

The Sabbath Recorder.

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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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"COME IN."

BY MARY MOORE.

REV. 3: 20.

Lo! Art thou there, without my door?
And entrance in dost thou implore
To sup with one who ne'er before
Hath bidden thee come in, come in!

Doth long refusal make thee grieve?
I am not fit these to receive;
My wretchedness would bid thee leave,
Didst thou but once come in, come in!

But tarry thou 'til I prepare
A place to hold a guest so rare,
And food provide, meet for thy fare,
Then, Lord, canst thou come in, come in!

What! not for this wilt thou delay!
Then open wide my door dost say;
Thou wilt in loathing turn away!
Thou canst not deign come in, come in!

Thine entrance in doth cleansing bring,
And food provide, yes, everything,
Meet for the feast with thee, my King,
Since now thou art come in, come in!

THE NEW COMMANDMENT.

BY MRS. MARTHA ERNST.

An Essay, read before the Semi-Annual Meeting of the Seventh Day Baptist Churches of Minnesota, held with the Church at Trenton, Oct. 10, 1886.

Christ said to his disciples, "A new commandment I give unto you that ye love one another as I have loved you." Again he says, "Greater love hath no man than this, that a man lay down his life for his friends." These words were spoken to his disciples in connection with his instructions to them, preparatory to his leaving them, before that unparalleled event so soon to take place,—even his sacrificial death on the cross, as the expression of his love for them. "Dr. Adam Clark asks, in what sense are we to understand that this was a new commandment? He says our Lord answers this question. Even as I have loved you. He also adds that Christ more than fulfilled the Mosaic precept to love his neighbor as himself; he loved him more than himself, for he laid down his life for man. In this he calls upon the disciples to imitate him, to be ready to lay down their lives for each other. This was strictly a new commandment. No system of morality ever presented anything so pure and disinterested as this." This is the distinguishing grace by which we give evidence to the world that we are the disciples of Christ—the love we have for each other, which will show its fruitage in our acts toward each other.

The Saviour, foreseeing all the conditions of human life, knew just what element was necessary for his church to possess in their hearts in order to stand unwavering in their obedience to him in carrying out their mission of Christian activities in the world, and in the church which is his body, of which each individual is a member; and in which, if one member suffers all of the members suffer with it. So by this tie of the brotherhood, if we are members of the body, we are to have the same care and love for each member that Christ has for us. For in his love he took flesh upon himself that he might not only show his love for the world, burdened with its load of guilt and sin and eternal death, but that he might become a burden-bearer for them, as a whole. He also became a special burden-bearer in that he met the prince of darkness and death and disarmed him of his power, so that those who come to him for salvation will find in him one that can break the fetters of sin and unbelief and put a new spirit into them, wherein they will be able to say, "He hath taken my feet from an horrible pit and from the miry clay and hath established them upon a rock; he also hath put a new song into my mouth even praise to his holy name." They can also say, "Old things are passed away and behold all things have become new," soul body and spirit all washed, cleansed, purified, sanctified and thus made ready for the fulfillment of this new commandment of unparalleled love. For this all of his disciples have need, in all climes, at all times and under all circumstances.

Knowing our liabilities, in our ignorance, to err, Paul instructed his Galatian brethren as to the way they should treat the erring, saying that those that were spiritual should restore such a one in the spirit of meekness, "Considering thyself lest thou also be tempt-

ed." The great mission of Christ is to restore. Such, too, is the glorious mission of his church; and whenever his church has a mission to perform in obedience to this new commandment, every member should be ready to bear his part of the burden or do his part of the work in whatever form it may come, exercising Christian sympathy mingled with devout prayer. As Christ took upon himself our sicknesses and infirmities, he opened a wide field for Christian sympathy and activities in administering to such in their distresses. John, the beloved, said "If any man have this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" When Peter was apprehended by Herod, and thrust into prison because of the testimony he bore for Christ and his loving mission to man, what did the church do? We are told that "prayer was made unto God for him by the church," and when God delivered him in a miraculous manner Peter came directly to the house of Mary the mother of John Mark, where many were gathered together praying, being constrained by love to Peter in his distress. This is an example of fidelity for the church in all ages when ministers of Christ are treated in any unchristian way by the church or by the world, for the Apostle Paul tells us that among his various perils some were among false brethren and some among his own countrymen, and it would be no marvel if such spirits still existed; and we may, as a denomination, be called upon to devoutly pray for such as may be imperiled or imprisoned for proclaiming the truth of God. Already do we feel the bitter prejudice that many possess, which may lead to legal process, where the laws of the state or country may allow it. In all such cases we should remember to love and pray for our enemies.

For Christ in his agony on the cross prayed for his persecutors, "Father forgive them, for they know not what they do." The missionary also drawn from his home by this new love for his fellow man buries himself to native land and friends that he may carry the glad tidings of great joy to the darkened and idolatrous heathen world. O how this enkindling of love in our own hearts should constrain us to pray for them and for the people to whom they go! We should remember those that are in bonds as bound with them, and those that suffer adversity as being ourselves also in the body. We should, as far as possible, in heart place ourselves in the condition of others and then do for them as we would have them do for us under the same circumstances. It was the love of God in Christ, putting himself in our condition, that sent him to bear our load of sin and condemnation that we might find life through him; and it is the love of God through Christ, given to us, which is the chief of Christian grace, possessing which we are enabled to grow in all of the graces of the Spirit, and to a further knowledge of gospel truths, until we come to be perfect men and women in Christ Jesus our Lord.

May the God of all grace assist us to keep this new commandment which will enable us to abound in all Christian activities. We can now only see through a glass darkly, but when the veil, even our flesh, shall drop into the dust from whence it came, and we enter into the glories of our new home above, then shall we see with clearness the abundant depth and glory of this new love of the Father, expressed through the Son. May such a vision of his goodness be given us when we come to dwell with him in the mansions which he has prepared for all his saints.

MR. GLADSTONE AS HE LOOKS.

I was much interested in the appearance of Mr. Gladstone as he rose to speak. A rather small, worn man he seemed from the visitors' gallery, whose thin gray hair betokened age, but whose active movement as he rose to his feet indicated abundant vigor. With a perfectly quiet manner, but with now and then a graceful gesture, his words came out in smoothly flowing sentences directly to the point. At times with a touch of irony, and often with a quiet humor which never failed of its mark, he showed himself the master of parliamentary fence which all men know him to be. When he sat down it was evident there was nothing left of the motion. Later on in the spring, as the light waxed harder and heavier against him, he displayed with all the fire of youth some wonderful qualities

which have made him, even to his contemporaries, a marvel. Men say he never fights better than when the battle is desperate. With a courage born of the most complete conviction that stopped at no risk and no labor, with an alertness that took in the whole field, with an eloquence which dazzled even his enemies, like a very *Cour de Lion* he fought almost single-handed the unequal fight. At a distance looking at him it would seem wholly beyond his physical powers. Close at hand his face is marked, indeed, with the lines and wrinkles of many campaigns, and you see before you still an old man, but you see also what at distance you miss, that the lines are the lines of endurance and hardy strength, more than of weakness and old age.—*Hon. Seth Law, in Brooklyn Magazine.*

RE-DEDICATION.

The meeting-house at Rapids, Niagara Co., N. Y., is held by a society made up from different denominations. The Seventh-day Baptists are entitled to the use of it on the Sabbath, as they are part-owners. It is in this house that the Rapids Seventh-day Baptist Church meets. It has been put in thorough repair and made into a beautiful place of worship; and it was thought best to re-dedicate it. The day set for this service was Sunday, October 31st. There were three services held on that day: Rev. Mr. White, a United Brethren minister, of Sugar Grove, Pa., preached in the morning, and after his sermon a debt of \$275 was raised with something to spare, when the dedication took place after the forms of the United Brethren. Rev. Ebenezer Hunt, a Baptist minister, preached in the afternoon; and Rev. W. C. Titsworth in the evening.

The day was pleasant, and the whole affair very enjoyable. It seems a pity that more use cannot be made of the house by our people.

THE CHRISTIAN ASSOCIATION.

The fourteenth Annual Meeting of the Wisconsin Christian Association Opposed to Secret Society, was held at Waupun, Oct. 19th and 20th inclusive. Delegates from abroad were not numerous, but earnest. The Prohibition lecture on Tuesday evening, by Mr. Cushing, of Maine, was a clear-cut and exceedingly enjoyable presentation of the subject, and, beyond a doubt, a great help to the cause.

On Wednesday afternoon there was a discussion of the labor question, by Bro. Ronayne and J. P. Stoddard. This discussion included the Knights of Labor, their claims and methods of operation.

Wednesday evening a large audience assembled to listen to Bro. Ronayne, who discussed the Master Mason's degree, its oaths and their operation upon the Mason in the courts. He also spoke of the subject from the Christian standpoint, showing that Masonry is denial of Christ. Some attempts were made by some disorderly persons to disturb the meeting, but finding that the speaker was not to be intimidated or diverted from his purpose, they withdrew from the hall and the speaker continued. Masonry was exposed then, if never before; and Bro. Ronayne finished his very able and impressive discourse, to the great satisfaction of a large congregation. Several prominent Masons gathered around him after the lecture, to ask questions and dispute. Some told him that he never was a Mason, and almost the next moment that he had been expelled from the lodge. Bro. Ronayne kept cool, and held the inside track.

On Thursday morning, it was found that bills had been placed all about town, purporting to be from the "Committee for the Welfare of the City," calling upon the people to lock their hen-roosts and out-houses, gather in and secure all loose property etc., as two persons, E. Ronayne and J. P. Stoddard, under the cover of the Wisconsin Christian Association, were at large in the city. It was said that those who would lie would steal and such as had misappropriated funds placed in their care, could not be trusted. The ladies were advised to keep off the streets after dark, till Ronayne and Stoddard were gone.

Whether so intended or not, this proved a good advertisement for the evening meeting, when the hall was thronged to hear Bro. Stoddard, and the state agent, Bro. J. F. Browne. Although it was seriously rumored that trouble was brewing, and that three

kegs of addled eggs had been provided for use on the outside after the meeting, we were assured that two of them had been taken care of, and that the hall owner and others would do their best to keep order. This was done, and the divine presence, being invoked, seemed to rest as a holy atmosphere upon his servants, calming every fear, and aiding the speakers to give a calm, clear and powerful presentation of the truth. Great light was shed on the systems of both Odd-Fellowship and Free-Masonry, and we trust much good was accomplished, and many saved from following into the deadly clutches of the dark orders.

Let the friends of the cause thank God, take courage, pray earnestly and contribute freely for this good work.

W. W. AMES, Secretary.

I NEVER CAST A FLOWER AWAY.

BY MRS. SOUTHEY.

I never cast a flower away,
The gift of one who cared for me—
A little flower—a faded flower—
But it was done reluctantly.

I never looked a last adieu
To things familiar, but my heart
Shrank with a feeling almost pain,
Even from their lifelessness to part.

I never spoke the word "Farewell,"
But with an utterance faint and broken,
An earth sick longing for the time
When it shall never more be spoken.

WASHINGTON LETTER.

The result of the elections illustrated the old Italian apothegm that it is the unexpected that happens. There is a telegraph office in the White House, and on election nights it is a busy place. Usually on such occasions a large corps of messenger boys are also kept busy carrying messages from other lines besides the Western Union to the White House. Everything had been put in order for last Tuesday night and the President sat for several hours in Col. Lamont's room, next door to the little office, and got the news direct from all parts of the country. His greatest interest was in the New York elections, and Mr. Hewitt's plurality was a matter of considerable congratulation. The Democratic losses among Congressmen in New York were, of course, unwelcome, but they were not unexpected from several districts. Finally the President retired and left Col. Lamont to struggle with the returns for the balance of the night. The latter remained at the side of the telegraph operator from eight o'clock in the evening until an early hour next morning, and patiently sifted out of the mass of matter received those points which were of most interest to the President.

Secretary Lamar is engaged upon his annual report of the Interior Department. It is understood that he cordially endorses Commissioner Atkins' views concerning the Indians of the Indian Territory. These are that they give up tribal relations, become citizens, establish courts, enter lands, etc. Mr. Atkins is now in Colorado, making a tour of the Indian agencies. Secretary Lamar has just received information from him to the effect that the Indians there are in excellent condition. They are peaceful, contented, and making progress towards civilization.

Buffalo Bill (Mr. Wm. Cody) who was in the city, came to make his report to the Commissioner of Indian affairs. He made arrangements for securing new Indians from various tribes for his next season's show of the "Wild-West." He is kind to the redskins, pays them good wages, and is considered by the department as doing a good work towards their civilization. He is one of the few men whom the government has allowed to employ Indians for the purpose of a show. The Indians he had with him last summer have all gone back to their tribes. Before sending them home Buffalo Bill gave each one of the women and men, a full suit of clothes in the European fashion. It is presumed that he will not undertake to exhibit the savages in Europe next year as nothing was said about taking them abroad. He would not be allowed to do so without giving heavy bonds to the Interior Department.

A few days ago an Irish member of the British House of Commons who went to the White House to be introduced to the President, was much surprised to find that no guards were on duty there. He approached

the Executive Mansion very timidly, and at the outer gate hesitated as if something were lacking as to ceremony. At the front door he hesitated still more and had to be urged by his escort to proceed any further. Finally when he was being led up the carpeted stairway to the President's own apartments, on the second floor, he started in astonishment, and asked, in an undertone, "Are there no guards on duty?"

That the President's residence should be open to all comers without let or hindrance, was something he had never dreamed of. He was still more astonished when Mr. Cleveland stood up against his desk, with crossed legs and folded arms and talked to him without any useless ceremony or nonsense. He remained to watch the afternoon reception in the East Room where the President meets, three times a week, at half past one, all who desire to shake hands with him. The home-rule member saw the President shake hands with black and white, without distinction, and coming away from the White House he declared that he had an entirely new sense of the reality of American freedom.

The growth of the city has never been more rapid than it now is, and any one who has been absent from here for only a few months will notice many changes. In the north-west, the fashionable part of the city, about three hundred fine houses have been built since last spring. The majority of them are owned by wealthy people who intend to make Washington their winter home, and few of them are for sale.

THE HINDOO WIDOW.

