

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$1 A YEAR, IN ADVANCE.

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## The Sabbath Recorder.

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### LOVELINESS.

"Beautiful thoughts make a beautiful soul, and a beautiful soul makes a beautiful face."

Once I knew a little girl,  
Very plain,  
You might try her hair to curl,  
All in vain;  
On her cheek no tint of rose  
Paled and blushed, or sought repose!  
She was plain.

But the thoughts that through her brain  
Came and went,  
As a recompense for pain  
Angels sent;  
So full many a beautiful thing,  
In the young soul blossoming,  
Gave content.

Every thought was full of grace,  
Pure and true;  
And in time the homely face  
Lovelier grew;  
With a heavenly radiance bright,  
From the soul's reflected light  
Shining through.

Shall I tell you, little child,  
Plain or poor,  
If your thoughts are undefiled,  
You are sure  
Of the loveliness of worth;  
And this beauty, not of earth,  
Will endure.

—St. Nicholas.

### RELIGION BELOW THE ELBOWS.

BY PRES WM. W. PATTON, D. D., LL. D.

"A curious kind of religion that must be!" my readers will exclaim. "We have heard of head religion and heart religion, but this is the first time our attention has been directed to a connection of religion with the elbows, unless it be an awkward way of using the expression 'out at the elbows'! And so I must offer a word of explanation, and must also disclaim being the author of the phrase in question. Its origin was on this wise. For many years it was my privilege to enjoy a somewhat intimate acquaintance with the Rev. Horace Bushnell, of Hartford, Conn., our churches and our residences being not far separated. After my removal to Chicago, upon each annual visit to Hartford, it was my unfeeling custom to call upon the good Doctor, and to have an hour's familiar talk upon the current topics of interest in the religious world. Upon such an occasion I was praising the earnestness and activity that characterized the Western churches, and the manner in which they carried into church work the enterprise which they display in business pursuits. Suddenly the Doctor looked up, with one of his searching glances, and said, in his own idiomatic way: 'I will tell you what is the difficulty with the Western style of religion; it is too much below the elbows!'"

That was a center shot, and produced a marked impression. Many and many a time have I turned that queer phrase over in my mind, and considered its meaning and application. "Below the elbows" must refer to the forearms and hands. Certainly the human animal would be poorly off without this part of his organism. Wonderful is its construction, as Sir Charles Bell proved; and the exponents of Natural Theology have not been slow to put to use the facts, as an illustration of final causes in Nature. The thumb alone serves to differentiate man from the apes and the monkeys. Civilization has been conditioned instrumentally upon what is below the elbows. Had those instrumentalities been lacking, human works had been few and rude. It will not answer to speak disrespectfully of these useful extremities. But then imagine a man alive only below his elbows! And these parts to be in perpetual motion! A kind of a jumping-jack! Or a very busy saw-mill, with an endless up and down activity. The conception makes one shudder, and then grow weary of the monotonous unrest. We must have a man with a beating heart, and a thinking brain—a man alive and active in every part, and also capable of quiet thought and fruitful imagination, of searching investigation and glowing sentiment.

Allowing this, what is the application to personal piety and to religious characteristics? What is the type of religion of which Dr. Bushnell could say that it was "too much below the elbows"? In considering this one must not be in a heat, as if feeling hurt and affronted; nor hasten to retort with like speech, and to say that New England religion is too much above the elbows! That may be, and Dr. Bushnell's assertion be also true. Moreover, what that keen observer attributed to the West, may be characteristic of more sections than one of our land. What if it has invaded the East, too, and become largely an attribute of our national religion? Let us coolly inquire into the facts. The idea of the Doctor's sharp phrase was that he thought that, in Western Christians, the outward largely predominated over the inward; that the hands were more employed than the head and heart; that religion had not in it enough of elevated thought, calm purpose,

quiet meditation, holy reverence, lofty idea and symmetry and refinement of spiritual character. He deemed it too exclusively busy with external activities, with a round of visible duties, with a bustling stir, with an ambition to point to conspicuous results that can be numbered and measured and weighed—so many committees organized, so many societies formed, so many meetings held, so many entertainments given, so many dollars raised, so many edifices built, so many scholars in the Sunday school, so many new congregations gathered. Probably he had in view the Martha type of religion, "the much-serving" tendency, which rushes around the spiritual house with a frantic zeal to have the hands "doing" something every moment, as the only way of honoring the Master, and forgetful that he is equally pleased with the Marys who take time to sit at his feet, to look lovingly into his face, and to feed upon his gracious and instructive words.

If there is an excessive tendency in this direction, there is much, no doubt, to excuse it. Faith without works is dead, and earnest souls will feel impelled to continuous action. The world surely calls for something to be done, to enlighten its ignorance, to comfort its sorrows, to cleanse its pollution. It is not to be saved by mere thinking or interior exercises of however lofty a nature. Jesus himself is described as "one who went about doing good." Besides, modern active piety is a needed reaction from the previous extreme of spiritual passivity. Our fathers had a type of religion that needed to run down out of the head into the arms and hands, and to exercise itself vigorously below the elbows. They could read and hear the driest doctrinal discussions with relish, and contend for technical orthodoxy, and spend hours in self-examination—many "hours of darkness"—and have occasional spiritual raptures, and yet send no Gospel to the heathen, institute no Sunday-schools, organize no Bible Societies, and grapple with no questions of reform. Their Christian lives largely lacked the practical element. In the rebound from their contemplative and impassive extreme, in which too much was made of the head, it would be singular if we had not gone to the opposite extreme, and made too much of the hands. For, as there is a very dry orthodoxy, so there is a very dry outward activity, and the truly spiritual soul is left thirsting by both. The activity which takes the place of love is very different from the activity which springs from love. There may be much of the "Lo here!" and "Lo there!" and very little of the "kingdom of God within" the soul.

There are temperaments, male and female, which delight in organizations, gatherings, bustle, and excitement, and what they call stir and progress, be the occasion secular or religious. They naturally carry their business enterprise, or their housekeeping talent into "church work"; but the work may be of the least spiritual character, and pertain to societies, fairs, suppers, excursions, entertainments, and other plans for amusement and financial success, rather than to the salvation of souls and the development of Christian character. In other words, the temptation is to substitute social pleasure, or denominational ambition, or the outward prosperity of one's own congregation and Church, for personal devotion to the Lord Jesus Christ. This would be to substitute the hands of the heart.

Nor must we forget that any valuable power of the activity which we call "doing" resides largely in its being the representative of Christian character. A single word spoken, a single deed done, in the very spirit of the Lord Jesus, by a soul in constant communion with him, is worth for spiritual results a thousand words and deeds not thus inspired, and which only yield festivity, amusement and dollars. And so let us aim to have a religion uniting the agency of head, heart and hands; a religion which shall have dignity and efficiency, repose and action, intelligence and sentiment, spirituality and enterprise.—Independent.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Jan. 30, 1885.

Congress began the week with dynamite. The Senate took the lead in explosions of indignation relative to the crimes recently committed in London. Senator Hoar thought that in voting for the dynamite resolution he expressed the wish of Irish-American citizens among his constituents in the old Bay State. The Senator from Louisiana, Mr. Gibson, held that dynamiters placed themselves on a level with poisoners, that they were assassins. Senator Ingalls said the explosions in London were declarations of war against society. "They shook the foundations of every capitol in Christendom." He proposed to vote for the resolutions. Still, he thought there was something in society worse than dynamite:

namely; "the guilt and the wrongs that made dynamite possible. Helpless, hopeless poverty, and the oppression of centuries were the ingredients of dynamite." He thought that these occurrences should teach the lesson that for nations as well as for men, there is nothing so unprofitable as injustice. The Junior Senator from Virginia, who has enjoyed the distinction of being called the handsomest man in the Upper House, assumed for the second time this session the role of the lone Senator. He spoke and voted against resolutions that could be construed as sympathy and fellowship with England, referring to her as a government of cruelty and tyranny, and he earnestly championed the cause of poor, oppressed, struggling Ireland. Senator Hawley referred to the two occasions when the American people had solemn experience of assassination and from every tribe and nation, savage and civilized, came indignation. The crimes of dynamiters were far worse than those—they were "an insensate dash at humanity." He did not know what good the adoption of the resolution would do, but it did him good to curse these crimes. It does every part of the world good to hear denunciation from all other parts.

While this explosive subject was being agitated, there was an alarm of fire at the Capitol, and a rush for the doors. For a moment everybody seemed to expect an explosion and a repetition of the scene in the British House of Parliament. The fire proved to be in the file room of the House of Representatives, many valuable records narrowly escaped destruction.

While combustibles were in order, Congressman White indulged in an explosion intended to blow up the Speaker of the House. He claimed that Mr. Carlisle had discriminated against him in ruling that certain matter should not be printed in the Record, referring to the Speaker as "that creature of the House." The popularity of the Speaker with both parties forbade any disrespectful allusion, and the Member from Kentucky was hissed from all parts of the Hall with a vehemence that is unusual even in that demonstrative body.

Captain Eads has been spoken of as the most successful engineer of schemes through Congress that the world has produced. His strong point has been thought to be his ability to talk men over to his way of thinking. He has just failed, however, to carry everything before him in the matter of the Galveston harbor improvement. The wharf owners' ring, who have been co-operating with him were made happy by the promise that he would get an eight and a half million bill through. The River and Harbor committee propose to grant about \$750,000 for a beginning of the work and to pay Captain Eads a salary of 5,000 a year to superintend it, and \$3,000 for each foot of water gained. In the room of the Senate Committee of Naval Affairs, for some weeks Captain Eads displayed extensive models of ships, railways and other appliances proposed to be employed in his Nicaraguan ship canal. Only Senators, Members of the House, and others directly interested were invited to see the models in operation. This was the alleged trap to get Congressmen in a committee room to talk over the harbor scheme, for the ship railway bill was soon withdrawn.

The occupation of the lobbyist is gone this session. Members of the "Third House" hang around, but are not making enough to pay their cigar bills. The session is too short for their methods, and besides the Congressional mind is not inclined to legislation this Winter. It is directed rather to what is "brewing in the air;" to the political outlook; to the new order of things that the fourth of March will bring. The lobby is a thing of the past and of the future.

MISSPENT EVENINGS.—The boy who spends an hour each evening, lounging idly on street corners, wastes, in a year, three hundred and sixty-five precious hours which, if applied to study, would familiarize him with the rudiments of almost any science. If, in addition to wasting an hour each evening, he spends ten cents for cigars, which is usually the case, the amount thus worse than wasted, would pay for ten of the leading periodicals of the country. Boys, think of these things. Think how much money you are wasting, for what? The gratification, afforded by the lounge on the corner, or the cigar, is not only temporary, but positively hurtful.

### NOBLE PURPOSES.

All our work and all our living should be for some noble purpose. Especially should it be so of all distinctively philanthropic and Christian endeavor. In these days there are not only many opportunities but many urgent calls for earnest Christian work. The Sabbath-school, the temperance cause, home evangelization, missions, and other good causes, need the help of the hearts and hands of all good people. There is, of course, a limit to what we can do or give for such objects. The aid we give to any good cause will depend quite as much upon the spirit and purpose with which it is given as upon the amount of our giving or doing. In our Sabbath-school work of the past has there not been too much aimless and half-hearted effort and teaching? Shall we not try, in this new year just begun, to be more earnest and faithful in this field of labor?

Let us be ready to take up and do as well as we can such work as is nearest us, and seems specially to need our help as Christians. Many of us are far-sighted. We see the need of mission work in Africa, China, and the islands of the Pacific while we fail to see the work God has placed right about us for our hands to do. We need a new consecration to Christ and more earnest devotion to his service. Can we not find for ourselves a motto in the following simple but beautiful lines:

"I live for those that love me,  
For those that know me true;  
For the heaven that smiles above me,  
And waits my coming to;  
For the cause that lacks assistance,  
For the wrongs that need resistance,  
For the future in the distance,  
For the good that I can do."

—Christian Secretary.

### BUSY—ABOUT WHAT?

This is a busy, busy world. With getting knowledge and with getting money, with getting into office and with getting out of office, with getting sick and with getting well, with business and social and family cares, all men are hurried and most men are worried. There are duties likewise for the daughters of the children of men. Household cares must be attended to, and there are baby clothes to be made, and wedding dresses to be shaped, and mourning garments to be fitted, for life comes and death comes, and both require entertaining. Working early and working late, meeting present wants and preparing for future needs, doing, helping, hurrying, most men and women feel themselves sadly limited for time as they rush through this life. How happens it, then, that they have so much time to throw away? Busy, yet with leisure to pack the city theaters to overflowing night after night? Busy, yet at liberty to read every newspaper horror and scandal? Busy, yet with time to waste over sensational novels? Busy, yet with leisure to loiter in club billiard rooms, or to chatter hither and thither over neighborhood gossip? "While thy servant was busy here and there, he [thy servant's charge] was gone," moaned the man of God long ago as he lifted his sad face by Ahab's chariot, seeking in a parable to warn the wicked king of the danger of heedlessness. While we are busy here and there, over our idle amusements or trivial occupations, he—not the imaginary captive of the prophet's parable, but the personified accepted time—may be gone. Busy indeed we must be in this busy world, but we have no time to be busy over nothing; busy we should be, but not over such trivial matters here and there, that before we lift our eyes the Master shall have left us.—S. S. Times.

### SHE TOOK OUT THE "IF."

A little girl was awakened to anxiety about her soul at a meeting where this story of the leper was told: "One day a poor leper came to Jesus and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean; and immediately his leprosy was cleansed." Well, this dear little girl, who was anxious, said: "I noticed that there was an 'if' in what the man said, but there was no 'if' in what Jesus said; so I went home and took out the 'if' by granny's fireside, and I knelt down and said, 'Lord Jesus, thou canst, thou wilt make me clean; I give myself to thee.'"

My beloved little reader, have you thus come to Jesus? And if not yet, will you come now? Come to him; he can, he will make you clean—yes, whiter than snow. You are a sinner, and sin is a far worse disease than leprosy. Nothing can take it away but the blood of Jesus. Come to him this very minute.—Seeds of Truth.

