

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XLII.—NO. 5.

ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 4, 1886.

WHOLE NO. 2188.

## The Sabbath Recorder.

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

### ALL FOR THE BEST.

BY ANNIE L. HOLBERTON.

Methought if earthly cares were not so many,  
If little thorns did not our steps impede,  
If clouds would not so oft our pathway darken,  
Our pilgrimage might then be blest indeed;

That Christian souls might soar to God in worship  
With freedom, unbeset by worldly strife;  
That grace could then abound in hearts unfettered  
By things that seem to mar our better life.

Then comes the thought, if skies were always cloud-  
less,  
Without a care, were all our wants supplied,  
We might forget the source of every blessing,  
And in our own exalted strength abide.

If transient joys were presented at our bidding,  
Did adverse fortune never on us frown,  
The cross of Christ would seem too great a burden,  
Too distant would we view the heavenly crown.

Tis well to prove how frail is human weakness,  
And feel how sweet on Jesus to rely,  
As through life's shadows we discern the glory  
While working, waiting for the by-and-by.

### DIESTABLISHMENT.

BY REV. WM. M. JONES.

#### FIFTH ARTICLE.

The nomenclature of the Church of England is a puzzle—a foreign tongue to people unaccustomed to her usages, and to a special study of Webster. Not every one in this, his native Isle, is *au fait* at a ready description of the various terms that make up English Church language. What, for instance, is the difference between a canon and a canon? What is a prebendary, and what are the duties of a dean and an archdeacon? "What is 'a living,' an advowson, a donative, a presentment, a patron to a living? What is extraordinary tithes, a baretta, a stole, a chasuble, a breviary, and what is a rector, a vicar, an incumbent, and a curate? Verily, the gospel of Jesus Christ was never designed to strain a language so hard as this, and even more, for the list of terms and phrases is a long one. I have been amused at the crooks and turns necessary to translate these into Arabic, and the amusement would be continued by any one conversant with Burmese, Chinese, and Mongolian! But this queer vocabulary means *machinery*, and skilled engineers, *grandeur*, and power.

A prominent feature of the Establishment is patronage. This means the right to present clergymen for induction into office of the Church of England—the appointment of a minister over a congregation or church. History says: "The holy Church of England was founded in the estate of Prelacy within the realms of England, by the grandfather of Edward III. and his progenitors, and the earls, barons, and other nobles of the said realm, and their ancestors," and on this fact is based the claim that "the same kings, earls, barons, and other nobles, as lords and advowees have had, and ought to have the custody" of these incumbencies when vacant, "and the presentments and the collation of the benefices, being of such prelacies." 25 Ed. III. (1350). "It was the founding, not the endowing of a church, which gave the right to patronage. Lords of manors who built churches gained for themselves and their heirs the choice of the priests who should minister to them; though the burden of supporting the priests was from the first laid upon the tenants and the freemen of the parish." Case for Diestablishment, p. 83.

During many centuries the right of presentation to a benefice—placing a clergyman over a church—had no money value. It was not intended to be property like land and cattle, but at the present day it has become such an article of merchandise that it is advertised for sale, and actually sold across the counter, or in the auction room, and this has come to pass in spite of the taking of solemn oaths by these very parties, against simony. The traffic is now sanctioned by law, so that which in the 40th canon (1603) was described as "execrable before God," is now done with the express permission of Parliament. The number of church-benefices subject to sale is about 8,000. The number advertised in 1872, as being then in the market, was 1,497. This number does not include those in the hands of agents who do not advertise, and whose doings never see the light of day. To make this matter plainer, suppose the land of the town of Alfred was subject to the pay-

ment of tithes or a tenth of the produce to some man who is an atheist, and who has inherited, through his ancestors the right to receive them, and to place a minister or vicar in or over the church at the Centre, the owner receiving the greater part of the tithes and paying the vicar a very small portion; or the same man not having a right to the tithes, but the right to place a clergyman who receives the tithes, and who is then called "Rector."

In the first case, suppose a little ready money is needed, this Atheist, or Christian, proprietor advertises the living for sale. Some gentleman who has a stupid son and does not know what else to do with him, comes forward, buys the right and places his son over the church. The common saying is, the smartest son is destined for the army, the second for the law and the stupid one is put into a living and over a church, from which the inhabitants of the parish cannot remove him.

It seems an anomaly to us, as it will to our brethren, that the Mill Yard Seventh-day Baptist Church is a proprietor—receiving tithes from a tiny parish, and paying a small sum to the vicar whom the trustees of the Davis estate have the right to appoint. Whether they or the tenant exercises this right I am not informed. As might be expected this state of things acts in an unfavorable way on the clergy—clergymen of high standing, ex-colonial bishops, canons and other dignitaries do not seem to recognize the sale and purchase of advowsons as a sin.

The practical working of the system may be fairly judged by an extract from the Bishop of Peterborough's evidence given before the Royal Commission, which shows how he was compelled to install persons who were really unfit for the discharge of ministerial duty. The Bishop said: "The first was that of a paralytic, in my judgment, incapable personally of performing the duties of the parish. The second was the case of a man who, some years previously, had been a notorious drunkard, but his drunkenness and the notoriety of it had occurred beyond the limit of the Church Discipline Act, two years, and I was advised that I could not refuse him institution. He was instituted to a parish within four miles of the scene of his previous drunkenness, which made him notorious, and which created a great scandal. The third was the case of a man seventy-five years of age, who obtained the appointment of a parish containing two considerable country towns, a laborious parish, and who, within six months after he was appointed asked me to give him permanent leave of absence on account of physical infirmity, and that man I was obliged to institute. The last was the case of a man who was obliged to resign his chaplaincy to a gaol because he dared not face the accusation of having been guilty of unnatural vice. That man was presented with a living by his father-in-law, who was a solicitor. He came into my study, and I told him that I had no evidence to prove the case, but I was morally certain of the facts, and the man did not venture to deny them to me. I told him I would endure anything rather than institute him. Happily for me the man was respectably married, and feared to bring shame upon his family, and would not face a public trial, and he went away, and I heard no more of him; but I was surprised that I could not have legally prevented his receiving institution."

But among the worst scandals of the livings may be mentioned "donatives." Those who possess them are not required to seek institution from the bishop. "The owner of a donative might be the very worst person in England buying a donative." The bishop of Peterborough answered, "I suppose not. The very day after that man left my study he might have bought a donative with cure of souls, and a large number of parishioners. He might have bought it in absolute secrecy, and could then have become the incumbent of the donative, and I would have had no power, even as much as of asking him, 'Why do you go in there?'"

To thousands of conscientious workers in her fold, church patronage is a "chamber of horrors," to end which divorce from the State is the only remedy. Already the command seems to have been heard—pray, let me Datchify it—"wakt de dooden op, werpen de drivelen uit." MILDWAY PARK, N., Dec. 24, 1885.

### DENOMINATIONAL INTEGRITY.

The Seventh-day Baptist Church in America is the child of a threefold persecution for freedom of conscience. First, from the Established Church of England, then from the Puritans of Massachusetts and Connecticut, and finally from the Baptist church of Newport, R. I. Stephen Mumford and his wife, members of the Bell Lane Seventh-day Baptist Church, London, England, located in 1664 in Newport, R. I. Through their faithful labors nine members of the Baptist church embraced the Sabbath. A long controversy followed. The vital point was whether they should obey God, and keep his Sabbath, or obey the church, and desecrate God's Sabbath. Four yielded to the pressure, and five remained true. The five, with Stephen Mumford and his wife, on Dec. 23, 1771, became the first Sabbath-keeping church in America.

Did these seven persons do right in their act? The Sabbath was the only issue. Was that of sufficient importance? It had God's authority for its sacredness, and his blessing in its observance. Its substitute had neither. Should they obey God or man? They wished to remain in the church, but could not peaceably and be true to their convictions of duty, because of persecution. They regarded all of God's commandments as good and wholesome laws. The violation of the fourth was no less a sin than that of either of the others. Therefore they withdrew, and became a separate church. A violation of the second command in worshipping images, is regarded as a sin by all churches. A violation of the fourth, by substituting "the venerable day of the Sun, or Baal's day, in the place of God's Holy Day, has the same character. If, then, the violation of the second command is regarded as a sufficient cause for breaking church connections, a violation of any other one, having the same character should have the same treatment. If the church would exclude an idolater or murderer, or a blasphemer, how can it commend to the fellowship of a Christian church a violator of any other command. Or how can it fellowship an organized body of transgressors in any case? The mission of the church is to reconcile men to God through Jesus Christ. But how can it do this while endorsing disobedience to God? Christ came to do God's will, but not his own. His church has the same mission. Christian sympathy should not endorse disobedience. Policy, inspired even by brotherly kindness, is like Saul's offering as a sacrifice to God what he was commanded to destroy. God will not accept it, and the base offering will damage the policy dealer.

We have no right to exist as a church, separate from others, save to do God's will. Having so separated ourselves, we have no right to endorse the wrongs we have forsaken by any form of fellowship. We may not love others, at the expense of loving God and his truth less, or by endorsing their sins. We must not love what God has not loved or approved. The reason for our separate existence as a church, being justifiable, should govern all church actions. When any member ceases to be true to his church covenant, he arrays himself against the fundamental doctrine, on which that church is based, and must be regarded as an offender. If he is passed over to another church of a different faith, that act becomes an acknowledgment of a wrong in our separate existence, and shows that our personal sympathies are greater than our love of the doctrines that separate us from other churches. Every such act weakens our integrity, and damages us in the estimation of others. If our faith is wrong let us abandon it. If it is right, it should be vindicated by all our actions.

In all our experiences none have ever left us because they have felt convinced that God or Christ required the observance of another day as the Sabbath. Some personal interest in some form has controlled them, and the act is a selfish and not a Christian act. The weakness that induces this act would induce other departures under similar pressures; and commending them to others is practically commending the downward tendency, and is spiritually damaging them. Their, and our, great fault is holding the truth in unrighteousness and making it yield to our conveniences or preferences.