The formal period of mourning for a widow in Bengal lasts for one month with the Kayasths, the most numerous and influential class in that part of India—the Brahmins keeping only ten days. During this time she is to prepare her own food, and confine herself to a single meal a day, which consists of boiled coarse rice, simplest vegetables, ghee, or clarified butter, and milk. She can on no account touch meat, fish, eggs, or any delicacy at all; she is forbidden to do up her hair and to put any scent or oil on her body. She must put on the same cotton sari day and night, even when it is wet, and must eschew the pleasure of a bed and lie down on bare ground, or perhaps on a coarse blanket spread on it. In some cases she cannot ever have her hair dried in the sun after her daily morning ablution, which she must go through before she can put a particle of food in her mouth. The old women say that the soul of a man after his death ascends to heaven quickly in proportion to the bodily afflictions which his wife can undergo in the month after the death of her husband. Consequently the new-made widow, if not for any other reason, at least for the benefit of the soul of her departed husband, must submit to continuous abstinence and excruciating self-inflictions. A whole month passes in this state of semi-starvation. The funeral ceremonies, which drag on till the end of that period, are all performed, and the rigid observances of the widow are a little relaxed, if it may be so termed, since the only relaxation allowed to her is that she need not prepare the food with her own hands, and that she can change her clothes, but always using only plain cotton saris. The real misery of the widow, however, begins after the first month. It is not enough that she is quite heart-broken for her deceased husband, and that she undergoes all the above-mentioned bodily privations. She must also bear the most galling indignities and the most humiliating self-sacrifices. She cannot take an active part in any religious or social ceremony. If there be a wedding in the house, the widow must not touch or in any way interfere with the articles that are used to keep the curious marriage customs. During the poojahs, or religious festivals, she is but grudgingly allowed to approach near the object of veneration, and in some bigoted families the contact of a widow is supposed to pollute the materials requisite for the performance of marriage ceremonies. The widow is, in fact, looked upon as the "evil one" of the house. If she has no son or daughter to comfort her, or if she has to pass her whole life, as is often the case, with her husband's family, her condition truly becomes a helpless one. During any ceremony or grand occasion she has silently to look on; others around her enjoying and displaying themselves, and if some kind relation does not come to relieve her tedium, she has hardly anything to do but to ruminate on her present sad, wretched condition. Every female member of a family, whether married or unmarried, can go to parties, but a widow cannot, and if she expresses any wish to join the family on such occasions, it is instantly repressed by the curt rebuke of her mother-in-law or some other relation that "she is a widow, and she must not have such wishes."—*The Nineteenth Century.*

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Missions.

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

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meetings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

"Tis weary watching wave on wave, And yet the tide heaves onward, We build like corals grave on grave, But pave a path-way onward, We're beaten back in many a fray, Yet newer strength we borrow, And where the vanguard rests to-day, The rear shall camp to-morrow.

"Though hearts brood o'er the past, Our eyes with smiling futures glisten, For lo, our day bursts up the skies, Lean out your souls and listen. The world is rolling heaven's way, And ripening in her sorrow; Take heart, who bears the cross to-day Shall wear the crown to-morrow."

In the report of the meeting of the Board of the Missionary Society, last week, it should have read sixteen members and three visitors were present, instead of "six members and three visitors were present."

MEDICAL MISSIONS IN CHINA.

Their Great Need and Value, Described by One Who Knows.

The following interesting article was thoughtfully sent to us by Dr. A. S. Titsworth, of New Market, N. J.; and we are very glad to publish it for our readers:

To the Editor of the Herald:

My attention has this day been called to the following very important statement made by ex-Minister John Russell Young, and contained in a recent issue of the Herald:

"The medical missionaries are especially useful, I should say, in advancing their cause. They go among the people, build hospitals, care for the sick and poor; and my opinion is that the medical missionary will be the pioneer in advancing Christian ideas."

All acquainted with, and interested in, the condition of China, as well as other heathen countries, will most fully endorse this statement, and rejoice that one so well fitted to express an opinion should have done so, and a paper so well able to circulate the same, and thus lead to increased activity in the cause of medical missions, should have seen fit to print it.

Unfortunately, not the half can be told of the terrible need of these perishing millions, not only spiritually, but physically and morally as well; hence, these myriads go on suffering and perishing, and scarce any one cares, because scarce any one knows of their need.

I do trust that the Herald, which so nobly sent the brave Stanley to rescue the devoted medical missionary, Livingstone, and has conferred blessings upon millions by this act, will open its columns to this most important subject, now that this country, and the world at large, is not agitated by war or any great question.

Look at the following terrible facts:

First—There are three hundred and fifty millions of people in China, among whom there are only six hundred Protestant missionaries of all kind, and only thirty of these physicians.

Second—The 400,000,000 women in India and China have barely a score of competent physicians to attend them. Only women can do so.

Third—There are nearly one thousand millions of heathen in the world, and barely a fourth have yet heard the gospel.

Fourth—There are about one hundred medical missionaries in the heathen world, or about one to ten millions. Can you grasp the thought of one doctor to eight cities like New York.

Fifth—Nearly as many of these poor creatures perish every month as there were people in New York, Philadelphia, Boston and Chicago by the last census.

Sixth—In 1880 there were 85,000 licensed physicians in the United States, or one to 585 persons.

It is scarcely needful to say that these perishing ones have nerves, and are subject to as severe injuries and, in some cases, worse diseases than we meet with here or in Europe, but do we not overlook the terrible fact in the presence of our infinitely more favorable condition in much the same spirit in which the man who, judging the case of the shelterless poor, while rubbing his hands in front of a roaring fire, exclaimed, "It's not so cold after all?"

A man in Formosa journeyed seven days and nights in an open boat in order to get his injured leg attended to. Think of it.

A poor woman in China suffered compound fracture of both her legs, and was left till they rotted off before a medical missionary could see her.

The fact is, that those who go out as missionaries are constantly coming back to obtain medical knowledge and return to relieve the frightful suffering they have seen, as thousands crowded around them for that relief they were unable to give. Four such were in this country from China last year, for this very purpose.

The great need of this people is the gospel,

but how shall it be presented? I reply, not in the bare, fruitless tree of theory, but in the practical living fruits of Christianity. Wisdom, as well as humanity, in addition to experience, dictates such a course.

It is simply inexplicable that the Christian Church has not seen these things long since. Think of men spending five or seven years studying theology and then going out to the heathen with no knowledge of how even to take care of their own bodies, as well as to relieve the suffering around them and thus gain the hearts of the people. To my mind the thing is monstrously absurd.

In this issue of the Herald, for June 29, 1881, you kindly gave a most favorable account of the inauguration of the New York Medical Mission, whose object was, and is, to train young men for medical missionaries to the heathen, and while doing so, and as a means to that end, minister to the sick poor in the city, both physically and spiritually. Since then four dispensaries have been opened, and many of the otherwise inaccessible classes—such as drunkards, harlots, and criminals—have been reached and changed.

Our two first students, Dr. Summers and Mr. Chatelain, are now with Bishop Taylor, in Africa. A few months since, at the suggestion of Rev. A. Mitchell, D. D., Secretary of the Presbyterian Board of Missions, and Dr. B. C. Atterbury, the managers rented a large house for a home and institute for students, and the latter gentleman, now on his way back to China, generously gave \$300 toward the undertaking.

We need two things for this work—men and means. The former are coming along faster than the latter, but surely there will be no lack of means in this city and country, and I leave the facts stated herein to speak to such as can aid us. What we want to see is the same kind of spirit in our young men, that was seen rather more than twenty years ago, when thousands volunteered for the front. They thought not of danger or death, and their friends gloried in them, although they grieved to part with them. Oh, that many of the Christian young men of America would respond to the crying need of these perishing millions, and go out, leaving high social position even, as the seven left England recently for China, among them being the stroke of the Cambridge eight, and the captain of the Cambridge eleven. This is what we want. It is sad, though, that the majority of those who offer themselves for missionary work are not from among the wealthy, but the comparatively poor!

GEO. D. DOWKONT, M. D., Medical Superintendent, New York Medical Missionary Society.

"SUCH A SPLENDID WAY OF DYING."

Missionaries in Japan are beginning to use with effect the argument in favor of Christianity to be drawn from the changed lives and happy deaths of Christians. They do not hesitate to affirm openly that heathen religions have no such power. Many instances are occurring to convince the people of the truth of the statement.

One of these—a woman whose home was in the house of the head man of the village—sickened and died early last month, and her death was so serene and happy as to have made quite a profound impression on the community. "How is this," people asked, "that without even naming an idol, one can have such a happy death?" literally, such a splendid way of dying. The Buddhist priest of the village was aroused, and protested against the introduction of the "foreign religion," especially into the very house of the head man of the village. The latter replied that he was not a Christian, but that a religion which did so much for one in this life, and gives such a promise for the life to come, could not be very bad.—Dr. Gordon, Kyoto.

FROM H. P. BURDICK.

FRANKLINVILLE, N. Y., Sept. 1, 1886.

Dear Brother,—Many unlooked for things have happened during the year. I have not been aggressive; but I have preached from one to ten sermons in fifty different churches and congregations. I do not now think of any one of the places where there is not a standing invitation for more work. Of course the circumstances change the nature of the request. In our own churches and some others where they have pastors, it is a cordial invitation to come again. Perhaps thirty or more of the invitations are earnest and pressing. I am on my way home from Rapids and Akron. I have agreed to return and administer the ordinance of baptism. God give us wisdom. Pray for us.

ALFRED, N. Y., Sept. 5, 1886.

I am home and have mailed you my hurried report. I find an urgent request for work in Sandusky, Western New York, a place where I never have worked; and made by people I never saw, so far as I know. All things considered I have decided to visit them.

Again, my long anticipated visit at Cussewago and my third set time to start go over another week, at least. Appointments made, correspondence attended to, I now stop for a minute and think of my scattered work in the last year. As I look at the past and the present, and think of the future of this field, with great force the question comes

up,—"Watchman what of the night?" As the clash of contending forces between truth and error, right and wrong, die away, I seem to hear the Shepherd saying, "Other sheep I have which are not of this fold." More plainly than ever, I now see that people must first know Christ, then know us, before they will come to see the truth as we see it. Those out of Christ, out of the church, do not come to the Sabbath. These unexpected calls, and the welcome that comes to our ministers for preaching Christ, to those outside of our denomination, the little temperance work that some of us have done, the great amount that Bro. P. A. Burdick is doing, may suggest the thought—"And who knoweth whether thou art come to the kingdom for such a time as this?" I hope that all of our people will remember, that opportunity and duty are twin-born, as well as begotten of God.

LEGAL STATUS OF CHRISTIANS IN CHINA.

BY REV. M. C. WILCOX, FOOCHOW.

In the May number (1885) of the Chinese Recorder appears a copy of a letter that had been addressed to the American, British and German ministers at Peking by Rev. Henry Blodgett, D. D., Chairman, and Rev. Dr. Edkins and Rev. J. L. Whiting, Secretaries of the China Branch of the Evangelical Alliance. This letter ought to be read by every friend of Chinese missions; but because of its length an attempt is made, by means of quotations and condensations, to extend much of the information it conveys.

The propagation of a new religion in any nation must of necessity be attended by some difficulties and misunderstandings between the adherents of the old religion and those of the new. It was so with Buddhism, which entered China from a foreign country in the Han dynasty and was frequently and severely persecuted till, in the Sung dynasty, China accepted the principle of religious toleration and ceased to persecute the Buddhists. In the year 1858 treaties were made with the Western nations, and it was mutually agreed that articles providing for the protection of native Christians in the practice of their religion should be inserted in the treaties.

In the treaty with Great Britain, the eighth article says, "The Christian religion inculcates the practice of virtue and teaches man to do as he would be done by; persons teaching it or professing it, therefore, shall be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their callings and not offending against the laws, be persecuted or interfered with."

The treaty with Russia says: "The Chinese government, considering the Christian missionaries as worthy men, who do not seek worldly advantages, will permit them to propagate Christianity among its subjects and will not hinder them from moving about in the interior of the empire." In the treaties which the United States, France, Germany, etc., there is in each case an article for the toleration of the Christian faith.

Then in the year 1860 an Imperial edict was issued enjoining on the local magistrates, "in every case affecting Christians, to investigate thoroughly and decide justly. So long as the Christians obey the laws of China they are to be regarded as Chinese children, and to be treated the same as if they were not Christians. Subsequently it was found that this edict, though repeatedly communicated to the governors and viceroys of the empire, did not prevent disharmony from arising in several of the provinces. The cause of this was found to be that the Christians were unwilling to contribute money for the building and repairs of temples, the expenses of idol processions, plays, incense burning, and the like. Prince Kung, Chief Minister for Foreign Affairs at that time, acting with full powers, early in 1862 issued an explanatory note and order on this matter.

"The Emperor," this order said, "looks with equal grace on those who are Christians and those who are not Christians and loves all as his children. The Christian religion teaches the practice of virtue and its great principles agree with Confucianism, Buddhism and Taoism. It was therefore allowed to be propagated in China the reign of Kanghi." The note further says that Christians, while they are to pay taxes and rates of a public nature, as if they were not Christians, are not to be compelled to pay a share towards the expenses of building and repairs of temples, of idol processions, plays, and the like. The local magistrate is ordered to make a just division of the two kinds of taxes, civil and religious, and not allow them to remain confused to the disadvantage of the Christians. If the Christians are, on account of not contributing to expenses for repairing temples, for processions, etc., beaten, insulted, robbed, or have their crops destroyed by any of the people who are not Christians, it is made the duty of the magistrates to inquire into the matter, punish the guilty parties according to law, and oblige them to make full restitution for losses inflicted. If the missionaries present petitions to the magistrates for the redress of wrongs, it is the duty of the magistrates to give fair consideration to the subjects presented to them and to decide justly.

In the year 1881, at the instance of Hon. J. B. Angell, then minister for the United States, all the privileges secured to Roman Catholic converts, for whom it was originally intended, were also secured to Protestant converts.