THE SALT OF THE EARTH.—Salt is doing no good while in a salt mine, or salt warehouse, or a salt bin, or a salt cellar, or along with nothing but other salt. To be of use salt must be in contact with—roughly rubbed into—something perishable and liable to become unsavory. Perhaps you are a minister, stationed in a horribly wicked place,

drunken, Godless, profane, unclean, etc. The very spot that needs a lump of salt. Perhaps a young man says, "There never was such a wicked shop as I'm in—the drunkenness, filthiness, swearing—all around is evil." Just so, my dear young brother, —the very spot that needs a lump of salt. If the Lord has selected thee to be the lump of salt, take it with thankfulness and joy as an honorable privilege, and pray for faith and faithfulness.—Sunday School Times.

### HOW TO REACH NON-CHURCH-GOERS.

Our Saviour has spoken a great many words about non-church-goers. His parable of the good seed, his figures of the salt and light go with the command: "Go ye into all the world and preach the gospel to every creature." There are too many people who don't go to church. We ought to consider them more than we do. Christ was the great missionary to melt the hardened, to cheer the downcast, to lift up the oppressed and bring the infinite compassion down to men. We are traitors to him if we limit our compassion to our friends and families. Many do not come to church because they feel they're not wanted. They have gotten away from the sympathy of Christian people. Do not misunderstand and misinterpret the whole church because of the occasional coldness and neglect of some. No one can work with Christ's people for any length of time without feeling that they do desire the best good of men; they do desire the salvation of souls.

Who are the people who do not go to church? They are those of bad inheritance and bad environment. Those who live a mere animal existence; the apathetic, hopeless and wretched. Says Mrs. Browning: "Grief hath made us unbelieving." Again she says: "If, once in a while, we should see a flower dropping from heaven, we should attain a trick of looking up." So if we drop among these heavily-laden ones the flower of sympathy, they may "attain the trick of looking up." If Christ came into these homes of misery they would be transformed by changed habits into homes of comfort.—C. R. Henderson, D. D.

### OUR UNSAVED FRIENDS.

A minister of the Gospel, entering a parlor one day, was introduced to a lady who was desecrating with all the love and pride of a true-hearted wife upon her husband. At last he said, "May I ask if your husband is a Christian?" "Not quite, I fear," she answered, "though he always goes with me to church, and is so kind and moral, I am sure he is almost saved." "Permit me to remind you," tenderly replied the servant of the Lord, "that almost saved is altogether lost." This faithful warning led her to such importunity in prayer, and carefulness of living before her husband, that it was not long until he was both almost and altogether saved. It is most important to remember the solemn testimony of the Lord Jesus, "He that is not with me is against me, and he that gathereth not with me, scattereth." "Ye cannot serve God and mammon." There is, no neutral ground between Christ and the world; and hence it is well to remind believers in his name that those who are nearest and dearest to them on earth are his enemies, unless they are his open, positive and professed friends.

"How shall we escape, if we neglect so great salvation?" It is not necessary to despise, or even to reject, but a simple neglect of so great a salvation will launch the wrecked soul upon an undone eternity.—Rev. James H. Brookes.

### ENLARGEMENT OF THE FRANCHISE.

We are hearing a good deal about the enlargement of the franchise in England. Can you tell the readers of the *Congregationalist*, by a brief statement, what is the present limit of the franchise there? What classes can vote and what cannot? Is it required of all who vote that they pay a poll tax as in this country?

Franchise belongs in boroughs (a term corresponding somewhat to the city in this country) to all occupiers of houses of £10 rent per year, and to lodgers who occupy lodgings of the yearly value, unfurnished, of £12. In counties occupiers must tenant houses of the rateable value of £20 or be proprietors of lands of £5 yearly value. There is no poll tax as in this country. Occupants of houses must have resided in the same house for twelve months prior to July 31. The present agitation is to make the county franchise equal to the borough franchise. This would admit about two millions of new voters.—The Congregationalist.

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## Missions.

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

"What though thy power, compared to some,  
Be weak to aid and bless;  
Be as the rose is queen of flow'rs,  
Do we love the heart's ease less?  
Others may do a greater work  
But you have your part to do;  
And no one in all Go.'s heritage  
Can do it so well as you."

A FRIEND of missions writes: "Enclosed find money order for \$5 to be used for Foreign mission in China. I am a lone Sabbath-keeper in this city and a reader of the SABBATH RECORDER."

It is said that, the people of the Yuroba country, Africa, are superior, mentally, to the colored people of this country, being more provident and shrewd. There are few cases of murder, theft, and adultery, because these crimes are punished by speedy death, although the hearts of the people are exceedingly corrupt. They raise cotton, gin it by hand, and weave cloth in such looms as were used in the South before the war.

DR. SWINNEY'S medical work at Shanghai, is steadily growing in interest and importance. Her mother writes that she herself is glad her daughter is in China and seems to be doing good, and is thankful to have lived to see this day. This week appeals especially to the women of our churches for sympathy, prayer, and support; and we hope they will furnish the whole amount of funds needed.

THE Woman's Board of Missions of the Interior, auxiliary to the American Board, held its sixteenth annual convention at Minneapolis, Minn., in October. The receipts for the year were \$48,240, and the expenditures about the same for the work assigned them by the A. B. C. F. M. The meeting appears to have been one of special interest. There were many stirring addresses; and the appeals of women who have labored in heathen lands, were especially touching.

We have written to Mr. Davis, of Shanghai, China, that we think he can depend upon receiving about \$600 a year, principally from our Bible-schools, for the support of his boarding and day schools. He wishes to take into the boarding school only as many scholars as he can keep and care for for a term of years. Our schools responded admirably to our appeal last year, and \$400 of their contributions are now in the hands of Mr. Davis, and more will be sent when needed. We feel sure that our schools can raise \$600 again during the year 1885.

## CORRESPONDENCE.

We give below extracts from letters received by the Treasurer and Secretary, because of the thoughtful and particular interest in our work which they reveal:

"It is with great regret I find myself unable to send but one dollar at present. I feel badly about it, but all I can do is to pray that this may do some good, and I will send the rest as soon as possible."

"I am greatly interested in this work in all its branches, amongst my own people and others. I am not striving to throw the weight of influence far; small it may be, but no less important because it is small."

"I have thought for some years that our denomination should have a missionary in Abyssinia. I also read an article on the subject in the April number of the *Missionary Reporter*, and have since thought much about it. That \$5 was the result of my thinking. If we all gave as the 'Lord prospers us,' his cause would be much better supplied. I do not think it best for money to lie useless when it is needed, so use that money as the Society may think best. Also find enclosed another \$5 to help the Society pay its indebtedness. I would send more, but I am a poor girl. My father and also my only sister are invalids, and I must help support the family. It takes about all I can make at school-teaching to do that, but I try to do something for the cause of truth when I can. I hope to be able to send more soon. We are lone Sabbath-keepers, and I spend most of my time among First-day people. Would be glad could I get a position among our people."

"I read your comments on my letter with a good deal of interest, and I think I have been profited. Probably I was too hasty. I was thinking more of building up our denomination than giving to help the suffering and better the condition of others. I am glad the Lord has opened a way for us to

help in this great work. I have always thought we ought to do something for Foreign missions and in heathen lands.

I read with much interest the letters from Dr. Swinney. I am also deeply interested in our Western fields, not only because that is our home, but because I see the people so thoughtless of their future welfare; and what few there are willing to serve God are in need of help to build up the cause. I knew there were a good many of our people in Dakota, but there are a good many more than I supposed. People ask me frequently if Mr. So and So lived near us in Dakota. Generally I have to tell them I didn't know they had moved West. Some are keeping the Sabbath, others are not. But very few take the RECORDER. Well, I will not trespass on your time, for I suppose you receive more letters than you have time to read.

## MISSIONARY SKETCHES.

NUMBER VIII.

The Seventh-day Baptist General Board of Missions convened at Shiloh, N. J., June 9, 1884. The following officers were chosen for the ensuing year: Eli S. Bailey, President; John Davis, Vice-President; John Langworthy, Jr., Treasurer; John Bright, Corresponding Secretary; Wm. B. Maxson, Recording Secretary; Jedediah Davis, Caleb Shepherd, John Bright, Executive Committee.

A committee was appointed to draft a new constitution, to be presented at that session. It was voted to continue the publication of the *Missionary Magazine*, and E. S. Bailey, W. B. Maxson, Henry Clarke, Joseph Clarke, John Davis, of New York, and Matthew Stillman were appointed editors. A tract relating to the Sabbath was presented, approved, and its publication authorized at the expense of the Board. The auditing committee reported that Joel Greene had performed missionary labor for 6 months and 15 days; W. B. Maxson, one month and a quarter; John Greene, 3 months; Richard Hull, 12 days; and Daniel Babcock, Jr., 23 days. New appointments were made as follows: Lewis A. Davis, of Virginia, for Ohio and Indiana; Joel Greene and Job Tyler for "parts adjacent to Scott, and Black River, N. Y. John Greene, for the Black River country; Matthew Stillman for eastern Rhode Island and adjoining parts of Massachusetts; and Amos Satterlee, Daniel Babcock, Jr., and Richard Hull, two months each in southwestern New York and adjacent parts of Pennsylvania. The missionaries were instructed to encourage the organization of missionary and mite societies as auxiliary to the Board; and the Corresponding Secretary to write to decayed societies with reference to reorganization. A new constitution was adopted which differed from the former one principally in being more complete and elaborate.

## JOHN GREENE'S MISSION.

Eld. Greene labored about three months, principally at Scio and Friendship, N. Y., Meadville, Pa., and in what is now West Virginia; traveled 1,300 miles; preached 72 discourses; baptized one person; and assisted in ordaining Peter Davis and Lewis A. Davis, of West Virginia, to the work of the ministry. He expended \$16 53, and received \$41 90. Dea. Zaccheus Maxson, of Truxton, was with him during most of the tour.

## JOEL GREENE.

Six months and a half in parts adjacent to Scott, Cortland Co., N. Y.; 1,040 miles traveled; 140 meetings attended; 90 sermons preached; \$7 64 expended, and \$27 54 received. Some gave evidences of conversion, and some embraced the Sabbath doctrine. He reported the prospect as encouraging for "traveling preachers of our connexion."

## REPORT OF T. G. HELM.

SUMMERVILLE, TEXAS Co., Mo.  
JAN. 5, 1885.

I send you the within report though a month late, as I learn from Brother Rutledge, and the following is my apology. I received no instruction as to when I should report, and somehow I got the impression that the first report should be made in January. I returned from Providence Church yesterday, where I learned from Bro. Rutledge that I should have reported the first of December. I am truly very sorry that I so misunderstood the matter, and I earnestly hope this is a sufficient apology. If this is not too late to be accepted I shall be very glad.

I have been thrown off my line of missionary work by the circumstance of my farm being so badly burned, which has hindered me a full month. We also had during De-

ember unusually severe Winter weather. I wish to say to you that I am yet hopeful as to the success of the Sabbath cause in South Missouri; west of here, in Wright and Webster counties prospects are highly favorable. In our own vicinity the people are wonderfully confused over the Sabbath question, and, from all I can learn, if the ideas of "convenience" and "propriety" in the Sunday-keeping were removed, they would firmly settle on the Sabbath of God.

—Bro. Helm reports 7 weeks of labor; 5 preaching places; 10 sermons; congregations of 60; 8 prayer and other religious meetings; 6 visits; 400 pages of tracts, etc., distributed.

## THE McALL MISSIONS.

The McAll Mission, as it is familiarly called—more accurately the Mission Populaire Evangelique de France—is now the most extensive of all the distinctively evangelical agencies in France—although the youngest of them all. Its beginning was so humble that no one would have thought of predicting even continued existence, much less success, growth, and a far-reaching and honorable fame. The story has been told, but is worth repeating, and may meet the eye of some who have not heard it.

Thirteen years ago, in the Summer of 1871, the beginning was made. The war with Germany had just closed, and Paris as well as all the rest of France was in desolation and mourning. There were few visitors from abroad, for the beauties of the city had been defaced and her inhabitants scattered by the war and the communal riots. Among the few who visited Paris at that time was Rev. R. W. McAll, a Scotch minister, who was then pastor of a large church in Hadley, a thriving country town in England. He and his wife had come to get a little rest from their work and look at the consequences of the recent battles. They were saddened by the ruin and havoc wrought by war upon the city, but more deeply moved by the hopeless spiritual destitution which they saw. The French people had then a very kindly feeling for the English, for England had fed Paris during the days of the siege. Mr. and Mrs. McAll were therefore kindly treated and moved freely among the people. Seeing no better method of work than and there, and greatly desiring to be helpful in some way, they began to distribute tracts as they went about from place to place.

One day—a memorable day, the 18th of August, 1871—late in the evening, as they passed through the streets, they came to the Hotel la Vieilleuse on the Rue de Belleville. Mrs. McAll stepped inside with a handful of tracts, while her husband distributed to passers and those who stood about the outside. Very soon their supply of tracts was exhausted, but before they left the spot a man stepped out of the crowd which had gathered, and addressing Mr. McAll in a most earnest and respectful manner, said in effect: "We are very thankful for these little books, sir; the pity is we don't understand much about them; we need that it should be explained to us; why don't some of your English people come and teach us your religion? If we had your religion we should not have suffered what we have." That was the beginning of the McAll mission. Those words seemed to them like a Macedonian call, and they could not put it away. Mr. McAll was not a young man—he was then fifty years old—and to leave his parish, leave England, home, friends, and associates, and to take up a new experimental pioneer work, seemingly very difficult in some of its phases, was a serious matter. It was only after long deliberation and prayer that these two heroic Christians decided to give the rest of their lives to the evangelization of Paris and France. And so, closing their work at Hadley, they returned to Paris in 1871 to take up this new work.

