

The Sabbath Recorder.

Mrs. Brown - 11 Wood
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"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

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THE CORAL ISLANDS.

BY BELLE OVIATT.

I have read of those wonderful, curious isles,
Far away in the tropical seas,
Where Phebus in brightest, rufescent e'er smiles,
And the cocoa palms wave in the breeze,
I have read of their beauty, so gem-like and fair,
Of their fanciful, circular forms,
And the quiet lagoons that seem guarded with care
From the breakers and wild, raging storms.

A snowy-white girdle of foam-crested waves
Encircles each low-lying isle;
And within this charmed circle, though fierce Nep-
tune raves,
Still water is found all the while.

There ships find a harbor that is peaceful and still
As a lake 'neath a soft Summer sky,
Where they may rest safely at anchor until
The tempest's rude blast has swept by.

The love of our Father doth ever surround
Every soul which in him doth abide;
His kindness and mercy doth ever abound
Toward all who in him will confide.
And so on the ocean of life as we sail,
When storm-clouds lower darkly above,
Let us seek that sure refuge which never shall fail,
The circle of God's mighty love.

DISESTABLISHMENT.

BY REV. WM. M. JONES.

THIRD ARTICLE.

"Make hay while the sun shines" has been the teaching and practice of the Anglican Church. And if she had, in by-gone ages, believed that her civil power would some day slip from her grasp she could not have risen with the lark and improved the early hours better than she has done. Her endowments are many and convenient for bishops and clergy. Her cathedrals and churches dot without stint town and county. First and foremost are temporal necessities, "for money answereth all things;" art, taste, the sight of the eyes, the hearing of the ear, all are to be secured; the mental want of the poor is quite another matter. When the early disciples were driven from the synagogue, and out into the Gentile world, the question, "Where shall we meet again?" did not prevent the teaching of the gospel on Mars Hill, by the rivers' brink, and in hired houses; and when popular Christianity became a persecuting power, caves, dens, attics, cellars, and any secluded spot became a veritable Bethel. The times were so stormy that singing was dispensed with for fear of discovery, and the gospel was preached with a hushed voice. In the end this led some people unconsciously to resist, or to oppose, sacred song in Dissenting assemblies under the more favorable conditions which came to be enjoyed in the last century. All this while every one was taxed to support State religion. But the various freed denominations are now well supplied with chapels; a few venture to call the conventicle, "church," "temple," and "tabernacle." It is said that Englishmen love fair play, and low must be that Christianity that will not call forth the need of praise to bestow upon a people who have done double duty by obeying the church-state in temporals and their own consciences besides. If I mistake not the seating accommodation of Chapel and Mission hall is greater than that of the churches, as certainly is the number of the worshippers. This speaks volumes for the courageous self-sacrifice and benevolence of Non-conformists. Their privileges, religious and civil, have been obtained in spite of the Church.

With regard to coal duties—for strange as it reads—ecclesiasticism thrusts its head into your coal cellar, or has, till recently, done so—there are fifty churches of the city of London—the small area of Greater London, over which the Lord Mayor presides—fifty churches built by duty on coal. Here is how it was done as told by the *Financial Reform Almanac* for 1885:

"The coal duty of the port of London was first imposed by a Parliament of William III., to raise special funds for five years in aid of the war with France. Subsequently it was continued at the rate of five shillings per ton until Queen Anne's Parliament raised it to two shillings per ton for four months, and 3 shilling per ton for eight years; these increments to be devoted to the erection of fifty new churches for London and the repair of St. Peter's Westminster (Westminster Abbey). In George I.'s reign these church-coal imposts were extended for an additional twelve months to produce a fund for the endowment of parsons for the

fifty churches. In 1718 it was stated that £161,175 had been raised and applied to the sacred coal-built fabrics; and, the clerical man not being satisfied, Parliament gave thirty-two years longer lease to the impost, in order to raise a further sum of £360,000 for these churches and their shepherds. But in 1728 it was found that so brisk had been the coal trade that nearly all the money was already collected, whereupon (after making provision for the completion of the balance) the coal duties of the port of London were relieved of special appropriation to churches, but were made perpetual."

All the coal that now comes to the whole of London pays the city its shilling tax per ton, and what for? one may ask in view of the rich corporations, the guilds, etc.

Churches have been built by law. An act of 1818 was the first of a long series of Acts for church building in populous parishes. Down to 1857, £1,589,406 was raised for church erection. Many have been the vexatious proceedings to get money out of the people. For a time Sheriffs and other officers were frequently elected from among Dissenters, knowing full well that these would refuse to obey the law that required all taking office to partake of the communion at the Church altar, and hence have to pay a heavy fine! This is another instance where the church has managed to create a misdemeanor and a crime. The Corporation profited by this shameful proceeding by building the Mansion House out of the fines thus imposed. In all London there is but one Mansion House—the Lord Mayor's official residence, gorgeously furnished and containing a police court and prison. A great and useful edifice built out of the conscience money of Dissenters, it stands on one side of an irregular square, across which one sees the Royal Exchange and Bank of England. Into this space converge King William, Lombard, Cornhill, Threadneedle, Princes, Cheapside, Queen Victoria and Walbrook streets. Standing on the steps of the Royal Exchange and looking Mansion-Houseward one sees, say from 9 to 11 A. M., the greatest moving, mixing, and hurrying mass of human beings to be seen in any business center in the world. They come from outer London, and from the country and towns beyond, by hundreds of thousands in the morning, to return through the same well-worn hub into the radiating streets which lead into hundreds of others, to their business and to their homes.

Since my last the general opinion is more confirmed that in the elections now coming to a close the clergy have precipitated matters looking more and more to disestablishment. The Conservative party has been making the most of the three P's—Parnell, Publican, and Parson. The political tactics of the latter have been extraordinary of late; but, as Mr. Parnell seems likely to fail the Tories, the Parson will have to submit to eat the fruit of his own doing, which he ought to consider thereby lucious, seeing that he is sure of a life compensation. Well may he say, with Hezekiah: "Is it not good, if peace and truth be in my days?"

Dec., 1885.

SPIRITUAL PRAYING.

"I will pray with the Spirit and I will pray with the understanding also." "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered." Prayer is the expression of great anxiety. Spiritual praying is calling for divine help, when none but God can meet the necessity. "Lord, save us; we perish," embodied the sense of need in its call for help. There was no formality, no set phrases, no discussion of doctrines, no eulogies, no oratory, no effort to be heard of men, no impulses; but there was a soul-felt need concentrated in one short plea, addressed to the Lord Jesus.

In private, in the family, in the prayer circle, the soul gives expression of its desires to God, not to man. It adapts its expressions to necessities, not to the ears of men, and therefore it uses no formula, no hackneyed phrases. The prayer is to God, and not to be heard of men. The Publican's prayer, "God be merciful to me a sinner," came from a soul hardened with sin. The Pharisee stood in the temple and rehearsed his virtues. The Publican's soul prayed. The

Pharisee's mouth prayed. A mouth expression, to be heard of men, has its object accomplished when men hear. A spiritual prayer God hears and answers.

The pastor has before him his people to spiritually instruct and lead to a better life. All grades of character are to be improved. How shall he meet the case, except he study their conditions, and under the pressure of his responsibilities ask God, in the simplest form of words, help Lord, Lord save, they perish! It is no time for euphemism or theological discussions or high sounding phrases or time serving speeches. His prayer is the main devotional part of the worship and, more than all the rest, gives character to public worship, and is an index of his anxiety and faithfulness as a spiritual leader.

The Spirit helpeth our infirmities. In all places and all forms of prayer, the spiritually minded sink into the embrace of the Spirit, and under his influence seek the help that is needed, without outward manifestations. Spiritual needs and a helping God are enough to inspire spiritual praying. Under its influences a baptism of the Spirit, after the manner of the Pentecost, may be experienced by all.

PILGRIM.

FROM W. K. JOHNSON.

Believing that the readers of the RECORD-ER are always interested to hear from the workers on the frontiers, I submit some account of the work here. I have just returned from a week's work in Stone county, in this State, which included the Christmas holiday. A wealthy man, Davis Kimberly, a member of the Missionary Baptist Church, had built a meeting-house and called upon the writer to take charge of the dedication services. He was assisted by some of the Free-will Baptist brethren in the neighborhood and by Bro. Andrew Barton, an ordained minister of the Free-will Baptist Church of Texas county, who has been a Sabbath-keeper for more than a year. The meetings resulted in a general religious awakening; a daughter of Mr. Kimberly was converted and some twenty or thirty anxious inquirers were asking the prayers of God's people, when the writer was obliged to return home.

Bro. Barton does not agree with us on the communion and some points in church government; but it may be that he will yet unite with us. He is now laboring with his Free-will brethren in Stone county, trying to convert them to the Sabbath truth. Let us pray God to accompany his labors in the truth to the blessing of them, in turning them from heathen custom to the obeying of God in his holy commandment, to "Remember the Sabbath-day to keep it holy."

There is now an effort made by the Campbellites in Stone county, to have a joint discussion on the Sabbath question. They think to silence me on that subject by such a discussion with their champion from Green county. I do not know yet just how this may result. In fact there has not yet been any agreement as to time and place of the meeting. We Seventh-day Baptists think, as well as some others, that it will result in good to the Sabbath cause in this county.

My health has been, during the month of December, better than usual, and I have spent nearly all the month in preaching; and the work that seems to demand my services in the next two months will, I trust, result in more good to the cause we represent than at any time in the past. Brethren and sisters, I ask your prayers and means for the advancement of the cause of our blessed Master.

BILLINGS, Mo., Jan. 8, 1886.

DURING 1885 the following distinguished men have died: Ex-President Grant; Vice-President Hendricks; Ex-Senators Gwin, Fenton, Sharon and Toombs; Ex-Secretary Thompson; Ex-Governor B. Gratz Brown; Cardinal McCloskey; Dr. Stephen H. Tyng; Dr. S. I. Prime; Dr. Benjamin F. Telf; Sir Moses Montefiore; Dr. Nachtigal, the African explorer; Franz Abt, the composer; Gens. McClellan, McDowell and McDougal; John McCullough, the tragedian; Col. Burnaby; Dr. Joseph Alden; Schuyler Colfax; Richard Grant White; F. J. Fergus ("Hugh Conway"); Mrs. Helen Hunt Jackson; Hinton Rowan Helper; Henry W. Shaw ("Josh Billings"); William H. Vanderbilt; and Dr. John C. Draper.

PLACES AND PEOPLE IN THE SOUTH-WEST.

NUMBER XVII.

We resume our journey by taking the west-bound cars on the Santa Fe Railway, at a small station belonging to the mining district of Los Cerrillos, in New Mexico. Before starting, we fortify ourselves by partaking of an early and substantial breakfast at a rough looking but well-kept hotel, for a full day of "rustling" among other interesting sights not far distant on our route. We are courteously invited, by the superintendent of the quite extensive smelting works of the place, to examine hastily the machinery and heaps of low grade silver ore, brought from long distances to be reduced. All the operations are suspended for some reason; probably they have not proved remunerative. Fine samples of both hard and soft coal of the lignite varieties, and rich specimens of silver-lead ore and sky-blue turquoise, imbedded in pieces of cream-colored porphyry, are shown us by persons prospecting in this vicinity. Fortune seems not to have rewarded largely some of its followers here. These evidently regard themselves rich, just as some Christians call themselves saints, not so much for what they have really accomplished, as for what they confidently expect to become. As a Mexican says, "they are to be pitied." In many cases, they have ransacked all parts of the country, tossed and tumbled and whirled about by volcanic action; they have worked incessantly, endured untold hardships, and struggled to find the hidden treasures; and they are now broken in health, clothed in coarse and well-worn garment, and handle scarcely money enough to procure an ordinary dinner. But by such hardy, courageous, and persistent adventurers, the mineral wealth of these regions has been discovered.

We are fortunate in boarding a belated train, which carries us by daylight, down the remaining distance along the Rio Galisteo. The previous day (in August) was somewhat sultry; but this morning the tops of the coaches are covered with a heavy white frost, which formed on them during the night in climbing the woody height of Glorieta, and in winding along the high elevation in the Apache canyon this side. We rush along through cuts in the cretaceous sand stones, of yellowish and greenish white color, and in the bluish-brown igneous rocks which abound in this locality. The former have been tilted, flexed and broken; while the latter have been poured as melted lava into narrow crevices and deep gorges, and spread out in thick beds upon comparatively level surfaces. Now we are at the base of a black and almost barren perpendicular cliff, named the Devil's Throne, which seems to be the worn and abrupt edge of a high mesa extending many miles to our right. On the north side of the track, and resting upon the compact stratified rock, are many trap dikes running in various directions. They are composed of harder materials than the sandstones into the fissures of which they were first ejected in a liquid state, and then solidified; and on the erosion of the latter, they were left standing on the irregular surface of the ground. They appear like old, blackened stone-walls, which surround the fields on many farms in the Eastern States, as they extend for long distances with a nearly uniform height of four or five feet. At some points, they "are less extensive but higher;" and "are occasionally pierced with holes, resembling the walls of ruined buildings." On a closer inspection, they are seen to imitate solid masonry; for their basaltic rock, as is sometimes the case, is arranged into horizontal and prismatic columns, fitting closely together with smooth and parallel ends. Some tourists, not understanding the mode in which such dikes are formed, suppose that these walls are the broken-down enclosures of once cultivated lands, and the ruined habitations of very ancient people.

We are running in sharp and numerous curves, along, and sometimes across, the Galisteo, which now is only an insignificant creek, bordered with long, narrow beds of alkali. But its wide bottom and steep, gravelly banks indicate that, at some seasons, it is a raging torrent, difficult to be confined within its channel, and sweeping everything along in its current. Long embankments of

earth have been thrown up in places by the railroad company, and the sides of the stream have been heavily ripped, to prevent the water at such times from flooding and tearing away the track. Here are the remains of a strong wooden bridge, which the immense rains of last Summer lifted from its foundations and carried some distance down the river—and thus interrupted travel on the road for several days. A large gang of hands is building in the place of it an iron bridge on higher piers of immense blocks of stone. The cost of protecting the road beds in the valleys of many of the smaller rivers, which are usually dry some portions of the year, all over this region, often exceeds that of the construction of these beds. In the rainy seasons, constant attention must be directed to guard against wash-outs, sometimes extending many miles along the road. In North-eastern Arizona, by the side of several streams, are found abandoned tracks, which the sudden high waters have undermined and destroyed in sections. Last year, in visiting Southern California, we traversed for two hours, a narrow and tortuous canyon where the bed of the railroad had been completely swept away eight months before by immense cloud-bursts, whose contents submerged it throughout its whole extent. The replacement was effected at the expense of nearly two million dollars. This season we have witnessed in Northern Mexico the wreck of a massive iron structure over an impetuous mountain stream, swollen thirty feet in height, and widening out at least a mile over the country, from a similar cause. Passengers were detained over a week there in a desolate region, before they could be transferred to other trains.

