

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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WHOLE NO. 2040.

## The Sabbath Recorder.

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ONLY.

BY ANNIE L. HOLBERTON.

Only a little sigh  
Wrung from the heart,  
One tear that dims the eye  
Ready to start:  
Maybe in look or tone  
All unobserved, unknown,  
Yet to One eye alone  
Have borne their part.

Only a little word  
Tenderly fell;  
Yet by its kindness stirred  
Thought's purest well  
One harsh resort repressed,  
One kindly word expressed  
Made a heart as blessed  
In joy to dwell.

Only a single dime  
Dropped from the hand  
May do a work sublime  
In heathen land.  
Only a gift of earth  
Oh, who can count its worth?  
Price of one heavenly birth  
It yet may stand.

One noble action done,  
Righted one wrong;  
Every battle won  
Maketh us strong.  
One earnest prayer  
Breathed on the silent air  
Will find an answer there  
Where seraphs throng.

### MUTILATION OF HISTORY.

Permit me through the columns of the Recorder, to refer to a communication bearing the above heading, which appeared in the last issue of your paper, signed by V. Hull of Wisconsin. Your correspondent says that in the complete edition of "Christian Researches in Asia," by Dr. Claudius Buchanan, the statement appears, that the Armenian Christians of Hindostan "maintain the solemn observance of Christian worship on the seventh day," and because the writer has been unable to find this statement in an edition of the "Researches" published by the American Tract Society, he assumes that the Society has been "guilty of garbling history," an act which if true may be justly considered "a grave offense." "Altogether beneath ordinary candor and truthfulness." Now I have in my library, a copy of the edition of Dr. Buchanan's "Researches" published by the Tract Society. If your correspondent had looked at the prefatory note, and taken the trouble to ascertain the scope of the volume, he would have learned what he seems to be ignorant of, that it only professes to be an abridgment, a mere epitome in fact, of the work, which in its completeness is probably possessed by him in the old volume referred to. Now, because a work is abridged, does it necessarily argue that the authors of the abridgment are "guilty of garbling history?" Can an epitome contain all the matter of the original? and because a part can not equal the whole does it not follow as a matter of course that the abridgers of the "Christian Researches in Asia" have not committed any "offense against ordinary candor and truthfulness;" and that they may possibly have done their work judiciously and well?

I have not written this for the purpose of controversy, but simply to vindicate the Society, whose past history, present work, and abundant usefulness, is sufficient guarantee that the noble men who have in the past, and do in the present, supervise its publications, are not the men to do anything mean or dishonorable.

Respectfully,  
A. H. JESSUP,  
Pastor of the Baptist Church.

WHITESVILLE, N. Y.

### STATEMENT OF DOCTRINE FOR THE CONGREGATIONAL CHURCH.

"I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;  
"And in Jesus Christ, his only Son, our Lord, who is of one substance with the Father; by whom all things were made;  
"And in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and Son, and who, together with the Father and Son, is worshipped and glorified.  
"II. We believe that the providence of God, by which he executes his eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

"III. We believe that man was made in the image of God, that he might know, love and obey God, and enjoy him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

"IV. We believe that God would have all men return to him; that to this end he has made himself known, not only through the works of Nature, the course of his providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and, above all, when the fullness of time was come, through Jesus Christ, his Son.

"V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

"VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of his Son; who became man, uniting his divine nature with our human nature in one person; who was tempted like other men, yet without sin; who by his humiliation, his holy obedience, his sufferings, his death on the cross, and his resurrection, became a perfect Redeemer; whose sacrifice of himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with him.

"VII. We believe that Jesus Christ, after he had risen from the dead, ascended into heaven, where, as the one Mediator between God and man, he carries forward his work of saving men; and he sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for his sake the forgiveness of their sins and are made the children of God.

"VIII. We believe that those who are thus regenerated and justified, grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

"IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the head of this kingdom, Christians are directly responsible in faith and conduct; and that to him all have immediate access without mediatorial or priestly intervention.

"X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship, may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the Gospel throughout the world.

"XI. We believe in the observance of the Lord's-day, as a day of holy rest and worship; in the ministry of the Word; and in the two sacraments, which Christ has appointed for his Church: Baptism, to be administered to believers and their children, as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper, as a symbol of his atoning death, a seal of its efficacy and a means whereby he confirms and strengthens the spiritual union and communion of believers with himself.

"XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life."

### THE GOOD SHEPHERD.

I was coming down the coast from Tripoli, and reached the top of this pass, in the narrowest part, just as a caravan of camels were coming from the opposite direction. I turned back a little and stood close under the edge of the cliff to let the camels go by. They were loaded with huge canvas sacks of tinned corn, which hung down on both sides, making it impossible to pass them without stooping very low. Just then I heard a voice behind me, and, looking around, saw a shepherd coming up the pass with his flock of sheep. He was walking ahead and they all followed on. I called him to go back, as the camels were coming over the pass. He said, "Ma ahlaik," or "Don't bother yourself,"

and on he came. When he met the camels they were in the narrowest part, where a stone wall ran along the edge of the precipice. He stooped down and stepped upon the narrow wall, calling all the time to his sheep who followed close upon his heels, walking in single file. He said, "Tahl, tahl," "come, come," and then made a shrill, whirring call which could be heard above the roaring of the waves on the rocks below. It was wonderful to see how closely they followed the shepherd. They did not seem to notice the camels on the one side, or the abyss on the other side. Had they left the narrow track they would either have been trodden down by the heavy laden camels, or have fallen in to the dark waters below. But they were intent on following their shepherd. They hear his voice, and that was enough. The camels were shouting and screaming to their camels to keep them from slipping on these smooth rocks, but the sheep paid no attention to them. They knew the shepherd's voice. They had followed him before through rivers and thickets, among the rocks and sands, and he had always led them safely. The waves were dashing and roaring on the rocks below, but they did not fear, for the shepherd was going on before. Had one of these sheep turned he would have lost his footing and been destroyed, and thrown the whole flock into confusion.—*Jessup's Women of the Arabs.*

### HE THAT KNOWS GOD WILL CONFESS HIM.

What multitudes are there, in whom God is just beginning to be revealed, who by some false modesty, some morbid thought of prudence, refusing to be natural and simple, take the mode of silence, secrecy, or suppression, and so, in a very few days or months, fatally stifle the grace of their salvation. The result is worse, only in the fact that the abuse is more wicked, when the subject dares, in the hour of his holy visitation, to deliberately make up his mind that he will have his new-born joy as a secret, and live in it for some years, at least, until he has absolutely proved the genuineness of his faith. It will not be long, in such a case, before he gets evidence enough against it; for the only and the absolute necessary proof of the genuineness is that it reveals itself; comes out into action, becomes a life and a confession. The good tree will show the good fruit. It can not go on and bear the old, bad fruit out of modesty, or a pretended shrinking from ostentation; it must reveal the righteousness of God within, by the fruits of righteousness without, else it is only a mockery.

If any one proposes beforehand, in his religious endeavors, or in seeking after God, to come into a secret experience, and keep it a secret, his endeavor is plainly one that falsifies the very notion of Christian piety, and if he succeeds, or seems to succeed, he only practices a fraud in which he imposes on himself. He proposes to find a grace, or obtain a grace from God, that he will hide and will not acknowledge, a grace, too, that he will hide and will not acknowledge, a grace, too, that will neither grow nor shine. Instead of taking up his cross to follow Christ, sacrificing openly wealth, reputation, friends, home, every thing dear for his Master's sake, he is going to find a grace that brings in fact no cross, no sacrifice. He is going to be saved in a more easy, more agreeable way than to come out and take his Master's part and bear the rough part of his Master's calling. To meet the scorn of the world, and endure the hardness that distinguishes a soldier, is not in his thoughts. Perhaps he does not expect to be so much of a Christian, so high in his attainments, and so eminently useful, but he hopes to be just enough Christian, in this more delicate and secret way, to save him; beyond which he cares for nothing more. But you have only to look into his heart in such a case, to see that his motive is bad, even beyond respect. He is only fawning about the cross, to get some private token of grace, when he does not mean to make expense, or suffer loss or self-denial for it. To come out and be separate, to make the cause and truth of Jesus a care of his own, to live a life that witnesses for God, is not his plan. He means no such thing. He wants, in fact, to be saved by a fraud; that is, by a secret experience hid in the heart, which makes no open testimony, costs no sacrifice for God. To say that such a state of mind is untruth itself, and that any spiritual experience it may assume to have had is no better, would be an insult even to your understanding.—*Dr. Bushnell.*

### A SHORT STUDY FOR BOYS.

The life of Charles O'Connor, the eminent lawyer, shows what diligence and perseverance will accomplish.  
When eight years old he was an office-boy and a newspaper carrier. His father published a weekly newspaper, and Charles, besides attending in the office, delivered the journal to subscribers in New York, Brooklyn, and Jersey City. He used a skiff to cross the rivers, and frequently would be out all Saturday night serving his route. It is said that he never missed a subscriber. When seventeen years old he entered a

lawyer's office as an errand boy. He borrowed law-books, took them home, and read them by the light of a candle far into the night. Several lawyers, noticing the boy's industry, aided him in his studies.

When he was twenty-four years old he was admitted to the bar, and even then it was said that young O'Connor's legal opinion was worth more than that of many other lawyers.

But success comes slowly to a young lawyer, and it was not until his thirtieth year that clients recognized the legal learning and skill of O'Connor. He was very poor, but industry and ability were his capital. He worked hard at the smallest cases, never slighting any trust, and in time secured the reputation of a man who would do his best for those employing him. To this conscientiousness and industry he owed his success.

### "YE WILL NOT."

While it is true that whosoever will may take the water of life freely; there still remains the sad truth with multitudes that Christ declared, "Ye will not come to me that ye might have life." There is the same obstinate will that has always existed, the same fearful will not. All the modern improvements in science and philosophy, in Biblical interpretation, in revision of statements of Christian doctrine has not in the least removed the natural disinclination of the heart to ways of righteousness, or modified the conditions of salvation. It has not relieved the moral law of one jot or tittle of its binding force. Yet multitudes of impatient men to day are contented to stand without the kingdom of heaven, even though many of them seem to be on the very threshold; because they hear it reiterated so often that it is so easy to enter, whosoever will may enter at any time they choose; the result is, with their natural disinclination to a Christian life, they never enter the kingdom, but are unconsciously yet surely and steadily making it more and more sure that they will not come to Christ and be saved. The impression they have received that with the advanced views in religious thinking the judgments pronounced against those who have broken the law are blotted out and the way of salvation so improved and made so easy it is but a light and trifling thing to become a Christian. With this impression, the result is, they delay till it is forever too late. They realize not how practically insurmountable this will not is; the great moral inability involved in it, that to them proves as fatal as any natural inability. Many sinners are resting at ease in indifference and idolatry of the world by a fatal perversion of this "whosoever will let him take the water of life freely." Man is naturally no more inclined to holiness now than ages ago. There is the same evil heart to be regenerated, the same will not to be subdued. There is no new or improved gospel to be preached that can save. It is the same gospel that the apostles preached that is the power of God unto salvation to every one that believeth. Essentially the same means of grace are to be employed and the same Holy Spirit must renew the heart. There must be the same preparation of heart to meet God with acceptance. The whole plan of salvation is, and will ever be the same. Man is the same dependent being with no new redeeming qualities. The world is as inadequate to meet the wants of the soul as when Solomon said, "Vanity of vanities, all is vanity." The Christian faith is as necessary to the right use of the blessings of life and to the happiness of man as ever. There is the same restless spirit in man that needs reconciliation to God, that will not come to Him and yet that needs to hear of pardon and peace.—*Christian Secretary.*

### HOW TO GET A PASTOR.

BY T. A. T. HANNA.

