephant out of an ant, or put the ocean into a teaspoon, and expect a success, as to think of controlling men's minds by human law, oaths, courts, or constitutions, so far as their religious beliefs or principles are concerned. It is my earnest desire, sir, that the time may speedily come when every man's conscience may be respected alike throughout this State. Yours most respectfully, JAS. T. BRADFORD.

REMINISCENCE. BIRMGHAM, N. Y. To the Editor of the Sabbath Recorder: As a pleasant reminiscence of the tent season of 1880 in this place, I send you for publication a few lines written by one of the converts. L. C. ROGERS. Come to the Tent. Come ye people of the Partur City of B. Come hear the gospel is preached to you full and free. Fear no longer what men who oppose you may say. Fear Him who commands you to keep his holy day. The place we will allow you, it is not a big Where bakesets more than Bibles they commonly search. 'Tis a tent, where you have not only a seat free. 'But the truth freed from error as near as can be. I have been there myself and heard God's Word preached. And think him well adapted his heart to teach. The commandments of men of the theme are no part. But the commandments of God strike home to the heart. Friends and neighbors, then come, come along to the tent. For our sins and our errors now come we repent; Let us fear not what others around us may say. But fear Him who commands us his will to obey. M. S.

FROM LONDON. To the Editor of the Sabbath Recorder: By request, the following account of a very interesting event in the history of the little church at Mill Yard, London, is written, knowing that it will also be interesting to many Seventh-day Baptist friends in America, for to us there is "one Lord, one faith, one baptism." The event referred to was the baptism of three believers, two of whom (husband and wife) have since been accepted as members of the Mill Yard Church, having met with the church in its Sabbath services for more than a year. The existing meeting house had not been furnished with a baptistry until the present time; no account is given in the church book of the reason for this omission, but it is recorded in the old church book that the old meeting house, which was destroyed in 1780 by fire from a neighboring soap factory, was provided with "a leaden cistern for dipping believers." Some years ago there was a joint subscription by some of the Baptist churches in London, to build a baptistry for their joint use; the Mill Yard Church was one of the contributors. To that baptistry in Worship Street, they always adjourned when the sacred ordinance was requested, except during the time that the Seventh-day Particular Baptist Church, presided over by Mr. Shenton, met in Eldon Street, Finsbury, that Chapel which was hired by that congregation being provided with a baptistry, was generally lent for the occasion. On the late application of our two friends for baptism and membership, the members thought it was time to have a baptistry of their own, as the one to which the church long ago subscribed had been removed by railway extensions. Accordingly the only available place was fitted up, the floor of the platform was removed, and the convenient space underneath, having been first much strengthened by posts and underpinning, the space was lined with zinc, and all necessary conveniences for filling and carrying off the water were provided. The baptistry is 9 feet 7 inches long, 4 feet 7 inches wide, and 3 feet 1 inch deep, exclusive of the space for the steps. The service took place yesterday evening, Oct. 24th, about fifty friends being present. It was a sweet and sacred season to us all, long to be remembered, and we wished it could have been attended by hundreds. We hope it may not be the last occasion, when we, who were present last night, may be privileged to see others, young and old, come forward and show that they are not ashamed to own their Lord, by following him in his own appointed way, so hallowed by his example, when with deep humility he declared, "Thus it becometh us to fulfill all righteousness." Oh that the dove-like spirit which rested on him as he came up out of the water, when he was heard, might rest on all of us who follow him in this beautiful rite, and abide with us to this life's end. The service was conducted and the ordinance administered by our Elder, W. M. Jones, assisted by Elder Carpenter, who prayed, Deacon Rix who gave an account of his conversion from the Wesleyan Methodist Connection to Baptist sentiments, about thirty years ago, showing that it had cost him the loss of home and salary; these he had counted as nothing if he might win Christ and be found treading in his steps. The Scriptures were read by Elder Jones's oldest son, and the singing led by Deacon Barber, with a nephew of the Elder's at the harmonium. After giving an interesting discourse founded on the text, "What mean ye by this service?" Ex. 12: 26, in which the ancient faith and practice of this church, supported by quotations from the Word of God, was explained by the preacher; and having read some

portions from the old church book for the instruction of inquirers present, the sacred ordinance was administered, a verse of the hymn, "See how the willing converts trace," being sung before the immersion of each candidate. "Praise God from whom all blessings flow," was afterwards sung, and the meeting closed by the Elder pronouncing the benediction. Thus came to an end a service long to be remembered by the little church, and we pray our heavenly Father that we may soon have cause to rejoice over such another happy gathering. In consequence of Deacon Rix's failing eyesight, a Sabbath keeping baptized friend and attendant of the Sabbath services, officiated as deacon. It may also be mentioned that the family of a former member of the Sabbath-school, which was held from 1846 to 1868 at Mill Yard, was present. Last Sabbath we organized ourselves into a Sabbath-school or Bible class, to be held for half an hour immediately after the morning service, for any who may wish to attend it, whether old or young. M. W. B. C. LONDON, Oct. 26th, 1880.