Imperial edicts which have subsequently appeared have maintained the same just principles, and many excellent proclamations have been issued by viceroys, governors and other officers in accordance with the spirit of these edicts. Seditious persons have been strictly prohibited from destroying the teaching halls of the Christians; and as regards Christian teachers and their converts, with their hospitals and schools, it has been plainly stated, as, for instance, by the present viceroy of Canton, in his proclamation last year, that the conditions of the treaties must be adhered to, the same protection extended to all, and violence forbidden. Unhappily the former tranquility was changed last summer into anxiety and disturbance on account of the deplorable events at Foochow and Formosa. The people in many parts of Canton province rose against the native Christians and destroyed or robbed a large number of chapels. Eighteen of these were Protestant, and among them ten German. How many Roman Catholic chapels were attacked we have not yet heard. Not only were the chapels destroyed, but the private dwellings and shops of the Christians were mobbed and their contents destroyed or stolen. In many places the local magistrates did nothing to check these things. No arrests of rioters were made. No stolen property was restored. In some places, however, in consequence of the impotency of the Christians for help, important proclamations were posted. At Shinning, after one chapel had been destroyed, the district magistrate sent a guard to protect another and put out a good proclamation. At Poklo the district magistrate behaved honorably; after the riot he arrested and punished some of the leading rioters, restored some of the stolen property, and offered some indemnity for the chapel destroyed. At Fatshan the authorities afforded Dr. Wenyou (medical missionary) protection, but said they dared not arrest the rioters. They have since promised to rebuild one of the chapels demolished. On the other hand the Tsinlung magistrate put out a proclamation, stating that the American chapel belonged to the French, and sat by in his sedan chair while the rioting was going on, making no effort to check it as long as the houses of the Christians were not interfered with. The only help he afforded the Christians was to send some of them away in a boat after their houses had been destroyed, their property stolen, and themselves stripped of their clothes.

The immediate cause of the simultaneous attack on so many chapels and communities of defenseless Christians in various parts of Canton province, was the issue by the high officials in Canton of the proclamation of August 30, 1884, offering rewards for the heads of French officers, soldiers and sailors. The rewards ranged from \$5,000 to \$20. At the close of this document there was an injunction not to touch the persons of any other foreigners or the property of foreigners at peace with China. The turbulent populace saw only the first part of this proclamation. They at least paid no attention to the end of it. Wild excitement prevailed in and out of the city. As soon as the proclamation was posted at Fatshan, mobs gathered and pulled nearly to the ground the Wesleyan chapel. Then they attacked the London Mission chapel and left nothing but the walls standing. Soon after the news came that the Presbyterian chapel at Sheklung had been destroyed, and the houses of the native Christians looted. Besides this, 23 houses of Roman Catholic natives were burnt down.

At Chingyuen the district magistrate impressed a boat and sent it to Canton, 14 refugees of the American Baptist Mission not being able to protect them from the fury of the mob. The native pastor was threatened with death, the roof of his house torn off, and all his effects stolen. Other native Christians lost everything and the mob tore off the upper garments of the women, and pulled out their ear-rings. Similar scenes were witnessed in many other places, the fruit of the proclamation offering rewards for heads.

In the Peking Gazette there soon appeared an edict disapproving of this proclamation, and others were issued which had the effect of checking the persecution and restraining the rage of the people somewhat from this deplorable work of destruction. But as the Chinese proverb says: "When once a word has been uttered, four swift horses cannot overtake it." In the first few days of September the acts of plunder, burning, wanton ruin, and personal cruelty committed in the province of Canton, on chapels and native Christians, were too many to be counted. The native Christians who were molested and robbed, and who were deprived of their homes, were living peaceably, paying their taxes regularly, and acting as loyal subjects of the emperor, when thus attacked. They had done nothing to deserve this treatment. Criminality and desert of punishment were entirely on the side of those who maltreated them. The emperor, to use the words of one of the decrees, "regards them with the same benevolence as he does his other subjects," and if the facts are made known to him "he will not suffer these loyal subjects to be injured with impunity."

Pecuniary compensation for the destroyed chapels would be in accordance with the order of 1862. The same may be said of the losses of the Christians. We are aware that great difficulties may attend the attempt to obtain a satisfactory settlement in most cases where wrong has been done to the Christians.

The severity of the criminal code makes it not easy to obtain convictions, and probably it is this that often leads the magistrate to try to settle the question by arbitration.

The ordinary criminal code states that when evil-disposed persons assemble, burn down houses, shops, granaries, or public offices, and steal what they contain, they are to be beheaded as robbers, without distinction between principal and accessories. When defamatory placards of an anonymous nature are posted up with the intention to destroy the good reputation of any one, the punishment of the principal is strangling, and of the accessories, banishment to a distance of 3,000 li (1,000 miles).

The Han dynasty code was milder than that of the Chin dynasty which preceded it. The Ming code was more severe than that which now prevails. It was, for instance, not uncommon formerly for the members of a clan to which some great criminal belonged, as far as three removes, to be all put to death as part of his punishment. Such things are not done now. Hence it may be hoped that the government may not be unwilling still more to soften the code. Anonymous placards and books slandering the Christians and missionaries would be much better punished by pecuniary mulcts and deprivation of rank than by strangling.

Paternal treatment of the Christians by the central government will increase their loyal feeling. Their religion makes loyalty to the government a duty. The Christian books teach it, and the missionaries constantly inculcate it. Thus the people will be linked to the dynasty by a double tie, that of duty and of gratitude.

The decree permitting French missionaries, merchants and others to remain in the country during the present troublous times inspires us with confidence in the fair and friendly disposition of the government. We are therefore led to hope that in presenting this plea for suffering Christians we are asking what is not difficult of attainment.

May we not hope for the final abandonment of the practice of offering rewards for human heads and of exposing human heads in cages at no distant date? The one practice is dangerous to public safety; the other is injurious to public morality.

From the foregoing it will be seen that in the theory the Chinese Christians enjoy equal rights with others under the law. In practice this is far from true. All kinds of pretenses are made use of to delay or deny altogether redress of grievances as regards native Christians and missionaries; and this is true not only of local magistrates, but even of the authorities at Peking.

More than one case from this province has for years, been pending at Peking, and satisfactory adjustment seems no nearer, if as near, as at first. Here is an example of Chinese fairness: In a recent case the loss of the Christians is stated to have been about \$2,000. The magistrate, acting as arbitrator, offered them \$10 and then \$15. What is this but a mockery of justice?

Nevertheless the missionaries and native workers must go forward as best they can, "giving no offense in anything, that the ministry be not blamed, but in all things approving themselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned."

The gospel of Christ is the hope of China. May the day soon come when, in this part of the universe, "Truth shall spring out of the earth and righteousness shall look down from heaven."—Gospel in All Lands.

MISSIONARY SOCIETY.

Receipts in October.

Table listing receipts for the Missionary Society in October, including names like Rev. U. M. Babcock, Edwin S. Maxson, and various amounts.

E. & O. E. A. L. CHESTER, Treas.

WESTERLY, R. I., Oct. 8, 1886.

I am requested to make the following corrections in Report of Receipts for September: The First Brookfield Church was credited with \$50 to make Life Members of Rev. W. C. Daland and wife. It should have been credited L. 1st Brookfield Church; also, the annual Report of Receipts, as printed, reads as follows: Andrew North and Andrew North, Jr. and wife, Trenton, Minn.; it should read St. Peter, Minn.

THE Gospel according to St. John, in Arabic, can be purchased for about two cents. A pocket Arabic Testament costs about twelve cents. A pocket Arabic Bible costs about twenty-five cents. It costs from \$50 to \$240 a year to support a teacher or helper in Syria. It costs from \$40 to \$180 to support a pupil in a mission boarding school for a year.

Sabbath Rest

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

CORRESPONDENCE

Temperance Reform and the Sabbath

BY REV. H. D. CLARKE.

The following is from the Chairman of the Prohibition Convention held at New London, Conn.

REV. H. D. CLARKE:

My Dear Sir,—Before any questions let me say, I am a member of John Rogers, the Smith and also of John Rogers, the Rogerie Quakers, or Seventh-day Adventists, and although I am well posted on both sides, and am that the Seventh-day people have all argument on their side, and all Christians cannot unite, the Congregational Church on the first day. 1. I do not think to have a Sabbath plank in the I do not think such laws are as explained below. 3. I do not think legislation contemplated by savors of "intolerance which the past, reformers yielded up. With regard to your fourth question, what I regard as an act: The Committee never thought who observe any day as a Sabbath, but especially the German and seaports, where they are garlands, rum-shops, excursion day in the week, observing no allowing nobody else to observe.

We have many Seventh-day states, but I have never yet seen that this resolution was through not one of the Committees, and, as I said above, don't copy to enumerate in our papers evils with which we are afflicted.

Some clamor for a tobacco epidemic, some for secret societies platform should be very simple. Yours in haste, GEO.

The letter of Mr. Rogers is to many others, and shows that who acquiesce in the Sunday not acquainted with the principle. With their eye on the saloon stop to think that, back of the desire of the Reform Party to, to prop up a decaying, Sabbath by human legislation, a pose also is to make no exceptions those who conscientiously observe death day. The position of Sunday is misunderstood. This was recent public speech by Rogers who said to his audience, "Seventh-day Adventists who the party wishes to deprive day and make them keep Sunday not true. They can keep it etc. Now this speaker and descendant of the noble John other well meaning men, are in their statement that they foreign non-Sabbath element does not satisfy Seventh-day they see a sacred principle in the leaders do not, perhaps our people; they do have in Sabbath, and a purpose to keeping all citizens to lay aside that day; but God commands done on that day. To correct on the Sabbath to lay Sunday is to rob him of his and stand between him and Here is the principle for which Concerning this Sunday movement (Wis.) Gazette voices the the New York Independent Union and other leading have not changed since), "Such measures are but the which ultimately lead to restore freedom, and to commit to measures which are as for ers and purposes as would should undertake to detect question in theology."

The final result of this none other than religious people is ridiculed and mocked never answers an argument sentiment in favor of this greater than most people a the reader observe that "the throne" is the Nation whose object has been briefly, stated. This party among its officers clergy, denominations, professors, etc., justices of supreme court army officers. It has just sent the General Assembly Presbyterian Church. A learned with that power

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.

CORRESPONDENCE.

Temperance Reform and the Sabbath Question.

BY REV. H. D. CLARKE.

The following is from the Chairman of the State Prohibition Convention held at Hartford, Conn. NEW LONDON, Conn., Oct. 7, 1886.

REV. H. D. CLARKE:

My Dear Sir,—Before answering your questions let me say, I am a lineal descendant of John Rogers, the Smithfield martyr, and also of John Rogers, the founder of the Rogerine Quakers, or Seventh-day Baptists, and although I am well posted in the arguments of both sides, and am well convinced that the Seventh-day people have the weight of argument on their side, and regret that all Christians cannot unite to observe the seventh instead of the first, yet I belong to the Congregational Church and worship upon the first day. 1. I do not think it necessary to have a Sabbath plank in the platform. 2. I do not think such laws are unconstitutional as explained below. 3. I do not think the legislation contemplated by this resolution savors of "intolerance which to overcome, in the past, reformers yielded up their lives."

With regard to your fourth question and, in fact, what I regard as an answer to all is this: The Committee never thought of those who observe any day as a Sabbath to condemn them, but especially the Germans in cities and seaports, where they run their beer-gardens, rum-shops, excursions, etc., every day in the week, observing no Sabbath, and allowing nobody else to observe one in peace. We have many Seventh-day men in our state, but I have never yet seen one we felt that this resolution was thrown at. I was not one of the Committee on Resolutions and, as I said above, don't consider it necessary to enumerate in our platform all the evils with which we are afflicted.

Some clamor for a tobacco plank, some for opium, some for secret society. I think our platform should be very simple.

Yours in haste,

GEO. P. ROGERS.

The letter of Mr. Rogers is similar in tone to many others, and shows that the majority who acquiesce in the Sunday movement are not acquainted with the principles involved. With their eye on the saloon, they do not stop to think that, back of this effort, is the desire of the Reform Party, before referred to, to prop up a decaying, man-made Sabbath by human legislation, and whose purpose also is to make no exceptions in favor of those who conscientiously observe the seventh day. The position of Sabbath-keepers is misunderstood. This was noticeable in a recent public speech by Rev. C. Manson, who said to his audience, "We have some Seventh-day Adventists who are told that the party wishes to deprive them of their day and make them keep Sunday. This is not true. They can keep their Sabbath," etc. Now this speaker and our friend, the descendant of the noble John Rogers, with other well meaning men, are no doubt honest in their statement that they have in view the foreign no-Sabbath element. This, however, does not satisfy Seventh-day observers, for they see a sacred principle involved. While the leaders do not, perhaps, have in view our people, they do have in view the Sunday Sabbath, and a purpose to legislate, compelling all citizens to lay aside secular work on that day; but God commands work to be done on that day. To compel a man who rests on the Sabbath to lay aside his work on Sunday is to rob him of his time and money and stand between him and his conscience. Here is the principle for which we contend. Concerning this Sunday movement the Janesville (Wis.) Gazette voices the sentiment of the New York Independent, the Christian Union and other leading journals (if they have not changed since), in these words: "Such measures are but the initiatory steps which ultimately lead to restriction of religious freedom, and to commit the government to measures which are as foreign to its powers and purposes as would its action be if it should undertake to determine a disputed question in theology."

The final result of this movement can be none other than religious persecution. This idea is ridiculed and mocked, but ridicule never answers an argument. The growth of sentiment in favor of this movement is far greater than most people are aware of. Let the reader observe that "the power behind the throne" is the National Reform Party, whose object has been previously, though briefly, stated. This party is able to number among its officers clergymen of nearly all denominations, professors of colleges, bishops, justices of supreme courts, editors, and army officers. It has just brought to its support the General Assembly of the United Presbyterian Church. An alliance is also formed with that powerful organization, the

National Women's Christian Temperance Union. Along with these now comes the Young Men's Christian Association, which is used to promulgate the doctrine in question by means of the circulation and reading of their literature.

The Knights of Labor are also being induced to join in the movement; and, commenting upon the action, the Christian Statesman, of June 3d, says, "It is a cause for rejoicing," and "an especial gratification to the friends of national reform."

Now comes with tremendous effort the Prohibition Party in the several states, all demanding that the state shall enforce the observance of Sunday. The Reformed Presbyterian Church at its late synod, held at Rochester, N. Y., recommended that the sum of \$10,000 be raised by their churches for the help of the National Reform Association, the coming year.