When the love of God, and Christ, and

divine truth quickened by the Comforter within, shall rule, no difficulties will arise to mar or break the unity of the church in its faith and practice as taught by inspiration. If divine truth pressed on the conscience, with brotherly kindness, and charity, fails to win an offender, it is better that the offender and not the truth be disowned. The worldly spirit in the ministry and membership may be the cause of troublesome irregularities. Let these be converted as a means of saving.

The above was mainly written before reading Bro. Langworthy's inquiries and, though not being direct answers, may possibly be helpful. J. BAILEY.

### PRIMARY-CLASS WORK.

BY JULIA H. JOHNSTON.

"I love God and every little child," was the formulated creed of Jean Paul Richter. We may not subscribe to it, in all its comprehensiveness, yet we recognize the claim of all little ones upon us. The prominence given to primary work is both tribute and testimony to the growing conviction of its importance.

A five-minute paper cannot compass this subject in its wonderful scope, its far-reaching lines of thought and influence, its methods and manifold incidentals. Happily, this is as unnecessary, as it is impossible. Bringing, therefore, but a fragment of the great whole, it shall be this—What *not* to do—an important bit of knowledge and often learned last.

To begin with. If you are a primary-class teacher, do not expect too much of yourself. Perhaps you doubt your ability, but if your work has come to you, "Opportunity-end foremost," to quote Dr. Vincent, take that as a hint that God meant to fit you for it, by putting you in it. Do not be discouraged by the repeated assertions that yours is the most important and responsible class and work in all the school, and other like statements on the requisite qualifications. They are true, but they are overwhelming and, morbidly dwelt on, are thoroughly disheartening. That you are in the position, does not prove that you think yourself efficient, proficient, or sufficient for these things. Do not forget that you sit at the feet of the Great Teacher, and may learn of him.

Do not expect too little of yourself. Exact the uttermost portion of time and labor, needed, for your high calling. Do not expect too much of your class in the way of order, attainments, interest, or improvement. Remember that they are little children. Do not undertake to teach too much. The lessons we have, so royally full of truths, may tempt us to do this. Do not fail to make one definite impression, at least, and do not count the hour lost if you succeed in this to any degree.

On the other hand, do not expect, or exact too little of your class. Do not imagine, because they are such morsels of humanity, that there is no room in their hearts for solemn and earnest lessons. We often underestimate the capacities of children. The mothers can tell you what the little ones bring home, and how they imitate your voice and manner in the telling of it, too.

Do not forget that you are giving your scholars a part of your very self, while, with every faculty alert, your chief conscious thought may be to keep them decently in order, and give them some definite idea of the lesson. Therefore, do not fail to be what you would wish them to see.

Do not feel appalled by any of the lessons in the course, as if the "strong meat" in some of them could not be cut fine enough for the children. It can, if we spend time and care enough upon it.

Do not fail to have your lesson well in hand. Distinct, definite preparation, familiarity with the lesson text and story, and a clear conception of the points to be taught, greatly help in any teaching; but a primary teacher, of all others, is liable to be thrown off her guard, or disconcerted, by unforeseen incidents, inopportune visitors and things of such sort, and needs to be certain of her lesson. It is true that happy thoughts and illustrations, often come at the moment, like inspirations; but they are more likely to spring lightly from a well-poised lesson, than to be sent to supplement imperfect preparation.

As Panay so often urges, do not be afraid to use the blackboard, or a slate, even if you cannot draw a straight line, or a respectable crooked one. You can hold attention by very crude dots and marks. You will not venture very elaborate work, unless you have eyes in the back of your head, to serve you while thus engaged. Do not be disconcerted or disturbed, if, when making a square, for

instance, to represent a king's palace, a boy, with cheerful confidence, volunteers the information that he "can make a much better better one than that!" You might let him try. It is sometimes well to let the older children make the marks and dots, but such experiments must be kept within bounds.

Training as well as teaching is part of primary work. Little children should be trained in Christian work, suited to them—in bringing in new scholars, looking after the sick and absent, and in systematic intelligent giving—Oh, for a dozen lines of emphasis, under this last! Standing as you do, near the beginning of young lives, your opportunities are priceless, and you are not likely to overvalue them. When the characters are formed, the touch and trace of your hand may not be distinctly evident, but if it is there, in living, lasting influence, can you be thankful enough for your "recompense of reward."

We have none of us reached even our own standards. At best, we stumble along the path, though we have discerned the warnings and the way-marks. We may have learned what we should, or should not do, but how to perform, or avoid, we "find not," to our own satisfaction. Nevertheless, with love and longing, in hope and trust, by "the good hand of our God upon us," we would "press forward" evermore. PEORIA, Ill., Dec. 10, 1885.

### LETTERS TO YOUNG MEN.

ALFRED CENTRE, JAN. 31, 1886.

My Dear Friends,—I was speaking of the mingling of nationalities in our country. There are twenty-seven foreign nations represented in the population of this country. The foreign born, by census of 1880, was 6,679,943; born of foreign parentage, 1,711,098, aggregating in number 8,391,041, making a population in our country of foreign nationalities, equal to the aggregate population of fifty of our largest cities, including New York and Philadelphia, and sufficient surplus numbers to make two more cities equal in population to the two cities, Chicago and Albany.

Now when you observe that these people have come here full of ambition and energy, determined to build for themselves homes, and to accumulate wealth for their posterity, you must see that their presence here has no small significance. They affect the whole tone of our national life. There are two questions of vital importance to American civilization, to which they stand peculiarly related. I refer to the drink question and to the Sunday question. Those nationalities exerting the most influence on these two subjects are the Irish and the Germans. The Germans naturally an intellectual, generous, liberty-loving people, numbering now about 2,000,000 in this country, have done very much to increase the manufacture and use of malt liquors. They have accumulated vast fortunes and thus prepared to defend and perpetuate the business in every way that money can be made available. We do not give them the credit of all this business, by any means, but regard them as a large factor in this enormous industry. This general business of liquor manufacture and traffic has become a national question, inasmuch as the national government has become a party to the business. Laws are established and enforced by which hundreds of thousands of men are licensed and protected in the business, on condition of rendering a stipulated part of the revenue the government. It is very questionable whether such a business could be carried on in such gigantic proportions in this Christian country, if it were not sustained and protected by law. Perhaps, young men, you are not fully aware of the magnitude of this business. Let me give you some figures from government reports:

Cost in time and industry, of the liquor business, in the year 1883, in this nation was, \$900,000,000; cost in insanity, \$36,000,000; cost in idiocy, \$42,000,000; cost in crime, \$36,000,000; cost in sickness in hospitals, \$10,000,000; cost in pauperism, \$50,000,000. Losses by accidents resulting directly from this business, \$50,000,000.

From careful statistics it is estimated that there are 1,760,000 drunkards now in this country, and 17,000,000 moderate drinkers. All this with its untold woes, and in return for it, 100,000 men are permitted to amass vast fortunes, and the government received, as its part of the revenue, in 1883, \$74,368,775 20.

Here, then, is an outline of one of the great politico-moral questions, forced upon us largely by our foreign population. The young men now coming into power will have to meet it if they expect to honor God and lift up and save humanity. "Who knoweth whether thou art come to the kingdom for such a time as this?"

Of the other question I will speak more fully in my next letter. T. R. WILLIAMS.

Plainfield, N. J.  
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**Sabbath Recorder,**  
PUBLISHED WEEKLY  
BY THE  
AMERICAN SABBATH TRACT SOCIETY,  
ALFRED CENTRE, ALLEGANY CO., N. Y.  
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## Missions.

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

THE address of the Corresponding Secretary is temporarily changed; and all communications and reports intended for him, or for the Board through him; should be addressed, until further notice: A. E. Main, Cor. Sec'y, Daytona, Fla.

UNDER date of January 10th, Bro. W. K. Johnson, of Billings, Mo., writes that he was trying to introduce the Sabbath question into the city of Springfield, a place of 30,000 or 40,000 inhabitants. The Adventists have also labored there; and there is said to be much prejudice. Bro. Johnson and a Campbellite minister have agreed upon a joint discussion of the subject of the Sabbath; the debate to begin Feb. 21st, and continue three days or more. The work, he says, seems to steadily increase in interest; and he hopes for bodily, mental, and financial ability to carry it forward.

These public religious debates are quite common in the South; and while we do not believe in them, they are occasions of great interest there, if nothing more.

Our brethren on the borders of our denomination are in places of great responsibility, and where there are great opportunities for usefulness. And while we commend their loyal zeal for Sabbath truth, we trust, that, by both teaching and example, they will keep it in its Scriptural place and importance in the great system of evangelical faith and practice.

## PROGRESS IN CHINA.

By the stipulations of the English Treaty made at Nanking in 1842, the five ports of Canton, Amoy, Foochow, Ning-Po, and Shanghai, were opened to trade.

The voyage to China was in sailing vessels around the Cape, and the passage was made in 100 to 160 days, the average being about 120.

A few missionaries went there to pursue their work with very limited opportunities, and in the face of great opposition and difficulties.

In 1858 the Russian, English, French, and American ministers obtained a revision of the treaties, which placed Christianity on a great vantage ground in China; and missionaries and converts were entitled to protection in all parts of the empire.

In consequence of the enlarged facilities and opportunities secured by these revised treaties there has been great expansion in missionary labor since 1859. "Until," says Dr. A. P. Happer, in the *Chinese Recorder*, "missionaries now reside in seventeen out of the eighteen provinces in the Empire. The number of missionaries, male and female, not counting the wives of missionaries, is now 544. The number of stations where missionaries are resident is 120, with some 700 out-stations. There are more than 400 organized churches, with some 24,000 members. There are nearly 15,000 children gathered into Christian schools, including Sabbath-schools; there are more than 100 ordained native preachers, some 600 assistant preachers, more than 100 colporteurs, more than 100 Bible women, 270 church buildings for worship, and over 600 preaching places, or chapels. Some 150,000 patients are seen annually in the eighteen hospitals and twenty-four dispensaries. There are some 250 theological students in the 21 theological school.