As soon as Mr. and Mrs. McAll arrived in Paris, in November, 1871, he at once secured a place for public service; a hall, formerly a shop, about 30 by 20 feet in size, near the Belleville station. A few chairs, a desk of plain wood, a harmonium, and a few paper texts, were the only furnishings. A sign outside: "Aux ouvriers; reunions morales; entree libre"—"Workingmen! moral meetings; entrance free"—was the only announcement of this great undertaking. There was no organization. No one but Mr. McAll was in any way responsible for the success or failure of the enterprise. The first meeting was held in November, 1871. Some leaflets with hymns were distributed, the hymns were sung; a bit of Scripture was read and some pleasant earnest words spoken; some choice bit of religious literature was read by Mrs. McAll, and a short prayer and that was all. But their efforts were kindly received and began to show immediate results. The few chance attendants increased to the full capacity of the little room. Early in February, 1872, a second room was opened in Menilmontant about a mile from Belleville, and two more in April. And so the work grew. At first slowly and with no systematic support. A few friends in Scotland, and a few in England, gave money to help; a goodly number of French Protestants have helped heartily; from the United States even in 1872 funds were sent to help on the good work. But there was no organization. Room after room has been occupied. There has never been a hostile demonstration from those who come to the services. The same simple methods have always been pursued. The treasury has been often empty, but the work has never ceased nor waited. There are

now thirty-five halls in Paris and its suburbs where this McAll mission is preaching Christ; and in the various provinces of France there are fifty-six other stations, not only in the chief cities, but wherever a speaker and an audience could be brought together. Even over in Algeria an outpost has been planted as a prophecy of the aggressive work for the great world beyond which evangelized France will do. During the year 1883 over 13,000 meetings were held in these various stations, and nearly or quite one million persons attended those meetings. Over \$60,000 a year is now required to carry on the work, and many times that sum could be most effectively used if it could be had.

The total receipts of the mission in 1883, including the whole field of Paris, departments, and Algiers, are given by the 1884 report as \$53,035 apparently not including the accounts of the work in Marseilles, Corsica, Nice, and Cannes, which swell the total to \$64,855, these accounts being separately tabulated. Of this sum \$15,251 was from England, Wales, and Ireland; \$14,799 from Scotland; \$13,715 from the United States; \$879 from Australia, Canada; \$13,174 from France and Switzerland.

The 1885 report will give the receipts for the year just closed.—*Christian Secretary.*

## RAPID GROWTH.

New enterprises of all sorts, religious as well as secular, have developed rapidly in Dakota during these last few years. Thus it happens that the city of Huron,—the county-seat of Beadle County, in the eastern central section of Dakota,—a city which had not a single religious organization until 1880, has now several growing churches and a number of self-supporting Sunday-schools. The first religious gathering in Huron met in the store of Mr. E. G. Wheeler, and in the same place a small union Sunday-school began its meetings, less than five years ago, with Mr. Wheeler as its superintendent. "The Pioneer Union Sunday-school" prospered, until presently the religious sentiment of the new community was sufficiently aroused to lead to church-building. Several leading denominations came in to occupy the field, and new church edifices have been the result. Thus it happened that not long since Mr. Wheeler was called from being superintendent of the Pioneer Sunday-school to the superintendency of the Sunday-school of the Baptist Church of Huron. From this position he has again been summoned to one of more general importance. The American Baptist Publication Society, in selecting a man to have charge of its Sunday-school missionary work in the Far West, has recently chosen Mr. Wheeler, whom an experience of seven years, spent largely in active Sunday-school missionary effort in Dakota and Minnesota, had trained for work under the Society's auspices. Mr. Wheeler will, in the spring, assume charge of the Baptist Sunday-school cause in the northern Pacific coast states, with his headquarters at Walla Walla, Washington Territory, during the summer, and at Portland, Oregon, during the winter months.—*Sunday School Times.*

## A BRAHMIN'S CRY FOR LIGHT.

The Rev. James Stone, of the Telugu Mission, tells of a Brahmin who is preparing for the terrible ordeal of Christian baptism: "When he first showed an interest in our religion, I sent him a copy of the New Testament, in Telugu. Some time after, when the catechist was passing through his village about ten o'clock at night, as he drew near this man's house, he was surprised by hearing some one, in rather a subdued tone, reading, 'Let your light so shine.' He paused, and he heard the same person say, 'Your light! I have none. How can I get it? Oh, for this light!' The catechist asked who was there. In reply, the yard gate was opened and then, during the dead hours of the night, when all the others of the family were sleeping, all caste feelings being forgotten, these two conversed concerning the 'true light which lighteth every man that cometh into the world.'"

AMERICAN missions in West Africa are restricted and crippled in their operations by the fact that, wherever French colonies are established, it is the policy of the government to exclude all English influence in the schools, by requiring that the instruction be given in French. It is not against Protestantism, but against British influence, as promoted by the use of the English language, that these restrictive measures are directed. It has been proposed that French Protestant missionaries be employed at these stations; and it is also suggested that the missions affected be transferred to French Protestant societies, to which stipendiary grants shall be made.

THE reign of anarchy in Zululand has made sad havoc with the mission work in that unhappy land. Revolution has followed upon revolution, until now a sort of republic has been established that has some promise of a permanent existence. The Hermsburg Society has been laboring for decades with considerable success among these gifted people, and the unsettled state of affairs was used by the enemies of the mission work to destroy the harvest of years. Not only was missionary Schroeder most cruelly murdered, but eleven stations were burned and destroyed, while the missionaries and the converts were compelled to flee. Many of the native Christians were also

murdered. The exiled missionaries are waiting for a favorable opportunity to return to their posts of duty.

THE Executive Committee of the Chinese and Benevolent and Protective Brotherhood in New York, held a meeting recently, at which various ways of circumventing the laws restricting Chinese immigration were discussed. But the speech of the occasion was given by Yet Sing Kee, who advised more legal measures. He pronounced the United States a good country, and asserted that when the use of liquor is discountenanced and educational restrictions are put upon the ballot and upon public offices it would be as good as China. It appears that with all her faults Yet Sing Kee loves America still.

## ITEMS.

Rev. John H. Kilbuck and William H. Weinland, graduates of the Moravian Theological Seminary, Bethlehem, Pa., are to go as missionaries to take charge of the Moravian Mission among the Esquimaux in Alaska, Mr. Kilbuck is a Delaware Indian. Both gentlemen graduated with high honors from the Seminary.

Six of the thirteen teachers, employed at the South by the Woman's Home Missionary Association, are laboring among the poor whites, and this department of the work has steadily enlarged. Miss M. L. Minott, one of the teachers in Tennessee, has spent several months in giving an account of her labors among this class of people, to churches at the North, and awakened much interest.

Not long ago the King of Uganda, Africa, wishing to impress the first explorers with his skill in the use of firearms, took some of his women to serve as targets! Since then two of King Mtesa's daughters have been received into the mission church in Uganda, and are engaged in giving religious instruction to others in the royal harem. Nothing but the gospel could have effected such a radical change.

One of the American Board missionaries writes that the use of opium is greatly on the increase in China. One place, with only four or five thousand inhabitants, counts its victims by the hundreds, where not a person used the drug twenty-five years. Four-fifths of those who are apparently cured at the Peking Dispensary return to their pipes. The missionaries are sorely tried by the deceit and knavery, even on the part of trusted helpers, which the use of opium inevitably engenders.

From Nebraska a missionary of the American Sunday-school Union reports his year's work: 21 new schools organized, with 70 teachers, and 582 scholars; thirty-nine other schools visited or aided, having 178 teachers and 1,711 scholars; books sold, in value, \$256 23, and given, \$62 11; Bibles distributed, 180; Testaments, 219; families visited, 458; addresses delivered, 144; new churches have grown out of his union schools, some of them for Scandinavians.

Dr. Nevius has made an estimate that there are, or were, in round numbers about 300,000 idol temples in China; and at the rate of ten idols to each temple, there would be 3,000,000 idols. These temples he estimates to have cost \$1,000,000! And the money which is spent annually by this people in worship and the repairs of these buildings, as well as the building of new ones, is simply beyond conception. In Soochow, one of the largest temples has recently been overhauled and repaired, at an expense, it is said, of \$70,000—largely given by one man, who thereby is supposed to get great merit.

A missionary born on Mount Lebanon, but having her education in America's best school, places the following good example before us. She says: "It is the custom among the nominal Christians in this land to set aside a small portion of the silk-worm cocoons for their church, an offering of first fruits. We advised our Protestant women to do the same, and they have given enough to send twenty Bibles to the poor, ignorant Nusairiyeh people in Northern Syria."

We can't get away from that "cent-a-day" idea. It has in it such unlimited possibilities that it becomes positively fascinating. Only a cent a day for missions from all who love the Saviour, and the churches could soon overtake the world's necessities. One cent a day from our own membership, and we could leave this whole Dominion with the gospel, and win Japan for Christ. But the thing looks so small that many ignore it altogether, and because they can't do a great thing do nothing at all. To such we might apply the words of Naaman's servant—"Had the prophet bade thee do some great thing wouldst thou not have done it? How much more when he saith unto thee 'give one cent a day!'"—*Missionary Outlook.*

In the Presbyterian church of Titusville, Pa., Rev. J. Allen Maxwell, D. D., pastor, the ladies of the Home and Foreign Missionary societies are accustomed to hold annual thank-offering meetings at which they make a contribution distinct from that of the general congregation. The offerings are presented in envelopes bearing texts of Scripture, but no names, and announcement is made of each inclosure as well as of the total amount. The envelopes are previously distributed, and are brought sealed to the meeting. The gift is, therefore, voluntary, anonymous, and not made as the result of a special appeal on the occasion of the service.

## Sabbath Reform.

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

## THE OUTLOOK CONDEMNED.

The following letters, from Chicago, reach the same mail. They represent a class of contents, small in number, but quite vigorous in opinion. We aim at plainness of speech, seasonable charity. We appreciate it in others. We do it without vexation even if it be not seasonable charity. Since we cannot undertake to reply to our correspondents, and since these letters are evidently designed for the public eye, we so reply to the brethren writing them, and to our readers.

CHICAGO, Ill., Jan. 10.

Editor of the *Outlook*.—I have been astonished at some of the articles in the January number of your paper. Those selected are mostly sound, but many of the comments on them are, in my opinion, positively wicked. No one can read strongly on the subject of Sabbath-breaking, do. I fully agree with your correspondent, concerning the sin of Sabbath (travel, Sabbaths, &c., &c. But would it be right for me to go to the world to sanction it by throwing the blame on Sunday breaking while they are guilty of it? That really the people are guilty of Sunday breaking. Does it seem a bit arduous for a man, or for a number of men, to set their feet up in opposition to those of great and learned men of many centuries?

The first day of the week has been observed by the Lord's day from the days of our Saviour till now. History will prove that statement. The force of Constantine's edict on this subject is proved by anything more than that, in his command, positively wicked. No one can read the Christian faith? Were not these simply in the wake of those Judizing teachers who the Apostle opposed long before? What a will you build on the actions of Constantine's reference to baptism? He commanded to the seventh day of the week, therefore we observe it. He considered baptism as a washing away sins. Therefore we should for example and delay our baptism till at a time of our death. Not only has the first day been observed by the church since the Christ and his Apostles, but it was observed as well. Read in the Acts of the Apostles the fact that as our Saviour rose from the first day of the week the Apostles came to it thereafter. Notice that all the records were on that day. Notice that the risen Jesus appeared to them on the first day of the week, and ascended into heaven. While one of their Sunday services the Holy Spirit poured out upon them. Negative proof found in the fact that no observance of Sabbath may be found after Christ's return.

Will not those things point conclusively to the fact that the Apostles were guided in a wonderful manner by the Holy Spirit, especially first day of the week as the Sabbath, and practice was approved by Jesus Christ? continually make mention of the fact that he has changed the day set apart by the fourth commandment. That commandment does not say special day at all. Suppose I should want to attend to my business eleven months of the year and the twelfth I set apart for a vacation. You understand that I left business in the December? By no means. Just so it is with the command. God requires them on the day without specification. We know that from Moses till that of Christ, the seventh day day given up to Him. Before the time of our day saying nothing, as we do not know. Only know that they did have a Sabbath. The day was the one, doubtless, because the greatest work of God had been completed. We follow in the way of our fathers, of the day of Christ, and observe the first day as the day, as the Sabbath.

I could wish that you would give the subject careful study. Let not the professedly join voice with the avowed disbeliever. I present appearance the New York German *Outlook* stand together on a platform of for Sunday observance. This is not as light as it seems. If you own study will not bring it to question, I would advise that you apply from some of the learned fathers of the church to refer to many pastors and theologians who are abundantly able to give you conclusive proof of our belief.

Yours,  
L. A. MCAFEE

1060 N. HAL

Dear Brother McAfee,—Your favor of Jan. 10 before me. Thanks for the interest you show in the work of the *Outlook*, even though you upon to charge us with being wicked, because we dare to defend the law of God, and to insist that the Church of Christ is under obligations to obey your haste you misjudge and misrepresent the *Outlook*, when you class us with Sunday-revellers like. No page has been more earnestly for the enforcement of the laws against drinking, and all its attendant evils, on Sunday, pages have been. But we have not done a false plea that this should be done because Sabbath breaking." If you are familiar with you know that there is not a word of authentic Sunday the Sabbath, or a Sabbath, that there is no authority for charging any "Sabbath-breaking," who does on that day that is right or lawful to do on any day. I look chooses to disregard the custom of a the Christian church—which minority have the last three hundred years, attempted to the name of the Sabbath to the Sunday, thus make stronger the weakness of a falter of the Fourth commandment—you have right to charge us with wickedness and we set up no opinions of our own, in opposition of those of great and learned men of many as you intimate, with poorly concealed sarcasm do set the plain statements of the Word of and venture to insist that it is true, and to even though it does strike at the heart of error of the church.

I see by your reference to the legislative statute, concerning the Sunday and other that you are not familiar with the facts of the history of Christianity. If you would know that all such legislation sprung from heathen, and not a Christian cult. You forget, if you had once carefully read the ground, that Constantine, as Pontiff of the Heathen State religion, assumed the control of Christianity, when he determined

Sabbath Reform.

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

THE OUTLOOK CONDEMNED.