The Rev. W. R. Turner, in a recent speech, spoke of the minister's relation to the Sabbath question, and added, "I do not think ministers will do it all. Fearless, tireless, earnest men in political circles, in commercial circles, in agricultural circles, . . . with the clergy will settle these questions. This blessed gospel is not a mere sound, but a prohibitory force, entrenched behind a vast party. . . . Either wing of the army of Christ is successful only as it enforces the central idea of the gospel, viz.: The abolition of sin by prohibitory law. We are organized, we are determined, Sabbath-desecration must go."

With this we notice the willingness if not anxiety of the Reform Party to secure the favor of the Catholic Church, and the speeches of prominent Catholics in reference to temperance and Sunday legislation show that the alliance will soon be made.

The facts above stated are not generally known. Is it, then, a matter of great doubt? Not at all. There is a breaking up of political parties and new issues are coming to the front. This Sunday issue is prominent and the advocates of such legislation are "fearless and determined."

The temperance reform commends itself to all good citizens. The Sunday issue is tacked on with its real intents veiled. Coming to a popular vote with the leading issue it is sure of success in the near future. Thus will we see a practical union of church and state, with much, if not all, the evil involved in such a union. We call the attention, therefore, of all citizens to this dangerous movement, and especially the attention of Sabbath-keepers to this menace to religious liberty and human rights. Will we awake in time to see our danger and sow the seeds of truth broadcast?

OUTLOOK CORRESPONDENCE.

SONORA, Muskingum, Co., Ohio.

Doctors Lewis and Potter: Dear Sirs and Brethren,—I am a minister in the Lutheran Church. The Outlook has visited me regularly for a long time, and as I am one of those who "owe thanks," I tender many thanks, for the pleasure of reading the Outlook, to all whom it may concern. After reading the Outlook myself I have given it to the neighbors.

Personally, I am not in favor of making schism in the body of Christ, by the tithing of mint, anise, and cummin which causes the omission of the "weightier matters of the law, judgment, mercy and faith," which are of more importance than the small change of the day, of the week which you propose to make. It is written where "the Spirit of the Lord is there is liberty," and "Let no man to judge you in meat, or drink, or in respect of a holy day, or of the new moon or of the Sabbath days." I can conscientiously pray and preach the duties enjoined in the fourth commandment in connection with the Christian Sabbath. If our heavenly Father had put the word week, in the fourth commandment, that would have settled this Sabbath question without argument. But as he did not, and he makes no mistakes, we have spiritual liberty to rejoice and be glad in the new heaven, which he promised and did create; and he goes further and says, "Behold I make all things new," and let us accept his new things and rejoice in them. Especially as we are doing just what is required in the fourth commandment, viz., working six days and resting one (the seventh). The martyrs, Luther and all of the Reformers, and the Wesleys, entertained this view of the Sabbath question and if it were an error of theirs, I hope it was not fundamental; and that they are now where all wrongs are made right. The trial of this Sabbath question I fear has much to do with the Sabbathlessness of this age and country. I would be glad if we had the benefit of your talent in argument with us, to enforce the duty of the proper observance of the Sabbath, instead of marshaling your forces against the Christian Sabbath, "Lord's-day," or first day of the week, "Sunday" is the name of the day, all the same as "Saturday." But Sabbath is the name of the institutions we celebrate, the very thing you advocate. But there is no abstract virtue in either day of the week.

I have written these, my views on the Sabbath question, that you may know whether to continue to send me the Outlook or not. Yours in Christ, W. M. GILLBREATH.

The forgoing represents a large class of men who think in a superficial way concerning the Sabbath question, and draw conclusions under a false notion of what constitutes Christian liberty. They do not see that the real issue is not the "change of the day" so much as the destruction of Sabbathism and the ignoring of the law of God. Men who have been trained to look upon the law of God as abrogated, or as being of so little account that men may define obedience to it according to their own choices, are unable to understand what is involved in the pending issues concerning the Sabbath. To charge us with seeking to accomplish the "small change of the day of the week," when we plead for retaining the only day of the week divinely ordained as the Sabbath, is scarcely less than ludicrous.

We rejoice in all the "new things" which Christ ordained and in the liberty of the gospel; but that is the liberty of obedience under law, and not of license without law. We plead for God's law as a rule of conduct, not as the ground of salvation. It seems amazing that men do not see the world-wide difference between a plea for obedience as a proof of faith, and obedience as a ground of justification without Christ. All we ask is that men agree with Paul, that we do not make the law void through faith, but that rather "we establish the law" by it.

Our correspondent thinks if God had put the word "week" in the law it would have been the end of controversy. He did this in fact, as shown by the understanding of those to whom the law was given, and by the universal character of that week among all nations, pagan, Jewish, Christians. But the modern spirit of accommodating God's law to our choices proposes to change the order of the week and make the second day the first and the first the seventh. God could not frame a law in human language which men would not pervert to their own desires.

Our correspondent fears that the "trial" of this Sabbath question has something to do with the prevalent Sabbathlessness. Certainly it does. Our special effort is to impress this truth. Just such loose notions as to obedience and "Christian liberty," as our correspondent puts forth, are the source of the Sabbathlessness which he and we mourn over. We propose the firm rock of God's law as the foundation on which to build something better. He proposes to continue the teaching which has already wrought ruin. We are willing to wait the verdict of years, which is the verdict of God.

CAVE-VISITING ON SUNDAY.

The caverns at Luray, in the Shenandoah Valley, Virginia, are the subject of a long letter in a recent issue of the National Baptist. After giving a graphic description of their terrors, beauties and wonders, the writer says: "Crowds of people from all parts of the world visit the cave. But there is one objectionable feature about this visiting—it is carried on Sundays as well as other days. One of the guides only last Sunday was sent for, when at church, to conduct a party through the cave, and he was thus engaged till midnight. Who is responsible for such Sunday-desecration? The railroad company runs excursion trains and controls the cave. The Shenandoah Railroad is a part of the Pennsylvania system, and managed by that company. Sunday-desecration has come with Northern capital and enterprise. Do the managers ever think as to who is responsible for the desecration along the line of their railway?"

"It is to Christian ministers and laymen we must look for a return to the Sabbath of our fathers. They must, by precept and example, uphold its proper observance and enforce right principles in the church. Then may Sunday laws be enforced upon people at large. Some think it is too late already, that our Sabbath is gone, but it is not too late for God's people to return to him and lead the world. It is not what human custom or law allows that is right, but what God's Word sanctions."

Another correspondent in the same paper asks, "How is it that ministers of the gospel with church members go hand in hand with railroad officials to break down the Sabbath?" These extracts show the concern in some quarters in view of the increasing desecration of Sunday, and also the spirit that would compel a religious observance by the tyranny of civil enactments. If the alarmed and anxious leaders would

get the "beam out of their own eyes," and cease urging what human custom and law alone have sanctioned, and accept what God's Word has sanctified and enjoined, they would find little need of appeal to legislatures for power to promote the greatly needed Sabbath reformation in our country. J. B. C.

Education.

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

THE STUDY OF HEBREW.

The following letter from Prof. C. E. Crandall, Prof. Harper's Assistant in the Correspondence School of Hebrew, contains so much that ought to be of practical interest to all of our ministers, that the brother to whom it was written has sent it to us with the suggestion that it be published in the SABBATH RECORDER. We gladly accept the suggestion and publish the letter, hoping that its earnest words will stir a goodly number of our younger pastors to give this matter such attention as the importance of the subject demands, and their other duties will allow.

Dear Brother,—We are now going through our delinquent list and making a final effort to "reclaim the backsliders." By Dr. Harper's request I write to you. In your last letter, you expressed yourself as quite in doubt whether you would ever go on with the study or not. You thought that you could spend your time more profitably in the study of the Old Testament in English. That is, perhaps, true of some men, but not of all. Further, are you actually doing that work with the English Bible which would take the place of work upon the original? I think you overestimate the amount of work necessary to secure such a knowledge of the Hebrew language as would be of practical use to you. I know of no language of which a good working knowledge can be acquired more easily. You ought not to be content to take the "ipse dixit" of others, when something better is within your reach. No matter how much confidence you may have in the interpretation of any scholar, nothing can supply the place of the original in your aim to get at the spirit of the Old Testament.

I feel a good deal chagrined at the attitude of our ministers towards Hebrew study. Of all the Christian denominations, there is none which lays so much stress upon the Old Testament and holds it in such high esteem as the Seventh-Day Baptist; and yet there is none so far as I know, and I ought to know, which gives it the cold shoulder so completely, so far as its study in the original is concerned. To be sure, there are two or three ministers in the denomination who understand the language fairly well, but the great majority know very little about it, and seem to care less, if possible. Now, can you suggest any way by which they can be stirred up on the subject? The fact that only very meager instruction is given in the language at Alfred seems to me a reason why our young ministers should avail themselves of the advantages of the Correspondence and Summer Schools. There has been a great interest in Old Testament study aroused among the denominations generally, and I do not like to see our people, who, from the nature of the case ought to be leaders in that work, behind even the most illiterate churches.

Now, of course, you know your own business and circumstances best, but if you can be induced to go on with the work, I shall be glad. Will you not give the subject a careful consideration once more, and let me know your decision? If you decide to throw away the work already done and make no further progress, it will be better to have your name dropped from the list, so that you may not be bothered any further by our letters and circulars.

I see you were at Conference, I was much disappointed that I was obliged to come East before that time, but my work made it necessary. I understand you had a pleasant session. Please let me hear from you at your earliest convenience.

I remain, very truly your friend C. E. CRANDALL.

THE TRAINING REQUIRED.

Now is the time in the different colleges and other educational institutions of the country for the students to give special attention to base ball games in distant places, to boat-racing, to musical entertainments, far and near, and other innocent amusements. These important matters may interfere somewhat with a proper attention to study, but they should not be overlooked or neglected, for they are "popular with the boys." The old-fashioned notion that all the outdoors exercise that students require can be obtained within the town limits of the college has been exploded. Besides, at these out-of-town boat races and base ball matches, considerable money, it is said, can occasionally be made by innocently betting on the result of these "athletic amusements." That fact, with others still more stimulating, undoubtedly has more or less influence with students. Whether parents desire to have their sons drilled and made experts at college as sporting men, or as scholars and as sober, industrious workers in an honest and faithful effort and preparation for future usefulness, are matters about which they should now, we think, express

an opinion. This, it will be seen by those who know what is now going on, is the proper period of the year when the united heads of every family should plainly make known their views and opinions on these important matters. We could, if necessary, illustrate the subject with a few facts which might startle our readers, showing the terrible dangers which constantly surround those who are permitted, unchecked, at home or by college officials, to indulge in the "innocent games and amusements" we have named. "Train up a child in the way he should go and when he is old he will not depart from it." It is doubtful if any such priceless training can be had in the numerous, needless, and harmful indulgences now permitted in most of the colleges of this country.—Ex.

Temperance.

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

TOTAL ABSTINENCE FOR THE INDIVIDUAL.

BY MRS. MARY H. HUNT. (Supt. of the Educational Department of the W. C. T. U.)

The Woman's Christian Temperance Union, representing a large portion of the womanhood of America, is organized as the last analysis of its work to secure Total Abstinence for the Individual. Whatever will best encourage this, we help with all our might. Whatever opposes this, we oppose with equal vigor. In harmony with the genius of our organization, therefore, we favor only such teaching, books, charts, diagrams, etc., as decidedly emphasize the physiological phases of the temperance movement, which lead to the clearest and strongest convictions of the dangerous, because poisonous, nature of alcoholic drinks, and of their effects upon the human system.

We do not understand that the recent legislation by Congress, and nearly a score of States, was for the sake of having physiology as such taught in the schools, or of having it taught in such a way as to put small emphasis upon the danger of beginning to drink; least of all of omitting altogether the danger of the light drinks, as beer, wine and cider.

Everybody condemns drunkenness to-day. There is no need of spending the pupil's time on that. Neither are the youth and children who will study physiological temperance, ordinarily, drunkards needing to be reformed; but they do need to know, and the law intends that they shall be instructed in the forms of alcohol they will be tempted to drink. Any omission of this phase of the subject, or lack of emphatic teaching on these subjects, must, therefore, meet with our direct opposition.

The object of the special legislation of the past two years in this matter is to promote temperance by creating an intelligent sentiment in the rising generation through the best knowledge of themselves, their enemies, alcohol and other narcotics, and all the evils tending to destroy body, mind and soul through the use of these.

We believe that the basis of the proposed education should be an intelligent knowledge of what alcohol is—its presence and unchanged character in the popular beverages in which it is ordinarily found; and followed by sufficient physiological law as a tangible reason for total abstinence, all of which is incorporated in the true study of scientific temperance in public schools. We have worked for the passage of these laws, and have pledged ourselves to labor for their enforcement, and shall endeavor by every means in our power to give such aid to teachers in their work, and the school-officers in their supervision, as shall secure the best teaching of this subject for the salvation of the children and for the glory of God.

The drink bill of the people of the United States—that is to say, the sum spent in the purchase of intoxicating liquors, to be used as a beverage—is estimated to be \$900,000,000 a year. This huge amount is worse than wasted, since the liquors bought and consumed entail enormous evils upon the consumers and their families, in many cases pauperizing them, and in others leading to the commission of crimes. If we suppose one-half of this sum to be the annual outlay for these liquors made by the working classes, then their drink bill each year amounts to \$450,000,000. If we again suppose them to save this amount by not spending it for liquor, and not wasting it on any foolish and unnecessary luxury, they would, in a single year, do more to improve their condition, and make life happy, than can be done by all the strikes that can be gotten up for the next hundred years. It is not so much what a man earns as it is what he saves from what he earns, that tells the story as to his condition. Let him cut off his drink bill and his tobacco and cigar bill, both of which are worse than useless, and thus save these items of annual expense; and in a few years he will find events working in his favor. Any man can do this; and if all the working classes would do it, they would have no occasion to strike for higher wages. The conflict between capital and labor is far less serious than the conflict between rum and a successful life. Rum has a much harder heart than can be found in the bosom of any employer, and is vastly more exacting in its demands. Independent.