On a previous occasion late in the Spring, one of us climbed a cone-shaped peak nearly a thousand feet high, five miles north of this valley of the Galisteo; and spent an hour in viewing the country lying immediately beneath us, and stretching away toward the distant horizon at all points of the compass. It was in the afternoon just before sunset, and the atmosphere was unusually clear. Around us were grouped other eminences formed by the upheaval of great masses of broken rock. Mining camps and hamlets of dirt-brown houses nestled in some of the depressions about us. Away to the north-west, on slight elevations, were scattered ruins of buildings, once occupied by the earliest Spanish invaders. One of them was a church, in which the Franciscan Monks worshiped nearly three hundred years ago, and near which, just previous to being massacred by the Indians, they buried, according to tradition, vast quantities of silver and gold. Fruitless attempts have repeatedly been made in recent times to discover this hidden wealth. To the east of us, on a small plain, were the ruins of stone edifices, the sight of a populous Pueblo of Aztecs many years since. In the wide valley to the south-west was caught, in places, the bright gleaming of the surface of the Rio Grande. The broad and inclined shelving of a nearly barren section lay in the opposite direction, extending up to the base of the mountains back of Santa Fe, and formed from the deposit of gravel and sand at the melting of huge glaciers. In various directions were seen ranges of mountains, with isolated peaks piercing the rim of the sky. There was a collection of long and dull gray eminences over a hundred miles to the southward. The rounded summits of the Sierra Madre, embracing the extinct volcano of Mount Taylor, greeted us in the west. Bold tops, covered with dense and glistening snow, were lifted up above all the plains and foot-hills to the north-east. In front, the wide valley of the great river of this region came into full view, and stretched like a vast trough, with continuous series of high eminences on both sides, directly northward for nearly a hundred and fifty miles. It rose gradually with the stream toward the sources, until its distant boundaries, as well as its dim, narrow opening seemed to blend with the hazy blue of the heavens. At this farther termination appear sharp peaks of mountains, crowned with silvery whiteness, like some rifted Summer clouds, at the setting of the sun, rising above the indistinct border between the earth and the sky. No poetic fancy was required in conceiving the Rio Grande to flow at that point out of the far away heavens.

W. C. W.

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Missions.

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

In a church and society of less than thirty families, from twenty to twenty-five are said to be connected in some way with the cultivation of tobacco! With charity, and without malice, we must say that we do not believe religion will ever flourish under such circumstances. Go, inquire of the Lord, brethren.

OUR readers will be interested in learning that Rev. U. M. Babcock, of Rockville, R. I., is to go to Daytona, Fla., about the first of February, to become missionary pastor of our little church in that town. The society of Sabbath-keepers there has considerably increased since the organization of the church, in 1884; and we are glad that they have reached the point of calling a pastor, even though not strong enough, at present, to assume his entire support. We commend this new interest to the prayers of our brethren everywhere.

THE truth is certainly at work among the people, and it cannot but rise in a glory our eyes have never yet beheld. Since returning home we have received a letter from a sister in Los Angeles county, California, inquiring whether there are any prospects of a Seventh-day Baptist missionary's being among the tourists and health seekers who go to that State during the Winter; or of one's coming at all. She states also that a Congregational woman, living in the city of Los Angeles, is observing the Sabbath, and, though opposed, is anxious to work for the Lord. These sisters have been supplied with copies of our Annual Missionary Report; and a request sent to the RECORDER office that they be furnished with tracts. When in Los Angeles, last November, we met the widow of a Baptist minister and physician, who had done pioneer work in Australia and Southern California; before his death he told his wife that from his study of the Bible he was convinced that Saturday is the Sabbath; and that were he to live and labor he should publicly avow his convictions. Oh, that we were prepared to double our present missionary force.

CORRESPONDENCE.

J. L. HULL.

De Witt, Ark., Oct. 30, 1885.

It is with thanks to the Giver of all good that I report to you that Elder Shaw has again been with us, and we trust that the Lord was also present; for he blessed the seed planted by Elder Wheeler, and watered by Bro. Shaw, with increase. Four have been added to our number. Mr. J. Hammond and wife, who with four small children have been helping us in Sabbath-school since Bro. Shaw's last visit, G. McCarty of DeWitt, Mrs. McCarty being a constituent member of the church, and Mrs. Stephens, a widowed lady, much respected and well known in this neighborhood as an earnest Christian and a great reader. She has been receiving the *Outlook* for some years, and through its teachings has learned of God's true Sabbath. There are several others who have expressed themselves convinced as to the Sabbath, and we have good reason to hope for more additions soon.

While Bro. Shaw was with us he preached to good congregations on each evening, Sabbath and First-day, and conducted and organized a Bible-reading. His remaining time was spent in visiting from house to house. Every door was open to receive him, and there seemed to be a general desire for religious conversation; and many are studying the Bible to find what the expressed will of God is, as he told them not to take his word for it but to find it in God's Word. Some however think their ignorance will excuse them, and wish no further knowledge of the way of truth.

Bro. Hammond gave some tracts to, and had some conversation with, a gentleman on Little Prairie, eight or nine miles from us. He says he wants to know more about the Sabbath, and is to meet us at Bro. Hammond's at Sabbath-school and Bible-reading, Nov. 7th. He also says one of his neighbors tells him that Saturday is the day we should keep, but that the law of the State will not let us keep it. The Methodist brethren have been preparing to build a church near us; and it is now about settled that the school district in which we are all to be, (excepting Bros. Davis and McCarty) will build a school-house to be used also for a meeting-house, free to all. This is to be within about one-half mile of Bro. Monroe and myself, one mile from Bro. Hammond and one and a half from sister Stephens.

We have considered the propriety of sym-

tematic contributions and have decided to adopt it as far as possible, praying that we may have the heart to lay by in store as the Lord prospers us.

Yours in Christ.

H. HULL.

MILTON, Wis., Nov. 25, 1885.

I would not in the least presume to dictate to the Missionary Board, but there are a few suggestions I would like to make. Are we doing all we can, or are we doing our whole duty, to the colored or freed men of the South. Here we have a class of heathen in our very midst, and to whom we owe the word of life. For their freedom, we were willing to sacrifice the best blood of the denomination, and I fear it is truthfully said that in many cases they are worse off than when they were slaves. Are we judiciously executing for the good of humanity, the best we can? Notice the large amount of money expended in China, and then calmly note the results. I am glad for the China Mission, and help to support it. I notice, in the Seventh-day Adventists' *Review and Herald*, that a colored man in the past two or three years has brought some one or two hundred of his color to embrace the Sabbath in Arkansas. I ask how much are we doing? It may be much more than I know anything about. I see further that there are some of them now resting under prosecution for working on Sunday.

Now with all our outlay in money in China, and added to this the number of years spent, and health and lives sacrificed, we ask again, are we doing the best we can with the means we have in sight?

Nearly all the evangelical denominations have established missions and schools among the freed men of the South. Some of them count their converts by the hundred thousands, for which we are glad. It does seem to me if we were to take hold of this mission in faith, zeal and earnestness, God would greatly bless the work.

You can see, at a glance over past history, that you may not succeed in one place while in another you might do well. It seems to me we must carefully feel our way, and if they will not hear you in one city, flee to another. I am aware my days are nearly spent, but I would be so happy to see the foundations laid for after success in saving souls and planting the truth among the freed men of the South.

In a letter from Garwin, they say they have acted upon your suggestion and written to Eld. Wheeler. I do not know how far our Board is affected by the resolution of one of our late Associations, but if I understand the spirit of the resolution, it is opposed, 1st, to the gospel, 2d, to past experience where success is desirable. The non-schooled man must be lost to us and to the cause, because he does not fill the required standard as to education and school-training. It takes but little forecast of sight to see where this will lead to. "Even ignorance may be turned to the glory of God."—Acts 4: 13, and 1 Cor. 1: 26-31.

I consider the Iowa field one of the best and hope our people may find a man who has the push in him, and who knows where, how and when to push. Much depends upon the leader. I am constantly thanking God for the efficient service you rendered at our Yearly Meeting. I am very thankful for the privilege of helping in the good cause and pained that I have done so little.

Your friend and brother.

E. H. BRUCE.

ATTALA, Ala., December, 12, 1885.

I write to inform you concerning times in this land. In spiritual matters we are somewhat cold, though we meet once a month for worship. We have sometimes good meetings and the Spirit of the Lord is poured out upon us; that causes some to rejoice. The members of the Flatwoods Church have agreed to pay into the treasury fifty cents per month to meet the expenses of some minister to visit us here. We feel that we are the poorest church on the list of the Seventh-day Baptist churches; though I hope the time is not far in the future when the Flatwoods Church can have a pastor, and be a light in a dark place, that it may spread the light of the true gospel and cause many to call the Sabbath holy and a delight. We need a revival of religion here in our land. I am going to Tennessee to visit my parents at Christmas time. If I had some tracts to scatter through that country, I would be glad. If you could send me some, I would delight in distributing them to those that would read them. I will send you some stamps to pay the postage on them.

Hard times and sickness have caused me

to fail to pay for my paper. One year ago last August I was taken sick and was under the doctor's care two months. I got hot lime in my eye that caused me to lose it, and that has kept me from work all the Fall. I have thought many times of stopping the paper till I could pay for it, though it is such a great enjoyment to have such a weekly visitor. I would be lost without it. I remain as ever, your brother in Christ.

FROM DR. SWINNEY.

SHANGHAI, China, Oct. 4, 1885.

After the pleasant and happy day of the opening of the Dispensary, it took us some time to settle down to our new state of affairs. It seemed a great boon to have more space and better facilities, though I have seen many days since, when even these rooms and the yard were too small to contain the number of people.

There were many things about the building, the plan of the work, the duties of those assisting me, etc., that made the first few weeks a busy time for me. Then came the first day in September, which was an anxious day indeed, and most of the night following I was full of care for the sick lady in my room, who a few days before had come a journey of sixteen days, to find me at Shanghai. But at daylight the next morning I was aroused from a light sleep, by hearing my name called loud and earnestly by some one outside the gate. Soon I understood it to be the blind preacher's wife desiring me to go immediately to see a girl ill with the cholera.

Our rickshas stopped before a little narrow street at the West Gate; up this street we passed quickly, I moving along very swiftly, while Naomi was obliged to run to keep up with me; this she did very well, balancing herself nicely on her tiny little feet, by holding her hands out from her body. All the while she was telling me that the girl had been sick since nine o'clock in the evening, and all night they had desired to send for me, and at the first dawn of the day the father had come asking her to come quickly for me. We came to a fine large house, but I did not notice the courts and yards. Soon we were ascending the stairs and passed into the family room where we were seated. It was not long before a native doctor came in from the sick room. He was a tall, fine-looking man, with long, flowing robes of white silk. On being introduced, he invited me in to see the sick girl, saying they were all desirous of seeing me. The daughter, about eighteen or twenty years of age, was cold and pulseless and with the death-dew on her forehead. I shook my head and said "Fah kau ehan," then turned to make a few suggestions. While so occupied Naomi suddenly called my attention, and on turning around I saw she was taken with cramps for the last time, and was passing away. Two or three sprang upon the bed, raising her up in a sitting posture, while her mother pressed her lips closely together, not even allowing her in her death agony to gasp through the mouth, hoping, I suppose, to still keep the spirit in the body. Their loud calls to the dying girl, their cries and screams were distressing, while the mother sprang down upon the floor and leaped and shouted through the room; this, added to the wailing of the younger brothers and sisters, was a dismal sight and sound. Here Naomi placed her hand upon my shoulder, and we moved out into the other room. I found the native doctor waiting, and he kindly told me her condition through the night. She was taken ill at nine o'clock the evening before, with vomiting, purging, and cramps. After a season of great suffering the pain entirely ceased, when gangrene of the intestines set in, and the vomiting, deathly coldness, and cramps continued till the scene was closed in the morning. As the doctor was unusually intelligent I took pains to notice all the peculiarities in the case, and his mode of treatment, thinking I might need this knowledge of their ways if called to other cases.

Returning home, I was obliged to go over to the Dispensary at nine o'clock to attend to the numbers waiting there. The afternoon and night I spent in my room with the sick young lady, Mrs. Davis also kindly sharing the watching with me. Early the following morning I was called to a mission boarding school to attend one of their girls ill with the cholera. The bright little girl, perhaps seven years of age, was in almost the same condition as the one seen at the West Gate the morning previous—cold and pulseless, and apparently hopelessly ill. Instantly every effort was made for the child, the two teachers and the matron offering willing hearts and hands in doing all that could be done. At half past nine I was obliged to leave, promising to return at one o'clock. In going to my own work at the Dispensary,

the sick there in waiting, who rejoiced so on seeing my approach, little thought of my weariness of body and mind, as I came to begin the work for the day.

This being Monday, the greatest day of all the week, in which I treat the Beri beri cases especially, the numbers are not small, so that at twelve o'clock there were still over twenty waiting to be seen. As I must now take my dinner, then visit the little girl ill with the cholera, I asked them to wait my return, which they felt quite reluctant to do at first. I found a slight change in the little girl for the better, and could now discover the pulse at the wrist. From this time on for a number of days she gradually emerged from her dangerous illness and so recovered. Her name is Ban Mae, and I shall not soon forget her bright pleasing ways, and her willingness to do anything that we required her to do.

In this same week the wife of one of Mrs. Davis' teachers, who lives in a part of the school building adjoining the Dispensary, was failing rapidly of consumption, and on Wednesday evening she died. During the past few weeks, whenever I had told her that she could not live, she had always replied that she trusted in Jesus. And the day of her death, when on answering her question, I said she was very near her end, she spoke in the same way; she then added that her parents were bitterly opposed to Christianity; but it made no difference to her what any one else in the world said, she herself still believed and trusted in Jesus. Her parents soon came; and during the whole her mother begged, entreated and scolded, trying in every possible way to induce her daughter to leave this foreign religion. Yet this young woman bore all these trials with a firmness that was pleasing to behold, and died in the evening, still testifying that her hope was in Christ.

On Friday I began to entertain hopes of the recovery of the sick missionary who had come such a distance to me, and after another week's care and attention her recovery was no longer in doubt. Thus she has recently been enabled to return to her field of labor again, which has been sadly missing her in her absence.

During these weeks of anxiety, I have had many things to be thankful for, and particularly this, that I have had strength given me to endure. Also I have been greatly assisted by Erlow, who soon after the opening of the Dispensary came down from his home in Loo, and immediately entered into the work, both by reading and preaching to the people each morning with the blind preacher, and afterwards by assisting me in the Dispensary room. How he happened to come was strange, but it certainly was a great blessing to me.

In going into the waiting room one morning to hear him preach, I found one vacant seat as it was then early. He was reading the 11th chapter of John, of Lazarus' being raised to life again. The strong expressions in Chinese, of that sickness and death, the grief of the sisters and their subsequent joy, seemed stronger than ever this morning, as the people listened in attentive silence.