LETTER FROM HOLLAND.

MILTON, Rock Co., Wis. To the Editor of the Sabbath Recorder: By request of the Milton Mission Band I send this letter for publication in your paper, the SABBATH RECORDER. OF THE EDITOR. LIZZIE M. BURMAN, Cor. Sec. HARBURG, Aug. 1st, 1880. My Dear Young Friends, - Mrs. Wardner more than once wrote us concerning your zeal for the spreading of the truth in Holland by means of my little paper, de Boeschapper. The little band of Sabbath keepers in this country, and particularly I, myself, feel much obliged to you because so much interest and help. I have read the letters we did receive some days ago from Mr. and Mrs. Wardner in our church meeting, and all were affected by hearing again that among them who remember us at so great a distance are even such young friends. In deed, the Lord is good, and when we have forsaken and lost friends for his name's sake, we receive a hundredfold. We pray the Lord for you that his blessing may rest on you all, and that every one of you may embrace the Lord Jesus Christ, the only and all-sufficient Savior of poor sinners. He is the Good Shepherd; he gives his sheep eternal life. Oh, let none of you be unwilling to seek him! Remember now thy Creator in the days of thy youth! When you could go to Haarlem and see us, you would find things very different from those in Milton Junction, methinks. We are but a little flock, and our chapel is a little one, although since we are keeping the Sabbath, it is more than large enough. Before that time, it was usually full of hearers when the gospel was preached on Sunday. Now, nobody but our members and their children do come there. And their number is not a great one; we are now twenty-five members. Two of them, a sea captain and wife, are only here in the Winter time. Besides those twenty-five, five Sabbath keepers who joined with us in membership are living at other places in this country. We have three meetings every Sabbath evening (Friday night). My Sabbath-school has no more than three children. So you see we are indeed a little band, and we have all the people against us. If not till now the Lord has been on our side, they certainly had allowed us up, but his mercy has been over us, and so till now we may confess his truth. Oh, dear friends, I hope you may give your hearts to him, for he is a help in all trouble. I wished I could tell you some particularities about our manners and customs that may interest you. But I don't know what difference is consisting between yours and ours. Probably our manners in the public worship may be almost the same as with our brethren in America. By the opening of our meetings, every one arises, because the law of God and certain other little portions of the Holy Writ is read; then we sing a psalm or hymn and pray, and then the sermon follows. Sometimes a psalm or hymn is given during the sermon, but not always. The sermon ended, we return thanks, sing, and then the blessing is pronounced and the meeting closed. During praying and singing, every one, who is not too feeble, is standing. In other churches or meetings they are not accustomed to do so. Not seldom people are sitting from the beginning till the end of the meeting, except when the benediction is given. Our public meetings for preaching the gospel usually are lasting one and a quarter hours. Last week we had the great pleasure to receive in our midst our dear brother, Eld. W. M. Jones, Mill Yard, London, accompanied by his son. The Lord has given us by that visit much joy and edification. My thoughts, my young friends, may easily conceive how great a blessing it is to see a brother from a strange country, who has so much experience, coming to us who are in the midst of our countrymen (and even of them who confess with us Jesus to be their Savior and Lord) like foreigners and strangers. Indeed, our heavenly Father has rejoiced us with that privilege of Bro. Jones' presence, and we trust some blessing will remain. And now I must close. I hope we may live in your prayers. God incline his ear unto all them that

call upon him in truth; also unto the young men and maidens and children. Let that be your hope and strength. I hope you will excuse the many-fold faults of my autodidactical English language. It is indeed not easy to write when we can't find the right words for our expressions. But probably this English would be a little better, notwithstanding all my faults, than your Dutch. With kind regards and love from the brotherhood, I remain, Yours truly, G. VELTHUYSEN.