One thing is sure: That the number of pastors who are needed will not be had till the churches be aroused to pray for the supply. Men need to be "thrust out" into the work, as the Saviour's word implies, to overcome the thousand difficulties and repugnances which a young man finds between the pastoral office and himself. A call to preach, indeed, may be a very different thing from the gift of grace needed to execute the pastoral office. Any Christian of gifted discourse may be a preacher; but only a preacher with certain qualifications fit to be pastor. The gifts for the pastorate are so largely spiritual that it is in vain to expect human training to supply them. They can be furnished by endowment from the Holy Ghost alone. Christ "gave some as pastors and teachers." Since, then, a fit pastor is a direct gift from the Lord to his church, it remaineth that the only way in which a church can hope to secure a fit pastor is to pray for one. Christ's gifts are to be had for the asking. And to many destitute churches it might very fairly be said: "Ye have not, because ye ask not." Some little churches have better shepherds than many

larger ones, because they pray the Lord of the harvest to supply their need.

In the thirty-fourth chapter of Ezekiel, the Lord promises to re-gather his scattered flocks from the dispersion which they had suffered at the hands of false shepherds. In the same chapter he promises them good shepherding, and in the thirty-sixth chapter he promises that his flock shall be gloriously enlarged. He then sums up by declaring that these blessings shall be had by prayer. "I will yet for this be inquired of by the house of Israel, to do for them. I will increase them with men like a flock, as the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men."

Those churches, then, which neglect the appointments of prayer are dooming themselves to spiritual poverty and dooming their pulpits to sterility. If the pulpit is to be a springing well then the princes of the congregation must dig it with their staves. Numb. 21: 17, 18. That is, the men that are princes with God, that are prevalent in prayer, must loosen the ground by mighty supplications. How amazingly would some preachers be enriched if there were about them "a band of men whose hearts God had touched." Probably the apostle to the Gentiles was as well-endowed as any of us. Yet who more often than he begged for the loan of the wings of prayer?

This, then, is the way to get a good pastor if you have none. And if you have one, this is the way to increase his value a hundredfold.—*Baptist Weekly.*

### CURIOUS FACTS ABOUT THE SEA.

As to the quantity of light at the bottom of the sea there has been much dispute. Animals dredged from below 700 fathoms either have no eyes or faint indications of them, or else their eyes are large and protruding. Another strange thing is that if the creatures in those lower depths have any color it is orange or red, or reddish-orange. Sea anemones, corals, shrimps, and crabs have this brilliant color. Sometimes it is pure red or scarlet, and in many specimens inclines toward purple. Not a green or blue fish is found. The orange-red is the fish's protection; for the bluish-green light at the bottom of the ocean makes the orange or red fish appear neutral tinted, and hides it from its enemies. Many animals are black, others neutral in color. Some fish are provided with boring tails, so they can burrow the mud. Finally, the surface of this submarine mountain is covered with shells like the ordinary sea beach, showing that it is the eating house of vast schools of carnivorous animals. A codfish takes a whole animal into its mouth, cracks the shell, digests the meat, and spits out the rest. Crabs crack the shells and suck out the meat. In that way come whole mounds of shells that are dredged up. A piece of wood may be dredged up once a year, but it is honeycombed by the boring shell-fish, and falls to pieces at the touch of the hand. This shows what destruction is constantly going on in these depths. If a ship sinks at sea with all on board, it would be eaten by fish with the exception of the metal, and that would corrode and disappear. Not a bone of a human body would remain after a few days: it is a constant display of the law of the survival of the fittest. Nothing made by the hand of man was dredged up after cruising for months in the track of ocean vessels, excepting coal-dinklers shoved overboard from steamships. Here Professor Verrill corrected himself. Twenty-five miles from land he dredged up an India-rubber doll. That he said was one thing the fish could not eat.—*Prof. Verrill.*

### CLOSE WRITING.

C. H. SPURGEON.

"When men have much to say in a letter, and perceive that they have little paper left, they write closely." Looking at the shortness of life, and the much that has to be written upon its tablets, it becomes us also to do much in a short space, and so to write closely. "No day without a line" is a good motto for a Christian. A thoroughly useful life is *multum in parvo*; it is necessarily little, for it is but a span; but how much may be crowded into it for God, our souls, the church, our families, and our fellows. We can not afford wide blanks of idleness; we should not only live by the day, but by the twenty minutes, as Wesley did. He did not keep a diary, but a horary; and each hour was divided into three parts. So scantily is our space that we must condense, and leave out superfluous matter, giving room only to that which is weighty and of the first importance.

Lord, whether I live long or short I leave to thee; but help me to live while I live, that I may live much. Thou canst give life more abundantly; let me receive it, and let my life be filled—yea, packed and crammed—with all manner of holy thoughts and deeds to thy glory.—*From Illustrations and Meditations.*

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Missions.

"Go ye into all the world, and preach the gospel to every creature."

"POWER TO THE FAINT."

ARCHBISHOP TRENCH.

High thoughts at first, and visions high, Are ours, of easy victory; The word we bear seems so divine, So framed for Adam's guilty line, That none, unto ourselves we say, Of all his sinning, suffering race Will hear that word, so full of grace, And coldly turn away.

BROTHER WHITFORD'S "Word to Feeble Churches" gives most excellent counsel to those to whom it is addressed; and is also just as good for our stronger churches.

DR. SWINNEY writes from Shanghai that Rev. D. H. Davis stands high in the estimation of the business men and the other missionaries in that city; and that so carefully has he superintended the work, our mission buildings are among the very best, being exceedingly well-built and substantial.

"DIME COLLECTION" FUND.

The Secretary being away from home can not see the Treasurer; but the receipts that have come to our knowledge at this writing amount to nearly \$175.

SHANGHAI MISSION SCHOOL FUND.

Table with 2 columns: Item and Amount. Includes entries for Henry M. Maxson, Carlton Iowa, Pleasant Hill, Little Genesee, N. Y., and 27 1/2 shares.

EXTRACTS FROM A PRIVATE LETTER FROM BRO. VELTHUSEN.

The farewell service of Dr. Swinney you made mention of, must have been indeed very interesting. I translated the addresses of Rev. Gardiner and Rev. Lewis, because I found them very sound, solid and worthy, and placed them in the Boodschapper, that the Dutch friends may understand how Seventh-day Baptists do care for the heathen and for them who give their lives to bring the light of the gospel in the darkness of heathenism.

THE PRINCIPLE OF CHRISTIAN MISSIONS.

Principle is the ground of action. Mission work is the sending of one with a message. The one sent is a missionary. A Christian mission is the sending of one to proclaim the Christ message, the gospel, or glad tidings to those who have it not. The principle, or ground of this action is, that this message has great value to all mankind, and that all have a right to hear it.

In the second place this message is the assured revelation of another state of existence. It lifts the curtain that shadows mortal life, and reveals something of what lies beyond. It proclaims to all men three fundamental facts: (a) All men have sinned and come short of the glory of God. (b) Spiritual death, separation from God, and consequent pain and suffering, all the consequences and penalty of sin. (c) Forgiveness of sins, restoration to divine favor, and an immortal

life, are conditioned upon the acceptance of the gospel message.

Such being the principle of Christian missions, it only demands one thing to bring out the corresponding action. Is there the need? Are there those who have not the gospel? Nations who sit in the darkness and in the region of the shadow of death? Are there solitary ones for whose souls no man seemeth to care? If such be the case, not only does the principle demand and urge the sending of the Christian missionary, but to it is added the imperative command of the author of Christianity: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost."

FROM ELDER S. R. WHEELER.

PARDEE, KANSAS.

JAN. 2, 1884.

It is my expectations to go to Cass county, Missouri, next week. With the experience already had, the proposed visit is attended with no little anxiety. He who presents so unpopular a truth as the Sabbath is sure to meet many annoyances and obstacles. If anywise convincing and successful, jealousies are almost sure to arise. Not as matter of form, but for success in the work, I do ask the prayers of my brethren and sisters that the effort about to be made, shall result in the conversion of precious souls, and the conversion of some to God's holy Sabbath-day.

PLEASANT HILL, CASS, CO., MO.

JAN. 16, 1884.

Those reared to Sabbath observance know very little of the struggles of new and isolated converts.

As the result of the meetings here last September, six professed conversion. Three of these were gathered into a First-day Baptist Church situated three miles distant. The other three have not gone forward in baptism. I am now preaching every night and visiting every day. Some are rising for prayers every night. The Spirit of God is evidently at work deep down in many hearts. It is understood here that at the proper time, as God shall give opportunity, the claims of the Sabbath will be presented. My counsel to the converts is that they shall withhold committing themselves to any church until they have heard concerning this Sabbath truth. You see the situation is peculiarly trying and important. If there were a Seventh-day Baptist Church already organized here the case would be measurably relieved. Now Bro. Main, this is written for the express purpose of having this effort understood, so that the prayers of the churches may be concentrated upon it. It has ever been my ideal of this work to go into a place and, after preaching, conversation, and securing a general revival of religion, then present the Sabbath question in its full force and persuade acceptance of it. Yet whoever performs this missionary work will find that the circumstances will vary very widely, and he must act as best he can. This present case here near Pleasant Hill is very much in accordance with my view of how the work should go forward. But the work is great and large. Nor can it be accomplished only by the power of the Spirit of God. This comes in answer to prayer. Brethren and sisters, pray for the success of this effort.

Last night we had a good meeting. Several rose for prayers, and two men, one a man of a family, expressed themselves converted. I gave careful notice that since we had no church organization that I would ask these new converts and others to withhold from committing themselves to any church relationship, until they had heard the claims of the Sabbath which would be presented in proper time; at the same time saying that perhaps there would be occasion for organizing a Seventh-day Baptist Church. Thus is the case before the people in plain undiguised colors. It is an important time. May Elijah's God prevail against the prophets of Baal. There is no unpleasantness aroused.

Now another suggestion: As I read the Outlook correspondence it seemed to me it should be responded to. Nor have I doubt but that correspondence would open opportunities for the living teacher. My suggestion is that you as a Board counsel with any of the pastors, asking them to open correspondence with a view of following it up with a personal visit and Sabbath preaching. For example a pastor in New England could be asked to attend to the communications which appear from the New England States, and a New Jersey pastor could be asked to attend to such communications from New Jersey, and so on, covering the entire country. The living teacher, the living teacher, is to be the agent under God to send home to the heart and bring out in the life these

truths presented by the printed page. Besides, such work given to the pastors will do wonders in getting them the more interested and the more bold in promulgating the Sabbath truth. This I have learned from my own personal experience. The Lord give us wisdom and strength.

A WORD TO WEAK CHURCHES.

You are called feeble because you are not able to support a pastor. You at the same time may be spiritually strong—strong in the Lord and the power of his might. Scattered throughout the denomination, especially upon the frontier, you number not a few. You have no pastor, seldom any preaching. This is a great spiritual deprivation which you deeply feel. You have our sympathy and prayers. Now situated as you are, what shall you do, what ought you to do, to maintain your faith, to have a good influence for the cause where you are, and spiritually grow? Upon this point I wish to address a few words of counsel to you in Christian love. Having visited some of you the past year, perhaps these words will not be taken amiss.