"This measure of increase and enlargement amidst all the difficulties and hindrances which have been met with may well increase the faith of God's people and stimulate the churches to yet increased efforts for the spread of the gospel among this multitudinous people. There has been a fulfillment of the words of the Psalmist, 'There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon.'

"During the last eighteen months little external progress has been made. The rumors of war which have been so current and the outbreak of popular violence at Canton have arrested all enlargements. The persecutions and trials which have come to native Christians have diminished attendance upon church services and have, in some places, scattered the members of the churches. But the fact which has been stated that when exposed to such trials none of the converts have been known to deny their faith, even when cast into prison, affords just grounds to believe in the sincerity of their profession of the gospel. After passing through such severe ordeals, it may be anticipated that, with the return of peace and quietness, there

will be a yet more rapid spread of Christianity in this land than at any time hitherto. How fortunate are they who are permitted to continue their labors among this people, and how especially fortunate are they who are commencing their labors, when the facilities and opportunities are so great in all parts of the land. What finite mind can forecast the progress, which, with the blessing of our blessed Lord, who has said, 'Lo, I am with you always even unto the end of the world,' may be seen during the coming forty years. The promises are all yea and amen in Christ Jesus. And whatever labor it may cost, and whatever difficulties may be encountered the promise of God is sure when he says, 'I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.' Animated with increased earnestness and hopefulness let all unite in prayerful efforts to secure this blessed consummation—and may God in his grace hasten the day—that they who have sown and they who reap may rejoice together."

FROM D. H. DAVIS.

SHANGHAI, China, Oct. 13, 1885.

You will be interested to hear what I have done toward the dispensary work, since I last wrote you. I spoke of getting up a nice subscription book, with an appropriate introduction. This completed, I sent it to the American Consul-general. After a few days I was informed that he could not send it in to Toa-Tai, as a similar subscription book had just been presented to him. So I called upon the Consul and simply requested him to secure the Toa-Tai's name and some sentence showing his approval. The Consul consented to do this.

Several weeks passed, and the book was returned to me with the Toa-Tai's name and a very good motto. I circulated the book and obtained a few subscriptions, and then called upon the Commissioner of Customs, H. E. Hobson, Esq., who offered to aid me in the circulation of the book. I was to call after two days. I did so, and to my astonishment he said, he had sent the book into the Toa-Tai and it had not been returned. I said it had been into the Toa-Tai once. "Did you not see his name?" "Yes," he said, "but he (the Toa-Tai) did not subscribe anything. This is according to Chinese custom." When the book was returned he was to send it to me. It came to me on Sabbath-day, Sept. 26th, when you were at Conference, I suppose. There was accompanying it a letter containing a Chinese check for \$100, from Toa-Tai, and \$17 in money from others, \$10 of which was from Mr. Hobson. I wrote a letter of acknowledgment and thanks.

Since the above I have been spending a good deal of time in soliciting. I have now, including the \$94 previously mentioned, some \$600, all but five or six dollars having been paid in. This is nearly all from Chinese. The balance of the debt and expenses since report, together with the putting on the blinds of the Dispensary, will cost some over \$200.

I shall be able to secure some more subscriptions, but, of course, do not know how much. I shall be able to get help for this work from year to year, I hope. I have deposited this money in the bank for the Medical Account, in my name, as before.

I am doing this work of soliciting so as to aid the Board in the burdens that are upon them, so that all the work may go on. I am sure that you will be interested in this item of intelligence. We do hope you were able to find, at Conference, some one for the school-work, or to assist us.

Yours in the work.

SHANGHAI, China, Nov. 2, 1885.

I take this opportunity to write you again. Since my last writing I have increased the subscription for medical work to nearly \$800. I can give only now and then a day to soliciting, so I do not get on fast with it. I suspect I have caught about all the larger fish that are to be caught, and must now go for the smaller kind.

I could not buy the land of which I spoke recently, but I have rented it for sixteen years, paying \$12 every four years. The first payment is \$15 and the second \$9, as they were anxious to get a little more money on the start. I am now putting up the fences and having the low part filled in with soil; also putting up a small bamboo house, for Dr. Swinney's use, to keep Sedan chair, etc. There is not room enough in our present out-buildings. The blinds are also being made for the dispensary building; and I am also having the floors of the lower part varnished with Ning-Po varnish. They were painted by the contractor, when built, but done very badly, and would not stand any use; so I concluded, as we had money, to have it done

well. I should have had it varnished at first but for the want of money at that time. Dr. Swinney is now receiving her patients in one of the rooms of the boys school building until the varnishing is over.

I have anticipated for a long time the pleasure of getting away for a short trip in the country, for a little missionary work and change combined. In fact, several plans have been made but all failed. At one time it was arranged that Mr. Dalziel, now employed in the Presbyterian Mission Press, should go with me the first of October; but just before the time appointed to go we heard of the sudden and sad death of Rev. Mr. Butler, of Ning-Po, also the death of his oldest son, from cholera, and thought it best to go away. Mr. Butler and family passed through Shanghai on their way to their yearly meeting. It seems that they had taken a native boat a part of the way on their journey. The oldest boy was taken first and then the father. They were both buried on the same day, and in the same grave. It seems very sad to us as we were well acquainted with him, and he had invited us to accompany them home on their return. What was the occasion of the death no one can tell. Mr. Dalziel and myself thought we had better defer our trip lest we might get some boat on which they had had cholera during the season. We are now invited to spend a few days at St. John's College, with Rev. Mr. Thompson. I expect we shall go this week, although I do not see how I can leave very well. Mrs. Davis will get on as well as she can during my few days' absence.

We are arranging for a few things to be sent, when Dr. Swinney's box of medicine comes. We will ask our friends to forward the box to you, or to arrange with you about it. When you ship them I wish you would send me a scythe and snath. The scythe I would like very short and thick and strong. I want it for cutting large weeds, of which there is an abundance here; and a scythe would be very useful. If you can do so without too much trouble, please send two scythes and one snath. They could be wound with straw and sent without any box, being simply labeled. When you are ready to send, you can write to Mr. Wm. H. Rogers, of Plainfield, whom we have asked to buy some goods and pack ready for shipment. We also asked that the bill be sent to the Treasurer for payment, the amount to be deducted from my salary.

I have written in the mail to the Milton Excel Band, regarding the scholar who is to enjoy the benefit of their scholarship, and that the time we began the use of the scholarship would be Oct. 1, 1885.

Our mail continues to be very irregular, traveling around frequently for weeks in China to find us. It will not be strange if some mail is lost.

Hoping soon to hear the result of the Conference, I am most sincerely,

Yours for Christ.

FROM JOS. W. MORTON.

GLEN BEULAH, Wis., Dec. 30, 1885.

I have been here now since last Thursday, and have preached four times in the school-house. The congregations have not been large, but they have been very attentive. I also addressed the Sunday-school, at their Christmas Tree on Christmas eve, and reviewed the Quarter's lessons for them on Sunday afternoon. The people here are principally Germans, and some of them are Catholics, others Lutherans, or Reformed. But a majority make no profession of religion. I called yesterday on a man who was for 30 years connected with the Seventh-day Adventists, and was a preacher among them. He has left the Sabbath, and calls himself "a kind of infidel." I talked with him a short time and left him with the earnest invitation to return to the fold. He is a man of considerable intelligence, and I can hardly account for his departure from the faith. So far as I know, there are no observers of the Sabbath in this vicinity, except one family, who are firm and consistent Sabbath-keepers, and seem to be very well reported of among their neighbors. With persistent efforts, I think there might be converts won to our cause here. I leave to-morrow for Berlin and vicinity.

I presume you expect me to give you some report of my labors at Rock River. I preached there six times, and had a good attendance of those who are in the habit of going to meeting. There are a good many members of that church who seldom attend the meetings. A few of these were out once or twice. There seemed to be a good interest on the part of a few, and a desire for a re-

vival. After I was obliged to leave, Bro. Dunn, Bro. S. H. Babcock and Bro. Hamilton Hall preached for them, more or less, and the nightly meetings were kept up nearly a week longer. I learn from Bro. Chas. B. Hull that the religious interest seemed to increase all the time. It seemed impracticable, however, for want of ministerial laborers, to continue the meetings longer. I have promised to visit them again the latter part of January, or the beginning of February, when I return from my circuit on the Berlin field.

FROM HORACE STILLMAN,

Missionary Pastor, Woodville and Niantic, R. I.

QUARTERLY REPORT.

ASHAWAY, R. I., Dec. 7, 1885.

I have done about the usual amount of labor, heretofore reported, the present quarter, save that I attended the sessions of our General Conference, and was off from my field for four weeks. For the Sabbath of the Conference, both churches voted to have no services. For the next Sabbath I arranged for a supply; and for the two following Sabbaths I entrusted the securing of a supply to a member of each of the churches respectively; but they both failed in their efforts.

The attendance has not been quite as large as in the warmer weather, but there has been some interest that has been encouraging. We have had two additions to the church at Niantic, a young man and his wife, both converts to the Sabbath. They were members of the Baptist Church at Arcadia, but had become residents near Niantic, and when we visited them, presented the claims of the Sabbath, and invited them to attend our church at Niantic, we found them already considering the subject of the Sabbath; and they very soon made up their minds to keep it, and unite with our church. My deacons, Crandall and Langworthy, had, in an unostentatious way, done some seed sowing there which only required a little more light to germinate.

Are there not others who live in the vicinity of Sabbath-keepers who are thoughtful upon the subject, or might become so if we, who profess to believe that the keeping of the Sabbath is important, should manifest a little interest in their welfare, and present to them the claim of the Sabbath? Why should not the regions where our people are the strongest in numbers, be the best fields for working up Sabbath interests? They certainly would be if we were its loyal observers and advocates. Conscientious men will yield to the claims of the Sabbath when they are faithfully presented. Let us each inquire if we have not a personal work to do in presenting the claims of God's Sabbath to our friends and neighbors.