MISSIONARY SOCIETY.

Receipts in October.

Table with columns for names and amounts. Includes entries for J. M. Babcock, W. B. Davis, and various church contributions.

A. L. CHESTER, Treas. SEBASTY, R. I., Oct. 31, 1886.

is requested to make the following corrections of Receipts for September: The First Church was credited with \$50 to make members of Rev. W. C. Daland and wife. It has been credited L. 1st Brookfield Church, the annual Report of Receipts, as printed, reads: Andrew North and Andrew North, Jr., Treas. Minn.; it should read St. Peter's Gospel according to St. John, in can be purchased for about two A pocket Arabic Testament cost twelve cents. A pocket Arabic Testament about twenty-five cents. It costs \$50 to \$240 a year to support a teacher in Syria. It costs from \$50 to \$100 to support a pupil in a mission school for a year.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 11, 1886.

REV. L. A. PLATTS, D. D., Editor.
REV. E. P. SAUNDERS, Business Manager.
REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

TERMS: \$2 per year in advance.
Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, D. D., Sisco, Putnam Co., Fla.
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.

"TAKE all thy vessels,
O glorious finer,
Purge all the dross,
That each chalice may be
Pure in thy pattern,
Completer, diviner,
Filled with thy glory,
And shining for thee."

It is reported that Mrs. General Grant has recently received from the publishers of General Grant's Memoirs, a check for \$150,000. She has previously received \$200,000 on the same account, and is likely to receive another \$100,000 before very long. Those who remember the General's misfortunes in business through a dishonest partner will rejoice that he was able to leave this valuable source of income to his bereaved family.

A BAPTIST minister who has been keeping the Sabbath for two or three years, and for most of that time he has had the SABBATH RECORDER, in a communication just received from him, thus expresses his appreciation: "My thanks are due you for sending it. I like the paper very much. Do you people all appreciate it? As a family, religious paper, I am not acquainted with its superior. I was very much interested in the proceedings of the Conference. You will appreciate my position when I tell you that I never saw but one Christian who kept the Sabbath, and he was on a railroad train."

WITH a view to making the acquaintance of such as may desire to investigate the Sabbath question, and to organize for efficient work such as have embraced the Sabbath and may desire to be identified with our work as a people, the General Conference, at its late session, appointed a committee of five to conduct correspondence with such persons. This committee, through its Chairman, Rev. O. U. Whitford, Westerly, R. I., has issued a card which will be found in the Special Notice column of this paper, to which we invite special attention. If all our people who can do so will co-operate with this committee as there requested, much good may be done.

SYSTEMATIC WORK.

Every great effort, whether religious, intellectual, or physical, is likely to be followed by a period of reaction. If a man exerts himself unnaturally for any considerable length of time, he must necessarily draw upon some reserve fund of energy, which, somewhere, sometime, he must stop and replenish, or it will fail him entirely. There is also danger that we will allow any unusual effort, even though it be not very exhaustive, to have a similar effect upon us. That is, we are apt to feel that, because we have done a little more than usual, we are therefore overworked in that particular direction.

We have come to some such a place in the matter of our contributions to the work of our Societies. During the last five or six weeks of last Conference year, by a little extra effort, we raised between \$5,000 and \$6,000 to help our two Societies meet the obligations in which the necessities of the work had involved them. Now we seem to have fallen back exhausted? The receipts of the Missionary Society for the month of October were \$241 52. Those of the Tract Society, directly from the people, for the same time, were \$26 00, making a total for both societies of \$267 52 for the month. Now what does this indicate? Did we really exhaust ourselves by the little extra effort just before Conference? With a few persons it may be so, but with most of us it is not true. With a few it may be an exhaustion of our missionary spirit, while our purses are still measurably well filled. But this is not true with the majority of us. What then? This, we think—the majority of us have not yet learned to think of the work of our Societies as something which has wants to be met every day in the year, and to meet which streams of contributions must be kept flowing to our treasuries with a uniform

volume. The work of these Societies cannot go up and down, according to the amount of money there may chance to be in the treasury at any given time; but it must go steadily and uniformly forward. Take the China mission, for example, the Missionary Board cannot say to Bro. Davis or Dr. Swinney, "We cannot employ you this quarter, as there is no money in the treasury; we expect to have more next quarter when we will make an appropriation for you." Such a course would kill the mission at once. No more could they conduct the home missionary work on a similar plan. Certain interests must be looked after systematically and prosecuted regularly with a view to lasting results, and it costs just as much to support a missionary in October as in August, at the opening of a year as at its close. In like manner the Tract Society cannot take up a paper and lay it down at will according to the fluctuations of an uncertain treasury. When that Society decides to publish a paper, like the *Outlook* or *Light of Home*, and begins a volume, it is bound by business obligations as well as by moral considerations to go through the volume, giving to all subscribers the full number of papers promised in the subscription rates. Meanwhile the men who do the work on such a publication must be paid and white paper bills, postage, etc., continue to fall due and must receive attention. To meet these continual obligations there needs to be a continual inflow of funds. The first explanation of the present situation must be, then, that we do not sufficiently realize the importance of this continual supply of means. In other words we have not arisen to a proper conception of the importance of systematic contributions; and in the second place, we seem not yet to realize our grand opportunities and our grave responsibilities in the matter of Sabbath reform and of general evangelistic labor. We are not a poor people; neither are we a rich people, but we could do much more than we have ever yet done if only we had the proper conception of our work and its demands.

What, then, is the remedy? Get the people more interested. But how? Here we must appeal, largely, to the pastors. It is to be presumed that they, at least, know something of the magnitude of our work, and of its importance; and are interested to see it go forward. Let them instruct the people as to what is being done, what ought to be done, and how to do it. We often err by taking too much for granted. We are ourselves interested in denominational matters, and we think that others are; and so do not say as much about it as we should. How many of the people in any of our congregations can give anything like a comprehensive outline of the work done by either Society for the past year? We were talking not very long ago with an intelligent business man, a member of one of our churches, about Eld. Velthuisen's work and the church in Harlem. He replied that he had never heard of any church of our order in Harlem. He knew that we had a small church in New York City, but he did not know about the Harlem church. When we explained that we did not mean Harlem near New York, but Harlem in Holland, he frankly confessed that he had never heard of that. Many others, no doubt, would be found to be equally destitute of information, if not on this particular point, on others equally important, if the test of an examination were required. How can we expect people to be interested in, and give money for, objects of which they have little or no knowledge? And how shall they know except they be taught? And who shall teach them, if not their pastor? Let us have then, if the pastors please, more preaching with reference to denominational matters, more instruction as to the work we have in hand—its character and needs. Get the people to read the Missionary page of the SABBATH RECORDER, the *Outlook* correspondence, and other matter setting forth the fields and the plans of work. Then let us have more talk about the duty and the privilege of giving, and giving regularly and systematically to the Lord's cause. But all the talking in the world will not bring this matter to the front as it deserves to be. Some body must take hold of the matter and patiently and persistently work it up. Not much at any one time, but a little often from everybody would abundantly supply our present demands, and no one would be the poorer for it; but if done from a genuine interest in our work and a love for it, many will be the richer for it.

Above all we must not let the work drag at the beginning of the year, simply because we made a little extra lift at the close of the old year. We heard of one man, and his name might have been Legion, who paid his dollar on the extra appeal last September with a manner which seemed to say, "Now

that this load is lifted, I hope I shall not be called upon again for a long time." Is that the way the farmer does his work? When he has gathered one crop does he hope he will never have to plow and sow again? When the merchant sells one piece of goods, does he express the hope that he will not soon have another customer to wait upon? Does the man who has just eaten a good dinner express the hope that he will not be called to supper? No more should we seek to be rid of the calls for the work of the Lord to-morrow, because we have answered the call of to-day. We shall have missed the best part of that prompt and liberal response to the call of the Tract and Missionary Societies last fall if, instead of teaching us how easily we can raise means for our work when we all take hold of it, and inspiring us to continued, united effort, it should beget in us a feeling that, having done a good thing, we could now take a good long rest on the glory of the past achievement.

Our plea, then, is for a united, continued, systematic effort, put forth from our pockets, begotten of an awakened and intelligent interest in our work. Won't the pastors see that their people are well informed in respect to that work? The right movement will then be well begun.

THANKSGIVING.

The customary announcement regarding the annual Thanksgiving, which this year falls upon November 25th, has been made by the President of the United States and is being seconded by the governors of states throughout the country. We earnestly wish that the occasion might be observed more becomingly as a religious observance, with much of real joy and devout thanksgiving, and with less of that feasting and hilarity which savors more of carnal pleasure than of genuine spiritual thanksgiving. We do not speak against the assembling of friends together, after the formal services of the day, such as the coming of children together around the old hearth-stone, or the gathering of friend with friend; nor yet do we mean to protest against that hospitable spreading of the family board which betokens the abundance with which a kind Providence has crowned the labor of the year; what we do wish to say is that, in all Christian homes, these things should be made to express a genuine gratitude of heart for God's unspeakable gifts. We especially wish that the public services, which are supposed by the proclamations to give the distinctive character to the day, might be better attended. Is it not a misnomer to call that a "devout thanksgiving" which leaves the house of God almost forsaken, while everything that ministers to the lower-plane enjoyments is full to repletion? Let us give to God and his worship the largest place in all our thoughts and doings, then shall our Thanksgiving be a thanksgiving indeed.

Communications.

GOLDEN WEDDING.

The fiftieth anniversary of the marriage of Palermo Lackey and Eunice Edwards was celebrated at their residence in Little Genesee, N. Y., Oct. 22, 1886, by a few of their friends. More would have been present but for the illness of one of the daughters, Miss Mary Lackey. The hearty congratulations of those present, and the well-wishes of absent ones, by letter, were calculated to make the day one to be long remembered by the two who had passed so many years of sunshine and shadow together.

After a bountiful repast, a few remarks were made to the aged couple, by their pastor, at the conclusion of which, on behalf of the donors, he presented the gifts. Among these was a golden egg, which, when broken, was found to contain gold pieces of considerable value. Other gold pieces were among the presents.

Among the pleasant incidents of the day was the reading of a letter from Mr. and Mrs. Rich, of Farina, Illinois, containing poems for the occasion, written by Mrs. Rich. After a day spent in social enjoyment and wishing the happy bride and groom (of fifty years ago) much more of life and its enjoyments, the guests departed, feeling that such anniversaries were golden indeed.

The following is one of the poems sent by Mrs. Rich:

Turn backward, O Time! in thy restless flight
To the days of long ago
When love in thy blindness, caught the sight
Of the future's afterglow:
When hope was young and hearts were light,
Full fifty years ago.

We catch the sound of the far-off notes
As if wedding bells were rung,
And fancy that still the echo floats
T' our ears, were they but strung

To a finer sense of life's great thoughts,
That life's rhythm is just begun.
Of hopes that budded thick and fair
In early wedded days,
Some bloomed in beauty rich and rare,
In summer's sunny rays;
And some have ripened into fruit,
To glow in autumn's haze.

For life has had its spring-time sweet,
Its summer and its fall,
Its winter too comes fast and fleet,
But hope survives them all
And lives anew in hearts that greet
Those joys that never pall.

We know some days must be dark and wet,
Some skies be overcast;
That blossoms must fall ere fruit be set,
And grief may fall our guest,
But hearts, though aye, much pleasure get,
From friendships of the past.

Here's many a golden gift for thee,
But golden wisdom more,
That you may a "golden" future see
This side the golden shore;
And the golden glories of heaven be
Assured forevermore.

G. W. B.

LADIES' ATTENTION.

A request has come to the Executive Board, that the ladies of the denomination unite in the getting up of a Christmas box for our China field, for the school and for the missionaries. The thought is that, although such a box could not now be gotten up and reach our China school at Christmas time, that it be started as early as possible before that time. The Board would suggest that if such a present could be made as an extra, not drawing off from the help which our Ladies' Benevolent Societies would otherwise give to our Tract and Missionary Societies, that it would be well to undertake the matter. To facilitate the work, the Secretaries are asked to look after it, each in her own Association. But, as there are many isolated Sabbath-keeping women among our people who are both able and willing to work as one with us, but are more accessible through the columns of the RECORDER, we would here outline what may possibly be the most feasible plan of executing that which we have been asked to do. Societies or individuals may send their donations to the Secretary of their own Association, or directly to the Secretary of the Eastern Association, Mrs. O. U. Whitford, in Westerly, R. I., sending if possible by November 30th. Ladies of the North-Western Association may send their articles to the Corresponding Secretary, at Milton, Wis., should they choose to, as there might, in some cases, be time saved by so doing. Our young ladies and our children are especially invited to participate in this giving.

A HALF-CENTURY OF WEDDED LIFE.

PRESTON, N. Y., Oct. 19, 1886.
One-half century ago to-day, Clark T. Rogers, of New London, Conn., and Jennet Rogers, of Preston, were married at the home of Rev. Benedict Wescote, residing in the same town. For forty-six years, they have been residents of the town of Preston, known and respected by a large circle of acquaintances and friends. They made welcome at their home on this occasion all their children and grandchildren—thirteen in number—with some of their near relatives and most intimate friends. Mr. and Mrs. Rogers were the appreciative recipients of various valuable and useful tokens of their friends' regards and esteem.

A very happy reunion occurred at the home of Mr. and Mrs. Nathan Rogers, in Preston, Oct. 29th, to which came their entire family, of eighteen, down to the fourth generation, and also other near relatives; and they felt that although, "Time had stolen their years away," he had not taken all their pleasures. Nathan Rogers and Harriet S. Clark were married in Southold, Suffolk Co., L. I., Oct. 29, 1836; but their home has always been in Preston, and on the farm where they now reside. As reminders of the day, and their friends' affection, they were presented by their children and friends with valuable golden presents. The numerous guests that assembled to honor them on their fiftieth anniversary were made very welcome, and it was a happy day to all.

Nathan and Jennet Rogers were the youngest son and daughter of Ethan and Sally Truman Rogers, who came to Preston from Connecticut, October, 1806. This was their residence until Mr. Rogers's death in April, 1841, and Mrs. Rogers's death, which occurred, October, 1860.