Erlow spoke of death as occurring in any of their families, and their forms and ceremonies of grief. Then of disease in any part of the system, how if it was only a finger the whole body suffered with it, and that they would quickly come for relief; then enlarged upon the disease of the soul, and particularly this one fact, that they did not realize and would scarcely believe their souls were sick. He then made this plain to them, telling them of the One who is able, not only to heal their bodies, but also their souls; and how he came to suffer and die for us, that we might live.

This morning's service has occurred to me many times since with pleasure, and also the interest the people took in what he was saying.

While Erlow was talking I noticed a soldier in the farthest seat shaking with a chill. No sooner was the preaching over than he rose in his seat to go forward to Erlow. His was an immense frame, the tallest person I think I have seen in China, and as he moved across the room with erect and soldier-like bearing his Northern quilted robe reaching to his feet that warm day, seemed to add to the appearance of his height. He asked Erlow when he could see me as he was suffering very much. I was then leaving the room but heard the preacher say, "You can see her very quickly." Though I found a number of the higher class in the other waiting room, who demanded my immediate attention, yet as soon as possible I had the soldier brought in irrespective of his number. He was grateful for the medicine, but too sick I fear to heed all the instructions. I was hastening along with the number of

sick as fast as possible, when about ten o'clock a man desired me to go into the city to see a sick lady. As the number in waiting was too great to allow my absence, I told him I would come at three in the afternoon. A about eleven o'clock he returned, saying the lady was very near death, and they wished me to come immediately. Having now nearly finished the number in waiting I was at liberty to go to the place as desired. Thinking I was going to an ordinary home, I was greatly surprised when my chair turned off the street into a narrow entrance, then through a gate house emerging into a large court where everything was so beautiful, it was almost dazzling. I was led into one of the reception rooms, but declined the refreshments, and was then taken up to the lady's room. I found her with puerperal fever, and dying. Strange that so often they will try all their native doctors till every hope is gone, and then send for a foreign physician! Yet we are often called to endure just such things. I went out from this handsome home greatly depressed with the contrast between the fine appearing people, their rich clothing, polished manners, and the heathenish rites and ceremonies they were already performing. One of the young men in that family came to me a few days ago for treatment, and I learned from him that she died very soon that afternoon.

We have been much troubled lately about our home mail, having had almost a dearth in that respect since the difficulty between the U. S. government and the Pacific Mail Steam-ships. After long weeks of waiting I received one card through the French mail, and last week the English mail brought me another, while to-day, by the way of France, Hongkong, and Shanghai, I received three letters—a very great boon. One from my brother in W. Va., was written July 29th, mailed the 30th, and stamped in San Francisco Aug. 5th, with this addition, "San Francisco mail interrupted," crossed the Continent the second time, was marked in New York, Aug. 13, whence, by way of France, it reached Shanghai to-day.

November 10th. We have now received one mail direct from San Francisco, and hope for better times in the future.

Two weeks ago there came to me a heavy package which by some mistake had been sent up the coast to Chefoo, and then returned again. On opening it I found a large number of child's papers of several different varieties, containing pretty pictures and stories. All through them I could now and then see a child's handwriting, but do not know who sent them. Underneath these there was also a large number of Baltimore papers, with a child's page of beautiful stories in each one. These I suppose were sent me that I may have a fund to draw from in my talks with the little children I so often meet. And though I cannot thank the little donor or donors, as I do not know anyone in Edesville, Maryland, where the package was stamped, yet I feel grateful whenever I have used the papers, to the friends who have no doubt moved to that village, for their remembrance of the little heathen children in this far off land. There is much pleasure in thinking that the little ones in the home land who love Jesus are sure to feel an interest in children of other lands less favored than their own.

FROM GEO. J. CRANDALL.

NORTH LOUP, Neb., Dec. 8, 1885.

Again it is my privilege to present to you my report.

The work at North Loup has continued about the same as in several previous quarters. I think there is a growing religious interest among the young. I have preached but once at Davis' Creek during the quarter. The first part of the quarter, I was not well enough to go there, and since about the middle of October there has been sickness in the neighborhood, and the time of the people has been so taken up with the care of the sick that it was not expedient to attempt to hold meetings.

Last August they had a wind and hail storm at Calamus, which blew down the school-house where we held meeting, so I have been there but once (the 22d of Nov.) during the quarter. The condition of the community, in a religious point of view, is about the same as at the time of my last report. They keep up a Sabbath school, trying to build up one another in the faith of the gospel.

The necessity of maintaining a more vigorous Christian spirituality, is becoming more apparent every day both on account of our own people, and those outside. Pray for us that our faith grow strong.

Sabbath

"Remember the Sabbath-day, for thou shalt rest, and the seventh day is the Sabbath."

RELIGIOUS LIB

It may perhaps interest RECORDEE to see the pro- men who are now endeavor- in the National Constituti- men, on penalty of fine a- to rest from labor on that

I have been writing a f- above subject, which has- XVIIth Amendment, a w- perance journal, published- Wm. Armstrong, of Cant- gives some reasons why S- should favor this amendm- tation, and let the State- seven for rest. Among t- ing (?) are the following:

"We sometimes get o- certain views that seem d- terms to which we have- meaning, and then wou- not see as we do. This i- C. Nobody wants the t- theological question, but- advantages arising from- thoughts, cleanliness and- both the right and duty o- to stop the wheels of b- seven." The question fo- what day a certain churc- day would best suit the m- five millions of our peo- million objects to Sunday

"Mr. C. confounds the S- the Sabbath. They are- things, and those who ob- on the authority of the o- that of the State. Sunda- er used the word] is used- and not a particular day- that sense it was given a- that time.

"The commandment sa- thou labor." We do not- the command. "In the- not do any work." Do w- word seventh, like all wo- cept the units, has no m- given it by the numbers- the "seventh" is the day- its place in time "must d- the day in which the six- whether it be on Sunday- day. I asked, a few year- D., who held to the Satur- if Congress, weary of this- gin the secular week wi- ginning of the working d- the seventh day, which- After a little quiffing he- That question dare not- settles the controversy. ter how it came to be, the- sacred cycle of the Christ-

This, with a reference- and Barnabas, and a few- is "evidence which cannot- with Mr. Armstrong.

Now what does this m- a host of religious men- minds fixed on certain v- to them," and these vie- have become the organ- It means that if a qua- citizens, out of fifty-five- those "views," why th- ticing. That "quarter- haps, be tolerated, but- religious right to work o- the view of our First- matter how it came to b-

"after six days of labor- to obey God in the matt- business must be stoppe- and if Seventh-day peop- working five days in the- erwise they can find an-

It is not necessary- strong's Sunday-sevent- readers of the RECORDE- ploded many times. T- now face is one we hav- and declared an impos- Mr. Armstrong's artic- but the observer of eve- that religious and poli- ing that way. A few- dissent from the view- form party, are listened- the present discussion- the battle will grow h- give prudent counsel- is heard? With bitter- views, all who oppose- with infidels and seloc- ity held firm to the w- combative leaders, wil-

Sabbath Reform.

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

RELIGIOUS LIBERTY.

It may perhaps interest the readers of the RECORDER to see the profound logic(?) of men who are now endeavoring to get Sunday in the National Constitution, and compel all men, on penalty of fine and imprisonment, to rest from labor on that day.

I have been writing a few articles on the above subject, which have appeared in the XVIIth Amendment, a well conducted temperance journal, published in Buffalo. Mr. Wm. Armstrong, of Canton, Pa., in reply, gives some reasons why Seventh-day people should favor this amendment to the Constitution, and let the State provide one day in seven for rest. Among the most convincing(?) are the following:

"We sometimes get our mind fixed on certain views that seem dear to us, and use terms to which we have attached a definite meaning, and then wonder why people do not see as we do. This is the case with Mr. C. Nobody wants the State to define any theological question, but in view of the great advantages arising from rest, change of thoughts, cleanliness and instruction, it is both the right and duty of the State, by law, to stop the wheels of business one day in seven. The question for legislators is not what day a certain church demands, but what day would best suit the majority. Of fifty-five millions of our people, not a quarter million objects to Sunday.

"Mr. C. confounds the State day of rest with the Sabbath. They are totally different things, and those who observe Sunday do it on the authority of the commandment, not that of the State. Sunday [as another writer used the word] is used to represent the rest and not a particular day of the week. In that sense it was given at Sinai, and before that time.

"The commandment says, 'Six days shalt thou labor.' We do that. So far we keep the command. 'In the seventh thou shalt not do any work.' Do we not do that? The word seventh, like all words of numbers, except the units, has no meaning except that given it by the numbers precede it. So the 'seventh' is the day after the sixth, and its place in time must depend wholly upon the day in which the six days' labor begins, whether it be on Sunday, Monday, or Tuesday. I asked, a few years ago, a leading D. D., who held to the Saturday Sabbath: What if Congress, weary of this question, should begin the secular week with Monday, the beginning of the working days, would you keep the seventh day, which would be Sunday? After a little quiffing he refused to answer. That question dare not be answered. It settles the controversy. Sunday is, no matter how it came to be, the seventh day of the sacred cycle of the Christian church."

This, with a reference to Justin Martyr and Barnabas, and a few incidental remarks, is "evidence which cannot be much stronger" with Mr. Armstrong.

Now what does this mean? It means that a host of religious men "have got their minds fixed on certain views that seem dear to them," and these views they propose to have become the organic law of this nation. It means that if a quarter million only of citizens, out of fifty-five millions, dissent from those "views," why they are not worth noticing. That "quarter million" will, perhaps, be tolerated, but as for having any religious right to work on Sunday, which in the view of our First-day brethren is, "no matter how it came to be, the seventh day "after six days of labor," they have no right to obey God in the matter. "The wheels of business must be stopped by law on Sunday," and if Seventh-day people can get a living by working five days in the week, all right, otherwise they can find another climate.

It is not necessary to review Mr. Armstrong's Sunday-seventh-day theory. The readers of the RECORDER have seen that exploded many times. The question which we now face is one we have merely laughed at and declared an impossibility. I do not take Mr. Armstrong's article as a sure prophecy, but the observer of events cannot fail to see that religious and political parties are drifting that way. A few conservative men who dissent from the views of the national reform party, are listened to with respect, while the present discussion is going on, but soon the battle will grow hot, and who will dare give prudent counsel when the clash of arms is heard? With bitterness and uncharitable views, all who oppose the movement classed with infidels and saloon-keepers, the majority held firm to the work by the restless and combative leaders, will win the day. Then

will come a great sifting among God's professed Sabbath-keepers, and only those who, like the apostles, feel that they must obey God rather than men, will stem the tide of opposition.

If this present view be untenable we shall be glad. If we are hasty in our conclusion, and live to learn that we were mistaken, we certainly shall not complain. We shall see what we shall see. In the meantime let Seventh-day Baptists strengthen themselves in God, and put on the whole armor. It will do no harm to be well fortified in times of peace.

May we have the views of our older and wiser men on this subject?

H. D. CLARKE.

Education.

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

A NATIONAL UNIVERSITY.

BY W. T. BLISS.

Each year hundreds of American students seek that catholic culture and rigid training, in German universities, from which the depreciated standard of learning in American colleges precludes them at home.

Undoubtedly, this low standard works advantageously for the general diffusion of knowledge, but for those who, having scaled the heights of popular scholarship, long to proceed to other and loftier vantage grounds, there is no adequate process of training.

With due appreciation of the grand results accruing from our many colleges and State universities, there still exists a demand, for that which is not and cannot be received from them under their present status. The idea of a national university which should embody all the excellencies of the German universities, has occupied the minds of American scholars, educators, philanthropists and statesmen from the infancy of the Republic. Washington, in his eighth annual message, deprecates the necessity of sending our youth, with as yet unformed characters, to foreign lands to be educated, and recommends to the serious consideration of Congress, the question of a national university. Jefferson, Madison and Adams, each in turn urged upon Congress the feasibility of such an institution of learning. From time to time, our leading educational journals have discussed the question pro and con.

Two objections have, thus far, been strongly urged:

First, that if established by the government it would be subject to the caprice of parties, thus destroying its stability, and creating endless disorders. Second, that Americans are too intent upon gainful pursuits to give the character to such an institution which it should sustain. The first objection could be easily obviated by special legislation, while the other meets its own refutation in the vast numbers that do seek higher education at great disadvantages.

But why assume it as axiomatic that the earnest student must necessarily be debarred from the pursuit of gain? Is it possible that, in the same ratio one's education increases, he becomes incapacitated for obtaining a livelihood? That as the ideal expands so must the practical contract? Such propositions would be universally negated and their contraries asserted. The professions, although apparently overcrowded, suffer from a dearth of cultivated minds; and are constantly seeking men with broad views, lofty ideals and honest enthusiasm. There is a constantly increasing demand by our colleges for professors, not only mechanically skillful in their departments, but thoroughly imbued with the spirit of original thought and investigation. No longer is it sufficient that the teacher be capable of hearing recitations but he must be a leader, desirous of creating enthusiasm in his followers.

It would appear that America needs a national university, and that, moreover, it would not suffer from lack of patronage.—*Alfred Sun.*

TO EDUCATE CHILDREN IN COLLEGE.

A multitude of parents having children to educate, have from the first, sold or exchanged property and removed into towns of American colleges, so as to board their children during college course. This is so eminently wise that no parents, probably, ever regretted it. For children during the combustible periods of life, it is truth as well as poetry, that "There's no place like home." There is the father whose wrinkles smooth out when his children "do well;" there is the mother with a streak of flour on her apron, and a smile on her face when the children "come home." Ex Gov. Washburn said the other day: "It is a universal and profoundly interesting fact, that fathers rejoice to be out done by their sons; and mothers feel proud that their daughters are having better advantages than they had when they were young."

We have read of exceptions, where old mothers wish to be gay like the witch-hazel which blooms late in autumn; and some old sparks who have "Frisked beneath the burdens of fourscore;" but these are not Christians. In any good college the ideas of the world contrive to cluster and blend, like the colors of the spectrum, in white light; and where thought is free, instruction thorough, discipline diligent and truth fearlessly spoken, there wants only the blessing of God to make

a college like an illuminated ice palace in everything but its cold. A good student in such a college, and watched over by godly parents, may become brightness within brightness, like the angel of the Apocalypse standing in the sun.—*Cynosure.*

COMPULSORY EDUCATION.

Industrial education seems to be a prominent topic of discussion among schoolmen, if we may judge from the various programmes of the State Teachers' Associations that have convened during the holiday week. But we look in vain for a more important topic—compulsory education. The indifference and apathy shown by teachers regarding this great vital subject is inexplicable. Undoubtedly, were teachers generally united in the support of our compulsory laws, incalculable public benefit would ensue. The enforcement of our inert statutes would rescue thousands of poor children apparently doomed to a benighted, besotted existence, unless something is done. In Chicago as in every great, growing city, the outlook is sad indeed. Over ten thousand children in this city are growing up without any other education than that which the street affords.