The following letters, from Chicago, reached us by the same mail. They represent a class of correspondents, small in number, but quite vigorous in expression. We aim at plainness of speech, seasoned with charity. We appreciate it in others. We welcome it without vexation even if it be not seasoned with charity.

CHICAGO, Ill., Jan. 10, 1885.

Editor of the Outlook.—I have been astonished at some of the articles in the January number of reading your paper. Those selected are mostly sound enough, but many of the comments on them are, in my judgment, positively wicked. No one can feel more strongly on the subject of Sabbath-breaking than I do.

The first day of the week has been observed as the Lord's day from the days of our Saviour till the present. History will prove that statement. What is the force of Constantine's edict on this subject? Does it prove anything more than that, in his own day, there was a set of men attempting to upset a part of the Christian faith?

Will not those things point conclusively to the fact that the Apostles were guided, in a special and wonderful manner, by the Holy Spirit, observed the first day of the week as the Sabbath, and that this practice was approved by Jesus Christ?

I could wish that you would give the subject more careful study. Let not the professedly Christian join voice with the avowed disbeliever. From the present appearance the New York German paper and the Outlook stand together on a platform of disregard for Sunday observance.

I could refer to many pastors and theological professors who are abundantly able to give you full and conclusive proof of our belief.

Yours, L. A. McAFEE, 1060 N. Halsted St.

Dear Brother McAfee.—Your favor of Jan. 10th is before me. Thanks for the interest you evince in the work of the Outlook, even though you feel called upon to charge us with being wicked, because we dare to defend the law of God, and to insist that the Church of Christ is under obligations to obey it.

We set up no opinions of our own, in opposition "to those of great and learned men of many centuries," as you intimate, with poorly concealed sarcasm. We do set the plain statements of the Word of Jehovah, and venture to insist that it is true, and to be heeded, even though it does strike at the heart of a popular error of the church.

I see by your reference to the legislation of Constantine, concerning the Sunday and other festivals, that you are not familiar with the facts of that period of the history of Christianity. If you were you would know that all such legislation sprang from a heathen, and not a Christian cult. You could not forget, if you had once carefully traversed the ground, that Constantine, as Pontifex Maximus of the Heathen State religion, assumed the same control of Christianity, when he determined to take it

under the protection of the Roman government, which he and his predecessors had exercised over the heathen religion, in which he had been reared. I presume you think there is authority for saying what you do in regard to the observance of the first day of the week by Christ and his Apostles. We find not a few good men who are familiar with the general statements of the catechism, and of the creeds concerning the change of the Sabbath, but who have never carefully compared such statements with the Word of God.

Your effort to cast doubt on the truth that the Fourth Commandment designates a specific day, destroys itself. You acknowledge that those to whom the command was given understood it to mean a specific day of the week, and acted accordingly.

With the best of wishes, and the prayer that you and the Outlook may be led by the Spirit of Truth into the best methods of opposing sin and error, and of checking the tide of Sabbath desecration which so threatens the whole land and the Church of Christ,

I remain, Yours truly,

A. H. LEWIS.

The second letter is as follows: SOUTH MADISON ST., CHICAGO, } Jan. 13, 1885.

Editor of the Outlook.—I have read your paper. I cannot help but feel sad that in this day and generation, when we are flooded with light and knowledge, that you and your co-adjutors are content to take the position you do, and to spend and be spent in tearing down our Christian Sabbath, and in its room foisting upon the people Saturday, the old Judaistic day—the effort is abominable.

Now my dear brother, think of the work the Father has placed you here for; think of the vast field to be cultivated for Christ; think of the millions yet unsaved who have never heard the Saviour's name, and then ask yourself the question which each redeemed soul should put to himself, what am I doing to hasten the time when all shall know the Lord, to fulfill that wondrous prophecy that spans the future and gives zeal to our efforts and wings to our prayer, when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea?

REV. JAMES M. BELDING

Dear Brother Belding.—I regret that the course of the Outlook gives you sadness, and that you are constrained to think that our "effort is abominable." The Outlook and the Seventh day Baptists, whom it represents, are not disturbed by any invidious comparisons you may feel called upon to make between them and "The Roman Catholic Church, guilty as she is of fearful sin."

I will not question your "common sense," and pity, as you do that of the Outlook, but must say that it is more than wonderful how good men can trample on GOD'S Sabbath, sneer at it as "Jewish" and obsolete, fling even its sacred name for a man-made rival, and then assail any who dare to defend God's dishonored day.

You intimate that the work of the Outlook is opposed to the work of saving souls. The Editor of the Outlook is a Pastor, and is often granted the privilege pointing souls to the Lamb of God.

The true purpose of education is to cherish and unfold the seed of immortality already sown within us; to develop to their fullest extent the capacities of every kind with which the God who made us has endowed us.

The self-educated are marked by stubborn peculiarities.—Isaac Disraeli. A man should live with his superiors as he does with his fire; not too near, lest he burn; not too far off lest he freeze.—Diogenes.

THE IMPORTANCE OF THE COMMON SCHOOL. The mayors of New York and Brooklyn, in their New Year's messages, set forth the necessity of the kindergarten and industrial education in the public-school system of their respective cities.

With the kindest regard I am, Yours for all Truth, A. H. LEWIS.

Temperance.

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

WHO TEACHETH LIKE HIM?

BY HELEN M. WINTER.

"Sermons there are in stones, Tongues in the running brook; Kings thunder from their thrones, A child at the stars doth look— Who teacheth like Him?"

O youth, thy nightly vigils keep O'er books of modern lore, The blossom owns its rootlets deep, The bird hath house nor store— Who teacheth like Him?"

Ears hath He given to hear, Hearts He would enter in; O, cease from anxious fear! Be taught, O child, by Him— None teacheth like Him!

JACKSON COLLEGE, Jackson, Miss., a Baptist school for freedmen, six years old, has had an aggregate of 600 students, one-third women, and one-sixth preparing for the ministry.

SAYINGS OF EMINENT SCHOLARS.

I call a complete and generous education that which fits a man to perform justly, skillfully and magnanimously, all the offices both public and private, of peace and war.—Milton.

Your work is not finished when you have wrought the ore from the mine; it must be sifted, smelted, refined and coined before it

can be of any real use and contribute to the intellectual food of mankind.—Max Muller.

Education alone can conduct us to that enjoyment which is at once best in quality and infinite in quantity.—Mann.

Education is the only interest worthy the deep controlling anxiety of the thoughtful man.—Wendell Phillips.

The true purpose of education is to cherish and unfold the seed of immortality already sown within us; to develop to their fullest extent the capacities of every kind with which the God who made us has endowed us.—Mrs. Jameson.

Education commences at the mother's knee, and every word spoken within the hearing of little children tends toward the formation of character.—Hosea Ballou.

The self-educated are marked by stubborn peculiarities.—Isaac Disraeli.

A man should live with his superiors as he does with his fire; not too near, lest he burn; not too far off lest he freeze.—Diogenes.

AN ADDRESS

To the People of the United States.

Impressed with a deep conviction that an urgent exigency has arisen in the history of the temperance cause, a large number of persons in all parts of the land have expressed the opinion that a new organization of the temperance forces should be effected on a broad basis, to conserve and give direction to this important reform.

A great contest is upon us. A dire and barbarous foe seeks to throttle the Republic, and no weak, doubtful or one-sided measures will suffice. The times call for combination on a broad basis of unity.

History abounds in instances of the usurpation and tyranny of oligarchies which were overthrown only by the uprising of the people. A formidable institution, familiarly called the liquor traffic, exerts a dominant and deadly influence in American society.

The work of the League must be largely to create and intensify public sentiment, seeking to build it up from the bottom line of true reform. Intelligent convictions in the hearts of the people, with God's blessing, afford the only sure basis on which deliverance from the alcohol curse can be reasonably expected.

A woman's college is to be affiliated with the McGill University in Montreal, the Hon. D. A. Smith having given \$50,000 for an endowment.

A course of study in decoration is to be added to the curriculum of the School of Drawing and Painting of the Boston Museum of Fine Arts.

In the public schools of Sweden four hours a week are devoted to instruction in the mechanical arts.

Susan Fenimore Cooper is educating orphan children in industrial occupations in Cooperstown, N. Y. She is the daughter of the novelist, James Fenimore Cooper.

Education.

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

THE RUM CURSE.

The following figures clipped from a contemporary furnish food for reflection. We pay annually in the United States the following bills:

Internal Revenue Reports. They show the rapid increase of the liquor traffic:

Table with 3 columns: Years, Revenue from Distilled Liquors, Revenue from Fermented Liquors. Rows for 1865, 1870, 1875, 1880, 1882, 1883.

The above figures also show: First, that the use of beer, ale, etc., does not lessen the use of distilled liquors; second, that revenue, being the financial life-blood of the nation, the enormous receipts from this source make it the most potent element of corruption in politics, and a positive danger to every department of government.

Per cent. Increase of population, 1860 to 1870. 32.46 Increase in alcoholic liquors consumed. 44.55 Ratio of increase in consumption of liquors nearly double that of population.

Per cent. Increase in population, 1870 to 1880. 32.07 Increase in alcoholic liquors consumed. 73.27 Or, nearly two and one-third times the ratio of increase in population.

AN ADDRESS

To the People of the United States.

Impressed with a deep conviction that an urgent exigency has arisen in the history of the temperance cause, a large number of persons in all parts of the land have expressed the opinion that a new organization of the temperance forces should be effected on a broad basis, to conserve and give direction to this important reform.

A great contest is upon us. A dire and barbarous foe seeks to throttle the Republic, and no weak, doubtful or one-sided measures will suffice. The times call for combination on a broad basis of unity.

History abounds in instances of the usurpation and tyranny of oligarchies which were overthrown only by the uprising of the people. A formidable institution, familiarly called the liquor traffic, exerts a dominant and deadly influence in American society.

The work of the League must be largely to create and intensify public sentiment, seeking to build it up from the bottom line of true reform. Intelligent convictions in the hearts of the people, with God's blessing, afford the only sure basis on which deliverance from the alcohol curse can be reasonably expected.

A woman's college is to be affiliated with the McGill University in Montreal, the Hon. D. A. Smith having given \$50,000 for an endowment.

A course of study in decoration is to be added to the curriculum of the School of Drawing and Painting of the Boston Museum of Fine Arts.

In the public schools of Sweden four hours a week are devoted to instruction in the mechanical arts.

Susan Fenimore Cooper is educating orphan children in industrial occupations in Cooperstown, N. Y. She is the daughter of the novelist, James Fenimore Cooper.

Education.

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

THE RUM CURSE.

The following figures are from the U. S. Alcoholic Drinks. \$800,000,000. Mead. 500,000,000. Beer. 300,000,000. Iron and Steel. 200,000,000. Woolen Goods. 287,000,000. Sawed Lumber. 233,000,000. Cotton Goods. 210,000,000. Boots and Shoes. 190,000,000. Sugar and Molasses. 155,000,000. Public Education. 85,000,000. Christian Missions. 5,500,000.

DANIEL DORCHESTER, Boston, President. ALBERT H. PLUMB, Boston, Recording Secretary. MRS. J. ELLEN FOSTER, Clinton, Ia., General Secretary. JOSEPH D. WEEKS, Pittsburg, Pa., Treasurer. 36 BROADFIELD ST., Boston, Jan. 12, 1885.

**The Sabbath Recorder.**

Alfred Centre, N. Y., Fifth-day, February 5, 1885.

REV. L. A. PLATTS, Editor and Business Agent.  
REV. A. E. MAIN, Ashaway, R. I., Missionary and Corresponding Editor.

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

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

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

How many can say, as our correspondent from Farina says of that society, "The Recorder is now taken in every family?" Won't pastors or others look after this matter a little?

It is not often that we find an article with which we are in so hearty accord as that which we publish in another column from the *Independent*, on Religion below the elbows. We ask for it a thoughtful reading.

The Lecture Committee are fortunate in securing the services of the Original Fiske Jubilee Singers, for their entertainment at Chapel Hall, on Wednesday evening, Feb. 4th. The announcement of this entertainment will be sufficient to secure a full house.

The severe cold weather and deep snow caused much irregularity, last week, in the running of trains, in consequence of which our mails were much belated; and possibly from the same cause, some of our RECORDERS and other mail matters may have failed altogether to reach our subscribers. We are always sorry for such irregularities, but we control neither the mails nor the weather.

It will be gratifying to its many friends to know that *Evangelii Harold* is being received with marked favor wherever it goes. Our Swedish brethren are doing much for it in the way of obtaining subscribers, and many First-day Baptists among them are taking. The Swedish press has given it kindly notices in consequence of which some subscribers have been obtained. The contributions of the American brethren to the work is fully appreciated by those in whose behalf it has been undertaken.

Let us not be weary in well doing, for in due season we shall reap if we faint not.

SOME weeks since, we printed an essay by Eld. N. Wardner, read before a Ministerial Conference, on the question as to whether Christians should join and fraternize with secret societies. A man who could speak from experience, being a member of two societies, sent a communication from the opposite side of the question, reviewing, in part, Bro. Wardner's positions. This article being endorsed by a life-long friend, also an Odd Fellow, we published. This week we give Bro. Wardner an opportunity to make an explanation and to reply to some strictures made upon his former article. "Here endeth the chapter."

REPORTS of revivals in the churches continue to reach us, and are a cause for rejoicing to all lovers of God and his church. But increasing years of experience and observation impress us with the importance of a constant, thorough, and faithful training of young converts in the fundamental principles of Christian living. A very small part of the church's duty to her young people is done when, under favoring conditions, she has led them to profess religion. To teach them what constitutes a pure, noble, and godly life in the world, and to help them, by example, precept, and personal sympathy to live such lives, is far greater. We would not have less effort to secure the conversion of the young, but much more to have them live converted lives.

We must again advise our subscribers not to pay money, in renewal of subscriptions, to general "Newspaper Agencies." We have our own "Local Agents" in nearly all of our societies to whom money can be paid and who, in due time, will forward it to us. Where we have no "Local Agents," in most cases, a postal note can be bought, at a cost of only three cents, and forwarded with perfect safety. When this is not possible, a two dollar bill placed in a letter and carefully sealed is measurably safe. A registered letter is always practicable and always safe. But we have no connection with any agencies going about the country claiming to represent and collect money for all the

newspapers of the country. They make us trouble and needless expense.