FROM S. W. RUTLEDGE,

General Missionary, Southern Missouri.

BIG CREEK, TEXAS CO., Mo., Dec. 1, 1885.

To day I send to the Treasurer a financial statement for the quarter ending Dec. 1, 1885. I will also give you some statements: Weeks of labor, 12; name of church, Providence; other preaching stations, 2; number of sermons, 19; average congregations, 50; prayer-meetings and other meetings, attended, 18; visits, etc., 20; tracts distributed, 250 pages; amount received for preaching, 50 cts.

I expect this report will seem meager to the brethren who are not surrounded with many difficulties with which we have to contend. While the work of Sabbath reform is comparatively new in this country, one should remember that time and much patience are required to subdue the superstitions that occupy the mind, and in many instances the prejudice that fills the hearts of the people. Still our work widens out, and a spirit of investigation is manifest in every nook of our country.

As a minister I am almost alone, Brother Helm's physical strength not being equal to the work. I am pressed with calls from all the surrounding country, at least 75 miles each way, making my home the center for preaching, for Sabbath lectures, for tracts and Sabbath periodicals, etc. I tell you, brother, the interest demands attention, and if possible, should by all means be supported and encouraged. I cannot supply the demand, but am willing to do all I can, and am happy so to do.

Within the last three months I have visited three different counties. There is a rising interest near Keysville, in Crawford county; another in and south of Salem, in Dent county, still another near Norwood, in Wright county; another near Summerville, in Shannon county, and another here in Texas county. This troubles nearly all our First-day preachers, but they will not force the issue. I have agreed to be with the brethren in Dent, Crawford and Shannon counties as often as possible, monthly if it can be so arranged. The harvest is great,

the laborers are few. Lord, send more laborers unto thy harvest.

My tracts are all out, and I need a full supply. The *Outlook* and tracts that I have distributed will surely bring forth fruit in their season. I am encouraged in the work, with many professed conversions to Sabbath truth, and a good prospect for some additions to our little church soon.

FROM H. P. BURDICK,

General Missionary, Western Association.

SHINGLE HOUSE, Pa., Dec. 1, 1885.

At the time of my last report Andover Church had no pastor. They were much attached to Bro. Witter, and it seemed hard to give him up. But they now feel that the Lord of the vineyard has provided them with another earnest, faithful pastor, in the person of Eld. Sowell. A few weeks since I came back with the intention of holding some extra meetings. But as neither Bro. Kenyon nor Bro. Nye were ready, and the going was hard, I went to the other places. Now we are having meetings every night with considerable to encourage. I was to have been in another county the last of this week, but I have asked them to allow me to remain here a week longer.

Shingle House now has much the nicest school-house in Potter county.

Pray for us.

Bro. Burdick reports 32 sermons at 12 points; congregations from 30 to 300; 23 other meetings, about 90 visits; 1,000 pages of tracts etc., distributed; 2 additions to the First Alfred Church from the mission field; and participation in the organization of the Wellsville Church.

FROM F. F. JOHNSON,

General Missionary, Southern Illinois.

QUARTERLY REPORT.

Am very thankful to the Board for giving me assistance in the great work which I delight so much in. In consequence of sickness in my family, and other home duties, I have not been able to labor but six weeks during the quarter just past. Have filled about all my appointments and the interest is moderately good. Can report one convert to the Sabbath in the neighborhood of Park's school-house. Have made a regular appointment for preaching once a month at New Burnside, a thriving town five miles south-west, the place where Eld. Morton was refused the Baptist church to preach on the subject of the Sabbath last Winter. The Disciples or Christian order tendered me the use of their commodious house of worship to preach in.

Our yearly meeting, which was held with the church at Villa Ridge, was full of interest. Eld. Huffman, who preached the introductory sermon, and Eld. Ernst, of Farina Church, were there. They did most of the preaching. Eld. Kelly was chosen moderator and Bro. Arthur Hunting secretary. The interest increased right along from the commencement to the close, the church-house being packed to its utmost capacity. The yearly meeting adjourned First-day evening to meet Sixth-day before the first Sabbath in November, 1886, at Park's school-house. Eld. J. W. Morton was selected to preach the introductory sermon and Eld. Ernst alternate. Bro. Bartley Kelly was appointed to write an essay on Religion in the Family, and Bro. Arthur Hunting was appointed to write an essay on Religious Growth. Elds. Huffman and Ernst remained, and preached, over the next Sabbath. Three joined the church and were baptized. Several others professed a hope in Christ. The church was generally revived and I think substantial good was done. The church and people raised Eld. Huffman over twenty seven dollars. He then came to Stone Fort Church and preached seven times, remaining five days. His sermons were well received by the people. By request of one of our citizens, who is not a professor of religion, he preached one sermon on the subject of the Sabbath; I understood he said there was more authority in the New Testament for Sabbath-keeping than he thought. It was generally conceded that he proved clearly that the Seventh-day is the Sabbath still. One or more were converted and a great many manifested a desire to become Christians. There was a general expression of sorrow that he could not stay longer. The congregation contributed over fifteen dollars. Hope he may come again and remain longer, and this is the universal expression of the people.

Another feature that is very interesting to us is that Bro. Bartley Kelly believes he has a call to work in the ministry. We very much need more laborers in the vineyard in Southern Illinois. I understand he is making his arrangements to attend the Alfred school. May the great Head of the church direct in this matter. I am of the opinion that another brother has strong impressions in the same direction. Nearly or quite all the preachers in Southern Illinois are getting old, and will soon pass away; younger men must take our places.

STONE FORT, Ill., Dec. 7, 1885.

## Sabbath

"Remember the Sabbath day, to keep it holy: six days shalt thou labor, and the seventh day is the Sabbath of the Lord thy God."

THE LINK STILL

BY REV. A. H. L.

Some very interesting to the knowledge of the modern representation keeping Waldenses. The eye-witness, Rev. Mr. the German Reformed Church. N. J. Mr. Koehli was and missionary in Switzerland personal representatives scribed, in 1867, and history as follows:

Several communities-known to him-of Sabbatists, reside in the country and Delsberg, in the Cantons of the Grisons, are noted for uprightness and purity. In dress, they resemble the Quakers of the home is in the heart of the mountains; in 1814 they were because they would not conform to the church. In the rearrangement of the government of that part after the invasion by the part of the eighteenth century of Bern, held these terms, that an especial attention being the rights of citizen privilege of holding their and performing marriage accordance with their laws and customs. Thus they won at last what intolerant for centuries. These people the descendants of the fled to the northward with the Inquisition ravaged the nation. The heart of the mountains than their cruel persecutions shelter until this day. not only the historic of the living representatives of the bath-keeping Baptists with the Papacy, and never waned of the apostate church, ness for the truth, whose come, and already hasten

PLAINFIELD, N. J., Jan. 2

DECADENCE OF THE SEVENTH-DAY ORGANIZATION

To the Editor of the SABBATH RECORDER.

The following from the *Mail and Express* in New York, of Jan. 1st, 1886, is a most interesting article. Errors." Room for correction in the *Mail and Express*. The Editor's,

"The Seventh-day Baptist movement is a relic that is rapidly losing ground, and the half score phases of the Baptist creed and abundant thirty or more is one of the remarkable denominationalism that its character. The sect harmonizing in these days branches of the various numbers. Gradually, years, the big denomination is lowering up the little. The byterians have absorbed there is of Presbyterianism. There are a few church branches, but they are no is a church or two in Philadelphia or two in Pittsburgh are sung. There are a few in the Cumberland valley of the organ. But these are a relic and fast flickering out of time when they will be the majority. What terianism is also true of the Baptists. The trend of civilization, toward a more stream of all the branches prophetic of a time when the sects will be combined of God that will rule the

INTERESTING

"The Seventh-day Baptist movement is a relic. And like all religious movements, it is passing away. So far as I can learn, there are only six churches and 6,000 members in the United States. This is

## Sabbath Reform.

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

### THE LINK STILL UNBROKEN.

BY REV. A. H. LEWIS, D. D.

Some very interesting facts have just come to the knowledge of the writer, concerning the modern representatives of the Sabbath-keeping Waldenses. These facts are from an eye-witness, Rev. Mr. Koechli, pastor of the German Reformed Church, at Plainfield, N. J. Mr. Koechli was many years a pastor and missionary in Switzerland. He met personal representatives of the people described, in 1867, and gives their modern history as follows:

Several communities—the number unknown, to him—of Sabbath-keeping Baptists, reside in the counties of Pruntrut, and Delsberg, in the Canton of Berne. They are noted for uprightness, frugality and purity. In dress, they are simple, resembling the Quakers of the earlier time. Their home is in the heart of the Jura Alps. Previous to 1814 they were without civil rights, because they would not conform to the State church. In the rearrangement of the local government of that part of Switzerland, after the invasion by the French in the last part of the eighteenth century, the authorities of Berne, held these people in such esteem, that an special act was passed granting the rights of citizenship, and also the privilege of holding their services, baptizing and performing marriage ceremonies, in accordance with their long-established faith and customs. Thus their value to the State won at last what intolerance had denied them for centuries. These people are undoubtedly the descendants of the Waldenses, who fled to the northward when the swords of the Inquisition ravaged the Piedmont section. The heart of the Jura Alps, less hard than their cruel persecutors, gave them shelter until this day. Thus God has kept not only the historic chain unbroken, but the living representatives of the earliest Sabbath-keeping Baptists who never bowed to the Papacy, and never were an integral part of the apostate church, still remain to witness for the truth, whose re-hearing is yet to come, and already hastens.

PLAINFIELD, N. J., Jan. 26, 1886.

### DECADENCE OF THE SEVENTH-DAY BAPTIST ORGANIZATION.

To the Editor of the SABBATH RECORDER.

The following from the *Mail and Express*, an evening paper in New York, of Jan. 2, 1886, will interest your readers, as being a remarkable "Comedy of Errors." Room for correction has been promised by the *Mail and Express*. The correction is being made.