WHY I LIKE THE RECORDER. First, because of its bold advocacy of the truth as it is in Jesus. While bold, it is generous and just to those who may differ from it. I gather many facts and hints that assist me as a pastor. I often hear from brethren and churches that I otherwise would not, brethren that I have not seen for many years, as Bro. Jones of England. It does my spirit good to hear of his earnest and indefatigable labors. In my family devotions I, with my wife, ask the blessing of God on him and the dear ones with him. So of Bro. Velthuisen in Holland and his associates. The good Lord bless them. How glad I would be to personally greet them. So of Bro. Davis and wife, with Sister Nelson. When the Recorder brought the news (very cheering indeed) of the baptism of that sister, I told my church of it, and in prayer we gave thanks to God for the first ripe fruit. Let me say in this connection, I fully believe God has signally blessed us for that step in re-entering that field. Maybe day never comes, until he shall come whose right it is to reign, when we shall have no missionaries in that far off land. O how my heart gives thanks to God that I have been permitted to live until that mission has been re-manned from home. The Missionary Department in the Recorder furnishes me with much valuable information. Some of the facts I repeat from the desk to my people, who seem glad of the information. Single articles have been worth the subscription price for a year. So you see I am making a grand bargain. Let me say, I have taken our paper for well nigh half a century. I believe I have never owed for it. I have just taken out a scrap-book for fear it might get mislaid. I have read it to two congregations that were largely composed of skeptics, to show what the Christian world were doing for the education and elevation of the race outside of Christendom. I think it very good effect. In one instance I know it to be so. They had often been told that Christianity was opposed to education, but when they came to hear the figures read they were surprised. Everywhere Christianity goes, it carries the school book to teach science, and the Bible to teach religion. Give us the statistics, Bro. M. I am glad the Missionary Board have a department. I wish it could be enlarged, it is such a source of important information. The Sabbath School Department, so ably conducted and furnishing such varied and needed help, to superintendents, teachers, and scholars, helps that could not be reached in any other way by the great majority of our schools. I do not see how so many of our people can content themselves without taking it, and some at least do not give the best evidence of having thoroughly read it who do take it. There are no people who need to be more thoroughly posted than Sabbath keepers. So few in number, such a field of labor, with so grand a mission on our hands, we ought to bring all our forces into line, and use all the appliances that can be brought, to bear on so grand a cause. We ought to be devoutly thankful that God has committed so noble a work to our hands, and may the good Lord imbue us with the spirit of our work. Much, very much strength will come to us through the agency of the Sabbath-school. The Black-board Hints are of much worth. I am not an expert on the black-board. I have just made one, and next Sabbath I am going to try my hand for the first time. So brethren, give us the "hints," and we will do our best before the school. Our school at Jackson Centre is growing in favor, and we hope to survive "with the fittest." Long live the Recorder. V. HULL.

In combination with other journals, the American Agriculturist is now much more largely used than ever before. While agriculture is the most important of all pursuits, its profitability is coming more and more to depend upon improved labor-saving, labor-helping mechanical inventions. Illustrative engravings of various labor-helping contrivances, implements, animals, plants, buildings, etc., are indispensable in applying the information most desired by cultivators generally. Its special facilities for supplying such engravings, as well as other reliable information generally, makes the American Agriculturist a very appropriate "companion," or Supplement, to any other Journal, and for this purpose it is supplied at the lowest possible rates, as follows: THE SABBATH RECORDER and American Agriculturist from the time payment is received to the close of 1881; and old subscribers, on payment of \$3 25, will receive Vol. 37 of the Recorder from time of payment to the close of 1881.

HOME NEWS.