Clark T. Rogers was grandson of Rev. Lester Rogers, of Waterford, Conn. Mrs. Nathan Rogers was Harriet S., daughter of Robert and Bathsheba Truman Clark, of L. I. It is worthy of note that a brother and sister, whose wedding days were so near together, and who, for so nearly fifty years, have lived side by side should celebrate their golden weddings only ten days apart.

OUR SABBATH VISITOR.

At the Conference in 1885, it was voted that the churches and Sabbath schools raise \$600, the amount of the indebtedness on the *Sabbath Visitor*, within the next three months, upon the promise of brother and sister Bliss to assume all responsibility for the further expenses of the paper. They have done as they agreed; issuing the paper regularly and paying its expenses. More than this, trusting in the promise of the denomination to raise the above amount, they advanced the money and paid the debts. Have the churches and schools kept their promise as well? There had been received, as reported in the RECORDER, just before the last Conference, towards this indebtedness \$456 27, and since then \$2 78 making in all \$459 05, leaving a balance of \$140 95 yet unpaid. This is over due and the money is needed. The last Conference, by vote, requested the Board to obtain the balance due. I write this in behalf of that Board, asking the churches and Sabbath-schools that have not paid their proportion, and individuals who may desire to help, to send their contributions as soon as they can make arrangements to do so to Mr. E. S. Bliss, Richburg, N. Y., or to the SABBATH RECORDER office, or to the undersigned, who will see that the funds are properly applied.

Again: It would add much to the denominational character of the paper, if there could be each week some item of home news from the schools. Will not the superintendent or secretary of each school, or others, send to the Editor, two or three times a year, the doings of the school and items of Sabbath school news, etc., to help in this department of the paper. Every student, teacher and officer is, or should be, interested, and the help and support of all are needed to sustain and build up this paper, to make it truly *Our Sabbath Visitor*.

In behalf of Board,
H. C. COON, President.

A RESTORATION.

In answer to a request from the First Seventh-day Baptist Church of Hopkinton, a council, composed of delegates from the Seventh-day Baptist Churches of Rhode Island and Connecticut, met at Ashaway, R. I., Sept. 5, 1886, "for the purpose of considering and acting upon the question of restoring to an eldership, Bro. Alfred B. Burdick." That council adopted the following resolution:

"Resolved, That we, as a council, are satisfied with the action of the First Hopkinton Church, in restoring Bro. Alfred B. Burdick to membership in the church, and recommend that they also restore him to his eldership in the church."

At a business meeting of the Seventh-day Baptist Church, held upon the evening after the Sabbath, Oct. 23, 1886, it was voted to receive the vote of the council and adopt the recommendation.

A. B. BURDICK, 2d,
Church Clerk.

TRACT SOCIETY.

Receipts in October, 1886.

Rev. and Mrs. G. J. Crandall, North Loup, Neb.	5 00
John Gilbert, Berlin, Wis.	1 00
Demand Loan	500 00
S. W. Maxson, Adams Centre, N. Y.	10 00
Mrs. C. T. Rogers, New Market, N. J.	5 00
Church, Lost Creek, W. Va.	5 00
	\$326 00

PLAINFIELD, N. J., Nov. 1, 1886.

THREE railroads are proposed in China. The great change of policy which this indicates is said to have been brought about by the influence of Li Hung-chang.

Home News.

New York.
ALFRED.
Pastor Titaworth, of the First Church, spent last Sabbath with some of the members of the church within the bounds of what used to be known as Clarence and Pendleton Church. He also assisted, a few days previous, in the dedication of a new union meeting-house in that vicinity. In his absence, Bro. O. S. Mills, a member of the theological class in the University, preached, giving a very excellent, practical sermon.

The graded school building has been completed and accepted by the building committee, and school was held in it during the past week. It is a neat two-story, brick structure, with ample accommodations for four schools. It stands just below the Kenyon Memorial Hall, on the same side of College Street, and is a worthy companion of that building, though not so large or substantial an edifice. The conveniences and comforts thus furnished have long been

sorely needed; but we trust girls will still have to stand as ever, if they will become
Our autumn has been a
which farmers have im-
plied their trades, several
village having recently been
nearly so as to bid defiance
whenever it comes. Only
might have gathered a
battercups, and other flow-
open fields. Our first
amount to whiten the ground
day, November 6th; but it
not perceptibly frozen.
The first ballot cast by a
and United States officers
New York, so far as you
knows, was cast at the poll
Tuesday, November 2d. It
offered her ballot and was p-
ed. But she affirmed that
with her to prove her right
franchise, and demanded
sworn in. The judges de-
not their province to try
if any citizen came to the
to swear in a vote they cou-
and let the case go to the
for trial, if trial must be m-
The Ministerial Confer-
ern Association is in sessio-
but at too late a date to fur-
yond the bare announcement
budget.

ADAMS CENT-
Just before our depart-
versaries at Milton, the Lad-
Church very greatly, and
pleasantly surprised us, by
of a purse of money for the
Prentice on the proposed j-
started out from home wit-
of pleasant and grateful en-
by this generous manifes-
and regard. After an a-
weeks, during which we
visiting dear friends at
and Utica, as well as at
Junction, we return home
parsonage and are surpris-
spread with a beautiful O-
has been procured in our
people. A couch has also
furniture of the pastor's
large photograph album
table, one of these recent
berances. Our hearts are
these expressions of regard
and they are the more sur-
ing as they do after the see-
so much in enlarging and
sonage. May all these be
the advancement of God's
of his name.

OTSELLO
There were some featur-
Meeting held at Otselec
First-day, deserving spec-
1. Though a rain storm
the entire session the at-
from the vicinity, from
ier Hill. Bro. L. C. Bo-
Alfred Centre on account
his daughter, and Bro-
of Scott, failed to be
pastor, Sister Randolph
the places of both, and p-
able sermons.
2. The songs and ps-
and fervent. They had
new organ and reorgan-
the congregation joined
singing. When we ente-
bath morning they were
ful song we used to sing
in West Virginia.

"Then palms of victory
Palms of victory, I
Bro. H. C. Coon, of
praise meetings at the o-
ice, and these were so
seemed to blend our
and thanksgiving.
3. The preaching le-
and him crucified and
followed moved and
backsliders and encour-
God's people.
And thus the whole
prayer, in preaching
time of spiritual refresh-

Miscellany.

THE DEPARTING SWALLOWS.

BY MARY E. ATKINSON.

Not yet, dear swallows, do not gather yet!
A little longer stay;
For at your flight the glory of the year
Will fade and pass away.

With what delight we hailed your sudden coming,
A few bright months ago!
A happy crowd on rapid wings disporting
In evening's golden glow—

White breasts that caught the gleam of vanished
sunshine,
And flashed it back to earth—
Dark wings that sped like arrows through the
ether—
Cries of exulting mirth.

For ye were heralds of the glorious summer,
In regal pomp she came;
And Flora lit for her a million torches
Of many-colored flame.

But now a breath comes sighing through the garden;
The roses drop their leaves;
The poppy falls apart, and freckled lily;
The scarlet salvia grieves.

For life is waning, waning. Cruel winter
Behind the keen blue sky
Stands waiting. And the swallows know and
gather,
And form their troops to fly.

Good bye, dear swallows, little summer friends!
Cold falls the autumn rain,
Follow the sunshine! but, some happy day,
Come back, come back again!

—Standard.

NED THE NEWSBOY.

It was a bitter cold morning in February when little Ned Chester rapped at the basement door of a fine mansion and left the morning paper.

"Come in, come in," said kind Martha, "you poor, frozen child, and warm yourself. You'll perish before you get your papers all served."

"Can't stop but a second, said Ned briskly, as he rubbed his hands over the warm range, "everybody will be in a hurry for their news this morning."

"Well, drink that coffee before you start out, and take these doughnuts in your pocket if you won't stop to eat them by the fire," and she pulled up the woolen comforter more snugly about his ears and tucked it down under his coat collar. With a merry laugh and many thanks the boy bounded off again, and continued his round.

"Poor little fellow," thought Martha, "what a hard lot this is compared with Alfred's, upstairs! That boy has everything heart can wish, and will not even have to walk to school this snowy morning. His mother will be sure to have the horse and sleigh ordered out to take him. His pocket-book is always well supplied with money, while poor Ned has to be up by five o'clock and plunge out in the snow to get his papers, then take them around before break, fast time, all for seven cents a morning. It is an uneven world," she sighed, as she stepped about her morning duties.

It seemed still more like an uneven world when school time came and the widow's energetic little newsboy, with clothes neatly brushed and hands and finger nails of the whitest, took his seat in class beside the banker's son and distanced him ten to one in recitations. The same energy shewed in the morning he took with him all through the day. The pampered boy lazily droned through his lessons, neither knowing them nor caring because he failed. Life had all been made so easy for him, he felt no need of exerting himself. Ned felt that school days would be short with him, so he must improve them all to the utmost. Alfred looked ahead with a vague feeling that the grammar school and college course his father had mapped out for him would somehow put knowledge into his head. He never realized that even a millionaire's son must be, in effect, "self made," if he ever wished to take a respectable stand among educated people.

Everybody, from the highest to the lowest, who knew little Ned, the paper boy, gave him a good word; and you know who it was that said such a "name is rather to be chosen than great riches." Alfred's haughty air and general selfishness told against him wherever he went. He often told his indulgent mother that the boys at school were most disagreeable, disobliging fellows. They never would do as he said. So she persuaded his father to send him to another and a smaller school, where he would be treated more like a gentleman's son.

Alfred's money was spent freely, as he knew little of its value. It seemed to him to come from an exhaustless spring. He would have laughed long and loud at the idea of taking around newspapers in the early morning before school for seven cents a day! But Ned was laying the foundation for a future fortune, while Alfred was steadily undermining his. It was not so hard as it seemed for Ned, because it was for love's sake he worked so early and late. He could help his mother by his two dollars every month to buy the food for their frugal table, and it gave him more pleasure to bring home his heavy basket of potatoes, and cabbage, and sack of meal, than it did Alfred to spend twice the cost for the week's confectionery. Newspaper Ned, as the boys sometimes called him on the play-ground, to distinguish him from another Ned, was by far the happier boy. It is a sure thing that the more one tries to please one's self, the less he is pleased.

When Ned reached his twelfth year there was a better opening for him out of school hours, which he diligently improved. He was a boy who was "wanted" as he was

growing up, and he has not yet been obliged to "apply" for a situation. Sometimes he has several to choose from that have come to him unsought; there is no scarcity of boys, either, in the town where he lives.

Alfred is home from college "rusticating" at present. A polite way of saying that he has been sent home. They do not seem to appreciate a "gentleman's son" any better than they did in the primary school.

Surely Ned was not the boy to pity, even in the early newspaper days, when he dashed about through the snow to do up his work before school-time. Hardships sometimes hurt a growing boy when they are excessive, but not otherwise, while pampering almost surely spoils him.—*J. E. McC.*, in *Occident*.

THE TRUE STORY OF MOTHER GOOSE.

BY MARY C. CUTLER.

Ernest and May and Ethel had been studying diligently for an hour or more around the evening lamp. After their lessons for school were learned, Ernest and May betook themselves to their favorite employment of finding answers to the "Search Questions" in their *Young Folks' Journal*. They had enjoyed this work of late more than ever, because their Aunt Elinore had been with them. She had lived in Boston ever since they could remember, and knew so many literary people that she could tell them much more about authors and their works than they could find in books. She would tell them nothing, however, which they ought to discover for themselves; and little Miss Ethel sometimes became weary while they explored compendiums and cyclopedias; for she was not quite old enough yet to take part in these studies. "Pseudonyms" was the topic this evening; and, after listening for a while to the various discoveries and announcements of her brother and sister, Ethel pushed back the slate on which she had been practicing "original designs," and asked:

"Auntie, what was Mother Goose's real name?"

"Mother Goose wasn't anybody," broke in Ernest, somewhat impatiently.

"I didn't ask you," Ethel was just replying, when Aunt Elinore said pleasantly.

"And what is your authority for that statement, my boy?"

Ernest did not know. He only knew for a long time he and his little sister had held quite contrary opinions in regard to the merits of Mother Goose; and the more Ernest derided that venerable dame, the more warmly attached to her Ethel became.

"Mother Goose was a real person," said Aunt Elinore; "and when you are through with your books I will tell you what I know about her."

A little sister Ethel sat at auntie's feet intently listening; and even Ernest was interested while Aunt Elinore told this story of Mother Goose:

"More than two hundred years ago, a baby girl was born in Charlestown, Massachusetts, whose name was Elizabeth Foster. She lived very much like other girls of her time until she was twenty-seven years old. That was in 1692. That year the neighbors began to talk about Elizabeth. Some said she was going to make a goose of herself, and some said she was going to 'make out well.' Those who said the last, meant that she was going to have a well-to-do husband and a good home; and the other neighbors meant that she was to marry a man whose name was Goose—Isaac Goose. And both sets of neighbors happened to be right this time. She went to be mistress of a house on Washington Street in Boston, and her garden included what is now Temple Place. She went also to be step-mother to ten children; and to this number in a few years she added six more. So you see she knew how to sympathize with 'the old woman who lived in a shoe.'

"But though she had so many children, I fancy she knew what to do when her cares pressed heavily upon her; for it is recorded in the annals of the Old South Church that, in 1698—just at the time when the little goslings were coming so fast into her home nest—Mother Goose was received into the membership of that church. What a pity there were no primary Sunday-school classes in those days; she would have been such a good teacher, with her rare tact and understanding of child nature! She was content, however; and, without doubt, her family were also. You may be sure she never scolded. If the little Isaac had a sudden fit of laziness, he would be aroused by the call to Little Boy Blue. When any greedy or over-dainty traits appeared among the goslings, they would find themselves caricatured in Little Jack Horner, or in Jack Spratt and his wife. The good humor which helped to cure the bumps and bruises of the little ones is seen in the story of Jack and Gill; and the wisdom of Mother Goose's homopoeity appears in the successful treatment of the man who 'jumped into a bramble-bush, and scratched out both his eyes.' Her sympathy with the trials of school-children in those days of bad teaching methods, is shown in 'Multiplication is vexation;' and her readiness to help them has helped many a grown-up person to remember that

"Thirty days hath September,
April, June, and November."