Yours truly, A. H. LEWIS.

"The Seventh-day Baptists are not quite so odd as the Dunkers, or so elaborate in ritual and belief as the Irvingites, both of which denominations I have had the pleasure of describing in these columns. But they are certainly as interesting as either of the other sects. And this city may be styled the headquarters of the denomination. There are more adherents to the peculiar belief in this city than anywhere else in the land. Not only is Plainfield the headquarters, but the entire region roundabout contains a great many of the faith that is strong here, but weak as a whole. Seventh-day Baptistism, if I may be permitted the phrase, is more of a relic than anything else. It abides, it does not grow or flourish. As a form of faith it is rapidly losing ground, along with Dunkerism and the half score of other peculiar phases of the Baptist creed that were so rife and abundant thirty or forty years ago. It is one of the remarkable features of modern denominationalism that it is centralizing in its character. The sects are unifying and harmonizing in these days. The different branches of the various sects are uniting, and in that way increasing their power and numbers. Gradually, through a course of years, the big denominations have been swallowing up the little. The Old School Presbyterians have absorbed pretty much all there is of Presbyterianism in this country. There are a few churches that cling to the branches, but they are not numerous. There is a church or two in Philadelphia and one or two in Pittsburg where only the Psalms are sung. There are a few congregations in the Cumberland valley who forbid the use of the organ. But these congregations are feeble and fast flickering out. It is only a question of time when they will be merged with the majority. What is true of Presbyterianism is also true of Methodism and of the Baptists. The tendency is toward centralization, toward a merging in one grand stream of all the branches. This may be prophetic of a time when, as many hope, all the sects will be combined in one great church of God that will rule the world.

### INTERESTING AS RELICS.

"The Seventh-day Baptists are therefore a relic. And like all relics they are interesting. So far as I can learn there are about sixty churches and 6,000 members in the United States. This is a decrease from the

statistics of thirty years ago, and marks the gradual but rather stubborn decadence of the faith. The belief in Saturday as the inspired and divinely ordained Lord's-day is cherished mostly by the older families hereabouts. There never was a more respectable religious relic. These old-fashioned, but sterling households that fear God and obey his commandments are the ones that maintain the old custom. They crowd the Seventh-day Baptist church here each Saturday and keep up a vigorous organization. But it is not the organization it was twenty-five years ago, when the denomination was the strongest in all Central New Jersey. One by one the heads of the old families have died off and the children have wandered in quest of new pastures green. The younger generation of Seventh-day Baptists, like the rising generation of Quakers, are forsaking the old faith and adopting the tenets of the more popular creeds. Perhaps one more generation will suffice to make the sect a relic of the past instead of a relic of the present. The young Quakers, who abound so largely in another section of this State, abandon the faith of the fathers because they love the dress and frivolities of the outside world. The youthful Seventh-day Baptists are forsaking their parents' creed, because they consider it wrong, and because it is so out of joint with the times that they cannot adhere to it and thrive. For the clerks in stores and banking houses, who go back and forth as commuters to and from New York each day, to cut out Saturday from the calendar in order to attend church, is out of the question. They would lose their situations and imperil their business. Hence many of them have no Sunday whatsoever. The Sabbath that they have been taught to revere and hold sacred from childhood up cannot be kept by them. The Sabbath that the majority of mankind celebrates is not kept because it is not the day their faith tells them to keep. This desecration of two Sabbaths, the one from necessity and the other from belief, is very annoying to some of the older members, and especially to the clergymen. They perceive the force of the argument advanced by the young men, but it would not do to urge them to observe the first day of the week. That would be an abandonment of the fundamental principle of the sect.

For the belief in the seventh instead of the first day of the week is really the distinctive feature, and the one distinctive feature, of the sect. In other particulars the members of the creed are full-fledged Baptists. They are Baptists of the order of 1820, however, and not 1885. They still follow the old methods. They do not believe in Sunday-schools or missions to any extent. Some of the modern church innovations have been introduced out of sheer self-defense. The children will not be content unless there are Christmas-trees or picnics or something of that nature. They must be furnished attractions of some sort to offset the attractions of other churches. But these innovations take a mild form and are only admitted part way. They come in through a door that is only ajar and never wide open. These are minor points, however. The one salient feature that distinguishes the denomination from all others is its strange idea of Sunday. It is the old Jewish idea, with a Christian interpretation put upon it. The Seventh-day Baptists maintain that Jesus Christ did not authorize the changing of the Mosaic Lord's-day. They dispute the passages in the Gospel which are generally quoted in support of the Christian Sabbath. They claim that Christ always observed the regular Jewish Sabbath, and intended it should be perpetuated. According to their view, the later disciples and the early Romish church were responsible for the shifting of the Sabbath, and not the Saviour. The Seventh-day Baptists do not advance the same arguments advanced by the Jews, yet they are the only believers, outside of the Jews, who maintain the sanctity of the seventh day. They are Christians and Protestants, yet they separate themselves from all other Protestant sects in order to follow a purely Jewish idea. That such a doctrine should thrive at all in Protestantism is a wonder, and shows the influence through a number of generations of a single odd idea pushed and maintained by a few earnest men. That such a tenet can last in the light of modern intelligence and criticism is impossible. Its influence is on the wane even among its most vigorous adherents. There may exist a technical belief in the idea for some years, but practically it must soon be abandoned. Unless the denomination utterly isolates itself and establishes communities where business and everything else is made subordinate to the Saturday idea, it cannot remain. Even the Jews, who are much more numerous, and have social and business relations somewhat independent of the general world, cannot maintain Saturday as a Sabbath in its integrity. They are gradually dropping their Lord's-day, and many of them are striking Sunday altogether from their religious calendar.

### OBSERVING THE DAY.

Here in Plainfield, however, the Seventh-day is observed by a great many of its believers. It so happens that the number and respectability of the members of the denomination will admit of such an observance. There are so many of them that they can close stores and drop business on Saturday. Probably there is no town in the world that presents a similar sight. Several thousand people, out of a population of eleven thousand, conduct themselves on Saturday as the rest of people are supposed to conduct themselves on Sunday. The Seventh-day Baptist have always been very devout. Their piety and purity have been character-

istic features. As a matter of fact, these Plainfield Seventh-day adherents observe Saturday much more rigorously than the average communicant in other churches observes Sunday. The older members, especially, cling to the old fashioned, pious observance. They devote a great part of the day to reading the Bible and religious books of the old school. Many of them are very fond of the doctrines, and keep perpetually posted on all the peculiar principles of the various sects. They are close students of the Bible and have Scripture in readiness for quotation at all times. The entire day is spent in devotion and in church-going. Their church, as already mentioned, is a large one, and the pastor is an earnest disseminator of the truth as he holds it. To the stranger who looks on at this Saturday idea, it is all very novel and unique. He sees store after store closed, and in several sections of the town the regular Sabbath stillness reigns. At 10 30 o'clock in the morning he sees scores of people, dressed in Sunday clothes, on their way to church. The same thing happens again in the evening. It is hard to imagine that it is not the real Sunday. Only as the stranger goes into the main thoroughfares is he brought to a sense of the day as it is. The whole atmosphere of one portion of the city is a day ahead, or six days behind, as you choose to put it.

It is very evident to this stranger, if he holds over another day, that the Seventh-day Baptist is really enjoying or suffering two Sundays. For on the Sunday that the masses keep, the Seventh-day disciple is left in the cold. Secular employments are virtually cut off. There was a time, some years back, when the Seventh-day merchant kept his store open on Sunday and had considerable traffic. The Seventh-day community was then large enough to warrant it. But such is no longer the case. There are one or two small stores open, I believe, and they catch a small seventh-day trade, but it hardly pays. As a matter of fact, the Plainfield Seventh-day merchant loses two business days out of every week, and one of them is the day when the most marketing and shoppings are usually done. The pocket so closely touches the practice in this life that it is not strange that several of the Seventh-day kind have of late years kept their houses open on Saturday and allowed First-day clerks to take charge of them. In the household Sunday is spent as secularly as it is possible to spend a day that all your neighbors are spending religiously. The washing that most housewives have done on Monday is generally done by the Seventh-day folks on Sunday, as the clothes lines in various parts of the city attest. Socially among themselves the day is spent by the Seventh-day Baptists as most people spend Saturday. The members call on one another, and dinner and tea parties are quite common. But, despite these little croppings out of the secular spirit, it is evident the believer in Saturday as the Sabbath is forced to observe virtually two sacred days out of every seven. The Seventh-day Baptist is so good a citizen and so eminent a respecter of persons that he would not for the world disturb the quietude of his neighbor who keeps holy a different day. It is this compulsion that tells on the Seventh-day faith. It is the observing of two non-secular days, that, more than anything else, makes me believe the years of the Seventh-day Baptist persuasion in this city, this State and this country are numbered." LAWRENCE S. MOTT.

## Education.

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

AMONG the items of business transacted by New York State Association of School Commissioners and Superintendents, was the adoption of a resolution approving the draft of the proposed school law respecting examinations to ascertain the qualifications of teachers in the public schools of the State not holding state certificates or diplomas from State normal schools, and urging the passage of such an act by the present legislature.

At the convention of the Modern Language Association, lately held in Boston, papers were read on "The Grammar Classics as a Means of Education," "The Requirements in English for Admission to College," and "The Real Gymnasium Question in Germany." Under the last paper it was shown that the real gymnasium institutions in Germany are developing among their students a great degree of devotion to science, literature and learned professions in the old schools. The importance of a thorough training in English grammar was strongly emphasized by the convention. Certainly no man should consider himself accomplished in the modern languages until he is not only master of the technicalities of his own language, but also able to use it fluently. The importance attached to this subject by this learned convention is truly gratifying.

LAST year's income of the Girard estate in Philadelphia was \$950,000. Its real estate alone is valued at \$7,346,000 besides the college buildings and grounds. The collieries of the estate produce 1,400,000 tons of coal during the year.