A DYNAMITE explosion occurred in Grand Street, New York, in the early morning of Feb. 1st. The explosives were placed under the windows of Garry Brothers, and much damage was done to the store of E. Ridley & Co., near by. The outrage is supposed to have grown out of a difficulty between Garry Brothers and the "Equality Association," concerning a discharged clerk.

On the evening of the same day a meeting of Irishmen was held in the same city to congratulate each other on the recent success of the dynamite plots in London, England.

It could hardly be demonstrated more clearly that the worst foe to Ireland is the Irishman; or that protective unions can do laboring men more harm than employers have any disposition to do, than is proven by these wicked onslaughts. No good cause can be promoted by any such methods. Let all order loving people cry out against them.

POPULAR estimates of character are generally not far out of the way. When a young man becomes indifferent to public opinion, it may be fairly concluded that something is wrong within. One of the standards by which opinion is formed is the company one seeks. Like to like is a law of all life. This was beautifully illustrated in the life of Paul which we are now studying in our Sabbath-school lessons. He and his companions seem to have taken especial pains, wherever they stopped for a day or more, to hunt up Christian brethren and pass the time in religious intercourse with them. The pleasure which these visits afforded to both visitor and visited is mutual evidence of Christian character. So now that person who find the most pleasure in the fellowship of Christians has at least one good evidence of his love to God. "We know that we have passed from death unto life because we love the brethren." If, therefore, we are Christians we will seek and enjoy Christian society; if we are not Christians we should seek their society and fellowship that we may become true Christians, and share the Christian's joy because possessing the Christian character. We can hardly give better advice to young people than to take care what company they keep.

**AMONG OTHER DENOMINATIONS.**

**BAPTISTS.**

The Baptists have 11 churches in Cincinnati, Ohio; 1 is German, and 3 are colored.

The progress of the denomination in Tennessee is said to be hindered by the lack of Baptist churches in strong centers of influence; a dearth of acceptable ministers for intelligent churches; and "once-a-month" preaching in 90-100ths of the churches.

The Kansas churches report contributions as follows: For foreign missions, \$1,680 37, besides \$418 57 raised by women's societies; for the Publication Society, \$1,174 71; about \$3,200 for home-missions; and money has been subscribed to put a man into the field to work for the cause of education. 774 persons have been added to the mission churches; and 24 churches received aid in building to the amount of \$6,950; and there has been advancement all along the line.

Over 50 have been added to the Henderson Church, Kentucky, and over \$3,000 have been raised and expended on the house of worship.

Newton Theological Institution reports 54 students. Special attention is hereafter to be given to elocution. Provisions have been made for twelve lectures by eminent scholars; and for familiar lectures on various subjects, mostly by prominent pastors.

Baptists in Sweden have been looked down upon; but they are rising in social and political standing. Three have been elected to the national legislature for three years; and the dedication of a Baptist church at Gottenberg was attended by the mayor and other city officers, a circumstance indicating changes in public sentiment.

Baptists in Austria, Hungary, Poland and Russia are frequently and severely persecuted.

Maryland Baptists are few and not rich. Only two or three outside of Baltimore are self-sustaining. But they raise \$7,000 or \$8,000 a year for State missions; and Baltimore raised nearly \$15,000 last year for church extension. Many churches report revivals. The colored Baptists are said to be full of zeal and liberality.

The following action was recently taken in a church near Boston; and we wish the example might be imitated by our own churches:

Whereas the religious press, next to the

preaching of the gospel, is the great agency in the salvation of souls and the building up of believers in their "most holy faith," there fore,

Resolved, That it is for the spiritual interest and growth of our church that every family connected with the church and congregation, should be provided with a religious paper of our own faith and order.

**EPISCOPAL.**

A large meeting of ladies of the Episcopal church was held last week to promote Christian work. Assistant Bishop Potter presided. Papers were read and addresses made. Miss Emily Huntington on "Day Nurseries," referred to the good accomplished by institutions of this class, the great benefit accruing from them to the children cared for and the germs of good unconsciously borne by the child from the nurse to the home of the poverty-stricken parents. Mrs. Richard Irvin, Jr., gave an account of the formation of a working girls' social society, which occupies a house in West twenty-eighth street, and the members meet there every evening. Classes have been organized in dressmaking, plain sewing, embroidery, cooking and singing. The membership entrance fee is twenty-five cents, and the organization is in part self-supporting. Six other societies of this character, Mrs. Irvin said, were at present being organized in this city. She commented somewhat bitterly on the refusal of shop girls to join any organization to which factory girls belong. A number of other papers on work among the children of the poor and among work girls followed. Papers were read on "Training Schools," by Mrs. Griffin; on "Workmen's Clubs," by the Rev. Mr. Mottet, and on "Charity Organization Society," by Mr. Kellogg. Mayor Low, of Brooklyn, made a few remarks upon the subject of organized charity. Assistant Bishop Potter congratulated the Conference upon the valuable information and practical advice which had been adduced and made a very happy address.—*New York Observer.*

**PRESBYTERIANS.**

The Lafayette avenue church, Brooklyn, Rev. Dr. T. L. Cuyler, pastor, has now a membership of 1,960. The benevolent contributions during the past year amounted to \$17,780. The Bible-schools of the church number 1,360 scholars and teachers. During the last year the demand for pews was greater than at any previous time in the history of the church. The devotional meetings have been largely attended. On the first Sunday in April next, Dr. Cuyler will complete twenty-five years of his ministry as pastor.

One hundred converts recently joined the Beavers Falls church, Pa., as the result of a series of meetings.

Thirty of the thirty-three who recently joined the church at Lonaconing, Md., were from the Bible-school.

**MISCELLANEOUS.**

A union revival effort in Nashua, N. H., under the lead of Rev. S. H. Pratt the evangelist and Mr. D. M. Birdsall, gospel singer, has resulted in the hopeful conversion of many souls.

The *Moravian* says that about nine-tenths of church work is done by less than one-tenth of the members.

A. E. M.

**Communications.**

**OUR YOUNG PEOPLE.**

In looking over the denominational prints, one sees comparatively little from our young people. Is it because there is comparatively little done to encourage and stimulate our young people to write for our publications? An effort is being made to enlarge the subscription of the RECORDER. This is well; but if there is to be permanent and growing interest in the paper, it must interest the young; and in order to increase our paper it should be made to commend itself to all classes of readers—a paper something like the *Youths' Companion* which, although by no means a denominational paper, by its high moral tone and admirable management is made to interest both old and young, and has attained a weekly issue of nearly half a million copies.

The Sabbath School Normal Institutes, held during the past year or two, have been instrumental in awakening much interest in writing by those whose ability in this direction has for a long time lain almost dormant. Little of this, however, has found its way into our public prints. The articles of travel which have been written for our paper have certainly been of interest to its readers. Other lines of thought might be suggested, which, if followed out, would prove equally interesting.

In looking over our denomination one finds a score of young people who are able to write intelligent and instructive articles, upon a variety of subjects. Many of these being specialists, their articles would help us to look out upon the world, with something of their peculiar enthusiasm, and would widen our sphere of observation and thought.

Many places, such as Westerly, Ashaway, Plainfield, Chicago, Milton, Walworth, and others could, we think, prove the correctness of this statement.

An occasional article, sermon, or essay from our young people seems now to represent the extent of our effort in this direction. If the RECORDER is to be a denominational paper, it should have for its object not only the upbuilding of a permanent interest in denominational affairs, but also the development of literary tastes and talents. By such a course, two points would be subserved. First, There would be a more lasting interest in the paper on the part of old and young; and Second, Our young people of culture would be stimulated to higher endeavor, and this again would lead to a more abiding interest in our denominational affairs. Now our young people, with few exceptions, no matter what their attainments, outside of the ministry, are rarely heard from, and on the part of many their preparation and ability, by disuse, are fast becoming latent, whereas it might be a power for good. We encourage all to a high literary culture, but what are our young people going to do with this culture, when they shall have attained it? How are we to retain our young people when we give them so little share in our affairs? Where are the writers for our publications coming from?

With a vigorous effort to interest the young in our work, there would be not only an enlarged subscription to our paper, but our young people would take an interest in reading the paper, and a new interest in our denominational life and growth.

WARDNER WILLIAMS.

WHITEWATER, Wis., Jan. 29, 1885.

**SECRET SOCIETIES AGAIN.**

In the issue of RECORDER for January 22d, appears a review of my essay on Secret Societies, which calls for some explanation and comment.

The statement, as published, that in the Master (Mason's) degree, murder and treason are not excepted, I supposed was corrected in my manuscript, before it was sent to the office, so as to make it correspond with the oath (No. 6) quoted further on, applying to the Royal Arch degree; but as I hurried it off, under pressure, I probably omitted to do it, thinking it had been done. I regret the mistake. But as Mr. Dunham does not call in question the correctness of the oaths I quoted, I take his silence to be an admission that they are correct.

He refers to Washington, Garfield, and other noted men as having been Masons, to prove that it is a good institution, or that it is not bad; but he omits to state how many such men withdrew fellowship with them. Washington wrote to a friend, not long before his death, that he had not attended a Masonic Lodge in thirty years. John Quincy Adams says, "The use of the name of Washington to give an odor of sanctity to the institution as it now stands exposed to the world is, in my opinion, as unwarrantable as that of my father's name."

Few systems could not be vindicated if such a method is conclusive. Many talented and good men, (as the world counts goodness), are infidels, spiritualists, Roman Catholics, and Mormons. But we Seventh-day Baptists have long since learned that it is not wise or safe to pin our faith to any man's sleeve, however noted, and especially of those who conceal the facts and principles which they wish us to accept and only reveal them upon condition of an oath to keep them secret under penalty of having the throat cut, the tongue torn out, the breast torn open, and the heart taken out, &c. I fail to see anything Christ-like in such demands or imprecations. He says, "Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil." The question with every Christian should be, not what Washington, Jefferson Davis, or any other Mason, is, or has done, but what does Christ teach, and what example has he set? His teaching was all open before the world.

My reviewer quotes those who had joined the Masons, but makes no allusion to the many thousands, who, having seen the iniquity and danger of it, have withdrawn. Forty-five thousand out of fifty thousand withdrew, in mass, after the murder of Morgan. Would so many have thus withdrawn, if they knew it to be a righteous institution?

He says, that they do not knowingly accept of persons who will soon become a charge

and a burden upon their resources. But having once taken them, when misfortune or old age comes upon them, they stand by them, &c. This is no doubt true, and is what any Insurance company does. They bind themselves to do so, in consideration of money paid by the initiated member, which takes away every feature of real benevolence.

Again, he says, "Every man, before becoming a Mason, must declare upon his honor, that he is uninfluenced by mercenary motives, and that he is prompted to solicit the privilege of Masonry by a desire for knowledge, and a sincere wish to be servicable to his fellow-men." I cannot deny this, never having applied for membership; but I have many times inquired of Masons and Odd Fellows what advantage there was in belonging to their Orders, and do not remember to have heard the opportunity for extra knowledge, or of being servicable to mankind, alluded to as a motive; but, on the contrary, the individual advantages that may be secured, and frequently they speak of them as being like a mutual insurance company. Do they misrepresent them?

What I said in reference to "religious mockery performed in the Lodges by infidels and scoffers," was upon the authority of adhering and seceding Masons and Odd Fellows. Did they deceive me?

Again, he says, "More prayers are offered in Lodges by chaplains, petitioning favors in *Christ's name*, than in any other form." This may be true so far as his experience goes; but it is only by *suffrance*. Can he show a printed prayer in the Rituals of either Masons or Odd Fellows, addressed in "*Christ's name*," or any permission given to pray in his name, in their Lodges? I showed in my essay that all such address was ruled out of their forms of prayer by the highest authority in Odd Fellowship. Can he show the opposite by the same authority? No doubt such prayers are often offered where there are none to object; but how can a Christian consent to enter, or continue in a fraternity where he knows he can only have the privilege of praying to Christ, or in his name, by the mere condescension, or sufferance of the fraternity.

My reviewer says, in regard to my reference to page 300 of Groshe's Manual, that the Grand Patriarch leads and guards their members to heaven, and furnishes them a passport for eternity, that it was simply used as a poetical finish to the preceding remarks. This is as I understood it; but little thought that the author would quote poetry as a climax to his teaching, which misrepresented what he was trying to inculcate. If he thus falsified Odd Fellowship, I do not see how I can be blamed for it. Notices read in the pulpit of societies, &c., are never given as a conclusion or climax to a sermon, and therefore can bear no such comparison.

N. WARDNER.

**LIBERTY OF CONSCIENCE.**

Any form of oppression, ecclesiastical or civil, is contrary to the genius of Christianity and will receive divine disapproval.

Soon after reading the interesting and valuable production from the pen of S. P. S., recently published in the RECORDER, relating to the sale of the Seventh-day Baptist church property in Newport, R. I., I found among my files of papers, a copy of the *Newport Mercury*, of Dec. 11, 1875, containing an editorial article from which I make the following extracts:

**SABBATARIANISM.**

Roger Williams purchased from the Narragansett Indians the territory situated upon the head waters of our bay, and named it Providence Plantations, saying he intended it as a place of refuge for all those distressed for conscience sake. John Clarke and his associates bought this island from the Aquidneck Indians, and named it Rhode Island, granting religious liberty to all the inhabitants. Hence, from the first this State has always been exceedingly careful of the rights of conscience. It is the more curious, therefore, that a case has recently occurred in our city in which these rights seem somewhat involved.