1. Do not fail to maintain a Bible-school, all going, parents and children. Let not the parents say to the children, "Go," but "Come." Be as faithful each week in maintaining this school as you are in keeping up your farm, store, or any other business. You need religiously something to do. Do this and you will maintain your religious faith. Do nothing and you will spiritually die. The study of the Bible is light, life, progress, atmosphere, rain, sunlight, growth to your souls. Teach God's Word to your children and to your neighbor's children. Its principles and sentiments will become imbedded in their character, and when they become old they will not depart from them. They need to be taught the Word of God to counteract the light, sentimental, false, and soul-destroying literature which is now flooding every community. You can teach them God's Word at home. Do so by all means. But that is not enough. You need the Bible-school. People do not teach the Bible at home, as a general rule, when no Bible-school is maintained. Besides, you are social beings. Situated as you are, you must needs come together. The Bible-school gives you a worthy opportunity, a worthy object, a common cause, and something good and grand to do.

2. Maintain a regular prayer meeting. You can do it. Your spiritual life and growth personally, demand it. Yes, keep up the family altar. Never let the light grow dim on that. But as a church or a society of Seventh-day Baptists, you must maintain the public prayer meeting to maintain yourselves, your faith and practice, and your religion. You can have your place or places to meet; your leader or leaders. You can study variety, means, methods and ways to give efficiency and break up too much monotony. Do not fail to take your children. Go without your hat or bonnet rather than without them. For the sake of the cause, for the sake of your soul's eternal interests, and the salvation of your children, do not fail to keep up the regular prayer meeting. This is not a word to the few who need no urging, but to you all, every man and woman who needs this very thing.

3. Keep conscientiously and faithfully the Sabbath. You represent the Sabbath truth and Seventh-day Baptists where you are. It is your duty to God and them to be truthful and consistent representatives. You should never bring reproach upon the truth and upon our cause by loose Sabbath observance, by breaking or forsaking the Sabbath. I realize the influences which surround you, the temptations which assail you, and the lack of Sabbath-day and sanctuary privileges which you need to strengthen you. But if you will faithfully maintain the Bible-school and the public prayer meeting, that will help you to keep holy the Sabbath-day. Remember such is the vital relation of Sabbath-keeping to religion and spirituality, that loose Sabbath observance leads to loss of religious principle, to the loss of religion itself. No Sabbath means no religion, and a Sabbathless people are a godless people. I have met those who used to keep the Sabbath, but alas! had become irreligious and skeptical and the starting point in the fall was Sabbath-breaking and finally forsaking the Sabbath. What a grand opportunity you have to teach Sabbath truth, not by words and arguments merely, but by that most potent teacher, example. The world reads to-day the Bible so much as the conduct and example of Christians, and draws its ideas of religion therefrom. The people around you will get their ideas of God's Sabbath and of Seventh-day Baptists from your life and practice more than they will from the Bible and our publications.

Bad Sabbath example will destroy all Sabbath light you may scatter among them. Let your example reflect the truth of the whole law and the gospel, and thus let your light shine.

4. Give for the cause. You must give to live. Plants and animals must exhale as well as inhale to exist. We must physically throw off as well as take in, to live. If we did not, we would soon suffocate. So, spiritually, we must give as well as receive. All receiving and no giving is spiritual strangulation. Not only give but give systematically. There is system above you, around you, within you. If you use system in managing your farm, your business why not, in doing God's work. Spasms in business are not healthy for the business world. No less so are religious spasms and a spasmodic giving for the Lord's work in the world. So give regularly, promptly, cheerfully, steadily for the cause. The blessed religion of Jesus Christ consists in doing, giving. Jesus did, does, will do; gave, gives, and will give. So should you if you are his disciples, for the disciples is not above his Master. Much have I in my heart to say to you, but this must suffice. God bless you, fill you with his Spirit and make you a power for the truth right where you are. O. U. WHITFORD.

THE BERLIN MISSION IN SOUTH AFRICA.

The work of the Berlin Missionary Society in South Africa has been carried on through the past year amid many disadvantages. The country is unsettled, and money scarce in consequence of the late war; and the blacks appear quite set up by having witnessed what is to them the new spectacle of white men fighting among themselves. Trade is in a low state, owing to foolish speculation in the diamond-fields, which are the chief source of wealth. Small-pox has been bad in some districts, and drought and famine have prevailed more or less everywhere, and many are perishing for want of bread. There is also in various quarters a good deal of jealousy to contend with, for the war has embittered the different races of inhabitants towards each other. Yet, in spite of all these hindrances, the work grows. The number of persons baptized last year was about 1,536, including children.

The number of native helpers is yearly increasing. At present about 45 paid and 199 unpaid native helpers are employed by the mission. In the richer districts especially, the natives have contributed liberally to the mission—in some instances building churches and schools at their own cost. It is found that injudicious charity makes the Kaffirs not grateful but shameless in their demands; whilst giving according to their means enables them to be conscious fellow-workers for the advancement of Christ's kingdom.

The Kaffir tribes—the Zulu and the Koranna—are much more difficult to work upon than the eager and industrious Bechuans, or the feeling Hottentots. The Koranna race are sinking lower; they have lost their former rich pasture-grounds, and now, since horses and fire-arms have been introduced, their old dignity and importance among their fellows is gone. The only thing they have left is their pride, and they harden their hearts against the gospel. The son of a former chieftain, when urged to seek the Lord, replied, "We will not."

The Bechuans, who form nine-tenths of the population in the Free State, are just as eager as the Korannas are slow in seeking the blessings of salvation. At Bethany, the larger number of the 1,764 persons baptized since its foundation are of wandering habits, and the station has thus become a center for propagating the gospel in remoter districts. Two converts last year, who were obliged to seek fresh pasture for their increasing herds, preached to the colored people around them in their new neighborhood. In another place, in South Transvaal, the owner took away from the mission congregation their well-watered and well-cultivated piece of ground with the buildings on it, giving them in exchange a barren, treeless spot. Only a small number of the little community remained with their faithful native pastor, the rest were dispersed; but these scattered ones also "went about preaching the Word."

In times of great scarcity, when almost all the heathen natives stole more or less, and the prisons were full of those committed for it, the Christianity of the converts was proved by their honesty. At Riversdale, only two members, out of a community of 1,500 to 1,600 native converts, were brought to trial for theft, and in another congregation, where the temptation was also very strong, not one of the members put forth his hand to take what was not his own.

A native nobleman of Medingen, in North Transvaal, has been most bitterly persecuted by his chief on account of his frank confession of Christ. She sent a captain with 200 armed men to take away his lands and possessions, and told him to give up his religion. He went to meet them, saying, "Here are my lads and all that I have. There in my house are my weapons. Take all if you will. And here am I myself; kill me if you have power to do it; but I will not give up my religion." She then tried to bribe him by offering him greater possessions than he had before. Still he refused. Then she complained of him to the Boer government as a rebel, but the only charge she could bring against him was, "He destroys the land by preaching the gospel, so that the rain is hindered." At last she sent him a message, saying, "Thou art only a teacher without land," and then robbed him of all his possessions and gave them to another. He quietly left the home and estates of his fathers, and went on confessing his Saviour

as before.—L. H. S., in the Friend of Missions.

A PRECIOUS PILLOW.

Dr. Judson, one of the earliest missionaries to Burmah, completed the translation of the New Testament in 1853. The manuscript was destined within a year to enter on a strange history. The Judsons went to Ava, the capital of the empire, very hopeful of doing effective missionary work there. War, however, broke out between England and Burmah, and all foreigners were soon regarded with great suspicion. Dr. Judson was apprehended, and with cruel violence and gross indignity was cast into the death prison. In a few days, through a money payment, he and the other prisoners were removed from that awful place to an open shed within the prison bounds. There they lay with iron upon their limbs. When her husband was thrown into prison, one of the first acts of his wife, Emily C. Judson, was to bury the manuscript of the New Testament in the earth under the house, lest it should be found and destroyed by their persecutors.

When Dr. Judson was permitted to receive a visit from his brave wife, and they could speak together a little, naturally one of the earliest inquiries related to the safety of the work which had cost him so much time and toil. The rains had set in, and the manuscript would be destroyed if it remained long in the ground. A plan for the preservation of this priceless treasure was soon devised. The wife sewed it up in some cotton stuff, which she further encased with matting, thus making a pillow for her husband, so unsightly and so hard, that she supposed no one would care to take it from him.

After about seven months had passed, the prisoners were suddenly thrust again into the inner prison and loaded with extra fetters. The few poor mattresses and pillows, which had scarcely seemed to ease their aching bones, were taken from them, and among these the rough bundle on which Dr. Judson was wont to lay his head. The first night of this new misery the prisoners expected speedy execution, and Dr. Judson's thoughts dwelt a good deal on the contents of the strange pillow he had lost. He thought of passages in that New Testament which might be more perfectly translated. He wondered what the future of the manuscript would be. Would it in some future year be found, and be a source of light and blessing to the benighted heathen of Burmah? The jailer, however, to whose share the pillow fell, found it so uncomfortable, and apparently so worthless, that he hung it back into the prison. Tastes differed, and if the prisoner liked that sort of thing to rest his head upon, he might have it, for all the jailer cared. Presently came a day when the prisoners were stripped of nearly all their clothes, "tied two and two," and driven, barefooted, over sharp gravel and burning sand to a wretched prison some miles away. When, on that occasion, the fierce Burmans were seizing all the spoil they could, the mat was unfasted by one of them from Dr. Judson's pillow, and as the hard stuff within seemed to be of no value it was thrown away. A Christian convert picked it up as a relic he would keep in memory of the dear teacher whom he would never see again. Little did he imagine what the mean-looking cotton roll contained. Months afterward, when the troubles were over, and the Judsons were free again for their loved work, the New Testament was found, no worse for the perils through which it had passed. In due time it was all printed, and to-day the men and women of Burmah read in it the "wonderful works of God."

THE GRIP OF AVARICE.—Some months since a distinguished capitalist of New York said to a friend when speaking of subscriptions for a certain charitable object: "Don't expect much benevolence from men after they get to be millionaires." His meaning was that by that time the love of money-getting would have become a passion, a craze that would shrivel and wither all benevolent impulse. There are noble exceptions to this rule, but the general fact remains. Every person of large acquaintance can enumerate many who, while still young and only prosperous, were liberal givers, but who, as they became very rich, sank into a sordid, grasping spirit. A pastor in New Jersey not long ago visited an aged Christian man of this class, then lying on what seemed likely to prove his death bed. The old man appeared conscious of his terrible avarice. "But, oh!" said he, while tears ran down his cheeks, "I can not give away my money. I haven't the power."

The clutch of the soul, like that of the hand, may become at length rheumatic and stiffened, a very death-grip. Beware of covetousness, which is idolatry.—The Foreign Missionary.

THE CHINESE.—We have no reason to be discouraged even concerning China. And when we remember what a magnificent prize that empire is for Christ to win, we must not be too speedily disheartened; we must expect slow but steady progress. These are none of the brilliant dashes of the Japanese in the Chinese. They are a slow, steady-moving people. They are often compared to the Saxons; and they have much of those qualities which gave the Saxons their great skill, pluck, and endurance. They have the staying qualities. They never give up. When they set their faces toward an end, they go to it, if it takes centuries.—President J. Angell.

"Wisdom is the principle of wisdom; and with all thy ing."

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THE High School Ind State of Pennsylvania i from an acute attack of omy. In spite of the fe of freshmen in the St. than double that of a State Committee comp and State Superintende tion, recommend the c professorships to about number, and the distrit thus left unprovided for sors to be retained. T complaint of lack of w professors hitherto e change is made in orde the maintenance of tw and a superintendent practical agriculture, w annual budget."