## UNSUCCESSFUL EDUCATED MEN.

The *Christian at Work*, calling attention to a Phi Beta Kappa address by Mr. W. H. Rawle, a lawyer of Philadelphia, who discussed the educated men who are without regular employment and unable to earn a living, very naturally turns to consider this matter with regard to the ministry. It says:

There exists a bit of Methodist statistics on the subject of its educated and uneducated ministers in that denomination, but it is not published because the author of the tables declares that he dare not yet print it. The substance of the tabulations is that during the last twenty-five years the failures in the Methodist ministry have been almost entirely among non-college men. In a thousand men entering that ministry only one hundred and seventy had a college education. In the thousand about two hundred have failed; of this number only five were college men. If they failed in equal proportions, there should be thirty-five failures of college men. The delicate part of the matter is the failure which is known to everybody, but is not distinctly recognized as such by the church; for even when a man retires from the regular ministry he remains a local preacher, and he may or may not be a failure.

Our contemporary ascribes the want of success to character. It claims that "The educated man out of employment are men of defective character—fundamentally defective men—as a general rule, if not as a rule without exception. Too many such men get through college." Probably, if by "character" is meant the nature or habit of man, this may hold good. So far as our knowledge goes of unsuccessful educated men in the ministry, in blamelessness of life they have been superior to many others. Some of them have scarcely had energy enough to do anything blameable in overt action. But they generally have some defect which makes them unacceptable. There are a few whose "bodily presence is contemptible," but there are far more whose manners are. We know a man whose actions at table are so lacking in good breeding that unfavorable comment is almost sure to follow wherever he supplies. A candidate for a vacant pulpit in a city church sometime since showed such disregard to the proprieties of behavior in a deacon's parlor that the wife had only to tell her story of his boorishness to other ladies to decide—though in the pulpit his matter was good and his elocution charming—that he was not the man for their church.

There are others whose sermons may be good but by their manifest self-esteem and self-laudation, they excite disgust. And sometimes a man carries a fund of anecdotes which may excite mirth, but which has too much "foolish talking" and "jesting" about it to be profitable to his hearers or his own reputation. Then there are many whose delivery mars good matter, and some whose preaching is too scholastic for general edification. But, with all this, true education never hinders a man's success, while the lack of it is the great barrier in a hundred cases. The educated man, who is willing to profit by the criticisms of his friends may in most cases conquer the difficulties which have prevented his achieving his desires.—*Baptist Weekly*.

ALL who have ever fitted for college, as well as all in any wise concerned in the process, must join in the appeal of the New England preparatory schools that the colleges endeavor to reach some agreement as to entrance requirements. If an intercollegiate alliance could find some common basis and maintain the level throughout the course, it would do away with the naturalization process which always consumes a large part of the first year at a college for which one is not specially prepared. This is more noticeable to those who enter an advanced class. At the late meeting of the faculties, a committee was appointed to endeavor to secure such an arrangement, so that the certificate of one college would be valid at another. A most desirable effect would be the equal adjustment of the value of the academic degrees, and then, perhaps, as a far more advanced stage, the regulation of the value of the honorary degrees.

### CLIPPINGS.

The Thomas family have recently given \$10,000 for the establishment of a lectureship on science, art, or philosophy in Richmond College, Va.

It is said in England that one man in every 5,000 takes a university course, in Scotland, in every 512; in Germany, in every 213; and in America, in every 2,000.

Fifty thousand children go to the 187 ragged schools of England. That is a great many children, and that is a strikingly ungenerous name to apply to the schools which they attend.

The \$200,000 bequeathed to the Vanderbilt University by the late William H. Vanderbilt will be used in the erection of a fire-proof library building and the purchase of books for the same.

President Tuttle, of Wabash College, ascertained the ages of 2,242 ministers at death in this country, and found that they averaged over sixty-one years, and that one out of every seven attained his eighty-eighth year. The old idea that ministerial piety and delicate health go hand in hand seems to have been exploded.

The new Catalogue of Oberlin College, just issued, shows a total attendance of 1,302, of whom 50 are in the Theological Seminary, 426 in the college, 446 in the Conservatory of Music, and 508 in the Preparatory Department. Thirty-seven States and Territories are represented, also Canada, Nova Scotia, England, Ireland, Wales, Russia, Poland, Turkey, Bohemia, China, Japan, Siam and the Hawaiian Islands.

No man can safely isolate himself, either intellectually or in practical matters. The self-trained scholar is usually incomplete. Crothets take possession of the solitary thinker, and peculiarities of character—that would have been kept in check, and might have become aids in the symmetrical development of the whole man, if they had been reduced and modified in society—get swollen into deformities in solitude.

## Temperance.

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

### WHAT TO PREACH.

Many weak and absurd things are written concerning the duty of Christian ministers with regard to what they ought or ought not to preach, and as to what they ought and ought not to do. The fundamental doctrine on which to ground all ministerial duty and work is found in passages of Scripture like the following: "For this purpose the son of God was manifested that he might destroy the works of the devil." And this, "All unrighteousness is sin." And this, "preach the word; be instant in season, out of season, rebuke with all long-suffering and doctrine." The minister ought not to ask, What will be popular with men? It is his duty to ask, what is the will of God? The minister labors to build up God's kingdom; not a political party, not a sect, and not a privileged class of wealthy and worldly people. As to the questions that ought to be discussed in the pulpit, Bishop James once said: "Ministers ought not to preach partisan politics, they ought not to discuss questions of finance, tariff, or other kindred subjects; but all moral questions should be preached with unmistakable clearness and emphasis, whether these questions are found in politics or elsewhere." At the time these words were spoken a certain class of men objected to the introduction of slavery, war, reconstruction and all other politico-moral questions growing out of the great struggle for the overthrow of slavery and rebellion.

Were the ministers right in preaching against the evils referred to? or were the men right who cried, "You are destroying the church by preaching politics?" Let the history of twenty-five years answer the question. It is always safe to do right, therefore it is always safe to obey God. In the light of all this, how weak and cowardly the statement that "heart-burnings and strife result from preaching" certain moral questions, because these questions "also have a political relation." The question to be asked and answered is, On which side of these questions does God stand? The question is not answered by asking, "are there not good men who believe differently on these questions?" Men are fallible, and therefore make mistakes; God is infallible, and therefore always right and unchangeable. Thirty years ago the majority of Christian people in this country so far tolerated slavery and bowed to its behests that they shaped church legislation and political platforms to please the slave owners and their followers. Then some ministers said slavery is a divine institution. Will any minister say that now? Has God changed? Has the Bible been reconstructed? The revised Bible contains all the doctrines of the old version. But there has been a change. Who has changed? Men have changed. Why? We have more light; we understand God better; we comprehend the golden rule more fully, and we understand Paul more perfectly when he says, "And hath made of one blood all nations of men."

What is the conclusion of the whole matter? Is it not this, that God is always right, that good men often make mistakes and that the question for us to ask is not, where do our great and good men stand, but where does God stand? If the non-partisan movement on the temperance question is right with God, we want to know it in order that we may get over there as quickly as possible. It is right if it will hurt the liquor business more than the third party movement, for we know that God is against the liquor business. But if it is only a compromise to bolster up the waning fortunes of any class of politicians we are satisfied that it is wrong. Paul said: "and the times of this ignorance God winked at; but now commandeth all men everywhere to repent." God, so to speak, winked at our ignorance on the slavery question, but when the greater light appeared, God said "repent," and we repented. Now the light shines on the liquor traffic as never before, and God says, "repent." Will we obey? If so, what will we do? We will stop licensing and regulating wrong; we will break the bands of wickedness and let the oppressed go free; we will strike down the rum-seller, and give freedom to the victim of alcoholism by removing the temptation from his path. May the all-wise God help all good people to see eye to eye on this great question, and may we have grace to do right. Is it God's will to let the liquor crime continue? Is the sin less because its sinner is willing to pay for the privilege of sinning? If a man sells liquor contrary to law, before God he bears the responsibility. If a man sells liquor under a license, the party granting it shares the responsibility. We ask the man to follow us, but we beseech all men to follow God.—*Ez*.

ers are few. Lord, send more laborers into the harvest. The Outlook and tracts that I have read will surely bring forth fruit in season. I am encouraged in the work, my professed conversions to Sabbath and a good prospect for some additional little church soon.

FROM H. P. BURDICK,  
General Missionary, Western Association.

SHINGLE HOUSE, Pa., Dec. 1, 1885.  
The time of my last report Andover had no pastor. They were much at Bro. Witter, and it seemed hard to up. But they now feel that the vineyard has provided them with earnest, faithful pastor, in the person Socwell. A few weeks since I check with the intention of holding meetings. But as neither Bro. nor Bro. Nye were ready, and the was hard, I went to the other places. are having meetings every night considerable to encourage. I was to in another county the last of this but I have asked them to allow me to here a week longer.

Shingle House now has much the nicest house in Potter county. for us.  
Burdick reports 32 sermons at 12 congregations from 30 to 300; 23 meetings, about 90 visits; 1,000 pages etc., distributed; 2 additions to the freed Church from the mission field; participation in the organization of the le Church.

FROM F. F. JOHNSON,  
General Missionary, Southern Illinois.

### QUARTERLY REPORT.

very thankful to the Board for giving assistance in the great work which I deem in. In consequence of sickness family, and other home duties, I been able to labor but six weeks the quarter just past. Have filled all my appointments and the interest rately good. Can report one convert Sabbath in the neighborhood of school-house. Have made a regular ment for preaching once a month at rnside, a thriving town five miles west, the place where Eld. Morton used the Baptist church to preach on ect of the Sabbath last Winter. The ps or Christian order tendered me the their commodious house of worship to in.