"But Mother Goose never dreamed that her songs and lullabies would go beyond her own home nest. This was her way of meeting the trials and annoyances of her daily life; and she looked for no greater reward than to see her little flock growing up happily around her.

"Eighteen years after her marriage, the father Goose died, and she was left to care for her flock alone until they were able to go

out into the world for themselves. Her daughter Elizabeth married a printer, Thomas Fleet, of Pudding Lane; and when their eldest child was born, Mother Goose's love for babyhood rose up strong within her, and she could not be satisfied until she was installed as its nurse, and began again her singing. 'Upstairs and down stairs, and in my lady's chamber,' she hummed her ditties from morning till night. This son-in-law of hers began to listen. Then he began to take notes of the rhymes which fell from her lips while she rocked the little one, or carried him about in her arms, in happy unconsciousness of the immortality which awaited her. Not even the shrewd and enterprising son-in-law realized what he was doing when he printed those rhymes and bound them into a book. He thought only of the golden eggs which Mother Goose was laying for his nest, and little dreamed that booksellers for many succeeding generations would be enriched by her.

"What Mother Goose said when she found herself in print, we do not know. Doubtless she kept on the even tenor of her way, ministering to the little ones down to her old age, and thus drawing nearer to the kingdom of heaven. At the age of ninety-two, her soul took its flight; and in heavenly mansions, without doubt, the children know and love her still."—*S. S. Times*.

THE FORM WITHOUT THE POWER.

It is a notable and lamentable fact that the great mass of mankind, including thousands of church-members, do not understand apostolic preaching and teaching. Many church members, as well as many preachers, are only good, moral men, who have never caught the inspiration of Christ, and who have never experienced apostolic zeal. They have a vague sense of belonging to "some church," but they have no intimacy with God, and no direct co-partnership with Christ. They simply move along in mechanical or ecclesiastical ruts. They have never undergone real self-denial for the sake of Christ, nor sacrificed any of their worldly pleasures for the reproduction of pure Christianity, for the reason that they have never made it the study of their lives, and apparently care little for a knowledge of apostolic teaching and practice.

We have a sort of moral Christianity, with no Christ in it, which is not the Christianity of the New Testament. Many of the churches are only moral associations, which are composed of good, moral men and women. They seem perfectly ignorant of the elements of the gospel; they have a supreme disregard for the ordinances of Christ; they are not Christians, but remain moral men and women; they really have never tasted of the good word of the Lord, nor of the power of the world to come; they have never been translated from a moral sphere into the spiritual sphere of apostles and prophets. Though members of "some church," they are nevertheless Christless and prayerless. They may be good to their neighbors, and, for decency's sake, contribute to the conversion of the heathen; but their lives and their powers of mind and body are not absorbed in the work of God. The restoration of undefiled Christianity is not the supreme object of their lives. We must look in another direction for that class of persons.

Many persons "belong to church" who do not belong to God. They do not walk with God. With them there is no assimilation of the bread of life. They are not spiritually united with Christ. As moralists they walk in the ways of the world. They are not really the enemies of God—they do not intend to be; but they are not really in sympathy with the work of Christ and his apostles. They have "a form of godliness, but deny the power thereof." They have a remote idea that "orthodoxy" means salvation. They think "everybody ought to belong to some church." But as to a knowledge of the plan of salvation, and as to the unity of the Bible, and as to the mission of Christ and the great commission of the apostles, they are lamentably ignorant. They run in moral ruts, and never rise above popular expedients. They have found the morality of the gospel, but they have not seized and appropriated its spirituality. Morality has reference only to the reciprocal duties of men among men, but men can only be linked to God by spiritual ties. Many moral persons belong to some "church" who have never been begotten of God—who have never been born of water and of the Spirit.—*Christian Leader*.

THE REV. JOHN BARTON'S CASE.

The Rev. John Barton had the title of W. C. attached to his name, which means, to many a discouraged soul, without charge. As he had not reached the dead line of fifty by many years, he did not feel particularly encouraged by his position. By providential circumstances, one of those changes which seem inevitable, he had left the church where he had been installed when he left the seminary, after seven years of faithful labor, and was waiting to be called into the vineyard of the Lord. He had been waiting some time. It was getting to be rather trying.

He had no family. It was well that no wife or children were called to suffer the anxiety and disappointment of these months. Of course, he candidated. His ministerial friends had kindly suggested his readiness to accept a charge to some half a dozen vacant churches. But here he waited because no man hired him. Some of these churches had heard him preach, one of them twice. He had received intimations that he might be called, and went away quite encouraged.

But a prominent member had a candidate he wished the people to hear, and they forgot all about him.

Now, John Barton had good health was a fine scholar, and had the manners of a gentleman. He had had a good salary, and expected as much again. He had come to the church when they were tired of "candidating." The deacon's wife had declared that "she would not entertain another preacher." She ruled the deacon, and he ruled the church, and so Barton was called. No such happy chance had come to him this time. He was quite out of sorts with the fickleness of the churches. At one place he was received at the depot by a member of the committee, escorted to the hotel, and on Sunday showed himself to the eager public. Monday morning he went alone to the station, often with a meager pittance which the treasurer had shame-facedly thrust into his hand. He found that churches paying a good salary were accustomed to drive a sharp bargain with their supply.

The Rev. John Barton had a friend who was in the same condition at this time. He had had some trouble in his church, and been unfairly used. He had made extraordinary efforts to get a church, buttonholing prominent men and using every influence, but still he waited.

"Barton," he said, "I am going to a city church"—he had left a city charge—"there is no use in being bluffed. I am going to get an introduction to Rev. Dr. —; through him I will come in correspondence with Dr. A —. There are some good churches vacant in P —. I shall not give it up."

This friend, true to his word, was well settled, and doing withal an excellent work. He had push, *finesse*, executive ability, and plenty of pluck. He was a great, broad-shouldered, loud-voiced man, who was able to step up to a church and say, "Stand and deliver." The church was well served that called him.

But all this did not help our friend Barton. It rather intensified his uneasiness. He was about ready to give up. He saw many men in the ministry, his classmates and others, who were not half as well educated as himself, successful and prosperous. But fate seemed to have nothing for him. He was disgusted with the dishonest and coquetish habit of the churches. It destroyed a man's self-respect. It stultified his Christian manhood. It tempted him to unchristian measures. He felt that a crisis had come. He must give up the ministry or take a new course. He was losing caste among the ministers, and his friends began to pity him.

A business friend, keen, far-seeing, wise in affairs, who happened to be speaking of his prospects, remarked one day, "If you ministers would only learn *how* to preach, it would save you much anxiety." The remark nettled him at the time, but it set him to thinking. Did he know how to speak; was his elocution all that it might be? For this was evidently what his friend meant. That he was a friend he felt assured. He would not intentionally wound him but for his good. He thought the matter over, carefully, prayerfully, and he came to the conclusion that his friend was right. He had never learned to speak with power. And one may be as learned as Augustine if he has not acquired a pleasing and clear style and a commanding utterance, he is ill-prepared to preach the gospel.

John Barton went to the city and began again. He began to take lessons of a man who made a specialty of pulpit elocution, the delivery of sermons. He became acquainted with the professor's pastor, united with his church, and was a model layman, engaging in lay work, and learning many things in leading souls to Christ. The mission chapel had his labors, the professor coming to hear him preach, when he occasionally occupied the pulpit, and criticizing his manner, voice, and style in the following week. He learned much of the human heart, in its struggles with sin, in his mission work. No seminary could have given this discipline.

He forgot all about salary, the want of appreciation on the part of churches. He lived a laborious life. He did good, honest, scholarly work in his study. His native spirit was touched. He would conquer this matter, or leave the ministry.

He became skillful in bringing the gospel to men as a layman. It gave him a new insight into the business of life. He became not a scholar, but a man. He preached the gospel from the pulpit God gave him—a Sabbath-school class in a mission school. He increased the volume of his voice and lowered the pitch. The vocal culture which he received gave energy, fire, and smoothness to his tones. It was a post-graduate course of his own devising. He learned some new things to say. He learned how to say old things, so that they became new. It was a year of hard, industrious, steady progress. He learned how to read the Scriptures and the hymns, so that the people would not rejoice when he was through. He put soul into the despised preliminary services. It may be this is an exceptional case. It is not every one who has the means to do all this. But all may do something at it, and it is the crying need of the ministry to-day.

The Rev. John Barton was called unexpectedly to preach for his pastor. He took one of the sermons he had preached before. But he had become a new creature, and he spoke with power. That electric atmosphere that always attends eloquence was present, and the audience were held spell-bound. Barton's business friend happened to be in the city, and was in the audience. He was an intimate friend.

"Barton," he said, coming up to congratulate him after the service, "you need not

candidate any more, they will come to hear you after this."

And so it was. A prominent gentleman of a church in a distant city was in the audience. He had been looking for a minister. He had expected to hear the pastor of the church. He was satisfied. A committee met the Rev. John Barton the following week, having telegraphed him not to accept any call until he heard from them. He accepted their proposition, and became the honored head of a large and wealthy church.

Is there not a suggestion here? Our ministers need a better elocution, a more commanding address, a winning style. Let those who wait seek for this, and instead of becoming discouraged, preach from the pulpit God gives them, if it be but at the head of their own family, and in the neighborhood where they live, as a patient, consistent Christian. No theological student can afford to neglect pulpit elocution. Upon this rock scores of ministers have struck, and well-nigh wrecked.—*N. Y. Observer*.

RELIGION AND ART.

"Religion and Art," says a writer in the *New Englander*, "have a common root in the constitution of the soul." Religion lifts man from the material to the spiritual; art, also, lifts man from the material to the spiritual. In religion the idea of God predominates, and in art the idea of man. Thus religion is, and always will be, higher than art, yet art is higher than the natural man, in his ideal conceptions. Thus art holds a middle ground between nature and religion, and serves as a "go-between" or handmaid to religion.

According to this writer, the "relation of art to religion is seen principally in three aspects: in the advancement and education of human life, in morality, and in worship." In the advancement and education of human life, art is allied to religion chiefly because, expressing man's better self, it gets him out of his old self into new and progressive thoughts and states. Of Luther it is said that he "was broad-minded enough to appreciate the value of art in religious instruction, and he declared that no teacher was fit to teach who did not understand and love music. His sympathies went out also to other arts of expression—to painting and poetry."

While art may become debased and be divorced from morality, even as religion may, yet true art inculcates morality. In spiritualizing nature art reaches beneath the gross exterior of sense and approaches unto the true, the beautiful, the good—yes, unto the very God of nature. To turn man from the purely sensual is to elevate him in morals.

These sentences are practical: "There is nothing more urgently needed in America than to erect a spiritual kingdom, in opposition to the oppressive kingdom of materialism that overrides everything. Our intense pursuit of wealth generates a selfish and gloomy spirit. The conflicts between capital and labor, the bitterness and hatred that are engendered, spring from this unsatisfied state of mind, and whatever has an influence to build up the spiritual side of the nature, to make men more happy, loving, contented, awaking the sense of pleasure in beautiful objects that God has made, would tend to calm this agitation, and to do away with this suspicious and sullen temper among the people." And so art is suggested as an alleviator, if not the remedy, of social troubles and low morals. In worship art performs a twofold service. It affords a definite point about which aspiration and adoration may center, as Kingler says, "The origin of art lies in the need of men to fasten their thoughts to a firm place and give them expression." It also facilitates sincerity, calling forth by easy gradation the spiritual from the material, until the chasm between man and God is bridged, and the material has entered, not in form, but in essence, into the spiritual. Surely true art is nigh unto the Great Spirit, the Father of Spirits.—*Morning Star*.

A RELIGIOUS TEST.

A well known English solicitor of charities called at the castle of a noble man, more noted for withholding than for giving. The time was late evening, and it was very desirable that he, the solicitor, be entertained at the castle for the night. But to his surprise, the solicitor was courteously informed that the castle was full; with the exception of a haunted chamber. Not wishing to offer that to his guest, he was compelled to decline entertaining him for the night, and presumed that in this way he had effectually disposed of the solicitor's mission. But he was mistaken in this. The solicitor very promptly assured him that he would cheerfully accept the hospitality of the haunted chamber for the night, and was accordingly assigned to it. Of course he slept comfortably and had no vision.

But at breakfast the next morning, being questioned by his host as to the experiences of the night, the solicitor cleverly humored the ghostly whim by assuring his host and fellow guests that he had indeed seen a vision, had, without doubt, been visited by a veritable ghost. As he lay upon his back in bed meditating upon his work, he was startled by the accustomed apparition. But not in the least disconcerted, the solicitor calmly extended his collection-book toward the spectre, who, or which, instantly vanished.

And thus, or similarly, much of the boldest and noisiest piety vanishes on the presentation of the collection-book.—*Dr. Hall*.

Popular Science

KINETIC THEORIES attempt to explain possible phenomena of matter, visible movements of matter, and speculations which seem to point against spiritual life. They have been eagerly accepted, and form the basis of many of the day. Light, heat, and sound are said to be only "modes of motion of particles of matter, exhibiting kinetic phenomena. Likewise, matter, though itself is a molecule of matter, and subject to the same tendencies. M. G. A. Hirn presented to the Academy of Sciences a work entitled "Modern Dynamics of the Future." It introduces another theory that force, which, he thinks, is not easily, and much more rational phenomena of the physical world, presents arguments which, if rendered henceforth indefensible, the theory of gases, and which, in nature that he believes in, will wonder how this Kinetic theory ever have been accepted for Mr. Hirn is a well known physicist and experimenter, and his work is entitled to much weight.

THE DESTRUCTIVE FUNDS of the Denver and North Platte railroad are estimated at \$30,000,000; repairs of wooden and wooden bridges, \$2,500,000 (estimated); repairs, \$22,500,000 (estimated); passenger cars, \$7,500,000 (estimated); renewal of telegraph poles, 160,000 miles of line costing \$1,600,000; the loss to the agricultural industry of the country, \$77,700,000 of which was for repairs. The tenth census of the United States shows that the amount of land destroyed in 1879 at \$77,700,000 of which was for repairs. The accompanying building of 520,055 worth of agricultural implements which appear in the census on the 6,654,997 tons of wheat, barley, and other crops. The lumber interests are through the quantities of timber destroyed in stores. The loss of these facts makes it evident that the annual loss from this source is many million dollars.—*Monthly*.