MEDICAL EDUCATION IN

EDWARD T. NE

Next to saving the so of life is healing the bo only less in importa which it enfolds. Hen ments—the Christian n —stand out far in adva ings and professions. may be tested by thi The teacher, in that he perishable mind, is a n his convictions, he is a the hands of some Mos of the Lord are prevaili All other classes in so perishable. They are mulation of wealth, in of property, in solving to man and to the state than meat, and the bod ment."

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It appears to us th gone a long distanc States, and has pl soon mature into an board of health, in subject has been careful study and adopted a standar qualification for p do not disturb r hence, those w ing may continue only those who pos chartered medical will be admitted With a boldness

**Education.**

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

We sat down to make some extracts from an article published in a contemporary on "Medical Education in the United States," but found it so full of practical good sense, that we decided to publish it entire.

THE *High School Index* says: "The great State of Pennsylvania is just now suffering from an acute attack of educational economy. In spite of the fact that the number of freshmen in the State College is more than double that of any previous year, a State Committee comprising the Governor and State Superintendent of Public Instruction, recommend the cutting down of the professorships to about half their present number, and the distribution of the subjects thus left unprovided for, among the professors to be retained. There appears to be no complaint of lack of work for the sixteen professors hitherto employed; but the change is made in order to gain funds for the maintenance of two experimental farms and a superintendent of theoretical and practical agriculture, without increasing the annual budget."

**MEDICAL EDUCATION IN THE UNITED STATES.**

EDWARD T. NELSON, PH. D.

Next to saving the soul, the greatest work of life is healing the body, for the casket is only less in importance than the jewel which it enfolds. Hence those two employments—the Christian ministry and medicine—stand out far in advance of the other callings and professions. Indeed, life's work may be tested by this double standard. The teacher, in that he carves upon the imperishable mind, is a minister. If true to his convictions, he is an Aaron, staying up the hands of some Moses while the armies of the Lord are prevailing over their enemies. All other classes in society work upon the perishable. They are engaged in the accumulation of wealth, in discussing questions of property, in solving the relations of man to man and to the state. "The life is more than meat, and the body is more than raiment."

These views of the study and practice of medicine are of recent growth, and even to-day are reluctantly admitted. We are told that, though there are many eminent men, the rank and file of the profession are miserably and most inadequately prepared for their work; that medicine is not a science, but only a crafty empiricism. It will strengthen the purpose of the present article if we admit the force as well as the truth of these criticisms.

There are within the limits of these United States 119 medical colleges, or were six months ago, and Canada adds 11 to the list. The two governments have issued charters to a total of 218 such colleges, and hence not less than eighty-eight, or more than forty per cent. have ceased to exist. No words of mine could possibly carry such weight as do these figures. They prove, first, that the supply has been far in excess of the demand. Second, that many of these institutions have not one dollar of endowment, but depend upon the fees of students for their support; and, third, that they have been founded not so much for the study of medicine as to bring a certain kind of reputation and increased practice to the instructors. Up to 1881, only 34 out of the 119 existing colleges required a preliminary education, as a condition of matriculation, and even this was of the simplest and most rudimentary character. A leading college in Ohio is satisfied with so much general culture as will entitle the holder to receive a school teacher's certificate for one year, from any county board in the State, but it must be remembered that more than two thirds of the colleges in the United States did not require even so much as that less than three years ago. The discussions have brought out this weakness and have compelled a change for the better. In their announcements for the present Winter's session 71 (about 60 per cent.) of these institutions claim to require at least the rudiments of a common English education. Only 45 of these institutions require a thesis of the graduates, and only 16 attendance upon three courses of lectures, while in 60 colleges the length of the annual session is 20 weeks or less. All the medical colleges in our country insist upon attendance at the lectures of two annual sessions, but there is nothing to prevent a student taking the Fall course in one college and the Spring course at another, and thus graduating within a single twelvemonth. The showing is a bad one, and it must be admitted that the enemies of these institutions have the best of the argument. Reform is necessary, but from whence is it to come?

It appears to us that the State of Illinois has gone a long distance in advance of her sister States, and has planted seed which must soon mature into an abundant harvest. The board of health, into whose hands this whole subject has been committed, have, after careful study and prolonged investigation, adopted a standard as the basis of legal qualification for practice in that State. They do not disturb rights already possessed, hence, those who are now practicing may continue to do so, but in the future only those who possess diplomas from legally chartered medical colleges in good standing will be admitted to practice in the State. With a boldness which commends itself to

friends and foes alike they publish by name a list of twenty-four institutions which are not recognized as medical colleges at all, and intimate very broadly that this list will be increased at an early date, or as soon as a satisfactory examination can be made. It must be somewhat trying to a young man to be told that the diploma which he prizes so highly is only worth two cents a pound and that for old paper; but if such a procedure shall influence others to secure a better preparation for their work he ought not to grumble. The *Standard*, of Illinois, chiefly refers to the foundation upon which the medical education is to be built. They require a diploma from a good literary and scientific college or a thorough examination in the branches of a good English education including mathematics, composition, and physics. They aim still higher. Dr. Geo. N. Kreider, the assistant secretary of the Board, and a personal friend, writes privately as follows: "I trust that you will assist in the advancement of the standard of medical education by recommending every *futurus esse discipulus Esculapii* who may be attending the Ohio Wesleyan to complete his college course and then to attend one of the schools which complies at least with our minimum requirement." To all of which we say, Amen. No better advice can be given a young man than to remain in college until his wings are grown. He will make far better time for it in all his after life. The study of medicine is too profound and its practice too responsible for any one to undertake without the fullest preparation. Other things being equal, man with a full, liberal education always carry off all the hospital and class honors. In 1877 the writer arranged a short course of elective university work, preparatory to the study of medicine. Out of the first class of six, five graduated highest in their medical studies, and at four different colleges. They were men of classical and scientific training, with minds disciplined. They had no difficulty in taking the lead and keeping it to the end of the race. Succeeding years bring the same testimony.—*Western Christian Advocate.*

**Sabbath Reform.**

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

**A PREMIUM OFFERED.**

On passing through the main corridor of the Union Theological Seminary building a few days since, I stopped at the bulletin board to see what new announcements might be posted there. My eye rested upon these words: "The advantage of a day of rest must be of interest to every Christian and patriot. Although much has been written upon this important theme, it is difficult to find in moderate compass a presentation of the subject which is complete, Biblical, reasonable, and at the same time attractive and readable. A fresh treatment of the subject is needed, and might be widely useful." &c.

Thus ran one page of the circular. Turning my eye upon the opposite page, I read: "The American Sunday School Union offers a premium of \$1,000 for the best book written for the Society upon 'The Obligations and Advantages of the Day of Rest.'" This book must be popular in character and of a high order of merit, and consist of not less than 60,000 nor more than 100,000 words. The treatise may be descriptive, narrative, expository, or didactic. The obligations of the Sabbath may be based upon historical, physical, and Scriptural ground, and its advantages urged upon physical, economical, spiritual, or other considerations."

There is certainly nothing in these stipulations to debar an advocate of the Bible Sabbath from the contest. If the obligations of the Sabbath are to be based upon Scriptural ground, nothing can satisfy the demand but a treatise on the Sabbath of Jehovah, but the ostensible object of the offer is to gain another prop to help support the tottering walls of Sunday observance. They see that the structure is crumbling rapidly, and are entertaining a vain hope that by vigorous measures they can prop it up and restore its solidity and strength. They are laboring under a mistake regarding the source of the weakness. It is not in the superstructure, but in the foundation. The church has erected a grand edifice upon naught but the shifting sands of human tradition. It must fall, but the cause of its ruin is not the action of adverse winds and storms upon the walls of the superstructure, but of the ceaseless erosion of its unstable foundation by wave and tide.

Sunday can never be restored to the place of confidence and respect it has held in the minds of the people. They who attempt by the "best book" written on the subject, or by legal enactments to maintain the sanctity of Sunday, are like drowning men grasping at straws that can not save them. Many thousand dollars may be spent in premiums for "best books," but the object aimed at will not be accomplished. The best book on this theme has already been written, and

can be obtained for much less than \$1,000. It is the Bible. Never until the church returns to the Scriptural doctrine of the Sabbath, both as to the day and its proper observance, will Sabbath desecration cease, and the full advantage and blessing of the day of rest be realized. E. P. SAUNDERS.

**OUTLOOK CORRESPONDENCE.**

COLON, Saunders Co., Neb., Feb. 8, 1884.

Mr. A. H. Lewis: Dear Sir,—About a year ago I had written to you but did not send it to you. I cherished the hope that God would detail some one else as his messenger to open the eyes of your understanding. I am convinced that not only one, but several Christians have told you the divine truth about the *verus verum* in the third commandment, or the fourth one as you please to style it. But truth, the divine truth in this matter, must necessarily wound you to the very core, and necessarily must these divine appeals be thrown aside. You surmise that hundreds have been set thinking more earnestly about "God's Sabbath," what if they were set thinking about Doctor Lewis's Sabbath, and what must necessarily follow as its result, providing God in his grace would not hinder it. I do not doubt in the least that your intentions are good, that you are working for the good of the commonwealth. But you remember and always keep in sight, that one word of the Holy Writ weighs more than all human opinions, even the most noble ones. In the name of truth the most hideous crimes have been committed.

The Jews, when they slaughtered the Apostles, thought they were doing God a great service; they thought to contend for the true church and its commandments. St. Paul, before he was freed from the law, thought the same; he thought he must do much against the name of Christ, borne forward by the most noble motives, *i. e.*, for the Church of God. St. Paul gives this testimony to the Jews, that they strove assiduously for God, but were misguided. During the first three centuries the Christians were cruelly persecuted by the heathen, these latter being of the good opinion that the Christians were atheists, because they had no altars, and no temples, and consequently they treated them as enemies of the commonwealth. The heathen soldiers worship the sun, moon, stars, and so forth, because in them they think to adore the Supreme Being; they celebrate the most ridiculous festivities, they bring even their darling children as an offering to their imaginary deities, thinking and meaning to do well.

The Ishlamites gladly plunge their poniard in the heart of Christian men, women, and children, thinking thereby to earn a better place in paradise. Even that massive, colossal building of the Papal Church was heralded in by good opinions, until the Prince of Darkness wove the light of reason and logic, held and is holding still sway on it. And I can not firmly believe that the precursors of your sect in Munster, Germany, at last and to the last, firmly thought they were fulfilling a divine mission. There is a state and condition in a fanaticised soul, where it most sternly believes the most abnormal idiosyncrasy to be the truth and nothing but the truth. What if you were in this state? You claim to be contending for the truth, your actions to be guided by the love for Christ's Church. What if you were against Christ? The Church of Christ will stand although the gates of hell most earnestly try to overwhelm it. I do not advise you to stop your paper, nor continue it, but if you yourself want to be saved, and are ready to accept the advice of one in Christ, I gladly shall be the most obedient servant of our Lord, and you, one of his redeemed.

Yours truly, P. SCHULTE.

FAYETTE COUNTY, GA., Feb. 9, 1884.