While we have little sympathy with the maudlin sentiment that education is a panacea for all social ills, yet we unhesitatingly affirm that if we are to have a free school system at all, that system should reach down to depths which will, if neglected, offer the greatest dangers to both society and the State. It is certainly true that public sentiment were awakened upon this crying necessity of our present age.—*University Correspondence Journal.*

THE daughter of Judge Kelley writes to the Philadelphia Times that the Prussia *volkschulen* are overcrowded and the teachers underpaid. Pupils to the number of from eighty to three hundred are placed in charge of a single teacher, often a boy not more than fifteen or eighteen years of age. The pay of the teachers is wretchedly inadequate. Most of them are forced to seek outside employment in order to get enough to live on. So unattractive is this profession that there is a want of teachers to fill the schools. In 1869 there were in Prussia 595 teachers and 474 assistants' positions vacant. There were school districts where there had been 20 teachers for a generation. It is worth while to add that in the year in question 670 teachers and 822 assistants employed in the *volkschulen* were boys.

THERE are in the United States more than 6,000,000 persons over ten years of age who can neither read nor write. This class produces twenty-two times its proportion of paupers and ten times its proportion of criminals, as compared with the rest of the population. It is estimated that they furnish thirty per cent more than their proportion of the drunkards of our land. If this is an argument in favor of secular education it is still more an argument in favor of moral and religious education. Nearly 2,000,000 of these ignorant persons are voters.—*Christian Hour.*

MR. CHARLES DUDLEY WARNER'S position, that, for the best future of American literature, we need a college training without a single "useful" study, indicates a difference not often noticed in educational institutions. Our universities tend to thrust the youth whom they receive into a suddenly chosen speciality. The college, with its non-utilitarian course, pretends to fit men for the general issues of life before they enter their profession. The American university may imitate the German to the letter, but until it forbids its privileges to those without a previous liberal training, it cannot attain the spirit of German culture. The aim of Amherst College is to present to the undergraduate a course without a single "useful" study; and, together with all other colleges of like principles, she has the only undergraduate department she expects ever to have. These colleges can have no sympathy with the wild struggle in so many places to increase the number of courses of study so as to become a university, or with the prevalent idea that colleges have attained their usefulness only as they have merged into universities.

CLIPPINGS.

Eight Wesleyan sophomores have lost their \$75 scholarships by throwing water on freshmen.

A Chinese student has invented a chart for the study of English Literature, endorsed by professors at Harvard, Brown, and Yale.

Prof. Tyndall of London has given to Harvard, Columbia, and University of Pennsylvania, \$32,400 to be divided among them. It is the proceeds of his lectures in this country in 1872, and is to be devoted to science.

The ladies of the Cornell freshman class, by a combination, succeeded in electing the vice-president and secretary from their number. This will add an interesting phase to the freshman class supper, when the sophomores have a custom of carrying off both the snapper and the officers.

The trustees of Cornell University, at a meeting recently, voted to purchase the law library of the late Merritt King as the nucleus of a library for a law department of the University. The library consists of about 4,100 volumes and includes not only the most important English and American reports, but also a considerable number of rare and valuable works.

Japanese educators are making an effort to substitute Roman letters for those now in use in Japan. It would probably require but little persuasion to induce the people to adopt the English language outright, if one may judge from the willingness with which they have accepted other American and English customs and methods.

Since 1870 women have been admitted to universities in Sweden, Norway, Russia, Switzerland, Italy, Spain and France. At St. Petersburg in 1882 ninety-nine young women were given degrees in the literary and historical department, and sixty-four in the scientific department.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."
"At the last it biteth like a serpent, and stingeth like an adder."

THE TEMPERANCE QUESTION.

To the Editor of the SABBATH RECORDER:

I have carefully read the article by A. E. Main, under this title in the SABBATH RECORDER and recognize the candor and calmness of spirit with which the subject is treated. I do not wish to answer the article controversially, but with the same candor and calmness, I would—if I could—correct some misapprehensions of the purpose of the advocates of legal prohibition which the article reveals, and would call attention to an element in the problem of the liquor question that is left out of view. It is by a candid and dispassionate canvassing of all the elements that enter into the great problem that now demands a solution that we shall finally come to see eye to eye, and come to act in harmony.

1. It may be true, as asserted, that "the temperance question, in its first and foundation principles, is one of morals and religion; and not at all one of politics or human legislation." And it is a misapprehension of the purpose of the advocates of legal prohibition—and they embrace the larger part of active temperance workers—to suppose that they are trying to carry temperance into politics. No one proposes to prescribe by law what one may drink and what he may not drink. The truth is simply this: The advocates of legal prohibition have discovered that there are two sides to the liquor questions—the temperance side and the governmental side. The temperance side relates to the physical good and moral character of the individual who is exposed to the habit of drink. The governmental side relates to the liquor traffic as it affects society and the State. They have come to see that, while they have been trying to save those who have been bitten by the mad dog, and to keep others indoors out of his way, the State has given the dog license to run at large in the streets. They see that if the dreadful malady of hydrophobia is to be removed, they must both cure the bitten and kill the dog. This requires two lines of action; while the physician attends to the patient, the executioner must go for the dog. So, while the temperance reformer uses every means of moral suasion to save individuals from intemperance, the citizen, by his representatives, must destroy the traffic that causes intemperance. But the temperance reformer has discovered that he is also the citizen, who in common with other citizens, is responsible for the existence or removal of the traffic, which is an element of danger in the body politic. Here are two lines of action to be pursued in order to remove intemperance.

2. The question of the right to suppress the liquor traffic by law does not involve the question of the right to legislate on questions purely moral and religious. The right of the State to enforce the religious observance of a particular day is a question quite distinct from that of the right to prohibit murder, theft, adultery and drunkard-making. The observance of a particular day is a matter between the individual and God, and does not affect the rights of others. But murder, theft, adultery, drunkard-making, are not only sins against God, but against society. Hence the right of the State to prohibit them, though they do involve moral questions. It is not the right of the State to enforce morals, but it is its right to protect morals. It is admitted that "There ought to be laws against selling to persons of known intemperate habits." But does anyone suppose that such laws could be enforced, while they permit selling to moderate drinkers? Has not an intemperate man as much natural right to indulge his appetite as the moderate drinker has? If it is the right of the State to forbid selling intoxicating drinks to the intemperate, it

must be equally its right to forbid selling such drinks to make people intemperate.

But the liquor traffic not only makes men intemperate, it interferes with the good order and well being of society, it causes burdensome taxes, it instigates crime, it corrupts politics and threatens the integrity of the State. For these reasons it is as much the province of law to prohibit the making and selling of intoxicants, to be used as a beverage, as it is to prohibit a man from having a slaughter-house on his own premises, when it exposes the health of his neighbor, or to build a dam on his own land that causes an overflow of his neighbor's lands. It is a well settled principle that individual rights cease at the point where they would interfere with the rights of others and with the public good. And there is nothing that so extensively and dreadfully interferes with the public welfare as does the making and selling of intoxicating drinks. The present license laws concede the right of legal prohibition; for, in theory, they are a partial prohibition. That which is a great public evil ought to be prohibited, not partially, but wholly. This is the view of the legal prohibitionist.

3. Another misapprehension is, to suppose that the advocates of legal prohibition claim "that moral suasion, as it is termed, has failed in our warfare against intemperance, and that we must now try legal suasion or prohibition," which seems to carry the inference that moral suasion is to be supplanted by legal suasion in the new tactics. This is not the fact. The prohibitionist does not cease to be a temperance reformer in becoming a prohibitionist. As a temperance reformer he still works to save the inebriate and to persuade all to abstain from drink. Witness, for example, the recent work conducted by P. A. Burdick, in Rochester, N. Y., in which 9,000 pledges were obtained—a work carried on and financially supported, mainly, according to the testimony of Prof. Hopkins, by those who in their political relations are prohibitionists. Prohibitionists admit, and rejoice in the fact, that "temperance principles have made great progress among native American citizens." But they see also the stubborn fact that the liquor traffic has made great progress, and is no less dangerous to the community and State for being carried on in part, or mainly, by foreign born citizens. The facts are: it has grown to monstrous proportions; has become an organized factor in politics; that, as between the dominant parties, it has the balance of power, in some States at least, and can control in its interests elections and legislation. It has never before so seriously threatened the integrity of our institutions. It is against this tremendous power for evil that, in their political relations, the prohibitionists are arrayed. C. A. B.

NILE, N. Y., Jan. 8, 1886.

To the Editor of the SABBATH RECORDER.

In the article on *The Temperance Question*, in your issue of Dec. 24th, the writer says "that drunkards, and those who furnish the means of drunkenness, should be regarded and punished as criminals." He then quotes from a resolution passed by the last General Conference of the Seventh-day Baptists, a part of which reads as follows: "We declare the license system, high or low, as applied to the liquor traffic, wrong in principle and a crime against God and man," and then states that he opposed the resolution because he was unwilling to have our denomination declare such a man as Dr. Lyman Abbott, for example, to be a friend and advocate of crime against God and man, because he believes that high license is one of the best means to be employed for the overthrow of this great evil of intemperance. Now I, for one, believe that if it is a crime to sell intoxicating liquors as a beverage, then it is a crime for the State or nation to grant a license, either high or low, to any man, or set of men, to sell it; and, in passing that resolution, I believe the General Conference declared a great and solemn truth; and when Dr. Lyman Abbott, or any other man, advocates high license he becomes, from the very necessity of the case and the position he takes on that question, the friend and advocate of crime against God and man. Great and good men sometimes fall into error and unwittingly place themselves on the wrong side of a question. We should not cease to declare the license system, high or low, wrong in principle and a crime against God and man because such men advocate the opposite doctrine. It is greatly to be regretted that men, high in station and influence, should take such a stand on the temperance question; and the "tardy progress of the truth" is due in a great measure to the influence which such men exert.

Yours truly, GEO. H. GREENMAN.

FROM GEO. J. CRANDALL.

NORTH LOUP, Neb., Dec. 8, 1885.

It is my privilege to present to you

work at North Loup has continued the same as in several previous quarters. I think there is a growing religious life among the young. I have preached at Davis' Creek during the quarter. That part of the quarter, I was not well to go there, and since about the middle of October there has been sickness in the neighborhood, and the time of the year has been so taken up with the care of the sick that it was not expedient to attend to hold meetings.

August they had a wind and hail at Calamus, which blew down the house where we held meeting, so I been there but once (the 22d of Nov.) in the quarter. The condition of the country, in a religious point of view, is the same as at the time of my last report. They keep up a Sabbath school, try to build up one another in the faith of God.

The necessity of maintaining a more vigorous Christian spirituality, is becoming apparent every day both on account of the people, and those outside. Pray that our faith grow strong.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 21, 1886.

REV. L. A. PLATTS, Editor. REV. E. P. SAUNDERS, Business Agent. REV. A. E. MAIN, Ashaway, R. I., Missionary Editor.

TERMS: \$2 per year in advance. 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. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, Agent.

A BINDER'S outfit is being placed in this office, so that henceforth we shall be able to bind books of all sizes, in addition to the pamphlet work which we have been doing for two or three years past.

FOR the purpose of giving our tracts, books and periodicals a wider circulation among those who would be glad to read them, it is now proposed to place supplies with some of the brethren at a few convenient and central points on the field, from which the surrounding country can be supplied, free, or by sales, at the judgment of the person having charge. The details of the plan are not yet fully arranged.

THE Bible teaches by its historical incidents often quite as forcibly as by its more definitely formulated doctrinal statements. Take the life of a man like Paul. As long as it remains an undisputed fact that the cruel, persecuting, violent Saul of Tarsus became the zealous, gentle and devoted preacher of the faith which he once destroyed, so long the doctrine of conversion cannot be denied. The teaching of Jesus, "Ye must be born again," is a declaration, doctrinally, of a deep seated necessity of human nature; the conversion of Saul is an illustration, practically, of what the grace of God can do to meet this necessity. Both together open wide the door of hope to every sinning, penitent soul.

THE best evidence which the Christian has of the truth of the doctrine of conversion is the witness of his own heart. He may be unable to explain to himself the mysteries of the new birth, or to answer the cavils of unbelievers; but no unsolved mysteries respecting the mode of his conversion, and no sophistries of those who deny its reality can dissuade him of the fact. He knows that once he was without hope and without God in the world, and that now hope is bright and the love of God is a constant joy and inspiration to him. Like the man who was born blind, and whose eyes Jesus opened, he can answer all objectors with, "One thing I know that, whereas I was blind, now I see." From this assurance nothing can move him.

BECAUSE a genuine Christian experience is the best evidence of the truth of Christianity, it is plain that the unconverted man cannot receive this witness. His denials must be ruled out of every fair contest, on the ground that he is ignorant respecting the facts against which he seeks to bear evidence. As a witness he is totally incompetent. He does not believe, because he does not know. In every court of equity such a witness would be dismissed from the stand without further question. "Oh that men would taste and see that the Lord is good."

THREE or four weeks ago we opened these columns to a brotner who wished to speak on the temperance question, believing that only by a frank, full and kindly statement of views can those who differ on any question be brought to understand each other's position, and come to see more nearly alike, and act in unison upon it. We give this week, in the temperance column, on our third page, letters from two well-known brethren, upon the same subject, written in the same spirit of candor and kindness, but from different stand-points. We only wish to add here that neither upon this, nor upon any other question, can we admit of anything which savors of partisanship or controversy. We welcome, on every important subject such treatment as will hold the subject up in its varied light, and help to right conclusions on it, and lead to right action concerning it.

AN exchange tells of an artist who painted a landscape, and afterwards discovered that the rocks in the foreground were all wrong. Instead of painting them out and making a new sketch according to the true position of the rocks, he saved himself the mortification of that procedure by taking a

lever and moving the rocks into such a position as to make them correspond to his artistic work. Our exchange adds, "That is the way that some people have of dealing with facts that do not conform to their theories. If the theories cannot be changed, the facts can, with a lever and a hard wrench." We wonder if our worthy exchange ever thinks of this when trying to maintain the doctrine of infant baptism and a first-day-of-the-week Sabbath as Scripture ordinances?

AFTER a long intermission, we resume the publication of "Places and People in the South-West." Of the several articles which are to follow, the writer says, "They cover a section of the country never described in the RECORDER, and embrace what, to my mind, constitutes the most interesting portion of a trip to the lower Colorado River." Our readers need no further hint from us.

AMONG the so-called reforms of the day is the movement of the National Reform Association, whose avowed aim is to procure "Such an amendment to the Constitution of the United States (or its preamble) as will suitably acknowledge Almighty God as the author of the nation's existence, and the ultimate source of its authority, Jesus Christ as its Ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions and usages on an undeniable legal basis in the fundamental law of the land."