ARTESIAN WELLS IN DENVER. The President of the Denver and North Platte Railroad, one of the owners of land in Denver, on the highlands, River, immediately upon the section of the city, conceived the idea, at considerable expense, of boring a shaft of about 300 feet a stream, and projecting, with great bottom to a height thirty feet above the surface, completely dry, and compelling a suspension of first it was thought to be a success as it continued day after day perceptible decrease of force of the theory of its project, artesian sources, so to speak, and more apparent, the of a large brewery near by, the matter for himself. The only the same deposit was depth of 300 feet, and the cessation of like enterprises, successful. Many wells are varying in depth from 250 to 700 feet, the deepest being in county of Arapahoe, near a house, which is 910 feet deep, discharging about 3,000,000 gallons hours. The water is very pure.—*Exchange*.

INSANITY AND CRIME. Between insanity and crime there is a close connection. Equivocal cases of insanity and suicides are the French Revolution, that the excitement of the more or less indirect causes of insanity. This is the same morbid element pronounced criminality in the to the front by the commission, frequently, too, both in the same individuals. People, had attacks of mania, a passion for continually a sloping forehead, was prominent jaw, and high, haggard eye, all of which with the insane type of fusion of ambition, change, and homicide. Lombroso cites case after case story. He includes, and agrees with the alienist that his trial was "the real place for such needed institutions, and criminals.

Popular Science.

KINETIC THEORIES attempt to explain all possible phenomena of the universe by invisible movements of matter. Like most speculations which seem to afford an argument against spiritual life, these theories have been eagerly accepted by "scientists," and form the basis of many of the treatises of the day. Light, heat and electricity are said to be only "modes of motion" of the particles of matter, exhibiting their peculiar phenomena. Likewise, it is argued that thought itself is a molecular movement in matter, and subject to the same laws or contingencies. M. G. A. Hirn has recently presented to the Academy of Sciences, of Paris, a work entitled "Modern Kinetics and the Dynamism of the Future," in which he substitutes another theory than that of Kinetic force, which, he thinks, explains quite as easily, and much more rationally, the universal phenomena of the physical world. He presents arguments which, as he maintains, render henceforth indefensible the Kinetic theory of gases, and which are of such a nature that he believes future physicists will wonder how this Kinetic theory could ever have been accepted for a single moment. Mr. Hirn is a well known physicist and careful experimenter, and his conclusions are entitled to much weight.

THE DESTRUCTIVE FUNGI.—In the present extensive use of timber and lumber, only the roughest approximate estimate is possible of the annual loss by fungi; and the amount of loss can be indicated in only a few items. The cost of replacing decayed ties by the railways of the United States, for 1885, exceeded \$30,000,000; repairs of station buildings and road crossings, \$19,500,000; repairs of wooden and wood parts of bridges, \$6,250,000 (estimated); repairs of freight cars, \$23,500,000 (estimated); repairs of passenger cars, \$7,500,000 (estimated). The renewal of telegraph poles and fixtures on 160,000 miles of line constitute a large item. The loss to the agricultural interests is much greater. The tenth census reports the cost of fencing in 1879 at \$77,763,473, the most of which was for repairs. The loss caused by fungi on the 9,000,000 dwellings, with their accompanying buildings, and the \$406,520,055 worth of agricultural implements which appear in the census reports, and that on the 6,654,997 tons of marine, and on wharves above water, form other large items. The lumber interests are also great losers through the quantities of timber that are destroyed in store. The mere mention of these facts makes it evident that the regular annual loss from this source must be rated at many millions dollars.—Popular Science Monthly.

ARTESIAN WELLS IN DENVER.—In 1883, the President of the Denver Water Company, one of the owners of landed-estate in North Denver, on the highlands, just across Platte River, immediately opposite the business section of the city, conceiving his lands to be underlain, at considerable depth, with valuable coals, began boring them. At a depth of about 300 feet a stream of water was suddenly projected, with great force, from the bottom to a height thirty or forty feet above the surface, completely drenching his men and compelling a suspension of work. At first it was thought to be but temporary; but as it continued day after day, without any perceptible decrease of force or volume, and as the theory of its projection from the true artesian sources, so to speak, became more and more apparent, Mr. Zang, owner of a large brewery near by, concluded to test the matter for himself. In due time, apparently the same deposit was encountered at a depth of 300 feet, and then followed a succession of like enterprises, all of which were successful. Many wells are now in operation, varying in depth from 250 to something over 700 feet, the deepest being that sunk by the county of Arapahoe, near its splendid courthouse, which is 910 feet deep, the whole producing about 3,000,000 gallons per day of 24 hours. The water is very pure and fine.—Exchange.

INSANITY AND CRIME.—The relation between insanity and crime is one both of cause and effect. Esquirol has shown an increase of insanity and suicides at each outbreak of the French Revolution. Lumier declares that the excitements of 1870 and 1871 were the more or less indirect causes of 17,000 cases of insanity. This simply means that the same morbid elements, tending to pronounced criminality in another, is brought to the front by the common cause. Very frequently, too, both tendencies can be seen in the same individuals. Marat, for example, had attacks of maniacal exaltation, and a passion for continually scribbling. He had a sloping forehead, was prognathous, had a prominent jaw and high cheek bones, and a haggard eye, all of which correspond closely with the insane type of face. Later his delusion of ambition changed into one of persecution, and homicidal monomania. Dr. Lombroso cites case after case, all telling the same story. He includes Guiteau in this list, and agrees with the opinion of an Italian alienist that his trial was simply "scandalous." The real place for such beings is in a much-needed institution, an asylum for insane criminals.

OUR DUTIES. God's angels drop, like grains of Gold, Our duties midst life's shining sands; And from them, one by one, we mold Our own bright crowns with patient hands. From dust and dross we gather them; We toil and stoop for love's sweet sake, To find each worthy act a gem In glory's kingly diadem, Which we may daily richer make.—Selected.

HOW NOT TO TRAIN A CHILD. "What is auntie telling baby?" "Auntie tellin' baby sec'ets. Baby mustn't tell." "Oh! baby will tell mamma!" "No, baby mustn't tell. Auntie says baby mustn't tell." "What! Baby won't tell mamma? Mamma give baby some sugar?" (coaxingly). But baby shakes her curly head and refuses the dearly loved bribe, though evidently very much disturbed in her mind between the rival attractions of sugar and loyalty to auntie. "Won't you tell mamma? Poor mamma will cry." Then the more than foolish mother puts her handkerchief to her face, and, with forced sobs and pretending tears, works on her baby's feelings. The child hesitates, the little lip quivers, the little bosom heaves; then what the bribe could not do the pretended grief accomplishes. "Don't cry, mamma; I tell 'ou." And says Babyhood, the little one in a moment more has had stamped on her impressionable brain a lesson of bribery from her mother, to be false to her given word. Auntie laughs lightly, and shakes her finger, saying, "O, baby! baby! auntie won't trust you very soon again." And the child looks from auntie to mamma, from mamma to auntie, with a vague feeling of discomfort and wonder. She can but feel that she has betrayed her trust, and when she looks in mamma's face, she feels (though, of course, she does not form it in her mind) that she, too, has been betrayed. She knows that mamma has shed no tears, and that all her sobs have been pretended. But, then, her mother and aunt laugh, so it must be funny, and she performs laughs too.—Baptist Weekly.

THE HEAVENS. The following from the Syracuse Daily Journal will be read with interest by many of our readers: Dr. E. R. Maxson, of Syracuse, N. Y., read a paper, with the above title, before the Central New York Microscopical Club on the evening of October 25, 1886, embracing a consideration of the sun, eight primary and the many secondary planets, comets and meteors, that revolve around it, as well as of the fixed stars and nebulae, and also the collaterals, embraced under the general term "heavens." After referring to the many eminent astronomers, foreign and American, not forgetting Syracusans, crediting them with having improved photography, and the barometer; constructed a telescope; accounted more satisfactorily for the condensation of invisible aerial moisture into clouds, and clouds into rain; the influence of the sun, moon and sun-spots on our equinoctial and weekly storms, cold waves, cyclones, etc., and for having elaborated the Nebular Hypothesis of Laplace, Repulsion, etc., he alluded to the great variety of opinions among men of eminence everywhere, and expressed a purpose to compare them impartially, and to heed the most rational conclusions that may be legitimately drawn. Commencing with the sun, as the center of the solar system, giving its composition, so far as learned by the spectroscope, he then gave the opinions of the various astronomers, as to its structure, light, heat and electricity; expressing a deference for the opinions of Sir William Herschel, as to the outer solar clouds being the repository of light and heat, and the inner clouds reflectors of so much as might not be needed on the sun, to help light and heat up the solar system. And further, he attempted to show that the view accords with that of our own Prof. Loomis, who has suggested that light, heat and electricity may be the result of the "vibrations of a rare ether that fills all space"—the electricity being evolved, as well as heat (which may be electric, the reader thought), when the vibrations of ether encounters the atmospheres of our earth, the sun and all other planets. Thus, it was claimed, that all the heat supposed by Sir William Herschel to exist in the outer solar clouds may be accounted for as well as all the latent heat, light and electricity of the sun, our earth, and all the planets and fixed stars, and without any necessary expenditure involved in other suppositions as to the source of light, heat and electricity, and rendering it possible for the sun to be a globe like our earth and other planets of the solar system, as Sir William believed, and hence possibly the habitation, as well as the fixed stars, of countless millions of human or other intelligences.

The reader then gave a general description of the primary planets, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune, and their satellites, in the order named, as well as of the 259 minor planets or asteroids, the orbits of which are between those of Mars and Jupiter. The Nebular Hypothesis of Laplace, as elaborated by Prof. Winchell, was favored as best accounting for our solar system and all other systems of worlds throughout the universe. The primary planets were regarded as having been thrown off from the great mass, condensed from a gaseous to a liquid, and by

degrees to a solid state, of which the sun is the residuum; the minor ones consisting perhaps of pieces, flying off as the immense chasm caused by the detachment of Jupiter was closing and hence their positions in the heavens, between the orbits of Mars and Jupiter, perhaps. The satellites were believed to have been detached from the primary planets while assuming shape and cooling. Fewer being found, as the planets, approaching the sun, are reached, being accounted for by the greater cooling of the parent and general mass, the sun itself being supposed so far cooled as to be like our earth, in accordance with the belief of Sir William Herschel, before referred to.

The velocity of the earth's surface, at the equator was given at 507 yards per second; and of the earth in its orbit, nineteen miles a second; and the precession of the equinoxes, it was thought, would make a complete revolution in about 25,886 years. The influence of the proximity of the sun, in winter, on the temperature, in our latitude, was explained, and, also the difference between the time from the autumnal to the vernal, as compared with that from the vernal to the autumnal equinoxes. Also, the possible influence of Jupiter with its satellites, at perihelion and aphelion, in producing and clearing off the sun-spots, as well as in producing the aurora, cyclones, etc. The rings of Saturn were supposed to consist of a multitude of satellites, intermixed with vapor, traveling around the planet. Comets were regarded as "boss meteors," and these as well as comets supposed to consist of particles of disintegrated worlds, which, while approaching, are traveling in systems around the sun, falling stars being seen by us, when our earth passes through a meteor system.

The observations of Professors Swift, Vary, Langly, Young and Frisby, of the great comet of 1832, were referred to as confirmatory, as well as the discoveries of Professors Barnard, Fabry and Mr. Brooks, indicating the late discoveries of comets, the latest of which was by Professor Barnard, October 5, 1886, and another by Mr. Brooks, October 7, 1886. The average velocity of meteors was given as thirty miles a second, though some move much faster. The fixed stars were regarded as suns to worlds innumerable; formed, probably, with their planets like our solar system, their immense size and distance being described; α Centauri being three times the size of our sun, and Sirius (Dog star), in the constellation Canis Major, having a volume, as computed, 2,700 times that of our sun; and the distance of α Centauri was given as twenty billions of mile away, through which light passes in about three and one-quarter years. The spectra of the fixed stars were given, and the varieties of the four types or divisions explained. It was stated as probable, that the sun, and what we call the fixed stars, may be all in motion, with their planets at 50 miles or more per minute, around a common center, requiring 7,000 years at least to complete a circuit; said center, the "alcyone" of the poets and astronomers, constituting, perhaps the Eternal Throne of the Infinite, or "final abode of the blest," as designated by the devout of every name and age.

The nebulae were described as celestial objects of a cloudy appearance, mostly visible only by the telescope and consisting mainly of stars of various magnitudes, so far as known. Prof. R. A. Procter was quoted as an authority as to the complexity of the stellar universe, showing that the "whole system is alive with movements, the laws of which are too complicated to yet be understood." And the reader ventured the opinion that far beyond all this, none but the Creator can know the countless millions of suns to other worlds, the number and magnitude of which is such that all of which we do know may be only as a "drop in the bucket," or as the "grain of sand upon the seashore," when compared to them, justifying the exclamation of the Psalmist, recorded in the Hebrew Scriptures (Psalm 8: 3, 4), so familiar to all.

In relation to the possibility that some of the planets may be inhabited, it was shown that Mars might be, and that if the theory of Professor Loomis in relation to light, heat and electricity, and of Sir William Herschel as to the structure of the sun, light and heat corresponding with it, may be correct; then for aught we know, not only Mars, but even the sun and fixed stars may be inhabited by human or other intelligences, as before hinted.

And, in conclusion, the reader, while admitting with Prof. Procter, author of "Other Worlds than Ours," how little we know with certainty of the heavens, yet he thought that the harmony prevailing so far as we do know, implies that it is universal. And he expressed the censuring thought that the intelligences from all inhabited worlds that remain in harmony with the divine nature, or, having fallen, attain to it, may yet have crossed the river, and satisfied the inquisitorial angels stationed, according to the good Magian, on the "bridge," to take a "strict account of all our actions here," may then, as expressed in the poetical Sanskrit, "Changed to likeness of the immortal Passions, aches and tears being left," not only study and learn correctly the heavens, as understood by us, but also the "heaven of heavens," or "residence of Jehovah" (Webster) in the transcendently clear light of immortality.

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