DR. A. H. LEWIS, Plainfield, N. J.:

My Dear Sir and Brother,—I have received but one letter as yet from Dr. Culbertson (January 20th), to which I replied and will doubtless hear from him soon again. At least hope to do so. I deeply feel the need of co-operation. It is indispensable to the advancement of any truth and especially this truth—Sabbath truth. I have so far vainly sought to interest clergymen and lay members of different denominations and to urge them to assume that position with regard to this question, which our duty as Christians imperatively demands should be assumed. In the majority of instances my advances have met with a patient hearing, and concurrence has often been expressed; but so far as I been able to learn there have been no "works meet for repentance." From one of our ministers (M. E.) occupying a high position in the Church, I received some

months ago, a most unqualified acceptance of the truth, that *Sunday is without Scriptural warrant*. From the confidence entertained of this brother's candor and determination at all times and under all circumstances to advance the truth, and the whole truth, I infer great results. By chance I was brought into communication with a Presbyterian minister of this State, who has written somewhat upon the Sunday question (in favor of Sunday), and is now engaged in the preparation of a work of the same leaning. On account of this work he excused himself from anything like a controversy at present, but at the same time expressed his pleasure at finding me so much interested in the Sabbath question which he justly considered of transcendent magnitude. He sent me two of his writings, "The Holy Sabbath," and a tract containing an article, published some time last year in the *Southern Presbyterian*, in reply to an article by the late Rev. John Beveridge. The *Outlook*, last year, commented upon the same article. Though in error now, the minister above alluded to will even now by his publications do good. The more the *pro* or the *con* of this question is agitated the greater and wider become the rents in the cloud obscuring the moral vision of men, and through these rents the light must and will shine. The great impediment to the spread of Sabbath truth, especially in the South, is the difficulty of gaining an audience at the hands of the people. The press, of course, is the great medium now-a-days for communicating information and for shaping public opinion. True, other mediums are not ignored, but none can compare with the press for instantaneous and universal presentation of any truth. Our southern religious papers are all committed to the Sunday, and it is impossible to use their columns for the purpose of destroying their much-loved heresy. Efforts have been made by me to advance our ideas through the *Wesleyan Christian Advocate*, published at Macon, but with little success. Not long since a friend offered me the use of a secular paper, published in an adjoining county, in which to set forth the sin of keeping the wrong day of the week holy. But he was only a friend of the paper, and the editor and proprietor is a Presbyterian preacher, so the sequel may easily be guessed. I wrote for publication two articles and forwarded them. They have never appeared in the paper, and so I concluded that my friend had reckoned without his host. I wrote to know why it was, and to return the manuscript if publication were not intended, but as yet nothing has been heard.

"Truth would you teach, or save a sinking land, All fear, none aid you, and few understand."

While the burden of every prayer should be, "Thy will be done, as in heaven so in earth," none should be discouraged because God's will seems to be thwarted in respect to the fourth commandment. Individual convictions of duty, and the living up to that duty, whatever it may be, form the test for the true Christian. So let every Christian feel, or pray to feel, that he is so firmly established in obedience to God that though the united world were to turn away from Him, he could remain steadfast, immovable. Example is powerful, but if it tend to lead us astray let us turn our backs upon it.

With the oft-repeated prayer that God may hasten the time when his professed children shall return to obedience to Him, "Who lo ved us and hath wash'd us from our sins In his own blood, and made us unto God And to the Father, kings and priests—"

And with my kindest regards for yourself, I am fraternally,

JOHN A. BRADLEY.

TEXARKANA, Ark., Feb. 18, 1884.

Dear Bro. Lewis,—I wish to bid you God-speed in your noble work of contending for Sabbath reform. I have for several years been convinced that no "thus saith the Lord" can be adduced for the transfer of the Sabbath from the seventh to the first day, and I am more convinced in the belief since I have been reading the *Outlook*. There is but little doubt that under the existing methods of Sunday observance under State legalized restrictions, that it would be far better for a large per cent. of our population that they had no so called Sabbath at all. The proof is plain that a large body of Christians who claim that there is an entire sufficiency in the Bible for all "faith and practice" have not entirely rid themselves of following uninspired tradition, and on the Sunday question are keeping up a relic of "the man sin." I wish you to continue to send the *Outlook*, but do not wish to have it come free, and therefore send you \$1 to pay subscription. . . . I will increase the list soon. I am most truly yours, in hope of the Lord, J. F. SHAW.

**FROM HOLLAND.**

We are permitted to make the following extracts from Bro. Velthuisen's letter to the Treasurer of the Tract Board: I rejoice in the privilege of sending some good news. In the evening of First-day, Feb. 3d, baptized a brother, who not long ago thought that Sabbath-keeping was altogether an awful thing for the real Christian life. Five weeks ago he was an eye witness of baptism in our chapel. On that occasion he heard some strange things, principally about the reasons of our Sabbath-keeping and baptism. He called on me, asked for some opportunity to read with me the Bible; prayed earnestly the Lord to guide him in the truth, and, as must be necessarily the case, became thoroughly convinced of baptism and Sabbath. He is a preceptor in one of the schools, that are named in this country, "Christian schools," or "Schools with the Bible." His principals have dismissed him because of his Sabbath-keeping. He is twenty-five years of age. He has no means of living, except his capacities. He is a single man. We pray the Lord will show in him anew the surety of his promises for them that serve him in sincerity, and, no doubt, you will pray with us. May the God bless, dear brother, your house, your labor and all your interests. Yours in Christ, G. VELTHUISEN.

**Temperance.**

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

BROTHER LEWIS writes from Plainfield, N. J.: "We are having a temperance cyclone; over 1,000 signers to the pledge; a 'reform club' of over 300; men over 16 years of age, including many of the *hard drinkers*. One man gave up a good position in New York, yesterday, for sake of his pledge. Our rum shops are growing desolate. We hope they will soon know the meaning of the words attributed by the poet to Col. Daniel Boone, in his voluntary exile:

"Alone! Alone! How dreary 'tis. Always to be alone."

And yet we thank God that they have that sort of loneliness, for by it many homes are less lonely and sad than they have been wont. The evangelists, Maybee and English, hold their last public meeting to-night. We have no building in the city that will hold the people.

MARCH 4, 1884.

**EXPENSIVE SAVING.**

Bishop Hendrickseh, of Rhode Island, in a recent address before the C. T. A. Union, "deplored the fact that laws are made to sanction the sale and manufacture of death-dealing drink. But so long as a revenue is derived, law-makers in this respect save at the spigot but waste at the bung-hole. When there is a revenue, then there is a poorhouse to be built, additional police, new laws are made and the revenue derived has dwindled, and the morality of the people gone. Take away this morality of the people and the foundation is knocked from under any government."

A RECENT calculation of the amount of money expended in this country for beer and whisky has been made by the *St. Louis Republican*. During the last fiscal year taxes were paid on 72,000,000 barrels of whisky, and on 17,000,000 barrels of beer. A gallon of whisky is said to give 100 drinks; at ten cents apiece the above quantity of whisky would amount to \$720,000,000. The beer comes to 4,216,000,000 pints, and five cents a pint makes \$210,000,000. Total annually expended for beer and whisky, \$930,000,000.

If the "High License" bill becomes a law, and the law is enforced, there will be a decrease in the number of saloons and grogshops in this State. But there will be just as much liquor and beer manufactured and sold and drunk. Such a law does nothing toward doing away with the evils of intemperance. The small saloons will be closed, and the large ones will have an increase of patronage. The liquor traffic will not be a whit less.—*Watch Tower.*

*Chicago Times*: Neal Dow says the people of the United States spend \$1,500,000,000 for drink. To prove this here are the facts: There are in the United States 250,000 saloon-keepers. Each on an average sells not less than \$6,000 worth of liquor each year. This amount thus spent, \$1,500,000,000, would pay for all the household furniture now in the United States and leave \$300,000,000 over.

The Temperance Reform is making headway in Germany. It is enlisting the earnest co-operation of many of the most influential men—physicians, ministers, lawyers, judges, state attorneys, and men from all stations in life. Gen. Van Moltke is at the head of the new movement.

—L. H. S., in the *Friend of Miss*

**A PRECIOUS PILLOW.**

Judson, one of the earliest missionaries in Burmah, completed the translation of the New Testament in 1833. The manuscript destined within a year to enter on its history. The Judsons went to Ava, capital of the empire, very hopeful of effective missionary work there. War broke out between England and Burmah, and all foreigners were soon repressed with great suspicion. Dr. Judson was persecuted, and with cruel violence and indignity was cast into the prison. In a few days, through a payment, he and the other prisoners were moved from that awful place to another with iron upon their limbs. When the band was thrown into prison, one of the acts of his wife, Emily C. Judson, was to bury the manuscript of the New Testament in the earth under the house, should be found and destroyed by persecutors.

Dr. Judson was permitted to revisit from his brave wife, and they speak together a little, naturally one of the earliest inquires related to the safety of the work which had cost him so much of his life. The rains had set in, and the manuscript would be destroyed if it remained in the ground. A plan for the preservation of this priceless treasure was devised. The wife sewed it up in cotton-stuff, which she further encased in tin, thus making a pillow for her husband, so unobtrusively and so hard, that no one would care to take it to pieces.

About seven months had passed, the manuscript was suddenly thrust again into prison and loaded with extra fetters. The few poor mattresses and pillows, and scarcely seemed to ease their bones, were taken from them, and these the rough bundle on which Dr. Judson was wont to lay his head. The first night this new misery the prisoners expected execution, and Dr. Judson's wife dwelt a good deal on the contents of the strange pillow he had lost. He had passages in that New Testament which might be more perfectly translated. He would what the future of the manuscript would be in some future year he would be a source of light and blessing to the heathen of Burmah? The jailer, to whose share the pillow fell, so uncomfortable, and apparently less, that he flung it back into the prison. Tastes differed, and if the prisoner sort of thing to rest his head upon might have it, for all the jailer cared.

One day when the prisoners were stripped of nearly all their clothes, and driven, barefooted, over sharp gravel and burning sand to a prison some miles away. When, on occasion, the fierce Burmans were all the spoil they could, the mat was used by one of them from Dr. Judson's pillow, and as the hard stuff within seemed no value it was thrown away. A convert picked it up as a relic he kept in memory of the dear teacher who would never see again. Little did he imagine what the mean-looking cotton contained. Months afterward, when the Burmans were over, and the Judsons again for their loved work, the pillow was found, no worse for the rough which it had passed. In due season it was all printed, and to-day the men of Burmah read in it the "wonder-works of God."

GRIP OF Avarice.—Some months distinguished capitalist of New York friend when speaking of subscribing to a certain charitable object: "Don't much benevolence from men after to be millionaires."

It was that by that time the money-getting would have become a craze that would shrivel and benevolent impulse. There are exceptions to this rule, but the general remains. Every person of large means can enumerate many who, young and only prosperous, were rich, but who, as they became very old, sank into a sordid, grasping spirit.

Later in New Jersey not long ago aged Christian man of this class, who on what seemed likely to prove a bed. The old man appeared contented, but his terrible avarice. "But, oh!" while tears ran down his cheeks, "I give away my money. I haven't the

itch of the soul, like that of the young, become at length rheumatic and a very death-grip. Beware of covetousness which is idolatry.—*The Foreigner.*

CHINESE.—We have no reason to be alarmed even concerning China. And remember what a magnificent empire is for Christ to win, we are too speedily disheartened; we expect slow but steady progress. None of the brilliant dashes of the Chinese. They are a slow, cunning people. They are often cunning Saxons; and they have many qualities which gave the Saxons skill, pluck, and endurance. They are cunning. They never give up. They set their faces toward an end, and if it takes centuries.—*Presbyterian.*

# The Sabbath Recorder.

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REV. L. A. PLATTS, Editor and Business Agent.

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Communications for the Missionary Department should be addressed to Rev. A. E. MAIN, Ashaway, R. I.

A HEAVY snow storm, for the time of the year, has just made us a visit and seems inclined to prolong its stay.