Mr. Elijah Macomber, a member of the sect of Seventh-day Advent Baptists, keeps a grocery upon Thames street in our city; and in accordance with his ideas, he shuts it up on Saturday, and desires to keep it open on Sunday. He did keep it open for the sale of goods upon Sunday until prosecuted for so doing by the city authorities, inasmuch as he acted contrary to law. The law of the State on this point is plain. It says, "Every person who shall do or exercise any labor or business, or work of his ordinary calling on the first day of the week, works of necessity or charity only excepted, shall be fined not exceeding five dollars for the first offense," etc. An exception is made by law, however, in favor of "Every professor of the Sabbatarian faith or of the Jewish religion," who are permitted to labor on the first day of the week; only, they are restrained from particular kinds of labor, as they shall not

be allowed "the liberty of opening stores for the purpose of trade and business" on Sunday. Yet, in "the villages in Westerly and Hopkinton granted them to keep open shop on."

Our readers will see that the law is plain; that Mr. Macomber violated it; and that the civil authority was legal in noticing this violation.

Concerning Mr. Macomber's other defense, "that the law was unconstitutional" we are not able to pronounce opinion. We suppose the Supreme will settle that question. Concern abstract merits of the question, however, opinion is clear and positive, namely Mr. Macomber is to be congratulated calling attention to this law; that we all Sabbatarians, not only in West Hopkinton, but throughout the whole should have liberty to follow their professions or vocations on the first of the week; that the Legislature should the law, so as to allow this liberty to individual Sabbatarian or Jew; that tory proves that the civil power ought to interfere with conscience in whole or in part; and that, especially, the whole character, and genius of Rhode Island on the side of the most tender and sionate dealing towards all persons of honest conscience who in religious concerns give evidence that they are ende to keep the commandments of the Law.

Whether or not the "civil authority legally justified in noticing this violation by Mr. Macomber, I do not propose to discuss. The State has the law upon its books in direct contravention of the laws which governed its purchase of ragsanett and Aquidneck Indians.

The love of our native land—where the rays of light first met and the vision of our infancy—is as nature was to breathe the vital air which rounded the cradle where our mother rocked us to sleep. What other would one be more delighted to call native land, than that consecrated liberty of conscience, by heroic men from oppression? But, the heart is with sorrow, and a blush mantles the when we hear of the oppression to conscientious minority are subjected land which gave us birth.

It is mere formalism for a State to claim its love for the liberty of its tenants, or its desire for universal and at the same time enslave the sense of any one of its own citizens.

It is but little wonder to me that "doubt," and less that infidelity by the side of the withered tree of rights and religious liberty, planted hands of Roger Williams and John

SOME one has said that as all noise in the cathedral at Pisa—the slant seats, the tramping of feet, the spurr-bustle of the crowd—are caught, ened, harmonized, blended, and back from the dome in music; so no affliction, no grief, no loss, how to bear, but, under the over-arch of providential wisdom, power, and returns at last in melody.

**Home News.**

New York.  
SECOND ALFRED.

We have held some extra evening which have yielded good results; we hoping the Lord will graciously let the glory of his presence and the his salvation.

Our church has been remodel greatly improved for all purposes service and worship.

At our last Wednesday evening Rev. Wiser Martyn announced limitation, henceforth, to remember bath-day to deep it holy, and des this notice of his change of views tice be made in the RECORDER.

May God be pleased to revive hi Alfred, and so make glad the heart his children.

Rhode Island.  
ASHAWAY

Our church and community are a season of refreshing. Meeting church have continued each evening the Week of Prayer, conducted by tor and A. E. Main. The Bible-been doing good work in the vine we are now beginning to see it. Several have found the Saviour, more are seeking, who we believe seek in vain, as Christ has assured "him that cometh to me I will cast out." John 6: 37. Sabbath-day, Jan. 24th, A. E. Main from 2 Chron. 7: 13, 14, "Hobring about a reformation."

Our pastor is confined to his rooming from an abscess.

upon their resources. But taken them, when misfortune comes upon them, they stand by. This is no doubt true, and insurance company does. They lives to do so, in consideration of by the initiated member, which every feature of real benevolence. says, "Every man, before becoming, must declare upon his honor, influenced by mercenary motives, is prompted to solicit the privilege by a desire for knowledge, and a to be servicable to his fellow-annot deny this, never having any-membership; but I have many red of Masons and Odd Fellows tage there was in belonging to e, and do not remember to have opportunity for extra knowledge, servicable to mankind, alluded to ; but, on the contrary, the indi-antages that may be secured, and they speak of them as being like insurance company. Do they mis-tem?

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Concerning Mr. Macomber's other line of defense, "that the law was unconstitutional" we are not able to pronounce an opinion. We suppose the Supreme Court will settle that question. Concerning the abstract merits of the question, however, our opinion is clear and positive, namely, that Mr. Macomber is to be congratulated upon calling attention to this law; that we believe all Sabbatarians, not only in Westerly and Hopkinton, but throughout the whole State, should have liberty to follow their respective professions or vocations on the first day of the week; that the Legislature should change the law, so as to allow this liberty to every individual Sabbatarian or Jew; that all history proves that the civil power ought not to interfere with conscience in religious concerns; and that, especially, the whole history, character, and genius of Rhode Island is upon the side of the most tender and compassionate dealing towards all persons of sound and honest conscience who in religious concerns give evidence that they are endeavoring to keep the commandments of the Lord.

Whether or not the "civil authority was legally justified in noticing this violation" by Mr. Macomber, I do not propose to discuss. The State has the law upon its statute books in direct contravention of the principles which governed its purchase of the Narragansett and Aquidneck Indians.

The love of our native land—the land where the rays of light first met and charmed the vision of our infancy—is as natural as it was to breathe the vital air which surrounded the cradle where our mothers first rocked us to sleep. What other country would one be more delighted to call, "my native land," than that consecrated to the liberty of conscience, by heroic men, fleeing from oppression? But, the heart is chilled with sorrow, and a blush mantles the cheek, when we hear of the oppression to which a conscientious minority are subjected, in the land which gave us birth.

It is mere formalism for a State to proclaim its love for the liberty of its inhabitants, or its desire for universal freedom, and at the same time enslave the soul and sense of any one of its own citizens.

It is but little wonder to me that people "doubt," and less that infidelity flourishes by the side of the withered tree of human rights and religious liberty, planted by the hands of Roger Williams and John Clarke.

C. H. M.

SOME one has said that as all noises made in the cathedral at Pisa—the slamming of seats, the tramping of feet, the speech and bustle of the crowd—are caught up, softened, harmonized, blended, and echoed back from the dome in music; so there is no affliction, no grief, no loss, however hard to bear, but, under the over-arching dome of providential wisdom, power, and mercy, returns at last in melody.

Home News.

New York.

SECOND ALFRED.

We have held some extra evening meetings which have yielded good results; we are still hoping the Lord will graciously lead us into the glory of his presence and the power of his salvation.

Our church has been remodeled and is greatly improved for all purposes of public service and worship.

At our last Wednesday evening meeting, Rev. Wisner Martyn announced his determination, henceforth, to remember the Sabbath-day to deep it holy, and desired that this notice of his change of views and practice be made in the RECORDER.

May God be pleased to revive his work in Alfred, and so make glad the hearts of all his children.

J. S.

Rhode Island.

ASHAWAY

Our church and community are enjoying a season of refreshing. Meetings at the church have continued each evening since the Week of Prayer, conducted by the pastor and A. E. Main. The Bible-school has been doing good work in the vineyard, and we are now beginning to see its fruitage. Several have found the Saviour, and many more are seeking, who we believe will not seek in vain, as Christ has assured us that "him that cometh to me I will in no wise cast out." John 6: 37.

Sabbath-day, Jan. 24th, A. E. Main preached from 2 Chron. 7: 13, 14, "How we may bring about a reformation."

Our pastor is confined to his room suffering from an abscess.

New Jersey.

SHILOH.

A most gracious work is in progress in this Church and society. The membership is greatly revived and strengthened, and many of the young are being converted to Christ. The fruit of patient faithful Sabbath-school work is visible here, as well as that of the earnest labors of our pastor.

West Virginia.

LOST CREEK.

We were highly favored last Winter in having Eld. J. L. Huffman and Eld. S. D. Davis preach for us at our protracted meeting. The sermons of Bro. Huffman were attended with power and the labors of Elder Davis in speaking and also in singing were blest with demonstrations of the Spirit. As a consequence a large number made a profession of religion and were added to the Church. This Winter when the time came for our protracted effort it seemed to be the general desire to get these brethren again, and accordingly Eld. Huffman came on Christmas day, but Eld. Davis was prostrated with fever after his return from Pennsylvania, and was able to be present at but one meeting.

On Christmas night Eld. Huffman began preaching and for nearly two weeks he mightily expounded the Word of God. As nearly all of our young people were gathered in last Winter, Eld. Huffman laid special emphasis on the great doctrines of the Bible in order to build up and establish the members of the church in the fundamental truths of our holy religion. Accordingly he preached on the nature of man, the nature and growth of sin, the necessity of a Saviour, immortality, eternal punishment, and eternal blessedness, illustrating and enforcing these grand doctrines with a wealth of illustration and a fullness of Scripture proof that was overwhelming to the sinner and comforting and strengthening to God's people. So mightily did he portray these solemn truths, that when at the close he asked all who believed in them and were determined to live a Christian life to come forward to the altar and give him their right hand, but few, out of a great congregation, hesitated to do so.

As the pastor I desire to thank God that our dear brethren and sisters and great numbers from other churches, have been so greatly blest and strongly grounded in the truth, by the labors of Bro. Huffman on Lost Creek.

L. B. S.

Illinois.

FARINA.

Since the last writing, Winter has been upon us with unusual severity. The coldest weather of last Winter came in December. This Winter, so far, January stands ahead, with a fair prospect of beating most previous records.

The roads are in fine condition, the sleighing being excellent.

The Vice President of the Tract Board, Dea. I. D. Titworth, has been visiting friends here recently, and while here put in some work for the Board as its agent in securing subscriptions to the fund of \$2,000 that it is making an effort to raise by direction of the Conference, to put the RECORDER on a self-sustaining basis. He secured money and pledges to the amount of \$550, three of the brethren contributing one hundred dollars each.

A protracted effort has been made by the Presbyterian church for a revival. They now worship in their new house. Meetings of the same kind are now being held at the Methodist church.

Death has recently taken two young people of the village who were just entering upon the threshold of active life, whose prospects for the enjoyment of a useful career were brighter than many, the son and daughter of Edward Richardson, Louis and Annie. He died near Los Angeles, Cal., whither he had gone for his health, she a week later at home. Two years since the mother was taken. The stricken household has the universal sympathy of the community.

Some of our people are doing the Exposition at New Orleans.

All Seventh-day Baptist families at this point now take the SABBATH RECORDER, that is, when it is not lost in transit or some other way as was the case last week.

P.

FARINA, Ill., Jan. 26, 1885.

KANSAS.

MARION COUNTY.

I have just learned from a very reliable source that a German minister from Minnesota, came into our county and preached the gospel among the Russian Menonites with such clearness and force, that some seventy of them at once yielded to

their convictions, and are now observing God's holy day.

This occurred some twenty miles from the writer at the little town of Hillsboro, and having the information from one of the most influential of those Menonite people I have every reason to believe it true, yet am at a loss to determine as to what denomination this minister belongs; shall learn more of the particulars at an early day.

The western part of Marion county is mainly peopled with these Menonites, and affords a large field for missionary work, and is certainly worth looking after.

This field will require some one able to speak the German language.

The Sabbath question is being agitated in our immediate vicinity at this time; our Campbellite friends growing restless over it. God speed the time when the observance of his holy day may become universal.

W. E. M. OURSLER.

Condensed News.

Domestic.

The Penobscot river is alive with ice men. The ice is thirteen inches thick and of the best quality. Fifteen thousand tons will be stored at Bangor this year.

A New York chocolate manufacturer says the use of chocolate in confectionery is becoming very extensive in this country. Last year he manufactured 1,500,000 pounds, and used a ton of sugar a day.

A vein of gold-bearing quartz 1,500 feet broad and nine miles long has been found in the Cohutta Mountain, Georgia. The vein is said to be worth \$20,000,000.

An exodus of negroes from Anson county, N. C., has begun. Men sent to Arkansas have returned with favorable reports, and the people are leaving by hundreds.

Mrs. James A. Garfield has been sued by a woman named "Thankful" Tanner, for \$25,000. Mrs. Tanner was run over by Mrs. Garfield's carriage Dec. 23d, while in a public square and she now alleges that she was seriously injured.

Mrs. Grant has given her consent to Vanderbilt's proposition to secure to the government the perpetual possession of Gen. Grant's war relics and souvenirs of his journey around the world. Mrs. Grant has been appointed trustee of the relics, and will hold them until the General's death.

Foreign.

General Stewart is reported to be doing well with his wound; the wounded in his force are well cared for.

In the recent Paris senatorial elections the republicans returned sixty-seven candidates and the conservatives twenty, a republican gain of twenty-two.

It is reported from Shanghai, that a furious engagement has occurred between French and Chinese men-of-war off Watson. No details have been received.

The home secretary London has received information that the dynamiters have threatened to blow up the British museum. Extra precautions have been taken.

The revision of the English version of the Old Testament, after fourteen years of labor, is now completed, and will be published next Spring by the University presses of Oxford and Cambridge in several editions.

At the conference of representatives of British industries, upon the subject of wages, Charles Bradlaugh advocated a compulsory cultivation, under penalty of forfeiture, of all tillable lands at present uncultivated.

The canal which Germany intends to construct to unite the North and Baltic Seas is to be large enough to admit the largest war vessels passing through it. It is estimated that the work will be completed in five years.

A special from Rome States that it is understood in semi-official circles that Italy is prepared for war whenever an emergency arises to send 25,000 soldiers to Egypt to assist in the support of British authority.

The carnival of 1885 was inaugurated Jan. 26th, at Montreal, by the opening of all the toboggan slides in the city to visitors. Already a large contingent of American visitors has arrived. The ice palace is the center of attraction.

The United Irishman, of Dublin, denounces the recent dynamite outrages in London as the work of men who pretend to believe that they can serve Ireland by carrying on a campaign against stone walls and stained glass. The whole thing, the same paper says, is ridiculous, and it is difficult to believe that any sane Irishman can take part in these childish and criminal designs for the mere purpose of irritating the English Government.

SPECIAL NOTICES.