Portville, N. Y. Nov. 8th, 1880. During the two weeks following the meeting of the General Conference, we of the Portville Church were favored with a very earnest ministrations of the Word by Eld. Alexander Campbell, who preached for us two Sabbaths and nearly every evening during the two weeks. Many of the members were refreshed and strengthened; a few tongues were loosed that had long been silent; one or two prodigals came home, and at least one expressed a hope in Christ who had never professed religion. If the work could have been followed up, perhaps much more might have been accomplished to strengthen and encourage our long-drooping Zion here, but Eld. Campbell thought he must leave, and the Quarterly Meeting of the Pennsylvania Churches at Harbourn called me away, and the demands of that part of my field upon me were such that I have been able to do no more here since Eld. Campbell left than to preach one Sabbath. But I hope that the seed sown will yet show more fruitage. As to Eld. Campbell's preaching and other labors here, it is a pleasure to testify that his earnest travail of soul, his vigor of thought and force of delivery were a surprise and delight to us. He is now in his eightieth year; and yet, following his labors here, which would have caused many younger men to seek for a rest, I learn that he preached one evening at Genesee, the next at Richburgh, and then proceeding to Alfred Centre, preached there and in that vicinity seven times. I learned from him that he had during the year devoted nearly or quite three months to missionary labors in the Central Association, giving his time and paying all his own expenses. May the Lord give him strength to preach many more earnest gospel sermons yet. C. A. B. Boston, on the Gauley River. WEBSTER COURT HOUSE, Sept. 24th, 1880. To the Editor of the Sabbath Recorder: I have learned from Bro. A. A. Meredith, pastor of the Pine Grove Church, that he had recently been to Roanoke county on a visit to Elders David N. and James N. Foster, father and son, two First-day Advent ministers, who with their families, and several others in that vicinity, have been keeping the Sabbath since the first of February, 1880, at which time I sent them a number of Sabbath tracts. The Elder never worked another Sabbath after reading Elders Hall and Bailey's works on the Sabbath. Brother M. found them strong in the assurance that they were keeping the true Sabbath of the Lord, and earnestly advocating its binding force on all Christians. He also found Eld. Sanborn, a Seventh day Advent minister, who had lately come to visit them, ably advocating the claims of the true Sabbath, meeting and refuting all the advocates of Sunday observance. Many were aroused on the Sabbath question, some embracing, others yet investigating, and still others waiting to see if there would not some able advocate of the Sunday arise to establish its claims as the true Sabbath. Brother Meredith says that there are those who seem to be convinced that the seventh day is the true Sabbath, though not ready to accept Advent doctrines, but probably might be gathered into a church by an able Seventh day Baptist minister who would set forth our principles in brotherly love. There are many Baptists, as well as others, whose minds have been stirred on this subject, in Roanoke and adjoining counties. Could some good brother occupy the West Virginia field, laboring mostly outside of the vicinity of the churches, there certainly could be much good done for truth and righteousness. I have been circulating Sabbath tracts in several counties in West Virginia. ZENLON BEE. Webster Court House, W. Va. Oct. 28th, 1880. Having received several letters asking information concerning our location on the Gauley River in Webster and adjoining counties, and having been here since April 27th, and made the acquaintance of reliable citizens, and learned from them as well as my own observation, I feel prepared to say to Sabbath-keeping friends generally who wish to locate in a good, healthy country, where land for good homes can be got cheap, and a settlement of Sabbath-keepers made in a compact body, come soon and see for yourselves. There are several situations in Webster and Braxton counties. Seven or eight thousand dollars rightly expended would enable Sabbath-keepers to control enough territory at Beotonia to make a large village and a good settlement surrounding it. We need a good tanner, miller, wagon maker, blacksmith, and cabinet maker, each with the means to commence business; and a number of good, industrious farmers and day laborers. Ours is assuredly a good country for corn, wheat, rye, oats, buckwheat, grass, and most of the small vegetables. Land cleared after the first of May, fallowed, and planted to corn without breaking, and plowed and hoed once has produced from thirty-five to forty-five bushels per acre. Land that has been cleared forty years produced fifty to sixty bushels per acre. Apples, peaches, and grapes, and most

small fruits that here do well. This fine sheep-growing do well, and hogs and do well in the soil; this is destined to be Virginia's finest corn. Let Uncle Home again, and since I have been here bought a fine acre hay as bees in our comfort, to have such a work.

North Loup is a Baptist center of a Loup country, and a good we can truthfully say, we like to see our church, with its encouragement of our people. Our village is steady and trade is increasing as the material country are developing. Terry, our church of have his new two dwelling house finished are also being another dwelling-house. Fall, and to argue a used as a hardware store an interesting faithful Sabbath-keeper since lost to our through the mistake of odds always has in a non-Sabbath-keeping, is expected here to consider the feasibility himself here in business. We hope our people find it reasonable with a real of promptness, but at the dull times, they in good spirits, and what they consistent take the cause of Christ adopted a new financial the church, which is well for us. It is a subscription to pay stipulated sum into the week. It provides a income requires, the to be delayed until the month, but then all to be paid. This means church fund steady. The Yearly Meeting October was an interest we hope it will prove of great good to our people. Some have written enoe to the effect the "gainsation" within our society was likely our church. On inquiry two families belonging members of the organ deral families in the tlement talk of going on, but the movement in any measure to afford nency of our church.

CAPTAIN EADS' SERVICE. The Scientific American contains two full pages of Captain Eads' project for transporting his cargo across continents. Eads claims by his to take loaded ships tonnage from one ocean across the Isthmus readily as can be after the Lessep plan less cost for engineering work. The project is ingenious, and anticipates no serious carrying forward. The engravings re Scientific American posed, connecting railroad, but the apper the ships for the rail. In addition number of engravings of engineering work and new devices described in its columns. During the past year considerable space to describing leading devoted to different ways much the "usefulness of the most important establishments have been illustrated cesses of the different described in its columns. The public that the ed less than 50,000 several months.

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