In another column will be found an advertisement of the *Sabbath Memorial*, published by Bro. Wm. M. Jones, London, Eng. We hope many of our readers will feel inclined to subscribe for, and help support the *Memorial*. It is certainly worthy of a liberal support.

THE *Palladium* of Shingle House, Pa., announces that meetings held in the new church there by Bro. H. P. Burdick, are resulting in the conversion of sinners. The work is to continue so long as encouraging results follow. May Brother Burdick be detained at Shingle House a long time.

It is announced that the Rev. Dr. Philip Schaff is to contribute to the April number of the *North American Review* an article on the "Development of Religious Liberty." The subject is an interesting one, and Dr. Schaff possesses, in an eminent degree, the power to make it doubly so to every lover of true religious liberty.

LAST week we published a short article by Bro. V. Hull, on "Mutilation of History." This week we have given a correspondent an opportunity, for which he asked, to vindicate the course of the American Tract Society in the matter referred to. We may hereafter give Brother Hull a little space in which to explain his positions, should he wish to do so, but beyond this we think it will not be profitable to pursue the matter.

It seemed a good time to say some things about the Sabbath in the New Testament, while our Sabbath-school lessons are making frequent references to Paul's Sabbath-day work in the synagogues. "L. E. L.," in another column, has presented this matter, not indeed in a new, but in a very forcible way. It is often said that the seventh-day Sabbath has no distinctive Christian association connected with it. It would be well for persons thus thinking to read some of Paul's Christian sermons, preached on some of these Sabbath days.

### THE NEW CREED.

Nearly four years ago, the National Congregational Council, at St. Louis, Mo., appointed a Commission to revise the creed of the Congregational Church. The Commission has but recently completed its work, the results of which are published in the *New York Independent*, from which we reprint this week the "Statement of Doctrine." The document is signed by twenty-two representative clergymen of that church, and is probably as complete a statement of the creed as could well be made, in so short a space. While the churches of the denomination are not bound to adopt the work of the Commission, they have abundant reason to be grateful to its members for their faithful work. There is evidently a design, on the part of the Commission, to so state the doctrines of the Church as to satisfy the advocates of the "New Theology," and, at the same time give no offense to the old "orthodox" element. How well they have succeeded in this remains to be seen. On the whole, we believe the latter class will be satisfied with it, and certainly the former ought to be. As would be expected, there are two or three points which a Seventh day Baptist will find difficult to reconcile. We quote Article Fifth:

"We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged."

To this Article all Baptists, and especially all Seventh-day Baptists will heartily agree. We quote also two paragraphs from Article Eleventh, paragraphs having special refer-

ence to human conduct: "We believe in the observance of the Lord's-day, as a day of holy rest and worship," . . . and in the sacrament of "baptism, to be administered to believers and their children, as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit." If by the term "Lord's-day" in the above quotation, our Congregational Doctors meant the same thing which is meant in the "authoritative standard" by the term "my holy day," and to which Jesus referred when he said, "The Son of man is Lord of the Sabbath-day," we should cordially agree with the statement; but knowing that they mean a day which has no sacred character given to it in the "Holy Scriptures," we wonder. Also the statement of the significance of baptism is most complete and satisfactory. But when the phrase "and their children" is added, to define who are the proper subjects of baptism, one can hardly help inquiring for the authoritative Scripture teaching. The creed will bear studying. It will, we think, be a long time before a more complete summary statement of Christian doctrine will be made.

### Communications.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

#### THE SABBATH IN THE NEW TESTAMENT.

Habits of thought are often as tenacious as habits of the senses. He who has been taught an error from childhood parts with it reluctantly in maturer years. A writer has said: "The progress of rivers to the ocean is not so rapid as that of man to error." Early impressions that involve grave errors are never completely effaced, though by persistent effort they may in a manner give way to subsequent correction. One of the most difficult tasks set before the teacher and reformer is to induce the pupil to unlearn that which has been erroneously taught. Perhaps in nothing is this fact more forcibly illustrated than in the tenacity with which most people cling to their early impressions respecting the sacredness of the first day of the week, often called the Christian Sabbath. The great mass of professing Christians have been taught to venerate this day as though it had received the divine sanction as a rest day or Sabbath.

Many suppose that there were numerous important Christian events associated with this day in the early Church immediately after Christ's resurrection and thenceforth. And yet when these persons come to search the records with a view to enumerating these supposed important events marking Sunday as a venerable day, nothing can exceed their surprise at the silence of the Scriptures on this point. Let it be granted that the resurrection occurred early in the beginning of the first day of the week, the Sabbath having been passed in the quiet of the tomb, and that will be the end of the list of important events associated with that day.

There is no intimation that Christ ever met his disciples in recognition of that day, or that the disciples themselves were ever assembled to commemorate the event of the resurrection, much less to celebrate it as the Sabbath. It can not be shown that any other important Christian event ever occurred on the first day to give it any distinction above other days. All efforts to show that the day of Pentecost was on the first day of the week that year have been without support in Scripture or profane history.

The term "Lord's-day," mentioned only once in Scripture, has no connection to indicate its reference to the first day; but on the contrary, if it referred to any day of the week it must have designated the Sabbath or seventh day of the week, which had previously been called "My holy day," Isa. 58: 13, and the day of which the Son of Man was the Lord, Mark 2: 28, and hence in a peculiar sense the *Lord's-day*.

But while there is no command, or intimation of any purpose to change the Sabbath from the day originally appointed and sanctified, now, any apostolic or Christian example indicative of such change during the first three centuries of the Christian Church, there are on the other hand abundant proofs of the continued observance as the only Sabbath, of the seventh day, both by converted Jews and Gentiles, thus giving the true Sabbath of Jehovah the "Lord's-day," all the advantage of Christian associations, which are sometimes erroneously said to belong to Sunday.

Thus we find Paul, twelve years after the resurrection, in his great sermon at Antioch in Pisidia, preaching on the Sabbath; "and the Gentiles, not Jews, besought that

these words might be preached to them the next Sabbath," not Sunday! "And the next Sabbath-day came almost the whole city together to hear the word of God." Does any one claim that this was a First-day meeting? See Acts 13: 42, 44.

Again twenty years after the resurrection we find this same eminent missionary and apostle seeking Sabbath worship (Acts, 16: 13) "by a river side where prayer was wont to be made." And still later (Acts 17: 2) "Paul as his manner was went in unto them and three Sabbath days reasoned with them out of the Scriptures." And again (Acts 18: 4) "He reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks."

Now is it not altogether probable that if Paul, or his historian, had been conscious of any proposed change of Sabbath or any peculiar sacredness attaching to the first day, which made it proper to substitute it for God's appointed Sabbath, there would have been somewhere an intimation of such a purpose? Why this unaccountable silence about a matter of so much importance as a change of Sabbath? Evidently because up to that time no such change had ever been thought of. The Church had not yet become sufficiently degenerate and presumptuous to admit such violence. It was the work of centuries later when a half Christian and half heathen Emperor attempted to amalgamate Christianity and heathenism, giving as a product a spurious Sabbath, wanting in all the elements of sacredness which divine appointment and sanction alone could give, yet fulfilling the prophecy in Dan. 7: 25, where evidently speaking of this presumptuous Romish power it declares that "He shall think to change times and laws."

Let it be remembered, then, that the Sabbath of the New Testament, with its divine sanction and Christian associations is identically the same as the Sabbath of the Old Testament, appointed after the finished creation, repeated and engraven at Sinai, recognized and observed by Christ, his apostles, and the early Church, and still as obligatory as any of the commandments of Jehovah.

L. E. L.

#### TO SUNSET LANDS—No. 15

##### OVER THE SIERRAS.

Morning found us at Reno, but the prospect of a snow storm, and the information that the steamers were not running on Lake Tahoe, decided us to continue our journey. Reno bids fair to become one of the most prominent towns in Nevada, as it is a natural distributing point for all western Nevada and eastern California. The Virginia and Truckee Railroad, and the Carson and Colorado road start from here, for all the southern mining towns, while the Nevada and Oregon road is projected to run northward along the eastern base of the Sierras. Reno is situated on the Truckee meadows, a fertile plain watered by the river of that name, which flows from Lake Tahoe and empties into Pyramid Lake, some miles to the north.

After breakfasting at Reno we run up the Truckee river through scenery fine of itself, but with an added charm in contrast with the dreariness of yesterday. The snow covered Sierra Nevada mountains are before us, the foaming waters of the river battle with the rocks at our side, the lofty pines stand like sentinels upon either hand guarding the approach to the mountain fastnesses and hidden treasures, while above, the clouds marshal themselves into troops as if to defy the approach of all intruders.

"The Humboldt desert and the Digger Land, And the seas of sage and of arid sand That stretch away till the strained eye wearsies Are far in the rear, and the grand Sierras Are under our feet, and the heart beats high, And the blood comes quick, but the lips are still With awe and wonder, and all the will Is bowed with the grandeur that frets the sky."

Some seventy miles from Reno we pass the State line and are in California. A few miles further we come to a small mountain town with an enormous brewery, and some other large buildings. Here, way up in a notch in the mountain is the largest lager beer brewery in the State, and one which claims to make the best lager [if there can be any "best" where all is bad] in the world. It is known as "Boca beer," from the name of the town, meaning in Spanish "mouth," from the mouth of the little Truckee River. An ice company here cuts annually 8,000 tons of ice, and a lumber company do a large business. This is the terminus of a "flume" through which lumber is brought from mills far up in the mountains. These flumes are a California institution, and furnish a very efficient means of transporting lumber, where it would be impractical to carry it in any other way. They are built of planks nailed together in the form of a right angled V, and carried on tressle work so as to have a continuous fall, though not necessarily a constant

grade, throughout their length. A stream is turned into this trough, and any boards or timbers placed in it are floated down to the terminus, sometimes at a great speed. A single flume has been known to deliver 500,000 feet of lumber in a day, and at little cost besides interest and wear and tear on the flume.

A little farther on we come to Truckee, a considerable town, and the point of departure of stages for Lake Tahoe, Webber Lake, and various other popular resorts and several mining towns. Here we bid adieu to the Truckee river which we have followed for seventy miles, and we turn up Donner Creek, the outlet of Donner Lake, charming glimpses of which we catch through the openings of the snow-sheds, as we climb towards the summit. The name of this gem of the Sierras awakens memories of a tale of suffering and sacrifice, of destitution and devotion which has few parallels. Near this spot in Winter of 1846, a party of eighty-two emigrants, men, women and children, were overtaken by a fierce snow storm, and thirty-six perished by cold and starvation, the survivors keeping themselves alive by feeding on the bodies of their dead companions. Among them was a Mr. George Donner, with his wife and children. When, at last, relief came, all could not be saved, and she heroically remained to perish with him, rather than go with her children, and leave him there to die alone and uncared for. When, a month later, their bodies were found his had been carefully dressed and laid out by her.

In crossing the Sierras we have to pass through forty miles of snow-sheds, long buildings of strong roofs, supported by huge pine trunks, and covered in to keep back the snow. The tourist is apt to feel aggrieved at the loss of views, and the uncomfortable tunnel-like darkness of these covered ways, but when he reflects that not infrequently, in Winter, the snow lies from thirty to fifty feet above his head while he safely rattles along beneath, and that sometimes in these mountains snow falls to the depth of five feet in one day, he is glad to undergo the discomfort in consideration of the safety.

Emerging from a tunnel into the scarcely lesser gloom of the snow-shed, we are at "Summit," 7,000 feet above the sea, and 195 miles from San Francisco. There is little snow on the mountains yet, only on the peaks, and as we emerge from the snow-sheds we catch a glimpse of the Sunny Golden Land, spread out before us. How gladly this was hailed as the land of promise by the early overland emigrants, is more easily imagined than told. G. H. B.