Yearly meeting, which was held with ch at Villa Ridge, was full of interest. Huffman, who preached the introduction, and Eld. Ernst, of Farina were there. They did most of the ng. Eld. Kelly was chosen moderator Bro. Arthur Hunting secretary. Interest increased right along from the movement to the close, the church-being packed to its utmost capacity. Yearly meeting adjourned First-day to meet Sixth-day before the Sabbath in November, 1886, at Park's house. Eld. J. W. Morton was to preach the introductory sermon Eld. Ernst alternate. Bro. Bartley was appointed to write an essay on h in the Family, and Bro. Arthur g was appointed to write an essay on ns Growth. Elds. Huffman and emained, and preached, over the next Three joined the church and were t. Several others professed a hope t. The church was generally re-nd I think substantial good was done. ch and people raised Eld. Huffman nty seven dollars. He then came to t Church and preached seven remaining five days. His sermons ll received by the people. By re- one of our citizens, who is not a or of religion, he preached one ser- the subject of the Sabbath; I under- said there was more authority in w Testament for Sabbath-keeping thought. It was generally conced- proved clearly that the Seventh- Sabbath still. One or more were ed and a great many manifested a de- become Christians. There was a expression of sorrow that he could longer. The congregation contrib- fifteen dollars. Hope he may ain and remain longer, and this is versal expression of the people. her feature that is very interesting to t Bro. Bartley Kelly believes he has work in the ministry. We very ed more laborers in the vineyard in Illinois. I understand he is mak- arrangements to attend the Alfred May the great Head of the church in this matter. I am of the opinion other brother has strong impressions ame direction. Nearly or quite all chers in Southern Illinois are get- and will soon pass away; younger t take our places.

Four, Ill., Dec. 7, 1885.

## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 4, 1886.

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

TERMS: \$2 per year in advance.  
Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, Ashaway, R. I.  
All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.  
Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, Agent.

"I am never lonely  
While Jesus standeth by;  
His presence always cheers me,  
I know that he is nigh."

By some imperfection in the working of our mailing machine, a number of our subscribers did not get the RECORDER of Jan. 21st. Some have notified us of the omission. If all will do so, we will gladly supply the missing number.

A PARAGRAPH in the Missionary department of the RECORDER informs our readers that Bro. Main is spending the Winter at Daytona, Florida. Perhaps it is not known to all that this course is taken by the advice of several physicians in the hope of avoiding what threatens to become a serious bronchial difficulty, unless speedily counteracted. Many hearts will earnestly pray that his recovery may be speedy and effectual.

THE new British ministry has suffered a defeat in the House of Commons, and, according to the time-honored custom in such cases, has resigned. The Queen is consulting Mr. Gladstone with reference to the formation of a new Cabinet. The situation is a critical one, the outcome of which it is not possible to forecast. Our own national government is formed on many of the principles contained in the government of Great Britain; but we may well be thankful that no such unstable element as this has come into our fundamental law.

A PASTOR of a little church had labored earnestly for several years without seeing any encouraging fruits of his labors. One night at a little neighborhood prayer meeting, a good sister arose and said that her heart was burdened for the salvation of souls, and that she had long been praying for a revival of the work of the Lord. That was the little cloud no larger than a man's hand, but it was the sure forerunner of the abundant rain. Other hearts took up the burden and soon the church was revived and the unconverted were brought to Jesus. God blesses the heart burden bearers, and through them blesses others. Would that our churches were full of them!

A PRECIOUS work of grace is in progress within the First Alfred Church, which is remarkable for, at least, two things. It is entirely free from everything of a sensational character either by the leader or members of the congregation. None of the usual, or unusual, special revival methods are employed. Evening after evening the people come together; the pastor, in a few simple sentences, based upon some familiar passage of Scripture, reasons of righteousness, temperance, and judgment to come; Christian people quietly pray, or speak, or sing, the backslidden in heart with firm resolve come back to God and duty; and sinners, with the same deep conviction of sin, and with the same thoughtful, purposeful resolve come to Christ and find him precious. Evidently God's Spirit is at work here. We have seen many revivals that were more rapid and demonstrative than this; we have seldom, if ever, witnessed one which moved with a deeper, stronger undertow. The second remarkable feature of this work is that, from the start, it has seemed to take hold upon the young men of the congregation, and has numbered among its earliest conquests some whom we thought the least likely to be reached—another evidence that the work is of God and not of men. That this work may grow broader and deeper, we feel sure, will be the prayer of many Christian hearts in other churches and homes than in Alfred, for here are gathered many of the youth of our denomination who, in a few years at most, must be bearing the burden and heat of the battle as a Christian people are called to fight in the world. May this work go on until every home and every church is represented in Alfred shall receive a blessing from it! May God send a like blessing to all the churches of precious Zion!

## FLORIDA.

We have received a number of communications in the shape of letters, clippings, or marked articles from other newspapers on different sides of the Florida controversy. These were evidently sent with a view to their possible publication in the RECORDER. As they have been written with strong local colorings and prejudices, we have deemed it best not to publish any of them. On the one hand, the reader will be told that West Florida possesses many charms and promising resources, that that portion of the State is being rapidly settled, and that the great wonder is that it has remained a terra incognita so long, and more of the same sort. On the other hand, he will be informed that all this is a boom to further the schemes of speculators, that many innocent and unsuspecting persons are being deceived thereby, and that the only Florida paradise to which any reasonable man could desire to go is on the Atlantic coast.

Now we know nothing of either side of the question, except by the report of those who are supposed to know; but we venture, unsolicited, a few suggestions. First, it is more than likely that neither section will afford a man a very abundant subsistence unless he takes it with him, or is willing to earn it after he gets there. Any man who expects to find a ready made paradise in any part of North America, whether it be in Florida, or Dakota, or Rhode Island, will sometime find himself woefully mistaken. Second, East Florida has the advantage of the western part of the State, by at least ten or fifteen years of priority in the effort to develop her resources and gather together the comforts and conveniences of the home life. Whether West Florida will turn out as well as the eastern part of the State has now done, he can tell best who, ten or fifteen years hence, lives to look over the ground and compare results. Third, if any of our readers, who are comfortably situated either as farmers or as mechanics, are thinking of going to any part of Florida, or any other new place, our gratuitous advice is, don't break up your present home until you know for yourself whether the proposed change is likely, on the whole, to improve your condition. Fourth, so far as this matter touches the interests of any of our own people and our cause, let us remember the pacific words of one of our brethren: "It may seem unfortunate that, while we have a little church struggling into existence on the Atlantic coast, an effort should be made to start another interest on the Gulf coast, and the result may prove that it is so; but if each section possesses material resources which, with determination, patience and money can be wrought into comfortable homes, and we believe they do, we see no reason why, with the true spirit of consecration to our work as a Christian people, there may not eventually be a good strong church in East Florida and another in West Florida. In other new States, new Seventh-day Baptist Churches have sprung up and flourished within less than two hundred miles of each other. Why may not the same thing come to pass in the land of oranges and alligators?"

## PRAYER.

Much is said nowadays about prayer tests. As if men could pray to God by way of experiment, and as a means of settling questions of theory or opinion among themselves! It is needless to say that God does not answer prayers offered for such selfish and unholy purposes. He has instituted the throne of grace and made it accessible to the penitent, believing soul that it may find the joy of forgiveness and the pleasure of fellowship with God.

It is not the purpose of this article to discuss the philosophy of prayer; we can well afford to leave that for the doctors of systematic theology, for those whose province it is to defend the faith on its theoretical and scientific basis. That it has such a basis on which it can be maintained we most earnestly believe, but we prefer to note some of its practical fruits. This is the Master's test, "By their fruits ye shall know them."

1. The spirit of prayer is the spirit of good-will to men. When the Lord directed Ananias to inquire, in Damascus, at the house of Simon, for Saul of Tarsus, he was afraid, remembering how violent Saul had been against the Christians; but Ananias was reassured by the words of the Lord, "Behold, he prayeth." There was no longer any occasion for fear, for the profane, violent man had become a man of prayer. This is not to say that every man who uses a form of prayer is a man of good-will to his neighbor; for some men sometimes mock God

with empty forms which they call prayer, and are unkind toward, and unjust with, their neighbors. But every man who feels his need of divine help, and who in penitence of heart seeks and finds the forgiveness and love of God, loves also his fellowmen. The spirit of prayer to God is, therefore, the universal peace-maker among men.

2. Men of prayer are not soon, or easily moved from their steadfastness. The good-will which is characteristic of them is not a momentary impulse, but a temper of soul which continues as long as the spirit of true prayer prevails with them. The same is true with every other good thing about men—every noble impulse, every holy desire, every true endeavor to live a godly, righteous life remains firm so long as the man maintains the spirit of true prayer. When this spirit goes out of a man's heart, the spirit of selfishness, worldliness and ill-will comes in. Apostasy from the faith and unholy living both alike begin in a neglect of the altar of prayer.

3. Prayer is as appropriate to the strong as to the weak. Next to the Lord Jesus himself, there is no other character in the New Testament so strong, so self-centered, so resolute and so enduring in purpose and endeavor, as this same Saul, of whom it was said, "Behold he prayeth." That which was said of him in the house of Simon, at Damascus, was true of him during all his subsequent life; so that no man may say that the spirit and practice of prayer are suitable to children or to women, or to old men, but not to men in the vigor and prime of strong manhood. All alike need it. All alike are made strong and beautiful by it.

4. The man of prayer grows Christ like. This he does by a law as necessary and as unchangeable as the law by which his muscles are strengthened by constant and proper use. It is the law of intimate association and fellowship. Every Christian parent knows the danger to his child, of continued association with the low and vicious, even though that association be not at first one of sympathy and choice. Familiarity with evil blunts one's sensibilities to it until one comes to like it because he is like it. This is the law of assimilation, or like coming to like. On the other hand, we are always glad when our children choose their companions among those who are pure and virtuous, both because it indicates good tastes and inclinations, and because we feel sure they will be drawn to the heart companions of the good without being drawn to them in personal likeness. In like manner, it is not possible for one to commune much with the Lord Jesus in personal admiration of his pure and godly life without being made more like him in personal purity and holiness. This influence upon our lives is intensified as much as our relations to him are those of personal dependence. While we remain below the standard of perfect excellence presented to us in Jesus, there is need of prayer, of communion with him, in order that we may approach nearer and yet nearer to that perfect standard. Should we ever attain to that exalted position, continued fellowship with Jesus will be the light and joy of all that life.