This has a pious sound, and we make no doubt that the members of the Association and their friends do honestly think to promote the kingdom of Christ in the world by such a measure; that their zeal for the honor of the Lord has outrun their judgment is also without doubt. To "place all Christian laws, institutions and usages on an undeniable legal basis in the fundamental law of the land," would be to make the State the arbiter in all questions pertaining to the religious life of the people, whether in faith or practice. Our struggles and sacrifices for religious, as well as civil, liberty in this country have been too great to enable us to contemplate such a surrender of that liberty with anything less than horror. The religious life, both in its inward experiences and beliefs and in its outward ceremonies and observances, is a matter of conscience, and conscience can neither be made by law, nor hampered by it. If the people of our nation individually have a conscience toward God, they become, to that extent, a Christian people needing no law of the State to make them so. If they have no such conscience, no power in the State can avail to create it, or make men Christians against their choice. In the one case the law would be entirely unnecessary, in the other a solemn mockery.

If our readers wish to see some of the burdens which can be heaped upon an unwilling people, in the name of religion, by the union of Church and State, they will do well to read the series of articles by Bro. Jones of London, now being published in the SABBATH RECORDER.

The organ of this Reform Association is the Christian Statesman, which has been advocating the views of the Association for fifteen years, or more. We are glad to see issued from the Pacific Press Publishing Company, of Oakland, California, The American Sentinel, which proposes to dispute the ground with the Statesman, keeping close company with the movement to the end of the race.

Communications.

INQUIRIES.

What are we to do with cases, which are constantly coming under our observation in our various churches, of members who have been led by various circumstances and reasons to change their practice and views in regard to the Sabbath, maintaining a character otherwise without blemish, and who desire to connect themselves with some other denomination and thus mingle with Christian people with whom they are located, and with this desire ask for letters of their standing, plainly stating their case, desires and intentions? Shall we for the difference of opinion and practice, labor with, and discipline them, and if we cannot thus hold them to our views of truth and practice put them under the censure of excommunication, and so leave them to seek for admission with other Christians as best they can or else to float about hither and thither without any Christian home? Or would it be wise, after having made proper inquiries into such cases

and used our best efforts to convince them of what we believe to be their error and, finding that we cannot thus retain them, to give them a certificate, plainly stating, while we deeply regret that they have been led to depart from what we believe to be an essential Bible truth and to embrace an error, we can and do recommend them to the Christian world as having maintained a Christian character while they have been members with us, and thus dismiss them agreeable with their own request? It has been an old time saying that persons cannot become members of the Seventh-day Baptist denomination and get an honorable discharge except by death. And with this idea, are not many holding themselves aloof from us who are Christian people and located among, and associated with, us, while many of our own members leave us without saying a word, feeling that to do so will only subject themselves to deal, censure and excommunication? If they are fully determined to leave us, feeling that they can find a Christian home elsewhere more genial to them without violating their own conscientious scruples, is it wise for us to attempt to hold them by the rod of discipline, or to set them afloat in a manner which will be likely to keep them from uniting with other Christians and cause them to forever hold us in bitter remembrance, as a narrow, contracted or bigoted people? If they will not mingle with and work with us, is it not better for them to connect themselves with Christians with whom they can and will work, rather than remain outside and do nothing toward evangelizing the world?

These interrogations are not made for idle speculation, nor to provoke useless discussion, nor with a desire to lower the standard of Sabbath truth, as held by us as a people (God forbid that they should cause any who may chance to read them to treat lightly the command of God in regard to his Sabbath), but they are set before our people with a desire to bring forth some of the best thoughts among us on a question which we believe vitally concerns us as a denomination, and one which, at the present time, is awaiting consideration by a church committee who desire to arrive at wise conclusions, of which the writer is a member, and in whose mind it is an open question for serious reflections.

A. A. LANGWORTHY.

HOPKINTON, R. I., Jan. 11 1886.

DUTY OF NON-RESIDENT CHURCH MEMBERS.

What requirements should be made of non-resident church members has been an unsolved problem in many a pastor's heart for a long time. It is a puzzling question to every church society, and one to which my mind has been especially directed while looking over the roll of the churches to which I minister. The result of this acquaintance with the roll reveals the fact that about one-third of those whose names are on the church book, and reported from year to year, are non-resident, and some of them have been absent from their church home for twenty or thirty years. In all that time they have never communicated with the church respecting their life, their hopes, or their interest in the church and its work. During all this period of absence and unconcern, the church has, by reason of its covenant obligations, been bearing a needless burden and, in certain senses, it has been carrying a lifeless corpse for every one of its non-resident members. The church covenanted to receive the person as a member of the family, to watch over, to counsel, and to keep for good; while the member covenanted to do all in his power for the spiritual and temporal prosperity of the church, to give attention to all the appointments of the church, and bear a part in its financial support. As a consequence of these covenant relations several questions arise with respect to the non-resident:

First, is the relationship consequent upon church membership of any particular value to the members entering into such relationship? Let us see. It is a fact easily demonstrated in the physical world, that any force becomes more potent as it becomes accumulative. The church is an organized body, organized for the purpose of building up in the world the principles of truth and justice. It is a recognized power or force, and, as such, it becomes potential, as it gathers to itself those through whom the truths which it holds are disseminated.

Each individual member of the church is affected favorably or unfavorably as the powers of the church are increased or diminished. As it is much easier to stand firm to any truth when surrounded by those who hold that truth in common with us, so every one is helped in his effort to live a Christian life by being associated with those seeking

to maintain the same life. Hence we claim church membership to be helpful.

Second, is one part of the covenant obligation more binding than another? Having looked over somewhat carefully the covenants of several churches, we fail to find that one part is preferred above another. Or that any part is more binding than that which binds its members to do all that they can for the spiritual and temporal aid of the church.

Third, is it right for the church to be deprived of the spiritual and temporal aid which its members have pledged, while it retains their names, and is obliged each year to pay to the Treasurer of the General Conference and of the Association a tax for those who do not render any assistance?

But, says some one, how can we, who are removed from our church home, fulfill our obligation to render aid to the church? There are at least two ways by which this may be done:

First, by taking with you a letter of recommendation that you may give your undivided aid to the church of your new home. This is the best way, as it brings you into relationship with your new home and keeps alive your Christian life and sympathies better than by any other means. It also takes away the possibility of being tempted to infidelity because of the lack of church restraint.

Second, if by any means you choose to leave your membership behind, your interest in the church may be manifested and kept up by writing occasional letters to the church which shall bear to it your Christian experience and a knowledge of your hopes, your desires and your determination to maintain the Christian walk. As frequent letters to the family from its absent members keep alive and warm the love of each for the other, so will such letters to the church from its non-resident members strengthen their love for, and interest in, each other. The church will be encouraged and strengthened by such communications and, instead of having to bear a dead weight, it will rejoice in its absent source of life and strength.

Dear reader, if you are one of the class to whom this letter is addressed, let me say, it is for you, for your individual good and the good of the church to which you belong that I have thought to say these things. Let me ask of you, at the beginning of this new year to reflect on these things and if that which has been said is in accord with your better judgment, I entreat you, be persuaded to resolve now that ere another quarter passes you will write a letter home (to your church home) giving to them an account of your true condition. If you are in doubt as to the benefit of such a course, try it once and learn for yourself. It seems to me the church can demand no less of its non-resident members than that they report themselves at least once a year and contribute somewhat for its financial support; and surely no member ought, for a single moment, to think of doing less.

Dear readers, let your pastors and your churches hear from you, if possible, at their next communion season; delay no longer, but enter at once upon the discharge of your whole duty to God and to your church.

E. A. WITTER.

ONE, Jan. 1, 1886.

THE NEEDS OF THE TRACT SOCIETY.

BY W. C. DALAND.

If the Seventh-day Baptist Church has a reason for existence, that reason is represented by the work of the American Sabbath Tract Society. If there be a distinct and definite work for our denomination to perform, the Tract Society is the channel through which that work must flow. The Tract Society's work is thus the measure of our work as a distinct people. Its success measures the success of our denomination; its failure would mark our failure. It is a true barometer, revealing the state of the Sabbath cause, both in the church at large and within our own ranks. The difficulty the Society has in prosecuting its work is a sure index, on the one hand, of the opposition from without, and on the other, of the lack of an adequate appreciation of the magnitude of its tasks on the part of its supporters.

Nevertheless at no time has the Sabbath truth awakened more general interest than now. The time is at hand for striking heavy blows. We have just succeeded in gaining a hearing in many quarters. People are just beginning to realize that we mean what we say. They find that they can no longer safely ignore us. They have advanced from silence to contempt, from contempt to an attitude of respectful attention. In many cases they are compelled to an avowal of the soundness of our position. But even so,

the battle is not far advanced. The day is by no means won. There remains a mighty struggle yet before us. The time is now ripe for action—action that will tell for good or ill. The exigencies of the time demand greater effort. Mightier blows need to be struck; but if the strength fail us for wielding the heavier weapons, then shall we lose what we have already gained. A confession of weakness now would give our adversaries an infinite advantage; retreat now would mean absolute defeat. If the Society shall be enabled to rise to the demands of the hour, it will accomplish an incalculable good for God's Sabbath; but let it fail in this and shame and confusion await us.

What the Tract Society needs is money. This is plain English and is doubtless intelligible. It is the one of its needs which takes few words to express. Prayers we need and have; God's blessing we need and God's blessing we have, as any will readily see who know what the Outlook is accomplishing. Money we need, and some we have, but not enough for the work at hand. More money the Society needs to carry on the Outlook, the Light of Home, etc., and more money the Society must have or its work will cease. It is now borrowing money, a thousand dollars at a time, at altogether too narrow intervals. This sort of thing cannot last forever. Money must be raised. Those who give must increase, in regularity, or in the amount of their contributions, or both; those who do not give must begin—and keep up; or else what progress our work has made will be lost, and what has been gained for the cause of Truth will prove fruitless. Verbum sapientibus sat.

WAYSIDE NOTES.

BY J. B. CLARKE.

The period of business depression has furnished a fruitful topic for many people. Optimistic and pessimistic views of the situation are both misleading and harmful, and should be avoided. Believing that the following contains neither, but is a calm and discriminating utterance we quote it, that all may take courage and talk less about hard times. The prograph is taken from the "Iron and Steel Bulletin":

"If good times have not yet fully come, they are surely coming. Business is better, much better than it was two months ago, and the market reporter, the stock broker, or the chronic complainer, who says that it is not, is a public enemy. He refuses to accept the facts as they exist, as they transpire from day to day, and his opinions are therefore unworthy of serious consideration. We will not have excited markets nor inflated prices; no wise man desires them; but this moment we have a very much improved tone and greatly increased transactions in all leading avenues of commercial activity, and there is absolutely no reason why this favorable condition should not continue and steadily gain in strength."

Our Lord pronounced blessing upon the mites cast into the treasury by the poor widow. We may be sure that unspeakably precious in his sight are all gifts to his cause which are made in faith and self-sacrifice. Who would have funds come only from sources that cost no self-denial? The gospel of giving is an important part of the glad tidings which must be preached to every creature. Every one who has a heart to love God and man will receive this part too of the divine message with joy.

This age affords the grandest opportunities ever known for the publication of the truth of God. If we do not attempt great things we cannot be guiltless in his sight. His call comes to us for givers and workmen. He has prepared the great world-field for the seed sowing and if we faithfully scatter his truth we shall "reap in due season if we faint not." By earnest prayers, vigorous efforts and liberal giving, let us hasten the joyful harvest.

The presentation of the needs of the Sabbath cause at Scio, Independence and Andover, N. Y., has met an encouraging result by the increased benevolence secured. The Scio field is worthy of fostering care. Eld. Place is laboring amid discouragements to hold it for the Lord. He deserves the sympathy and prayers of all the friends of truth. At Independence arrangements have been made for the continuance of the labors of Bro. Backus as pastor another year, with some signs of promise in the various departments of work. The church at Andover are making fine improvements on their house of worship and seem to be united in all their plans. They are well pleased with Bro. Socwell, and have engaged him for the ensuing year, adding \$50 to his salary. They occupy, in that growing village, one of the most central and important points in this Association, and all should pray that they may win the victory in honor of the Sabbath and its Lord.

ALFRED CENTRE, N. Y., Jan. 18, 1886.

ORDINATION AT PLAINFIELD.

By request of the New York W. C. Daland is to be examined for the ministry, on the 22d of Jan. M., at Plainfield, N. J. 23d, the churches of New York will meet with Plainfield, to attend to the O. U. Whitford, of West preach the sermon. A cord extended to friends from meet at Plainfield on that A. H.

Home

New York. ALFRED CENTRE

Meetings at the church increasing interest. The they were at first held, is accommodate all who attend subsequently, held in the The dedication of the new day evening, Jan. 14, was The programme gave Mr. bers, but the audience call and would have done so unwillingness to impose The organ itself is a "per and, under the skillful hand ganist, leaves little to be gramme included also a m a quartet of brass instrum by Miss A. P. Larkin a Misses Jessie Brown and S The weather is unusual monometer has reached 15 ground is covered with a which gives fine sleighing is lively.

Pennsylvania UNION DA

The week of prayer w union meeting held in church. By the invitatio of the village, Dr. Burdick ing, giving great satisfacti A good interest sprang up professors were encouraged quickened and sinners on the subject of religio were converted. The last came on one of the se the season, so that few on to the meetings; but still save on one evening. Th that it was thought best meeting another week, an persuaded to stay and c have not been able to ac count of sickness in my fe that a good work is going interest. How long the r tinue I do not know, but gets through here in the derstood, I think, that he meetings in the Seventh-d some two and a half mile the Lord be with him a his labors, in the salvatio has been earnestly solici prohibition at Dundee Whether he will or not clare. The Doctor is a l things lively wherever he good field for him.

Illinois FARM

Occasional snow squalls sunshine and rain, for a time, with temperature substitute the part of the thus far this winter. have been much of the very soft, at present de Notwithstanding this, p business and social ming For four weeks union held at the Presbyterian, enth-day. Baptists: chur God has resulted from the several churches, as have thought it best to tives to Jesus in a meetings closed with the The Fall and Winter needed several business ci come new buildings havi which, a grain elevator S. Clark, affords better grain than the town has The corn and oat crop one; and yet the times as close as in some year not as good—the comp lieve.

title is not far advanced. The day is means won. There remains a mighty...

ORDINATION AT PLAINFIELD, N. J.

By request of the New York Church, Bro. W. C. Daland is to be examined for...

A. H. LEWIS, Pastor.

Home News.

New York.

ALFRED CENTRE.

Meetings at the church still continue with increasing interest. The Vestry, in which they were at first held, is now too small to accommodate all who attend...

Pennsylvania.

UNION DALE.

The week of prayer was observed by a union meeting held in the Presbyterian church. By the invitation of the pastors of the village, Dr. Burdick did the preaching...

Illinois.

FARINA.

Occasional snow squalls, with intermittent sunshine and rain, for a few days each at a time, with temperature above freezing...

For four weeks union meetings have been held at the Presbyterian, Methodist and Seventh-day Baptist churches in succession.

Our Pastor, Eld. W. H. Ernst, will devote one fourth of his present pastoral year to the Southern Illinois churches...

Minnesota.

DODGE CENTRE.