#### THE LESSONS OF NATURE.

BY REV. S. COWELL.

Truly was it said, "The voice of nature is the voice of God." But there seemed to be a spell over the lives of men whereby they will not hear. Like as it was of old, when Jesus spake in the temple, so is it to day. The Book of Nature and the Book of Grace are alike unknown, and the reason is indicated in the words of the Lord, "Ye are from beneath, and I am from above." Let but the spell be broken and men will look upon nature, as did King David on the stars of heaven, and say, "What is man that thou art *mindful of him*." They will "consider the flowers of the fields, the birds of the air, and cease to carry so heavy burdens as before." They will obey the silent voice of *conscience*, for conscience is the voice of nature likewise.

We will speak of a few of these lessons, today, out of a large number that might be chosen.

I. *The Butterfly*. Archbishop Whately, in his writings, gives a suggestive piece of natural history. The Greek word for butterfly is *Psyche*. The same Greek word is used for soul. The butterfly comes from the caterpillar, whose technical name is *Larvæ*, or mask, so used because it disguises the future butterfly, for the microscope reveals a distinct, though undeveloped butterfly in the body of the caterpillar. When the butterfly is ready for birth, it is enclosed in a cocoon. But there is a numerous tribe of insects called the Ichneumon flies, provided with a long sharp sting, which is, in fact, an egg layer. This fly pierces the body of the caterpillar, lays its egg, which in due season is hatched, and feeds on the body of the future butterfly. The caterpillar meanwhile is not disturbed, but goes on feeding quietly as before. Not so with the future butterfly. Its life is destroyed. Never may it sail upon the Summer wind, nor spread its broad and beautiful wings as it passes from flower to flower. Its secret enemy has obtained the victory over it, and stolen its life and goes forth into the world to pursue its evil trade

again. May we not find a parallel here in the lives of many souls? viz., a secret enemy that destroys the soul while the body unconscious lives out its days of brief indulgence. The body meanwhile, "a vessel of destruction whose immortal guest is lost." A foul spirit hath taken possession whose life is supported not amid dew drops and flowers but amid stings and carnage.

II. *The winds on the sea*. All sailors know that a *side wind* is best to speed the vessel. When a ship sails square before the breeze a portion only of the sails catch the wind, but a side wind catches all. The vessel perhaps may be capsized by the strength of the blast. This depends upon its ballast, but its path is always more rapid. And thus with the soul. Prosperity does not so well advance it heavenward as prosperity, blended with adversity. It is often quite difficult indeed to keep the vessel true to her course, nay at best it is a zigzag course. We must not relax the helm a moment lest the vessel swing round unconsciously, and sailing before the wind meet with sunken rocks or be cast on an unknown shore. God knows what is best for the human soul.

"He sendeth sun, He sendeth shower, Alike they're needful to the flower, And joys and tears alike are lent To give the soul its nourishment; As comes to me or cloud or sun, Father! Thy will, not mine be done."

III. *The Mire of the Streets*. It seems to be a mixture of everything. In the city it splashes over us at the crossings. In the country the wheels move slowly through it mile after mile. But if we examine it closely we shall see it is made up of clay and sand and lime and coal dust and water, etc. But what forms of beauty lie hidden within it all. What change may chemistry and skill impart. Take, e. g., the clay, this may be separated from the rest, bleached and fashioned by the moulder into strange forms of beauty. Porcelain of the whitest kind comes out of it, and wares for the costliest table. This same clay is the basis of all the varied marbles of the earth. In the great Laboratory of nature it is hardened and crystallized, and when taken in rough blocks from the quarry, is shaped into obelisks and statuary and every form of beauty. Again, take the sand, this is chiefly quartz ground fine by the action of the rivers and the seas. It forms our deserts. It lines our rivers. It is the bed of the seas. But from this hard mineral the workman makes the glass for our windows and the pebbles for our spectacles, and the lenses for telescope, microscope, spectroscope, etc. How strange! the sand beneath our feet becomes the means of revealing the mysteries in a drop of water and of reaching countless miles into the great deeps of space, and of telling us the elements that compose the sun and stars. Little grains of sand are great things in the hands of intelligence and skill. Nor is this all: quartz is the basis of many of our most precious gems, as the ruby, the topaz, the sapphire, etc., tinted and stained by the admixture of other elements.

And what, pray, is the lesson we are to learn from the mire of the streets? Why this: that the "offscourings" of the world, to use Paul's words, are sometimes converted by the grace of God into its greatest heroes. We learn that God washes away our defilement in the waters of the Spirit's baptism. We learn that he moulds our souls anew, or, in other words, converts them. We learn that he makes solid, or eternal, the heart's love by the furnace of affliction, and thus all glorious in salvation meet for its place amid the stars of heaven.

Despise not the mire and the clay in this lower world, for out of it the Master workman will cleave huge blocks of glory, as the foundation walls of the New Jerusalem, gems, in whose comparison the *Kohinoor* is nothing. And out of the quarries of his grace will he bring forth pure white angels, in whose radiance there is no beauty in the human form. And while the palaces and the crowns of earth will sink into insignificance, many of the pure will be lifted up out of the mire, and crowns and scepters given them, and because they were joint partakers in his sorrows. "He that hath an ear to hear let him hear."

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., March 8, 1884.

Both Houses of Congress began the week actively. The Senate lost no time in debate before passing the appropriation bill for the Military Academy at West Point, and then proceeded to discuss and pass the Yellowstone Park bill and that for the protection of children in the District of Columbia, who may be cruelly treated or neglected. The House took up the Mexican pension bill, and, after a short debate, voted to place every surviving soldier of the Mexican war upon the pension roll at eight dollars a month.

It next adopted a resolution to new employees to the House messengers, folders and page encountered opposition from members as being unnecessary and a terest of economy. Discussion appropriation bill was then re continues. One speech after a on "Shall we have a Navy?" being limited to fifteen minut

Before the Mexican veteran the House, it was fiercely a Hon. Mr. Browne, of Indiana that it was a Democratic sche survivors of the Mexican wa wards went into the rebellion that side of the chamber he s cause you can not get your re lions in any other way, and yo insinuation was repudiated b Townshend, Cox, and Hewit While advocating the bill, I said no country was ever ban ing liberal pensions to those periled their lives in her ser upon the rich territorial acqu in area than the thirteen which these now needy grayh succeeded in adding to this following the starry flag to and said though we had a thousand million dollars of f from Texas, there was still en pensions for all our wars' years.

The Senate devoted the memo week to honoring the several Kansas Member, Mr. Haskell having discharged that form before. Senators Dawes, Co and the Senators from Kan Plumb, delivered the tribute strong public sentiment agai oration business as conduct which is especially objection that body staggering under so stupendous that Membe can not get through with m fraction of it. A whole day spent in the formal eulogies ceased. Congressman is an waste of time, and Represe has just introduced a new r ceedingly apropos. It provi sage of a resolution of respect the speechmaking to the pa gressional Record.

Speaking of the use of rambling irrelevant talk has the bane of the Forty-eight is now three months old, and thousand bills presented, have passed the House, and and nine joint resolutions ha Houses, and become laws. en or more gentlemen in House of Representatives, a is in the habit of occupying day on every important n before Congress. One man a dozen others have stated, thought in words. Three r ed talk, will in most cases work than the longest spee Joaquin Miller has been, committee on territories th purpose of giving his views problem. The sect, he rep posed of extremely ignoran cranks, and thought all th to bring them back to mor them their true condition. pressive measures and pres as a panacea for Utah's ill

Women Suffragists are s sixteenth annual convent at Lincoln Hall. There is of delegates from various S of their sessions the hall is bers of the organization a tators from this city, who peated story of woman's w

### Home B

New York

ALFRED CEN

Meetings for lectures, nevolent societies have be to keep alive the social i prospects brighten for th Several new houses are to ing season. Friends of pressed with the import more room for those who for the purpose of educa At a special church meet the Church voted to b Committees were appoin scriptions, to secure a lot for the house. The congregation on

we not find a parallel here in many souls? viz., a secret destroys the soul while the body lives out its days of brief in-

The body meanwhile, "a vessel on whose immortal guest is lost." it hath taken possession whose

orted not amid dew drops and amid stings and carnage. winds on the sea. All sailors know

wind is best to speed the vessel. y of the sails catch the wind, but catches all. The vessel perhaps

sized by the strength of the blast, ds upon its ballast, but its path

more rapid. And thus with the serty does not so well advance it

Next adopted a resolution to add thirteen new employees to the House force—clerks, messengers, folders and pages.

The move encountered opposition from several Members as being unnecessary and not in the interest of economy.

Discussion on the Naval appropriation bill was then resumed and still continues. One speech after another is made

on "Shall we have a Navy?" every Member being limited to fifteen minutes.

Before the Mexican veteran bill got through the House, it was fiercely antagonized by Hon. Mr. Browne, of Indiana, on the ground

that it was a Democratic scheme to 'pension survivors of the Mexican war, who afterwards went into the rebellion.

Turning to that side of the chamber he said, "It is because you can not get your rebel soldiery pensions in any other way, and you know it."

His insinuation was repudiated by Representative Townsend, Cox, and Hewitt of Alabama.

While advocating the bill, Mr. Stockslager said no country was ever bankrupted by paying liberal pensions to those who had imperiled their lives in her service.

He dwelt upon the rich territorial acquisition, greater in area than the thirteen original States,

which these now neely gray-haired men had succeeded in adding to this Republic, by following the starry flag to that foreign land,

and said though we had already taken a thousand million dollars of gold and silver from Texas, there was still enough left to pay pensions for all our wars for a thousand years.

The Senate devoted several hours of this week to honoring the memory of the late Kansas Member, Mr. Haskell; the House having discharged that formality the week before.

Senators Dawes, Cockrill, Morrill, and the Senators from Kansas, Ingalls and Plumb, delivered the tributes. There is a strong public sentiment against the funeral oration business as conducted in Congress,

which is especially objectionable now with that body staggering under a load of work, so stupendous that Members confess they can not get through with more than a small fraction of it.

A whole day in each House spent in the formal eulogies over every deceased Congressman is an unwarrantable waste of time, and Representative Poland has just introduced a new rule that is exceedingly apropos.

It provides for the passage of a resolution of respect, but relegates the speechmaking to the pages of the Congressional Record.

Speaking of the use of valuable time, rambling irrelevant talk has thus far been the bane of the Forty-eighth Congress.

It is now three months old, and out of the five thousand bills presented, only forty-two have passed the House, and only five bills and nine joint resolutions have passed both Houses, and become laws.

There are a dozen or more gentlemen in the Senate and House of Representatives, any one of whom is in the habit of occupying not less than a day on every important measure brought before Congress.

One man states just what a dozen others have stated, thus drowning thought in words. Three minutes of pointed talk, will in most cases do more effective work than the longest speech.

Joaquin Miller has been before the House committee on territories this week for the purpose of giving his views on the Mormon problem. The sect, he represented, as composed of extremely ignorant people, led by cranks, and thought all that was necessary to bring them back to morality, was to show them their true condition.

He opposed repressive measures and prescribed education as a panacea for Utah's ills. Women Suffragists are now holding their sixteenth annual convention in this city at Lincoln Hall.

There is a full attendance of delegates from various States, and at each of their sessions the hall is filled with members of the organization and interested spectators from this city, who hear the oft-repeated story of woman's wrongs.