NEW YORK SEVENTH-DAY BAPTIST CHURCH.—Services every Sabbath morning at 10.45 o'clock, in the Historical Society's building, at the corner of Second Avenue and Eleventh Street.

PLEDGE CARDS and printed envelopes for a 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 subscriber will give ten cents apiece for the following denominational reports: General Conference, 1818, and American Seventh-day Baptist Missionary Society, 1835.

A. M. MAIR, Ashaway, R. I.

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.

THE next session of the Woman's Christian Temperance Union of Allegheny County will be held at Alfred, N. Y., Wednesday and Thursday, Feb. 11 and 12, 1885. Mrs. Mary T. Bart, President of the W. C. T. U. of the State of New York, will lecture Wednesday evening. All are cordially invited.

EMMA A. ROSS, Secretary.

The Mutual's Financial Marvel.

One of the chief marvels of modern finance is disclosed in the fact that the assets of the Mutual Life Insurance Company, of New York, amounted, on the 31st of December, 1884, to the amazing figure of \$103,876,178 51, within less than six millions of dollars of the capital of all the banks in New York States combined. Although this wonderful result has been attained in the short period of forty years, by a company which started with no capital, with no experience in life insurance, and with no prestige to aid it, it, *per se*, is not the greatest marvel. We find on the contrary in the words of Frederick S. Winston, President of the Company, addressed to the trustees, on the occasion of touching the one hundred million mark, a greater marvel yet. Said he: "These assets are on a gold basis of valuation, and are believed to be worth, in open market, the amount now placed upon them. And, thank God! it is a clean pile—larger as it is. Not a dishonest dollar is in it. Oppression, trickery, deception, usury, sharp practice, have not added a penny to its accumulations. We have had this simple watch word for our guidance—'equity'; and no man, woman or child can truthfully charge this Company with voluntarily withholding that which was his or her due, or with striving to avoid its just obligations."

The current statement published this week, in detail shows:

The Company has in force 114,804 policies, insuring \$351,789,285.

It paid last year to policy holders, \$18,923,062 10.

It paid to policy holders, in all \$216,094,211 28, and has received from the same sources, \$276,287,643 90.

It has on hand belonging to policy holders, \$103,876,178 51, which by the standard of 44 per cent, established by the laws of the State of New York, enable the Mutual to pay all its obligations as they mature, and leave a surplus of over \$12,000,000.

Well might President Winston preface his report by saying, "With devout gratitude and sincere satisfaction," he and his fellow officers called attention to the marvelous financial growth, this magnificent result in money, based in transactions greater than those of any existing institution, the guiding watch word of which is Equity.

THAT the Mason & Hamlin organs stand at the very head of instruments of this class in the whole world will scarcely be doubted by any one. Few among rival makers, even, will claim to make organs equal to theirs; none to make better ones. Prices of Mason & Hamlin organs are a little higher than those of poorest, lowest priced instruments, but nothing in proportion to their superiority.

This company have just commenced the manufacture of improved Upright Pianos, which they claim are entitled by their superiority to rank as high as their organs.—Boston Traveller.

ATTENTION of our readers is called to the advertisement of "Happy Hours at Home," Philadelphia, appearing in our columns this week. This is a beautifully illustrated periodical designed especially for home reading. Torpidly extend its circulation, the publishers offer to send it three months on trial for only twelve cents. A rich feast of good things awaits all who avail themselves of this very liberal offer. Read the advertisement and send for it.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending January 31, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 87 and 87 Broadway Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 24,829 packages; exports, 1,825 packages. Fresh last week's creamery make is wanted by the trade, and sells readily at 35@36. Long held butter has only a broken irregular demand at lower and irregular prices, with 17@18c. bid for Western creamery June make, and New York State dairy first entire offered at 18@20c., with sales at 15@16@17@18c., and occasional long dairies at 20c. The export trade has no life or spirit, and domestic trade South and East is largely supplied with l oleomargarine, which is preferred before long held, stale, flavored butter. There seems to be a stagnant condition of trade generally, and the market for butter closes weak. We quote:			
	Fancy.	Fine.	Faulty.
Winter make creamery	35@36	30@25	—@—
Fresh Fall make	25@27	20@22	14@18
Entire dairies	23@24	18@21	14@18
Summer dairies	22@23	18@20	14@17
Western lard packed	20@23	15@18	10@13

CHEESE.—Receipts for the week, 21,876 boxes; exports, 21,043 boxes. A hundred boxes of fancy colored cheese sold this week at 12c., 50 boxes fine white cheese at 12c. There is a weaker feeling generally, and almost no quotation for held cheese, and fine State cheese were offered on 'Change at 13c. without takers. Considerable parcels of Winter skims were sold at 2@2c. We quote:

	Fancy.	Fine.	Faulty.
Factory, full cream	12 @13	10@11 1/2	5@10
(a little)	(more)	(most)	
Skimmed	6 @ 8	3 @ 5	1 1/2 @ 2

EGGS.—Receipts for the week, 5,452 barrels. Held eggs are quite unsalable, New York State firsts were offered on 'Change to-day at 24c., with 22c. bid, and some of the foreign eggs have been sent back to Europe. New York State limed eggs, firsts, were offered at 18c., and had 17c. bid. We quote:

Near-by marks, fresh-laid, per doz.	29 @30
Southern, Canada and Western, fresh laid, per doz.	27 @29
Limed eggs, prime, per doz.	16 @19

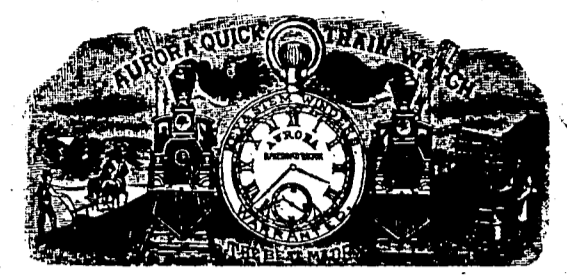
BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

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CORRESPONDENCE. All communications relating to business must be addressed to the Society as above. All communications for the Editor should be addressed to FLORA A. RANDOLPH, Alfred Centre, N. Y.

1888. 1884




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Popular Science.

MODERN MUMMIES.—A Paper by Mr Thomas Bayley, chemist of Birmingham, was among those communicated to the recent Social Science Congress. The author of the paper points out that cremation immediately subsequent to burial, as at present advocated, would undoubtedly place facilities in the way of poisoners and other criminals. He proposes therefore to keep the body for a certain time after death, and treat it in such a manner as to avoid putrefaction. The bodies according to this method would be loosely but completely enveloped in cotton-wool, within air-tight cases of open construction which would be riveted up. They would then be exposed in underground galleries lined with impervious cement to a current of cold and dry air, from which the germs capable of exciting putrefaction would be removed by filtration. The cooling would be effected by machinery working on the compressed air principle, and the air traversing the chambers would be dried by chemical agents, of which there are several suitable. At first thorough cooling would be necessary, but after a time the drying could be effected at a higher temperature more rapidly. The process would result in the formation of mummies with white integument similar to those produced by the most efficient and costly system of embalming in ancient Egypt. Attached to each dehydratorium, which is the name proposed for the building where the new process would be conducted, there might be established cool mortuary chambers for bodies awaiting inquest. After treatment the bodies might be cremated, or kept for an indefinite period in a dry place or in air-tight cases.

NEVER before has there been an opening ceremony so significant of the scientific improvement and advancement of the age as that which took place at Washington, December 19, in opening the World's Exposition, at New Orleans. It was in the east room of the Presidential mansion. One-hundred and fifty or two-hundred guests were present, comprising, besides the President's cabinet, most of the members of the diplomatic corps, the president of the Senate, the speaker of the House, George Bancroft the historian, prominent senators and members of Congress, judges of the supreme court, officials from various states and territories, and other specially invited guests.

Everything being in readiness, an address was telegraphed from the president of the Exposition at New Orleans to the President of the United States, which was read to him and the assembled company, whereupon President Arthur read his official opening address, which was telegraphed to New Orleans, and then read to the assembled multitude. An address from the joint Committee of Congress was then read by Senator Logan, telegraphed to New Orleans, where it was repeated to the audience there gathered, a reply received from the president and director-general, and at 3.10 (Washington time, but 2.10 at New Orleans), the President touched the telegraphic key which started the machinery in the Exposition building at New Orleans, and the announcement was made that the Presidential touch had been effective, and that the machinery was moving.

Thus was opened this great fair and industrial exposition at New Orleans upon the Gulf, by the President and officials of this great nation, gathered in the Presidential mansion at the capital, in Washington, on the Potomac, and the machinery of those great halls was put in motion by an electric circuit being closed by the hand of President Arthur, a thousand miles away! Surely, time and distance are rapidly being annihilated by the swift progress which science is making. And let it not be forgotten that science depends upon the foundation laid in the primary schools; and that upon this foundation, to insure its great success, should be built the solid work of the grammar school, the high school, and the higher education.

INDELIBLE STAMPING INK.—E. Johanson, of St. Petersburg, gives the formula for a convenient ink for marking clothing by means of a stamp: 22 parts of carbonate of soda are dissolved in 85 parts of glycerine, and triturated with 20 parts of gum arabic. In a small flask are dissolved 11 parts of nitrate of silver in 20 parts of official water of ammonia. The two solutions are then mixed and heated to boiling. After the liquid has acquired a dark color, 10 parts Venetian turpentine are stirred into it. The quantity of glycerine may be varied to suit the size of the letters. After stamping, expose to the sun or apply a hot iron.—Pharm. Rec.

ALBION ACADEMY, ALBION, WIS.

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PATENTS

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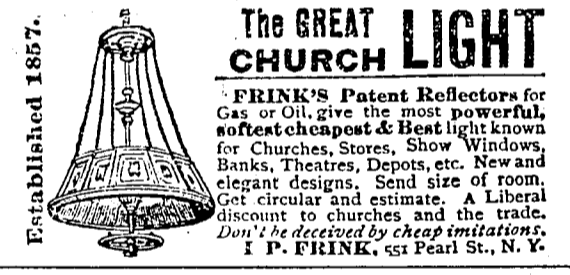
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HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the RECORDER office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

PATENTS

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IN ALFRED FOR SALE. In the settlement of the estate of Amos Burdick, deceased, it becomes necessary to dispose of a dairy farm situated at the head of Elm Valley, about four miles southwest of Alfred Centre, N. Y. This farm contains

280 ACRES, And will be sold entire, or divided to suit purchasers. It will be sold with or without stock, and on easy terms. Possession given March 1, 1885. For further particulars inquire of WM. C. BURDICK, Alfred Centre, N. Y.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16 mo. 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of everyone desiring light on the subject. This edition of this work is nearly exhausted; but it is being revised by the author, and enlarged, and will be published in three volumes under the general title of BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Volume One is now ready. Price, in fine muslin, 60 cents. Paper, 30 cents. Volume Two is in press and will be ready soon.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By George Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time. A few copies only now remain.

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THE ROYAL LAW CONTENTED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

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The last two Tracts in this list are also published in the Swedish language.

TOPICAL SERIES—by Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day. Which? The Lord's Day, or Christian Sabbath. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? Constantine and the Sunday. The New Testament Sabbath. Did Christ Abolish the Sabbath of the Decalogue? Are the Ten Commandments binding alike upon Jew and Gentile? Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?

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Address all communications to the SABBATH RECORDER, Alfred Centre, N. Y. Jan. 18, 1885.

IN MEMORIAM.—THE MANY FRIENDS of the late of REV. N. V. HULL, D. D., will be pleased to know that an account of his "FUNERAL SERVICES," and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society, and is furnished by mail at 10 cents a copy. Address, SABBATH RECORDER, Alfred Centre, N. Y.

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Abstract of Time Table, adopted Jan. 12, 1885.

Table with columns: STATIONS, No. 8\*, No. 12\*, No. 4\*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.28, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.17, Scio 11.40, Wellsville 1.45, P. M., Andover 2.32, Alfred 4.35 P. M.

4.45 P. M., from Dunkirk, stops at Forestville 6.17, Smith's Mills 5.39, Perryburg 5.58, Dayton 6.12, Cattaraugus 6.47, Little Valley, 7.16, Salamanca 8.15, Great Valley 8.23, Carrollton 8.37, Vandalia 8.50, Allegany 9.07, Olean 9.18, Hinsdale 9.37, Cuba 9.58, Friendship 10.28, Belvidere 10.49, Belmont 10.54, Scio 11.07, Wellsville 11.19, Andover 11.43 P. M., Alfred 12.14, Almond 12.38, arriving at Hornellsville at 12.42 A. M. No. 8 will not run on Monday.

WESTWARD. STATIONS, No. 1, No. 6\*, No. 3\*, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 2.25, Cattaraugus 4.03, Dayton 6.20, Perryburg 5.28, Smith's Mills 6.31, Forestville 7.05, Sheridan 7.55, and arriving at Dunkirk at 7.50 P. M.

5.25 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.14 P. M. No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD. STATIONS, 15, 5\*, 9\*, 85, 21\*, 37. Rows include Carrollton, Bradford, Custer City, Buttsville.

11.04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD. STATIONS, 6\*, 20\*, 32\*, 40\*, 16, 38. Rows include Buttsville, Custer City, Bradford, Bradford, Custer City, Buttsville.

5.45 A. M., daily, from Bradford, stops at Kendall 5.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.35 A. M.

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, and arrives at Carrollton 4.01 P. M.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M.

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The Sabbath School.

Search the Scriptures: for in them ye shall find life eternal; and they are they which testify of me.

INTERNATIONAL LESSONS, 1886.

FIRST QUARTER.

- Jan. 3. Paul at Troas. Acts 20: 1-16.
Jan. 10. Paul at Miletus. Acts 20: 17-27.
Jan. 17. Paul's Farewell. Acts 21: 1-14.
Jan. 24. Paul's Journey to Jerusalem. Acts 21: 15-26.
Jan. 31. Paul at Jerusalem. Acts 21: 27-40.
Feb. 7. Paul assaulted. Acts 21: 27-40.
Feb. 14. Paul's Defense. Acts 22: 1-21.
Feb. 21. Paul sent to Felix. Acts 23: 1-11.
Feb. 28. Paul before Felix. Acts 24: 1-18.
March 7. Paul before Agrippa. Acts 26: 1-18.
March 14. Paul before Agrippa. Acts 26: 1-18.
March 21. Paul Vindicated. Acts 27: 1-44.
March 28. Review; or Lesson selected by the school.