We have had a very nice open Winter, with but very little snow until January 2d, when a severe snow storm set in...

The annual election of Sabbath-school officers took place the evening after the last Sabbath in the year, Dec. 26th, with the following results: E. S. Ellis, Superintendent...

We hope that the officers and teachers may have so much of the love of God in their hearts that they may impart it to others...

On the evening of Dec. 6th, about sixty friends and relatives assembled at the house of Bro. Joel Tappan, to witness the marriage of Mr. G. L. Ellis and Miss Nellie Orcutt.

Nebraska.

NORTH LOUP.

The old year has gone, bearing away to eternity its record of our lives, good resolutions broken, duties neglected, opportunities unimproved...

I was greatly interested in the paper written by Miss Bailey. I think her appeal must fan into a glowing flame every spark of love for Jesus in the entire sisterhood.

North Loup, in many respects, has had a prosperous year. The most delightful weather that was ever sent to bless a people has been ours.

The king of Bavaria has forbidden the cabinet to interfere with his exchequer. The members will therefore all resign.

The Direct Cable Company's report shows that the receipts have decreased \$150,000 in the last six months and attributes it to the reduction in the tariff and to competition.

Presbyterian society had exercises by their school, consisting of speaking and singing by the school. It was very good indeed.

Thus in many ways we are trying to lead people to love him who was born and died to bless and redeem the world.

Condensed News.

Domestic.

The anti-coolie league has decided to circulate petitions asking congress to abrogate the Burlingame treaty.

The Hudson river has not been frozen so solidly for many years before as now. The ice at Nyaek is six inches thick at the channel.

The coal operators of the Monongahela valley say they cannot cut enough coal to supply the trade, on account of the scarcity of diggers.

Attorney-General Bradford, of Kansas, notified the city officials recently that if the saloons were not closed within thirty-six hours he would bring quo warranto proceedings against them.

It is thought that the recent severe weather in the vicinity of New Orleans has but slightly injured sugar and orange trees.

It is understood that A. S. Hewitt has offered to surrender his place on the committee on naval affairs to Representative Curtin, and that the latter will be assigned to that committee.

The public schools at Banksville, Pa., have been closed, owing to sickness, prevailing to an alarming extent among the children.

A regular northern snow storm has been experienced at Galveston, Texas, during which six inches of snow fell. It soon began to melt, however, and thousands of clerks and others in the business part of the town turned out and enjoyed the novelty of snow-balling.

A dispatch from Syracuse, N. Y., Jan. 13th, says the flood at Fulton remains about the same. The extreme cold weather has formed heavy ice over the flooded districts and families are engaged in moving out their goods from their houses...

Foreign.

Bennett Smith, one of the largest ship owners in Nova Scotia is dead. He was the richest man in the province.

The Canadian Pacific Railway's claim against the government for transportation services in the recent Riel rebellion is \$700,000.

England has accepted a proposal from Russia that the Powers shall insist on disarmament by Greece, Servia and Bulgaria.

Prince Alexander has offered the Sultan the services of Bulgarian troops in the event of a Greek rising in Macedonia.

A syndicate of French contractors has been formed to compete with the German syndicate supplying the Chinese government with material for the construction of railways.

The king of Bavaria has forbidden the cabinet to interfere with his exchequer. The members will therefore all resign.

President Grevy, of France, has issued a decree granting amnesty to persons convicted of political offenses since 1870, and reducing the sentences of many offenders against the common law.

The Paris Siecle says Henry M. Stanley will go to the Congo to direct the preliminary arrangements for the building of a railway.

Lieutenant-Governor Dawdney, of the Northwest Territory, Canada, says no Indian depredations have taken place since the rebellion was suppressed.

The United States Consul at Santiago de Cuba reports the existence of large quantities of bat guano on the south coast of the island of Cuba.

Greece offers to withdraw her forces on condition that her claims for an extension of territory be considered by the Balkan Conference when the latter reassembles at Constantinople.

SPECIAL NOTICES.

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.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St., entrance on 23d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M.

THE Chicago Mission Sabbath school is greatly in need of a new supply of singing books. We have but a few, and those are in very bad condition.

REV. U. M. BABCOCK requests that, after Feb. 1st, his correspondents address him at Daytona, Volusia Co., Fla.

THE Quarterly Meeting of the Seventh-day Baptist Churches of Scott, Cuyler, DeRuyter, Lincolnton, Otseclie, Preston and Norwich, will be held with the church in DeRuyter, commencing Jan. 29, 1886, at 8.30 P. M.

PROGRAMME.

The first half hour devoted to a praise service, followed with preaching, at 7 o'clock, by L. C. Rogers. Service Sabbath A. M., commencing at 10.30 by a praise service of thirty minutes.

First-day, annual business meeting at 9.30 A. M. Sermon at 10.30 by L. C. Rogers. Closing sermon at 7 P. M. by Miss P. F. Randolph.

LETTERS.

D. Babcock, C. H. Chamberlain, Mrs. E. J. Worden, J. B. Clarke & Mrs. Sue Saunders, Mrs. Ellen L. Greenman, Mrs. A. E. Allen, A. H. Lewis & Thos. A. Barber, Mrs. Lillian King, Lurana Stillman, A. E. Main, L. L. Cottrell, Stephen Babcock, J. T. Greene, Mrs. Mary T. Babcock, Miss H. L. Cartwright, Mrs. Horatio Boyden, E. M. Dunn, W. M. Jones & C. D. Potter, Geo. H. Babcock, Mrs. B. L. Burdick, E. N. Alden, S. M. D. Crandall, A. P. Slater, Mrs. H. C. Rogers, Sarah E. Cogwell, O. W. Babcock, C. A. Burdick, Ezra Crandall, Mrs. C. G. Kimball, A. S. Titworth, Clarissa Poole, E. M. Armstrong, J. L. Shaw, Mrs. H. C. Babcock, Andrew North, A. S. Maxson, John Cottrell, A. B. Frenuche & J. F. Hubbard, David Doughlass, W. H. Ernst, A. Colegrove, W. G. Wilbur, O. C. Babcock, Jane Houghtaling, Joshua M. Clarke, J. F. Randolph, A. P. Saunders, L. J. Walsworth & J. W. Caldwell, Chas. Toothaker, John Ryno, Geo. H. Lyon, G. C. Sherman, A. M. West, Mrs. Wm. Warner, Mrs. M. A. Burdick, E. F. Rogers, O. D. Green, R. H. Donnelly, A. L. Chester, Marvin Oil Co., Lottie Baldwin, Ida Coburn, W. W. Clarke.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Table with 3 columns: Name, Amount, Total. Includes Nathan M. Lanphear, W. B. Burdick, Jeremiah Clarke, J. Kenyon, Independence, Luther Green, Mrs. C. Green, J. P. Livermore, Chas. Stillman, Belmont, Joshua Green, Petrolia, Mrs. P. Ballard, Richburg, W. A. Rose, A. J. Armstrong, Portville, Oliver Babcock, Persia, O. D. Green, Scranton, Pa., Sylvester Greenman, Coudersport, A. P. Saunders, Farmington, Ill., H. C. Babcock, Albion, W. Va., Mrs. C. G. Kimball, St. Paul, Minn., Andrew North, St. Peter, C. J. Sindali, Lurana Stillman, New Richland, J. T. Green, Little Rock, Mrs. A. E. Allen, Austin, J. L. Shaw, Freedom, Clarissa Poole, Charles City, Iowa, Mrs. A. F. Randolph, Nortonville, Kan., J. L. Stillman, R. J. Maxson, E. D. Babcock, M. S. Babcock, O. W. Babcock, O. Davis, Alma Maris, S. P. Griffin, C. E. Crandall, North Loup, Neb., Mrs. Sue Saunders, Leadville, Col., Mary T. Babcock, Baker City, Ore.

Table with 3 columns: Name, Amount, Total. Includes Mrs. A. C. Carter, Alfred Centre, N. Y., M. E. Avery, Leona Burdick, Mrs. E. J. Worden, Utica, Mrs. A. A. Place, Scio, M. D. Crandall, Richburg, J. Armstrong, Portville, Edna Howell, Jacksonville, Fla.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Jan. 16, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York.

BUTTER.—Receipts for the week, 18,654 packages; exports, 3,500 packages. There was intensely cold weather, the thermometer ranging from 20° to 30° below zero through the dairy districts, and this together with a severe snow storm diminished receipts and caused a firmer market.

CHEESE.—Receipts for the week, 11,865 boxes; exports, 20,997 boxes. There was only moderate business done for export. Fancy colored cheese was most inquired for and sold both for export and home trade at 9@10¢, and white went slowly at 8@9¢.

EGGS.—Receipts for the week, 4,489 barrels; imports, 3,889 cases. Market advanced 3¢ per doz., immediately following our last, and eggs sold all through the fore part of the week at 28@30¢.

POULTRY AND GAME.—Fresh arrivals of fresh-killed stock have had good demand. Game has been taken at full prices. We quote: Dressed turkeys, per lb. 11 @ 12; chickens, per lb. 11 @ 12; fowls, per lb. 8 @ 12; ducks, per lb. 12 @ 15; geese, per lb. 10 @ 12.

GREEN APPLES.—Really prime Greenings and Baldwins sell at \$1 75 per barrel. Common kinds plentiful and offered at \$1 25 down. BEESWAX.—We quote: Southern, worth per lb. 25 @ 26; Western, " " 25 @ 25 1/2. EVAPORATED APPLES are quiet at 6 1/2 @ 7 1/2¢ for prime to fancy. 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.

DAVID W. LEWIS & CO., New York.

Selected Miscellany.

A MITE SONG.

Only a drop in the bucket, But every drop will tell; The bucket would soon be empty Without the drops in the well.

Only a poor little penny— It was all I had to give; But as pennies make dollars, It may help some cause to live.

A few little bits of ribbon And some toys; they were not new, But they made the sick child happy, Which made me happy too.

Only some outgrown garments— They were all I had to spare, But they'll help to clothe the needy, And the poor are everywhere.

God loveth the cheerful giver, Though the gift be poor and small; What doth he think of his children When they never give at all?

JANIE'S WAY.

BY MARY JEWETT TELFORD.

"I love him, mother; you know. I love him, oh, so much! But I can never say anything about it."

Mother tied the quilted hood snugly under Janie's chin, and looked into her little girl's gray eyes. "Are you sure of it Janie?"

"Yes, mother, I tried only the other day. And a great chunk came up in my throat so I couldn't say a word. It was only to Bell Woodford, too."

"Well, go on, darling. It's twenty minutes to school time. God will give you a way to do something to show your love. Our ways to serve him can't all be alike. Our very faces aren't. Good-bye."

Janie trudged along towards school, choosing to make her own path in the snow as she went. For half a mile her way lay alone, and she thought it all over—thought how her very knees knocked together when she told the minister she meant to be God's child, though she wasn't a bit afraid of the minister; and how the blood rushed to her cheeks when she had heard the girls at school whispering that Janie rose with the others at meeting, though she certainly wasn't ashamed of it. She wondered, as she stopped a moment to see whether a snow-bird found any seeds in a dried weed-stock, why it was that she "enjoyed her religion," as old Mr. Westfield called it, only when she was shut tight in her mother's closet talking with God all alone—bashful child that she was.

A group of scholars came down over the hill and met her at the forks of the road. The keen air and brisk walk, with the companionship of her friends, sent Janie into the old country school-house as happy as any of them, and the morning passed pleasantly.

But trouble began at noon. Over the doughnuts and apple pies that came out of sundry baskets the scholars began to talk of the "meetings," and more than one sneer from grown-up pupils, showed the child how differently they felt from her parents and friends at home towards her dear Lord.

She hoped they would talk of something else; but Kate Pease got out her knitting work and went right on about the meetings, while Janie's friend, Bell Woodford, acted as if she believed every word.

Was there no one to say a word for the blessed Christ? The teacher seemed to be busy at his desk off in the corner, and the young people gathered round the rusty stove-box, laughed loudly at Kate's witty sallies. Some of them scowled, and would gladly have turned the laugh upon her, but she was not at all careless whose feelings she hurt, and they hardly dared.

Outside the cold winter rain began to fall in a continuous drizzle. The chill went to the bones. The snow was going from the coasting-place; ice in the reed-bordered pond was too treacherous to be trusted. Janie looked out through the dingy window glass, and thought the noon-hour never would be over. The teacher had taken his umbrella and gone across the twenty-five acre field for his warm lunch, and Kate much emboldened by the fact that no one had anything to say against her, clicked her knitting-needles together, and in a squeaking voice began to recount Father Westfield's experience, as the old man had so often publicly done for himself.

It seemed to Janie more than she could bear. But her tongue clave to the roof of her mouth. Then she forgot herself as her face went closer and closer to the window-pane. To listen to these taunts against all that her own home life had shown her was sacred! To hear Christ's sweet love made a mockery of one of the very girls he died for! The tears fell off her cheeks, tear after tear, and her young heart ached that Kate should not know any better.

She had gone inside her own grieved spirit and was putting up a prayer for Kate and the group around the stove, so that she did not hear what was said, and was only made conscious of it by the hush that followed.

"However you can take comfort, Kate Pease, in making Janie cry, I don't see." It was Horton, the "blackguard" of the whole school, that was speaking. And he went whistling out into the bleak, plasterless entry, followed by the boys, who made a point not to be far from his heels. The girls broke up into groups of twos and

threes, and looked first ashamed and then sorry.

"I never thought you'd have cared Janie," Kate Pease said softly, as the teacher took the ferns and wrapped on the window-frame to call the scholars to order. "It's queer you do."

"He's so good—and he's my best friend and yours, Kate," was all that Janie's whisper could answer. And she slipped behind the unpainted desk and took up Sander's Fourth Reader with a sense of perfect peace.

Janie has felt God's love for many years since then; but perhaps nothing in her life has shown it any better than those tears which fell close inside the window in the old country school-house thirty years ago.—Central Baptist.

LEGAL JOTTINGS FROM THE TALMUD.

If a judge knows a case that is brought before him to be based on falsehood, he should not say: "I will pronounce judgment according to the testimony and let the witnesses bear the consequences of their sin." He must peremptorily refuse to hear the case.

A disciple sitting before his master, when the latter acts in the capacity of a judge, is in duty bound to call his attention to any point which the master fails to perceive. Such a disciple shall not say: "I will allow him to make a mistake and then I will come and correct him, so that the witnesses shall not lose anything by his judgment, and I will make a name for myself."

If a person has a claim of one hundred denarii against his fellow, he shall not go and claim two hundred in order to make it easier for him to get what is actually due to him.

If three men have a claim against a fourth one, it is unlawful that two should act as witnesses and one only as the plaintiff; they must all appear as plaintiffs and produce the witness beside.

A judge must not hear a complaint without the defendant's being present. Nor may a plaintiff explain his case before the judge if the defendant is not present.—(Shevuoth, fol. 31.)