Home News. New York. ALFRED CENTRE. Meetings for lectures, concerts, and benevolent societies have been held, sufficient to keep alive the social interest.

Business prospects brighten for the opening Spring. Several new houses are to be built the coming season. Friends of the school are impressed with the importance of securing more room for those who wish to move here for the purpose of educating their children.

At a special church meeting February 10th, the Church voted to build a parsonage. Committees were appointed to solicit subscriptions, to secure a lot, and devise a plan for the house.

The congregation on the Sabbath is increasing in numbers, and good attention is given to the preaching service. Many are anxious for a higher state of religious interest.

To raise the funds to sustain the work this year, the Church adopted the envelope system. Each member of the congregation, from the youngest to the oldest, is invited to present their offering.

Collection of envelopes before the prayer. The blessing of God is invoked upon the offering. By the order of the treasurer, the amount collected is announced the following Sabbath.

This plan for raising funds thus far has given good satisfaction. Last Sabbath, March 8th, was our regular communion service. In the covenant meeting preceding, three candidates asked for baptism and church-membership; also a brother presented his request by letter.

It was a great joy to the membership to welcome these new members. One of this number was sprinkled into the fellowship of the Methodist Church, but by the study of the Scriptures he felt it to be his duty to make this public profession, and unite with this Church.

The Sabbath-school is a living interest. Bro. Platts, as superintendent, has the co-operation of the teachers and scholars of the entire school. The only embarrassment we can see is the want of sufficient room for these large classes.

The Winter Term of the University closes this week. This term will be remembered as having in attendance a large number of earnest students.

Rhode Island. ASHAWAY. In the Sabbath school, resolutions were passed to the effect, that the collections taken at the first four schools in each month be equally divided between the Missionary and Tract Societies; and that the collection taken on the fifth Sabbath of any month shall be appropriated to the use of the school; that the first \$30 of the Missionary Fund be applied on three shares of the Shanghai mission; and that the first \$30 of the Tract Fund be so applied as to take three shares in the Tract Society, and that the Holland mission be aided thereby in their work of placing the truth before the people there.

Sabbath-day, March 1st, the pastor gave us a stirring sermon from Josh. 7: 13, "Achan's sin and punishment; and their effect on Israel." Dr. J. M. Stillman is now leading our choir, and he gives us good music each Sabbath.

The topic for thought through the week, and for conversation at our next conference meeting is, "What have we to encourage us?" By some means it was found that Eld. Cottrell was to have a birth-day, Sixth-day, March 7th, and as several were quite anxious to call on him, they thought they would go on Fifth-day night and surprise him; accordingly arrangements were made, and in the evening the houses near by, Mr. Frank Cottrell's and P. M. Barber's, were quite well filled with callers, who had parcels of various forms and shapes; at half past 7 they decided to go to the parsonage, and on arriving there some were surprised to find Mr. and Mrs. Cottrell not at home, but they soon learned they were out calling at W. L. Clarke's. When those arriving numbered nearly a hundred it was decided to send a boy to let them know they had callers. On arriving they found the house occupied by about 120, having a very social time. The evening passed off pleasantly.

West Virginia. LOST CREEK. Very stormy weather for this climate, and a good deal of sickness, which has delayed many from going forward in baptism, but our hearts are rejoiced from week to week to see the good work spreading wider and wider. L. R. S. HACKER'S CREEK. Nearly half a century ago, Brother Bromfield Bond and wife settled on the rich lands of Hacker's Creek, about ten miles south of the Lost Creek church. God blessed them with health and strength, and they went to work with warm hearts and willing hands to make them a good home, and rear up their children in the fear of the Lord. God smiled upon their labors, and their three children grew up and made a good profession of religion, and settled on lands adjacent to their parents, and thus formed a settlement of devoted Sabbath keepers. The pastors of the Lost Creek Church would occasionally preach in that neighborhood, and the missionaries from the North always received a glad welcome at their homes, and a tender "God bless you" at their firesides. For the past six years, through the kindness of the Methodist brethren, we have had a monthly appointment in their new and commodious house of worship, and in the Winter assisted in their protracted meetings. On account of the poor health of the Methodist minister, we were invited to take charge of the series of meetings in February, and the Lord blessed us with a very precious season, and a great ingathering of souls. All of the Sabbath-keepers who have reached the years of understanding made a profession, and a great number of First-day people were hopefully converted. Heads of families were reclaimed, and even the gray-headed became as little children and begged to come and sit at the feet of Jesus. The meetings were especially characterized by the activity of the young members in pleading with the unconverted and bringing them to Christ. Indeed, I think I never saw such joy among the young converts in bearing the cross and in doing the work of the Lord. L. R. SWINNEY. Wisconsin. ALBION. Although it is now the 4th of March, Winter still continues his icy dominion over us in Southern Wisconsin, with a good prospect of holding on for some time to come. We have had plenty of snow, and most of the time, good sleighing, for nearly three months. So much extreme cold weather has been very trying to the health of the inhabitants. Lung and throat troubles have been quite prevalent for a few weeks past. The mumps have also prevailed quite extensively, especially among the school children and students of the Academy. Hardly a day has passed during the entire Winter, but there have been from one to five absent from recitations. We are rejoiced to hear of the prosperity of our beloved Zion, as indicated by the reports which reach us from the different localities. We are hoping and praying that the Lord of the harvest will not altogether forget us in Albion, nor do we believe he will, if, as a church, we are willing to give up all for him and make "the kingdom of God and his righteousness" the supreme object of our seeking. The attendance at our Sabbath-school, and regular meetings for religious worship, continues quite good, as compared with that of several previous years. But there is great need of a deeper work of grace, of real consecration, of that faith which "works by love and purifies the heart." We trust our brethren elsewhere will not forget to pray for us in Albion. S. H. B. Missouri. BILLINGS. Our meetings and Sabbath-school are well attended, with an increasing interest. Some of the First-day people are attending our services on the Sabbath. We visited the waters last Sabbath and buried one of Eld. W. K. Johnson's daughters in baptism. We meet with considerable opposition, yet we are encouraged. We expect to have our numbers increased soon by Bro. John H. Pierce and wife uniting with the Church, and others are considering the question. Eld. Johnson has been sick most of the time since he was in Texas county, but is able to preach again. We expect Eld. S. R. Wheeler with us this week. Pray for us that we fail not. Your brother in Christ, A. VANHORN. P. S.—Eld. Wheeler has just arrived. A. V. Kansas. NORTONVILLE. We have just enjoyed a glorious revival of religion here, under the labors of Elder J. J. White, resulting in the conversion of about thirty of our young people, besides reclaiming some who were backslidden, and reviving the church. There have also been some twelve or fifteen added by letter, making in all over forty accessions to the Church. Our Church now numbers about one hundred and fifty members. We hope to see more missionary labor being done in Kansas as the fields are ripening for the harvest. J. B. M. Condensed News. Domestic. The summary report of the Pennsylvania railroad company for 1883, for lines owned or controlled by it east and west of Pittsburgh shows net earnings for the year, \$36,736,000; number of tons of freight, 83,698,000; number of passengers, 48,846,000. The Pennsylvania railroad company continues the examination of employees for color blindness, and other defects. The manager says that about four per cent. of those examined proved defective in hearing, vision or ability to distinguish colors. Chicago Mission.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

At a special meeting of the board of trade, in Boston, resolutions were passed protesting against the excessive coinage of silver money and the use of silver certificates. Several seals were seen in the narrows and lower bay at the Raritan river. A seal, four feet long was caught by Princes Bar, an oysterman. Foreign. Advices have been received at Shanghai, China, of a great financial panic at Peking and that many native merchants and banks have failed. Bank rates for silver are rapidly declining. Merchants in the interior stopped all trading ventures. The populace throughout the country is greatly excited. The French authorities are aiding the English detectives in their efforts to discover dynamite conspirators. The Fenians have become alarmed, and are preparing to move their headquarters from Paris to Geneva. Orangemen have been summoned to oppose the national meeting announced to be held at Londonderry, St. Patrick's day. Arriving vessels at London report unusually large ice fields and enormous icebergs in the Atlantic.

Books and Magazines. CHRISTIANITY TRIUMPHANT, by J. P. Newman, D. D., LL.D. In this little pamphlet Dr. Newman has given us an overwhelming array of facts on the above subject, and such facts as appeal to the common sense of every reader. It is not dull reading, but is marked with animation and clearness, stating what Christianity has done, and is doing for nations. Funk & Wagnalls, 10 and 12 Dey St. Price 15 cents, paper. Miss L. B. HUMPHREY, opens in the March Wide Awake with a fine frontispiece for a poem by Miss Burnham, entitled "Her Angel." John P. True follows with a school story, "The Stampede in the second Dormitory." Then comes Margaret Sidney's article, "The Indian School at Carlisle." Edwin D. Mead writes of "Queen Elizabeth and her Schoolmaster." The lighter literature of the number is fine. The serials are delightful. D. Lothrop & Co., Boston, Mass. THE CHRISTIAN MINISTRY, with Miscellanies for Candidates, by J. W. Kimball. A neat and well put up volume from the house of J. A. Whipple, 9 Hamilton Place, Boston. The author takes up and discusses and makes plain many Scriptural subjects, all of which contain some point or points of interest. Bound in cloth, price, \$1. IRVING SAUNDERS expects to be at his Friendship Studio from March 27th to April 2d. GOOD PAY for Agents. \$100 to \$200 per month, made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

SPECIAL NOTICES. THE Seventh-day Baptist Quarterly is published, mainly, in the interest of the denomination whose name it bears, but it will contain matter of value and interest to all Christians. Its object is to gather and preserve such facts, papers, biographies, sermons, etc., as may be deemed worthy a permanent place in history. If the support will justify the outlay, each number will contain one or more photographic portraits of aged or deceased Seventh-day Baptist ministers, or such other illustrations as will add to its historical value. The volume for the year will form a book of over 600 pages, which will grow in value with each succeeding year. The price of the Quarterly is put at the low figure of \$2 a year, or 50 cents a number, which puts it within the reach of every family. From this first number several articles could be selected, either one of which is worth the price of the number. Systematic and vigorous canvass should be made at once for the Quarterly. Let the responses of the people fully justify the Tract Board in this new move along the advanced lines of our denominational work. But no one need wait for the visit of a canvassing agent. Names and remittances may be sent at once to the SABBATH RECORDER office, when the Quarterly will be sent as ordered. SABBATH SCHOOL TEACHERS' NORMAL, in Shiloh, N. J., opens Thursday evening, March 13th, and continues four days. Also, Sabbath School Teachers Normal, at Ashaway, R. I., opens Sixth-day evening, March 22d, and closes Tuesday evening, March 25th. A large number of papers have been very carefully prepared by some of our Sabbath school workers, and will be presented by the authors, and in behalf of the authors, by others. The talent and culture represented in these papers and lectures gives promise of very profitable sessions. T. R. WILLIAMS, Cor. Sec. PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y. THE AUTOBIOGRAPHY.—As the edition of Eld. A. Campbell's Autobiography is nearly exhausted, and as there are many societies, particularly in the West, that will not be canvassed by agents, notice is hereby given that most of the copies now remaining on hand will be, for a little time, held in reserve to supply persons who have been expecting an opportunity to get the book, but who will not be reached by an agent. It is now probable that no society in the North-Western Association will be canvassed, and a number of societies in the Western will not be canvassed for want of books to supply. Those who want a book will receive a copy by mail, post paid, on receipt of the price, \$1 25, if application is made to me soon. Direct to Nile, Allegany Co., N. Y. C. A. BURDICK. CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

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