LESSON VII—PAUL'S DEFENSE.

BY REV. T. R. WILLIAMS, D. D.
For Sabbath-day, February 14.

1. Men, brethren, and fathers, hear ye my defense which I make now unto you.
2. Forasmuch as many of you heard that I spake in the Hebrew tongue to them, they kept the me silence: and he saith, I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.
3. And I persecuted this way unto the death, binding and delivering into prisons both men and women.
4. As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.
5. And it came to pass, that as I made my journey, and was come near unto Damascus, about noon, suddenly there shone from heaven a great light round about me.
6. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
7. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.
8. And they that were with me saw the light, and were afraid; but they heard not the voice of him that spake to me.
9. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.
10. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.
11. And on the morrow, a devout man according to the law, having a good report of all the Jews which dwell there, Saul, receive thy sight. And the same hour I looked up upon him.
12. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.
13. For thou shalt be his witness unto all men of what thou hast seen and heard.
14. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.
15. And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;
16. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.
17. And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee:
18. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.
19. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.
20. And I said, What shall I do, Lord? And he said, What shall I do, Lord?—Acts 22: 1-16.

GOLDEN TEXT.—'And I said, What shall I do, Lord?'—Acts 22: 10.
TIME.—A. D. 58.
PLACE.—Jerusalem.
PAUL'S AGE.—56 years; at conversion, 35.
RULES.—Emperor, Nero; Governor, Felix; Commander of Guard, Lysias.

DAILY READINGS.
First-day, 1 Cor. 9. Fourth-day, Acts 26.
Second-day, 1 Cor. 15. Fifth-day, 1 Tim. 1.
Third-day, Acts 25. Sixth-day, Study Lesson.

OUTLINE.
I. His birth-place and early training. v. 1-3.
II. Renounces his former errors. v. 4, 5.
III. The manner of his conversion. v. 6-16.
IV. How he was sent to the Gentiles. v. 17-21.

INTRODUCTION.
In our last lesson we found that Paul was attacked by a mob in the court of the temple; and while they were beating him with intent to kill, the Roman guard rescued him. The soldiers bore him to the top of the stairs leading to the castle. When they had reached that point Paul begged of the officers to allow him to speak to the people. The moral features of this picture are very rarely equaled in the religious history of this world. Paul's life was threatened by his own brethren, the Jews, because he was engaged in giving the true exposition of the law and the prophets, concerning which they also were very zealous. The Messiah, whom they in their spiritual darkness, were looking for, had made his advent in that very city; they had condemned and crucified him; he had risen from the dead and established his long promised kingdom; had sent out his disciples to preach the glad tidings to all the world; and all this, just as the prophecies had delineated long before; yet here were these zealous Jews trying to murder this faithful expounder of their own Scriptures. He had no safety in their midst, could not speak to them in defense of his divine commission, without the strong protection of Roman, pagan soldiers. Having obtained permission under this strange guard, he uttered the words of to-day's lesson to the immense audience below him in the temple court, and this was the last public address made by Paul in Jerusalem.

EXPLANATORY NOTES.
V. 1. Brethren and fathers. What kind words to a mob who were excited against him with the spirit of murder, yet these words expressed the tender regard of Paul for the Jews. Hear ye my defense. He hopes that if they will listen to his remarkable experience, they will see the Scriptures in a new light, and be convinced of the truth of the gospel of Jesus Christ.
V. 3. I am a Jew, born in Tarsus, of Cilicia. Many were not aware of his origin, or even of his nationality. It was best that he be very explicit, then they could verify his statements from the records brought up in this city at the feet of Gamaliel. This was a teacher held in great honor among the Jews at that time. Paul's early training was in Tarsus, but when about twelve years of age, he was sent to Jerusalem where he spent about twenty-five years under Gamaliel as his teacher. Instructed according to the strict manner of the law. Paul claims to have been trained in the strictest school of the Pharisees, under the greatest and most orthodox teachers. He thus disarms their angry opposition,

by showing that he understood them; knew their law and doctrines, and had lived not as a foreigner but as a native Jew.—P.
V. 4. I persecuted this way unto the death. By this statement he illustrates his former zeal in the very views which they hold so tenaciously. No one could go to a greater extreme than he had done. He is thus preparing the way to tell them that he was deceived and blinded.

V. 5. As also the high priest doth bear me witness. He here appeals to the testimony of the high priest of that time still living. This high priest was probably Theophilus, son of Annap. All the estate of the elders. The supreme court, or high council of the Jews. They were, some of them, still living, and could testify to this if they would. Here he proceeds to narrate the measures he took to persecute the Christians at Damascus.

V. 6. About noon, suddenly there shone from heaven a great light. Such a light at such a time of day, made impossible that he should be deceived. It was above all other lights that ever came to him. There was evidently spiritual light here, for it was from heaven, he saw himself as never before and he risen and ascended Christ the Son of God.

V. 7. I fell to the ground and heard a voice, Saul, Saul, why persecutest thou me? The interview between him and the Lord was intensely personal and distinct. The inquiry of the Lord related to what Paul and his companions knew to be matters of fact, Paul's mission of persecution. From this question it was seen that persecuting the Christians was at the same time persecuting Christ. Paul doubtless had this in mind and wished them to see the point.

V. 8. Who art thou Lord? I am Jesus of Nazareth. Paul was first interrogated, now he interrogated the divine visitant. This made the recognition doubly certain. Paul could no more doubt the personal visitation of Jesus than he could doubt his own personality.

V. 9. They that were with me heard not the voice. The communication was for Paul only, direct and explicit.

V. 10. What shall I do Lord? This was not simply a revelation of Jesus to Paul, but it also involved doing something, and that also was very explicit.

V. 14. The God of our fathers hath chosen thee. Here is another very important fact in Paul's testimony. This answer directed by the Holy Spirit, affirms that the God of our fathers, meaning the God of Abraham Isaac and Jacob, had chosen Paul. This was affirming of course that Paul had been chosen to do this very work by the God whom all the Jews worshiped.

V. 15. For thou shalt be his witness. That is the witness of Jesus of Nazareth unto all men of what thou hast seen and heard. Here then Paul receives his authority directly from the God of their fathers for doing the very work for which they had attempted to take his life.

V. 16. Why tarriest thou, arise and be baptized. Thus Paul was exhorted at once to commit himself wholly and everlastingly and irrevocably to the Lord Jesus. Baptism was such a public commitment to Christ and his work.

V. 17. When I was come again to Jerusalem, and while I prayed in the temple, I fell into a trance. By this statement Paul shows the Jews that he did not desert the temple worship, but came there as before his conversion to worship God.

V. 18. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem. In this statement Paul implies that this same Jesus that met him at Damascus met him also in the temple. The fact that he left the city very quickly on that first visit was well known to many Jews in Jerusalem and corroborates this statement. For they will not receive thy testimony. This explanation of his former departure carried in it a rebuke for their present conduct towards Paul.

V. 19-20. Here Paul refers to incidents in their past history and especially to the stoning of Stephen which doubtless many of them could distinctly remember. He also implicates himself with the Jews in the martyrdom of Stephen. This course of Paul's remark serves to conciliate their feelings against him.

V. 21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles. Here Paul declares himself to have been commissioned by that same Jesus of Nazareth to preach unto the Gentiles. Paul's former life together with his new life and the circumstances all attest to divine authority of his commission.

LETTERS.
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MARRIED.

In Scott, N. Y., Jan. 17, 1855, at the residence of the bride's parents, by Rev. O. W. Webster, Mr. ELLERY H. BARBER and Miss MINNIE L. SNELL, all of Scott.

At the residence of the bride's parents, in Concord, Minn., Dec. 31, 1884, by Eld. H. Walker, Mr. ALBERT M. AYARS, of Dodge Centre, and Miss IDA OSBORNE.

DIED.

In Alfred, N. Y., Jan. 21, 1885, of pneumonia, after a short illness, EDWARD G. FISK, in the 72d year of his age. Mr. Fisk was taken ill while away from home visiting friends, and hastened home with the impression that he was coming home to die. His wife, Esther Palmer, was a member of the Second Alfred Church, and died three years ago, leaving him alone. Two grandchildren, all that were left of his family, were present at his funeral on the 23d. Mr. Fisk was an old resident of this town, and was said to have been the first child born among the early settlers here. He professed faith in the Bible, and died in the belief that the Lord Jesus Christ would save him unto everlasting life. Sermon by the writer, from John 8: 2, assisted in the service by Rev. D. E. Maxson. J. S.

At the head of Purdy Creek, in Hartsville, N. Y., Jan. 24, 1885, of typhoid fever, Miss ELIZABETH M. RUSSELL, in the 25th year of her age. Mr. Russell's family has been greatly afflicted this fall and winter, several of them having passed through a course of fever. This daughter, after giving herself untrudgingly to waiting upon, and comforting her mother and the other members of the family, was attacked with fever, and lived only about three weeks. She was highly esteemed among her associates and friends. Several years since she confessed Christ, and united with the Methodist Church of Purdy Creek. In the dear family and among her kindred she will be greatly missed. L. M. C.

In Scio, N. Y., Jan. 26, 1885, of diphtheria, MAZEL M., daughter of Charles H. and Addie Young, aged 5 year, 1 month and 19 days. It had been but eight days since we carried to its resting place her little brother; her two lovely daughters were left to gladden the home made sad by death, but the next day a shadow fell on the home, and then came the reality, and Mabel went to her new home with Jesus, who said, "Suffer the little children to come unto me." She loved her Sabbath school. The afflicted parents have our warmest sympathy. J. K.

In Ellsburgh, Pa., Jan. 24, 1885, HARRY ELLIS, aged 75 years, 10 months, and 19 days. After the death of his wife, which occurred the 16th inst., he gradually failed without any apparent cause, and in eight days followed her to the spirit land. They had been married for over half a century. He was spoken of as a very kind to the sick and needy in his community. He has left six children. J. K.

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You are hereby cited and required to appear before our Surrogate of our County of Allegany, in our Surrogate's Court, on the 6th day of March, 1885, at 10 o'clock in the forenoon of that day, at the Surrogate's office in Wellsville, New York, and there to show cause why a decree should not be made directing a sale, mortgaging, or leasing of the real property of the said Erastus A. Green, or so much thereof as may be necessary for the payment of his debts and funeral expenses, in testimony whereof we have caused the Seal of our Office of our said Surrogate to be hereunto [L. S.] affixed.
Witness, Clarence A. Farnum, Esq., Surrogate of said County, at Wellsville, N. Y., on the 15th day of January, in the year of our Lord one thousand eight hundred and eighty-five. CLARENCE A. FARNUM, Surrogate.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XLI.—NO. 7.

The Sabbath Recorder. Entered as second-class matter at office at Alfred Centre, N. Y. AN INVITATION. BY REV. ELIAS NASON. Ecce nunc tempus acceptabile.—St. Paul. O, why dost thou linger? The shadows are falling, The rivers speed on, The angels are calling. O, why dost thou linger? God's law is unbending, And flowers in thy vineyard Wait long for thy tending. O, why dost thou linger? The Saviour, once bleeding, On earth to redeem thee, Is now interceding. Then why dost thou linger? O, wake now, and casting Thy sins on his breast, Rise to life everlasting.—Christian Science. THE SILENCE OF GOD. As the time drew near for the incarnation of Christ, the voice of God, who spoken so long through prophet and apostle, suddenly ceased to speak; and the silence of heaven was broken by the open revelation was succeeded by unbroken silence of four hundred years. During the Lord's life-time on earth the voice of God spoke aloud from the more than once, in testimony to his presence; but when Christ passed out to Calvary the consumption of that sacrifice took away the sins of the world—of God was silent. From the ascent of Christ to the descent of the Holy Spirit there was again no open divine sign was about to happen; so that at each great crisis in God's government of the world, it seemed for a little as if the silence of preparation on the part of God and a silence of expectant faith on the part of man. Thus it was in the past history of the world; thus the prophecy hints, in their future. John saw, in the vision, the vision of a book with seals which none but the Lamb could open when the seventh and last seal was opened, and the series thus brought to its termination, "there was silence in heaven the space of half an hour." To us who live more than eight hundred years after Christ spoke the words that he would come again, the silence of the time may be most instructive. succeeding year rolls round to the time which reminds us of the coming of the Lord, the question of a scoffing and sufficient culture becomes keener and more persistent: "Where is the promise coming? for since the fathers fell asleep, things continue as they were from the beginning of the creation." It is there is more infidelity in the world now than formerly to despair of the kingdom of God against the gates of hell shall not prevail; but the anti Christs who are already in the world, seem better furnished before for their warfare against the Christless and selfish naturalist, not only to Christianity, but to every religion, offers itself as a substitute that reverent and loving trust in God our Lord teaches; a proud and frivolous culture announces itself as sufficient object of life; a boasting which is baffled by a few red sunsets proclaims that it has sounded the universe, and found no God. fruits of it all are evident. From seas comes the news of the gathering mess. Europe is an armed camp grows at our doors; and our modernization threatens, except grace preponderant in dynamite. Even nature sympathize with the general unbelief society. The pestilence stalks about earthquakes leave their accustomed to shake portions of the earth hit counted most stable. Yet in spite of the perplexity of the world, and state, no special voice of God self heard, to confound the skeptic the believer, to preserve peace in the world as ever; yet it is not so unmanifestly active as when say, the waters of Jordan for Israel through, or when it smote the soldiers from their watch at the Jordan. The world can even doubt whether happen, or whether a Divine hand cause of things at all. The thought of the baffled, unbelieving tends more and more to pessimism, dream of a world which is summed passionate, vain longing and blind. No audible voice from heaven solve the difficulties of the men turned away from God; and the can only return to them the old steadfast faith and hope—the stoic incarnate among men, of God who will one day return with a