Rabbi Eliezer ben Azaria said: He who circulates evil reports about a person, he who lends his ear to a calumniator and he who bears false testimony are worthy to be thrown to the dogs. No judge should listen to a complaint unless the defendant be present.—(Pessahim, fol. 118.)

If a man come to his fellow and say, "You know me well, that I would not utter a falsehood for all the world. There is a man who owes me some money, and he denies it. I have only one witness against him, while according to the law I must produce two witnesses, wilt thou be the second witness in order to help me come by what is due me?" He must sternly refuse doing so.—(Mechilla to Mishpatim.)

The righteous men of Jerusalem would never go to a banquet unless they knew the other invited guests, and they would never sign a bill of divorce unless they were personally acquainted with the other witnesses.—(Mechilla to Mishpatim.)

If a wicked person and a righteous one come before the judge, the latter should not give to the wicked the advantage over the other one in order to turn him from his evil ways by such mildness.

A judge must not make a plea in favor of his judgment.

In a difficult case where a judge needs to consult the opinion of a colleague, he should not consult one whom he knows to be a dishonest man.

He who prevents justice for the sake of bribery, will lose his eyesight before he goes away from this world.—(Shevuoth, fol. 32.)

An ill-savory judge is he who takes money for his services on the bench (besides his salary from the State), but the judgment he pronounces is binding.—(Chelhuoth, fol. 105.)

No man can be judge of his own guilt. A man should never sit in judgment either over his friend or over his enemy.

Bribery consists not only of money, but of words.

Rabbi Samuel once passed a narrow bridge, and a man came and gave him his hand to hold himself by. Subsequently the same man came with a suit before him. The rabbi refused to act in his case, because he remembered the kindly service he had rendered him.

The farmer of Rabbi Ishmael, the son of Rabbi Jossi, was wont to bring him his rent every Friday. Once he brought it to him on Thursday. The rabbi asking him why he came this time earlier than usual, he told him that he had a case to bring before his court. Hereupon the rabbi said: "I cannot act as judge in your case, nor will I accept your rent before the regular time."—(Chelhuoth, fol. 105.)

HONOR THE HOLY SPIRIT.

The more we honor the Holy Spirit the greater will be our success in Christian work. Every genuine revival of religion must spring from his presence in the church. Our study of church methods most firmly convinces us that the churches which have frequent and blessed revivals of religion are those which most exalt the person and work of the Holy Spirit.

The nature of the Holy Spirit is clearly revealed in the Scriptures. He is a person. He is called by various names; in the Old Testament, the Spirit of God, the Spirit of

Jehovah, or the Spirit; in the New Testament, he has, in the Greek, but one name, the Holy Spirit, though in the common version the translators have often rendered it Holy Ghost.

That his personality is separate from the Father and the Son is evident in many passages. Thus in the great commission (Matt. 28: 19). "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," if the first two names, Father and Son, represent persons, the third name, the Holy Spirit, must also represent a person. The same inference holds true in the apostolic benediction (2 Cor. 13: 14). Another class of Scriptures ascribes to the Holy Spirit the specific qualities of personality, such as will and feeling. For instance, after enumerating the gifts of the Spirit, Paul adds, "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will" (1 Cor. 12: 11). Again, in Eph. 4: 29, 30, Paul teaches that the Spirit may be grieved by the trifling language of Christians. Now, if the Spirit were, as some claim, merely an influence, emanation, or energy, proceeding from God, these qualities of will and feeling could not be attributed to him, because a mere energy or influence can have no will of its own, but is wholly directed by the mind in which it originates. But the Holy Spirit is said to have a will of his own, feelings of his own, and therefore must be a person.

The manner in which Jesus always spoke of the Holy Spirit confirms this view. He constantly represented the Spirit as an agent distinct from both the Father and himself, though one with both in essential nature and divinity. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14: 16). Mark the words "another" and "he." The Spirit is called another "Paraclete," advocate, or helper, as distinguished from Jesus. Again, "But the Comforter, which is the Holy Spirit whom the Father will send in my name, he shall teach you all things" (John 14: 20). "But when the Comforter is come, whom I will send unto you from the Father, . . . he shall testify of me" (John 15: 26). Compare also John 16: 7-14. These words of Jesus, in which he declares that the Holy Spirit is sent from the Father and Son, can only be applied to a person.

Surely then, in all our prayers we must honor the Holy Spirit, equally with the Father, and the Son, by the full recognition of his personalty and of all that the idea of personality includes. Instead of praying, as many do, for the "influence" or "energy" of the Spirit to be in our assemblies and hearts, we ought boldly to ask for the presence of the Holy Spirit himself. Our bodies are his temples. All we ever know concerning the Father or the Son he must communicate to us. All the real prayers we ever offer he must beget, and indite, and intercede for. All the words of power we ever speak he must inspire and fill. Only as he dwells in us can we have power with God or man, and prevail.—Central Baptist.

GOOD LIFE.

He liveth long who liveth well; All else is life but flung away; He liveth longest who can tell Of true things truly done each day.

Then fill each hour with what will last; Buy up the moments as they go; The life above when this is past, Is the ripe fruit of life below.

Sow love and taste its fruitage pure; Sow peace and reap its harvest bright; Sow sunbeams on the rock and moor, And find a harvest home of light. —Sel.

CONFESSING CHRIST BY BAPTISM.

"He that believeth and is baptized shall be saved."

Here we have our faith declared by a symbol. Just as in a book you have engravings here and there to illustrate what is contained in the print, and present it graphically to the eye; so in the system of Christianity we have ordinances, which are a pictorial confession of faith, bringing out into clear and bold relief the confession which we make with the mouth. And you see that it is all-important, in this instance, that the text and the illustrations exactly correspond. A book descriptive of Boston, and filled with engravings representing the principal scenes and streets of London, would be an absurdity. And a Christianity which rests avowedly on the death and resurrection of Jesus Christ must have ordinances which exactly correspond to these ideas. Read, now, the confession of the mouth which the Scriptures require, and then compare it with the symbol which the Scriptures give: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead," The death and resurrection of Christ is the confession. "I believe that Jesus Christ died for my sins, according to the Scriptures, and that he rose again from the dead, according to the Scriptures." This is the verbal confession. Now comes the symbolic: "Buried with Christ by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." You see how the picture conforms in every line and shade to the original. You see, then, what baptism is for.

It is, first, a declaration of faith for all time. Amid all the unbelief and doubt and denial to which the gospel is exposed, there is great danger that its cardinal truths may be perverted or misread in the course of time. They cannot be intrusted to the stream of

tradition, in whose depths so much truth has been engulfed, and on whose current so much error has been floated down. They must be stereotyped into unchanging forms, and fresh impressions must be struck off from them every year and every month for the book of church history. Do you ask me what I am doing in administering the ordinance of baptism? I am doing what the printer does with his types. I am striking off impressions of our belief, that "Christ was delivered for our offenses, and was raised again for our justification."

If this ordinance had been maintained in the church in its primitive form, the doctrine of the resurrection would not have been forgotten or denied so largely as it has. There can be no doubt that in those churches where the symbol has been kept most constantly before the eye, the blessed faith of the Redeemer has kept its hold most strongly upon the heart. Do you say that it is only a form, and therefore not essential? The picture of your dead child is only a form. It is a shadow thrown upon paper; there is no substance or life there. But will you, on that account, permit anyone to throw it away? Or will you consent that it shall be changed for the picture of some other child on the plea that it is only a form? Neither will we consent that this graphic picture of our Lord's dying and rising again shall be set aside or modified because it is only a form. Nay; forms and shadows are among the mightiest forces in the world. The pictures of Raphael and Michael Angelo have influenced humanity more than the battles of Napoleon. The battles were acts and realities indeed, while the pictures are only shadows. But these shadows, becoming reflections of divine things, are living just as truly to-day as in the year when they were painted. Let us see to it that we do not slight the ordinances of God because they are only shadows.—A. J. Gordon, D. D., in Golden Rule.

"GRIT"

Over in Scotland there once lived a stout, tall, busy youth who was known among his neighbors as "grit bare-legged laddie." One day he called upon the village school-master and said: "I wish to attend your evening school."

"And what would you wish to study if you come?" the teacher asked.

"I want to learn to read and write," the master looked into the lad's face, shrugged his shoulders in a knowing way, and said, "Very well, you may come."

The lad could not see into the future, nor had he any dreams of greatness. He only had a great desire to know. He was eighteen years of age then, and could neither read nor write; but before he died he wrote his name among the great and honored men of the earth.

George's parents and friends were very poor and were not able to send him to school. He was born in a little hut with mud walls, a clay floor, and bare rafters. His father was a humble fireman of a pumping engine in a colliery. George helped to earn the living of the family from his early childhood. He first herded cows. Then he picked the stones out from the coals. Then he was put to driving a horse that hauled the coals up from the pit, and by and by he was made assistant fireman to his father. When he was seventeen years of age he became plugman of a pumping engine. So he had climbed, one would think, to the top of his little ladder, for what more could be expected of a lad who at seventeen could not even read? George's engine became his teacher. He would take it apart, put it together again, and studied every part and motion, and fell in love with it. Some one told him there were many books that told about making engines, and he resolved to learn to read them for himself.

He was so hungry for knowledge that he soon learned all the village school-master could teach him, and he soon began to think of making a better engine than he had ever seen. He first made a locomotive that could run four miles an hour on a tramway. This was thought to be a great thing at the time. He soon made improvements, and built a railway eight miles long, and became the first railroad engineer of the world. Yes, of course, very many wise men laughed at George, called him "a crank," "a fanatic," and the like, just as they did Columbus and Galileo and Morse and all the useful men who do new and useful things. But he pushed on. One day he was explaining to a body of wise men how he intended to build an engine that he would be able to run twelve miles an hour. A grave looking gentleman, thinking to put him down, sneeringly said, "Suppose one of these wonderful engines of yours to be going along the road at the rate of ten or twelve miles an hour, and a cow were to stay upon the line, would that not be a very awkward circumstance?" "Yes," replied George, "very awkward indeed; that is—*for the cow!*"

The "grit barefooted laddie," by his industry and uprightness, became a teacher of the wise. Even kings and princes sought his advice. Great wealth flowed in upon him. He became a glorious Christian also. He died full of years and honors, and is enjoying his eternal reward. He was George Stephenson, the great railroad engineer.

Cyrus W. Field once invited General Mitchell to address a Sunday evening meeting of newsboys. The sight of shoeless, weather-beaten little fellows seemed to arouse all the sympathies of the good General's heart.

"Boys," he began, "when I see you I feel that I am one of you. No one of you can be poorer or more friendless than I once was. I have known all about being poor."

No wonder all the eyes in the room were

fastened on him. He then told the boys this story:

"When I was a boy of twelve years of age I was working for an old lady for twenty-five cents a week; and I tell you she kept my hands full! I used to saw wood, milk the cows, carry water, make fires, wash dishes, scrub and scour before the day's work commenced. My clothes were awfully ragged, and I had no money to buy shoes with, and so I often went barefooted. One morning I hurried and got through my work early. The old lady thought I hadn't done it, and was very angry and called me a liar, and said I hadn't worked any. I said I had. She called me a liar. I tell you, boys, I felt indignant, and I told her she should never have a chance of applying that ugly word to me again. I walked out of her house, and I never entered it again. I had not a cent in my pocket that day when I faced this big world! You couldn't tell what I did then? I met a man with a team. I addressed him boldly and asked him to hire me to help him. He looked at me, and said, he didn't think I would be of any use to him. 'O yes, I will,' said I. 'I can rub down and water your horses for you if you will only let me try.' He didn't object any more and told me to get up and ride. It was hard traveling, the mud was deep, and he was on a long journey; but that was my starting point in life. I went ahead after that. An independent spirit, push, and an honest purpose and what capacity God has given me, carried me successfully through. Now, boys, don't be afraid. What if you are poor and have few friends? Try again and again. You can push through if you only live to please God. I know it's hard times for you. But trust in Christ and he will always be your friend. Keep a good heart, and be sure you push your way honestly through the world. I know how to sympathize with you, because I have gone through it all. I know what it is. God bless you all."

The boys were deeply touched at this. Tears were in many eyes. Some told their sharp jokes to keep from crying; and who doubts that Gen. Mitchell's kind and loving words to the needy newsboys were the starting point upward in more than one of those weather-beaten lives!

THE OTHER SIDE OF AN ANSWERED PRAYER.

BY JENNIE M. D. CONKLIN.

I wish I knew where to begin. I do not know whether to tell you first her side or my side; my side is the other side. But I think I will tell you the way it happened to me, and the lesson it taught me. There is sent to me twice a month a lovely little paper, as attractive as it is helpful; and, after I had been helped, I wondered to whom I should send it on another mission of helpfulness. Occasionally I give copies away, then, coming to a new home, I felt shy about offering it to strangers; I made one attempt that was met with no enthusiasm, and so, twice a month, the pretty papers were thrown into the scrap basket or piled away in some corner. A twelvemonth passed (twice twelve made twenty-four papers), and then I heard of an invalid, away back in the country, who had little to read, and could neither purchase nor borrow.

With a brightened heart my little paper was mailed to her. Warm thanks came for the first copy, deciding me to promise to send it regularly. And then—it seemed wonderful to me—she wrote to me and said: "I cannot thank you enough for that precious paper. A year ago I saw one copy, and, O, how I wished for it! But I knew I could not pay for it, and I mourned and prayed about it for a whole year. And now I have it." I do not know how I felt. I was thrilled at first with the realism of God's answers to prayer, and then it flashed over me, "How long God kept her waiting for what I was throwing away."

There had to be preparation on both sides. On hers, long waiting, increasing desire, and a faith that held fast; on mine the wish to do good and the trial is the way of opportunity.

I think I sighed over the wasted papers until I remembered that they were not wasted; that God was using every one for her and for me; and not one less than the whole number would do.

Just now, having occasion to look up something in the top of my bookcase, I epied three of the last year's papers laid away, and before I stopped to tell you about the other side of her prayer, I hastened to fold and direct them to her; that she might have something, at least, of what was "wasted" in her waiting time.

God always knows the other side of our answered prayers; if we could know, too, would we not always find that he was working just as busily on the other side?

Her writing was a part of my discipline. Our lives are so interlinked that the prayer of one may touch another, and one may have to wait for that other, as she had to wait for me, although until that need of each other we had been strangers miles and miles apart. Perhaps my lesson is to learn that, when we really desire to give, God is so pleased that he wants to choose the very one that will appreciate it most.

Herein is comfort for those who give as well as for those who pray. Therefore, dear teacher, whose work is not perfectly satisfactory to-day, do not be distressed about it, for there is the other side that God is busy about.—Westminster Teacher.

Syracuse University has just received from the Rev. William Griffin, D. D., a check for \$10,000, as the first installment of an endowment of \$64,000, which he designs to make to the University.

Popular Science

"DISSOCIATION," has been an important part in the work of preventing the attainment of above 2,400 C. (4,350 F.), all combustion at that point seems to prove, however, to be due more to contact of the sides of the containing vessel. By making chamber and passages so large does not come in contact with during combustion, he gets hitherto considered impossible the power of any available to withstand, quite beyond of measurement. It has been shown that the amount of ent is a very important fact ion of gases, not suspected tifications.

THE BEST LIGHTNING R lightning-rods cost a great are often badly made and are not things to play, or bad rod is worse than non-act the lightning and th off without damage. The three-quarter inch round long, sharp point, which smooth, and gilded, or cop tions must be fastened tog ferules, and the ends should and bright, and be fixed it quite safe if fastened to a higher than the building a and it should extend ten above the pole. There is fittings, as insulators; iron to the pole, or hooks fixed around the pole, are quite holders, which are useless chief point is the ground c should be carried into pe earth, or, better still, into w give reasons for all this, b to know the why and the should study a handbook of he will earn enough to m match for the peripatetic agents, who, as a rule, are n ora. A perfectly safe and effe put up in the way above del twenty five dollars, and del than any of the patent fan common use.—American A

OUTWITTING A FOG.—A out in a boat one night on a was caught in a fog so den not see twenty feet ahead etopped rowing, and said have to wait for daylight, cleared away, as they did n direction to steer. The s them what science could do emergency. He says: "I s in the boat, and hallooed, came back. Pointing in the which the echo came, I said nearest land." Rowing had direction of the echo, we so and coasted home. The bo great surprise that they r river all their lives, and ha of so simple and easy a p shore when lost in a fog. T so simple a fact has saved n hour, both by night and e Fishermen to whom I have this have told me that s would often have saved t nights of useless toil, and them hundreds of dollars Steam-boat pilots may also have seen them run ashore striking them in their teet the atmosphere is so satur ure that it is a much bet sound than when it is dry. low: First, sound travels the echo returns more sp the sound is heard more mbering these two facts little practice can soon dete imate distance of the nears —Good Health.

THE VAN DEPOELE ELEC The city of South Bend, In an electric street railway use, the Van Depoele rai successful operation at Tor the past two years, and it introduced shortly into Mi troit. The railway at South by an electric current trans wires. The current is g Van Depoele dynamo, wh tionary motive power plan ed to the motor of the stree wire extending from the From the motor, the curr one of the wheels, and by e circuit is completed. the track a perfect conduc are laid under the jointa but one track is used, e each other on switches, device provides for thi sists of a brass and copper tached to the copper wir rectly over the frog in the rangled that the motor coe through it on one side w

Popular Science.

"DISSOCIATION," has been supposed, from the experiments of Bunsen, to act an important part in the combustion of gases, preventing the attainment of a temperature above 2,400 C. (4,350 F.), in fact stopping all combustion at that point.

THE BEST LIGHTNING ROD.—In general, lightning-rods cost a great deal too much, and are often badly made and set up.

THE HARD-HEARTED DEALER. "Oh mother! what a dry breakfast!" sighed poor Kate, as she sat down to her meal of corn cake and water.

OTHER SIDE OF AN ANSWERED PRAYER.

I knew where to begin. I do not remember to tell you first her side or my side is the other side. But I think I'll tell you the way it happened to me.

OUTWITTING A FOG.

A scientist, while out in a boat one night on a river in Florida, was caught in a fog so dense that he could not see twenty feet ahead.

THE EVIDENCE OF THINGS NOT SEEN.

An English lady whose Christian work incurs a large outlay every year, and who trusts to her divine Master to provide everything in response to her faith and prayer,

THE VAN DEPOELE ELECTRIC RAILWAY.

The city of South Bend, Ind., has introduced an electric street railway. The system in use, the Van Depoele railway, has been in successful operation at Toronto, Canada, for the past two years, and it is expected to be introduced shortly into Minneapolis and Detroit.

rection, and through on the other side when returning. The action is entirely automatic. A speed regulator is attached to each car, and operated by the driver.

THE SNOW STORM.

Lightly and white As wheat from the grain, Thickly and quickly As thoughts through the brain.

CONCERNING THE DOOM OF THE WICKED.

Is it possible to speak too terribly concerning the misery of the finally impenitent? We think not. Take the words of the Lord Jesus as your guide, and you will feel that no language can fitly convey his sense of the awful condition of a soul which has been judged and finally condemned.

THE HARD-HEARTED DEALER.

"Oh mother! what a dry breakfast!" sighed poor Kate, as she sat down to her meal of corn cake and water.

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HISTORY OF CONFERENCE.

REV. JAMES BAILEY has left a few copies of the History of the Seventh Baptist General Conference at the Recorder's office for sale at \$1.00. Sent by mail, postage paid, on receipt of price.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1886.

- Jan. 2. Josiah and the Book of the Law. 2 Kings 22: 1-13.
Jan. 9. Jeremiah Predicting the Captivity. Jer. 8: 20-22; 9: 1-16.
Jan. 15. The Faithful Rechabites. Jer. 35: 10-19.
Jan. 22. Captivity of Judah. 2 Kings 25: 1-12.
Jan. 29. Daniel in Babylon. Dan. 1: 1-21.
Feb. 6. The Fiery Furnace. Dan. 3: 16-28.
Feb. 13. The Handwriting on the Wall. Dan. 5: 1-12, 25-28.
Feb. 20. The Second Temple. Ezra 1: 1-4; 3: 8-13.
Feb. 27. Nehemiah's Prayer. Neh. 1: 1-11.
March 6. Reading the Law. Neh. 8: 1-12.
March 13. Esther's Petition. Esther 4: 10-17; 5: 1-3.
March 20. Mesehah's Messenger. Mal. 3: 1-6; 4: 1-6.
March 27. Quarterly Review.

LESSON V.—DANIEL IN BABYLON.

BY REV. THOS. R. WILLIAMS, D. D. For Sabbath-day, Jan. 30th.

SCRIPTURE LESSON.—DANIEL 1: 8-21. 8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.

GOLDEN TEXT.—"Wherewithal shall a young man cleanse his way?" by taking heed thereto according to thy word.—Ps. 119: 9.

TIME.—605-603 B. C. At the beginning of 70 years captivity.

PLACE.—Babylon on the Euphrates. RULERS.—Jehoaikim, son of Josiah, king of Judah; Nebuchadnezzar, king of Babylon; Pharaoh Necho, king of Egypt.

PROPHET.—Jeremiah, at Jerusalem. OUTLINE. I. A firm purpose. II. A decisive test. III. An honored life.

INTRODUCTION.

We have learned in a previous lesson that Nebuchadnezzar besieged Jerusalem about this time; and, having subdued the king, replaced him on the throne, under a solemn oath of allegiance and heavy bonds to pay tribute to the king of Babylon.

LESSON.

Safety and crowning success always attend one who trusts and implicitly obeys God. Such are called to stand before kings.

MARRIED.

In Berlin, N. Y., Jan. 6, 1886, Mr. BYRON A. DAVIS, of Berlin, and Miss ELLA M. JONES, of Petersburg.

DIED.

Near Millport, Pa., Dec. 18, 1885, ANNA CELINDA, infant daughter of Hiram and Ella Burdick, age 5 months, 11 days. Funeral Dec. 19th, at Shingle House.

This little bud from nature's bower, Cut off by early doom, Just came to show how sweet a flower In paradise would bloom.

In Locustville R. I., Jan. 9, 1886, of whooping cough, DAVID HENRY, infant son of Moses and Jane Main, aged 4 months 9 days.

scrupulous about defiling their garments or their hands (which is very commendable), but almost forgetful of the defilement of their consciences, their heart life. Not so with Daniel; while he could submit to physical captivity, in a foreign court, he would not submit to the violation of his conscience, even in the matter of eating dainty food and drinking rich wine, even though the conquering king ordered him to do it.

V. 9. God made Daniel to find favor in the sight of the prince. There is another example in the count less instances, where God never leaves a trusting heart to stand alone on the high position of loyalty to the highest conception of pure life before God.

V. 10. The Prince... said unto Daniel, I fear the king. The prince here brings out his loyalty to the king and the ground of his loyalty. The king had given orders, and if he should disobey he might lose his head.

V. 11. Then said Daniel to Melsar, etc. This name is the title given to the chief steward who was set over Daniel and his companions to prepare them food. Daniel would not have carried this matter to this steward unless he had gained the consent of the prince to whom he first made his request, and this explains why the steward is so ready to hear his proposition.

V. 12. Prove thy servants ten days. That would be sufficient time to determine whether the change of food would be detrimental to their health. Give us pulse to eat. This was various kinds of vegetable food, as opposed to flesh. And water to drink, instead of wine.

V. 13. Then let our countenances be looked upon. He was willing to invite a comparison of their physical condition with that of the children who are fed on the common stimulating food. He is so confident of the result that he will consent to the decision as to the food to be used after the experiment.

V. 14. Their countenances appeared fairer. This states simply the result of the ten days' trial, and probably it was a very natural result. Strictly temperate habits show themselves very clearly on the countenances of men, while it is impossible to conceal intemperate habits.

V. 15. God gave them knowledge and skill in all learning and wisdom. The words seem to indicate divine spiritual aid. They were surrounded by very great advantages for study. In the sciences of that day, no city had accumulated larger facilities than Babylon.

V. 16. He found them ten times better than all the magicians, etc. Their understanding of deep questions was very peculiar. They had a kind of inspiration that the king had never seen manifested in any of his astrologers, who depended upon the signs in the starry heavens for their interpretation of dreams.

V. 17. The king commended with them. After their long and careful training they were brought before the king, and of the whole number thus brought in, Daniel and his three companions found special favors in his presence.

V. 18. He found them ten times better than all the magicians, etc. Their understanding of deep questions was very peculiar. They had a kind of inspiration that the king had never seen manifested in any of his astrologers, who depended upon the signs in the starry heavens for their interpretation of dreams.

V. 19. The king commended with them. After their long and careful training they were brought before the king, and of the whole number thus brought in, Daniel and his three companions found special favors in his presence.

V. 20. He found them ten times better than all the magicians, etc. Their understanding of deep questions was very peculiar. They had a kind of inspiration that the king had never seen manifested in any of his astrologers, who depended upon the signs in the starry heavens for their interpretation of dreams.

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At Ashaway, R. I., Jan. 11, 1886, PRUDENCE MARILDA, wife of Charles E. Merrill, and the youngest daughter of Elder John Green, aged 63 years, 8 months, and 28 days.

At Ashaway, R. I., Jan. 11, 1886, PRUDENCE MARILDA, wife of Charles E. Merrill, and the youngest daughter of Elder John Green, aged 63 years, 8 months, and 28 days.

At Auburn, Ritchie Co., W. Va., Dec. 8, 1885, of typhoid fever, WILLIAM M. BOND, aged 18 years, 3 months, 29 days.

G. A. R. MARCH.—It is a pleasure to notice such compositions as this elegant New March by the famous composer John Wiegand.

BURPEE'S FARM ANNUAL for 1886, advertised elsewhere, is a very handsome and complete catalogue of garden, farm, and flower seeds, bulbs, plants, thoroughbred live stock and fancy poultry.

THE following is a partial table of contents of the Old Testament Student for January: "Sun Images and the Sun of Righteousness," "The Authority of Holy Scripture," "The Revision of the Book of Exodus," "Egypt before 2000 B. C.," "The Value of the Old Testament for a Correct Knowledge of the New," "Studies in Archeology and Comparative Religion."

VICK'S FLORAL GUIDE for 1886 is at hand. Besides the valuable information given in the Guide respecting seeds and plants, and the instructions afforded for planting, cultivating, etc., the January number of Vick's Illustrated Magazine is included under the same cover.

THE Homiletic Magazine of London, commencing Volume XIV. with Jan., 1886, announces that an American Edition, issued simultaneously with the London Edition, will be published from the office of The Pulpit Treasury, 771 Broadway, New York.

FOR copies of the Missionary Concert Exercise prepared by Miss Sarah Velthuisen, of Haarlem, Holland, address A. E. Main, Corresponding Secretary, Ashaway, R. I. It gives a brief but interesting and instructive history of the Dutch Land.

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DRAWING OF JURORS.—Notice is hereby given that on Thursday, the 21st day of January, 1886, at 10 o'clock, A. M., a panel of Trial Jurors will be drawn at the office of the County Clerk of the County of Allegany, to serve at a County Court, and Court of Sessions to be held at the Court House in the Village of Belmont, in and for the County of Allegany, commencing on Monday Feb. 8, 1886.

WANTED.—A Sabbath-keeping painter, a man of good address and wide awake, a first-class sign-writer, to take a half interest in a general house and sign painting business in a city of 4,000 inhabitants.

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NOTICE TO CREDITORS.—In pursuance of an order of Charles A. Farum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against TRUMAN C. PLACE, late of the town of Alfred, in said County, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber, administrator of the said deceased, at his residence in the town of Alfred, Allegany Co., N. Y., on or before May 1, 1886.

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A WORD FOR T BY ANNIE L. HOLE

The pen is resumed with an "That many a day has been When cares for a season are The brain cannot rally at And yet, 'tis a grateful end Which pleasure we would To thus secure one little Our own humble mite to

Words cannot express, dear The blessings these pages Our lives are made better at By precepts that strength These columns form precept With those armed for tru A beacon to banish the darl Of souls who are searchi

Thank God for the Sabbath For hearts that are loyal Undaunted by man's dissorp And dare not his word d We stand as a handful of s Who souls neither false Assured, though by million That God and the truth w

DISESTABLISHM BY REV. WM. M. FOURTH ARTIC

Forty one years ago the A Association was formed. T now known as the "Liberat its full title being, "The Liberation of Religion from and Control." It has been and tedious warfare that th tained its present influence attention and respect. Sti being in favor with earnest may be seen from the foll method of disendowment, i ctiety:

"1. Fixing some date, or the Church shall cease to b law and new appointments ited.

"2. Dissolution of every corporation, sole or aggregate.

"3. Abolition of Ecclesia Law.

"4. Exclusion of Spiritu House of Lords.

"5. Granting of no fac which would re-create a pri tical body (as in the Irish leaving Episcopalians to org in whatever way may seem to management of their affair

"6. Personal Compensa clergy, patrons, and other have a special beneficiary in tablishment, but not to any dispensing Public Patronag

"7. Release of all such further obligations, and (into account) a varying sc for each—for instance, to their present net income for thirty-five or younger age, come; to those older than portionately larger amount gratuities in cases where de

"8. To facilitate commut—the issue of bonds for the

"9. The grant of borro commission.

"10. Cathedrais, Abbey tional monuments to be un the Board of Works, and m uses as Parliament might d

"11. Retention for publi disposal) of Episcopal Pala ings appended to Cathedra

"25. Provision for the charge to the owners of t ment of 22 1/2 years purchas

"26. The power of levyin any form to cease.

"27. There may be no coo for years to come.

may be devoted to educati tenance of the poor, to eff tary improvements, to the national debt, etc.

"28. The succession to the Act of Settlement, the Sunday observance [the ita appointment of army and etc.,] need not be import cusion."

The Sunday laws are fas