5. God hears and answers prayer. Up to this point we have treated the subject entirely independently of the thought expressed under this head. Whether the doctrine of this fifth point is true or false, all that we have said under the preceding divisions of this article can be maintained. That this last proposition is true, is attested by direct scripture teaching, "Ask and ye shall receive," "Whosoever shall ask the Father in my name, I will give it unto him," etc.; by the examples of scripture like those of Elijah, Daniel, Paul, etc.; and by the experience of Christian men and women in all ages of the church. We do not undertake to affirm that prayer is always answered at the exact time and manner and with the exact results which the petitioner desired, for our petitions are always offered in weakness and much ignorance; but God hears in wisdom, and often denies the thing we ask, if he may do a better thing. Paul prayed three times that a "thorn in his flesh" might be removed, and the Lord answered him with, "My grace shall be sufficient unto thee." It was better that Paul should suffer from that infirmity, whatever it was, than have God with him and supporting him, if it would have been had God granted his request and left him to go alone. God heard and most wonderfully answered his prayer. So now no man truly prays to God who does not get back an answer which, if not the exact thing he sought, he shall yet see, is infinitely better than he could have expected or desired.

Let us, as Christians, endeavor to appreciate more fully the value of prayer, and

stantly, our privilege to carry everything to God in prayer. Our lives will be sweeter, purer and stronger for it, and in answer to the life of faith and prayer we live, God will shower blessings on the world about us.

## Communications.

### ORDINATION OF W. C. DALAND.

Pursuant to the request of the Seventh-day Baptist Church of New York City, Wm. C. Daland was ordained to the work of the gospel ministry at Plainfield, N. J., on Sabbath, Jan. 23, 1886. The ordaining council was composed of the pastors and deacons of the Plainfield and New Market Churches and the pastor of the church at Westerly, R. I. Members of the council in attendance were as follows: O. U. Whitford, Westerly, R. I.; Rev. J. G. Burdick, New Market N. J.; Rev. A. H. Lewis, Plainfield, N. J.; Deacons I. D. Titworth, Nathan Vars, Isaac H. Dunn and Henry V. Dunham, of New Market; and Thos. H. Tomlinson, Thos. F. Randolph and J. D. Spicer, of Plainfield. The council met on Sixth-day, Jan. 22d, at 3 P. M., and was organized by the appointment of A. H. Lewis moderator and J. D. Spicer clerk. The examination was public and a good audience was present. The topics upon which the candidate was examined were as follows:

1. Personal Christian experience; conversion to the Sabbath and call to the ministry.
2. God; his nature, attributes and relations to man.
3. Christ; his nature, attributes, relations to man, his mission to earth, his place in heaven, etc.
4. Holy Spirit; his nature, office, work, relation to human ignorance, sorrow, weakness and sinfulness, his special relation to the preacher and the preaching of the gospel.
5. Man; his nature, powers of choice as a moral being; as a sinner—origin and definition of sin—his redemption from sin, his punishment for sin, here and hereafter; future existence, character of, resurrection, etc. This included a general discussion of the doctrine of eschatology, or last things.
6. The Bible; authenticity, inspiration, relation to science, authority of, preacher's relation to it, etc.
7. The Church; What it is, its officers, its members, its ordinances, its mission, nature of the minister's office to it, his work in the pulpit, in the community, among the people, relations to moral reforms, etc.

This report does not attempt to give more than a mere outline of the topics. The examination continued for two hours or more, and was sustained with increasing interest to the last. One of the "mothers in Israel" stated to the writer that it was the most severe, as well as most interesting, examination she had ever witnessed. It was closed with the following questions:

"If you should be ordained to the work of the ministry, do you promise to abide by the Word of God as your ultimate authority in all matters of faith and practice, searching it continually that you may learn more and more of truth?"

"Do you promise to tenderly care for the sick and suffering, to comfort the sorrowing, weeping or rejoicing with your people, in Christ-like sympathy, as the providence of God may demand?"

When the council retired a motion was quickly made, expressing the entire satisfaction of the council with the examination. This motion was adopted unanimously and details of the ordination services were referred to the clergymen of the council.

Bro. O. U. Whitford having been invited by the New York Church to preach the sermon, the order was arranged and carried out as follows: Sermon, O. U. Whitford; Ordaining prayer, J. G. Burdick; Charge to candidate, A. H. Lewis; Hand of fellowship, O. U. Whitford.

The attendance was large, and the services elicited intense interest from the opening anthem by the choir to the benediction by the candidate. The pulpit and platform were extremely beautiful with hot-house flowers and plants, which formed a pleasant contrast with the Winter outside; but best of all was the deep spiritual power of the whole service. There was no idle curiosity, no effort at effect, but the power of the Most High was evident throughout. Both the morning service and the Sabbath-school services in the afternoon, seemed to be overshadowed with the divine benediction.

The writer would be glad if he could convey to the readers of the RECORDER a share of the spiritual profit which those in attendance enjoyed, rather than this meager outline of the events.

J. D. SPICER, Clerk of council.

## Home News.

### New York.

#### ALFRED CENTRE.

Thursday, January 28th, was the day for prayer for the colleges and academies of our land, and was observed by the school here. At two o'clock in the afternoon, President Allen preached from 2 Kings 2: 20-22—the healing of the waters by Elisha at Jericho. The aim of the discourse was to show why prayer should be offered for colleges, viz., they are the fountain heads. If these be pure, the life will be pure also. The sermon was a clear and forcible putting of the duties and Christian responsibilities of students. Many besides students heard and enjoyed the sermon.

In the evening, the service at the church was a prayer-meeting for colleges, with special reference to our own schools. Nearly three hundred persons were present, and many earnest and fervent prayers were offered, by young men and others, for young men and women now in course of training for fields of usefulness in the years just before us. It was a meeting of deep spiritual power, and must bear fruit to God's glory.

Mr. Amos C. Lewis, A. M., M. D., an old student of Alfred University, and an almost life-long resident of this town, has gone to New York to have charge of the New York Skin and Cancer Hospital, Fordham Heights, in that city. Since the death of his father, Deacon Alfred Lewis, it has fallen to him to take charge of the farm about a mile out from our village. Mr. Lewis has proven himself a worthy and trusted citizen, being, at the time of his appointment to this new position, a member of the Board of Supervisors for Allegany county. His friends wish him success in his new field of labor.

### ANDOVER.

For several months we have been holding our Sabbath services in the small session room on the back of our church, as the church proper was undergoing repairs. Some hundreds of dollars have been expended in these much-needed repairs, which are now complete, and our house of worship is rendered more comfortable and much more attractive.

By a vote of the church, a council is to be called on February 13th, to convene in our church for the purpose of examining and ordaining Bro. D. L. Langworthy to the office of deacon.

The Salvation Army have rented one of the skating rinks in our village, and have been holding meetings each evening for a week. The result is, as I am told, the conversion of quite a number of our young people. One man said to me last night, "There have been more conversions here in Andover in the last week, than in all the churches in the last year." I do not know how true this statement may be, but I sincerely hope that our Christian people will be moved to more earnest action, and that conversions in the churches will be of more common occurrence.

As to the plan of work of the Salvation Army, I know but little, as I have not been able to attend their meetings yet, but my earnest prayer is that they will prove true Christians, and effect a far-reaching and permanent work of grace among the people of Andover and in the surrounding country.

### SCIO.

The friends of Eld. A. A. Place, of Scio, N. Y., gave him a splendid donation on the evening of Jan. 27th. We were invited there to give a lecture or a sermon on the occasion, which we attempted to do, and had a large and attentive congregation.

The M. E. Church, of Scio, very kindly offered their church to our people for the doings, which was thankfully accepted; it was very convenient, having a basement all furnished with stoves, seats and tables.

We understood that nearly two hundred took supper, and about one hundred and eight dollars were received; but there was something much better than the dollars given, it was the expression of love and friendship for the minister and his family. Brother Place preaches to a congregation of First-day people once in two weeks, some four miles from Scio; he also has been assisting Eld. Rice in meetings at Scio, since the week of prayer. We suppose that his labors with these congregations account for the large attendance on this occasion, which everybody appeared to enjoy. We never saw more harmony and better feelings expressed than on this occasion. May God bless the givers and the recipients.

We also received ten dollars, but for what, we cannot tell; whether it was for our failure in our sermon, or for our good looks; but we guess the latter, so we will let it rest, thanking the givers for the same.

### DE RUYTER.

The Seventh-Day Baptist of De Ruyter rendered a very grammatical New Year's eve, to of a large and attentive audi-

At the close of this pleasant exercise, a splendid ship, sails and flying colors, arrive the command of Capt. Nones with an assortment of good the safe anchorage of the ship a man some past 50, tall, som gray, yet of majestic mien, an ample corps, of helpers, craft, and distribute the con eager crowd, much to the d pecially, of those who were to be the recipients of packs dressed to them. The affair ces and gave universal satisf

Our Sabbath-school reorg 1st Sabbath in the year, by ment of J. Clarke, Superin Babcock, Assistant; Minnie ry; George Johnson, Treasu Clarke, Librarian.

### New Jersey.

#### PLAINFIELD.

The trustees mindful of the mass of the congregation, his heater replaced with a new o ble church is the result.

Last Wednesday evening w ular monthly sociable. Afte a very pleasant literary progr dered, including a "paper" inal poem." At the next soc will hold a sale.

### West Virginia.

#### RITCHIE.

Since Eld. Threlkeld closed here at the time of Conferer not had any regular preach maintained their Sabbath 1 good attendance and a growin

Their Sabbath services are that they have aroused more interest, and have been very the members.

One week beforehand the Bible doctrine and assign it m ferent persons to present the I in regard to it, and especially application to the church and lives. They have found that 1st. In giving all something t and study upon through t When they gather on the Sa know what the text is about interest in it. 3d. Those who ed to lead have searched the that they can present the dif of the subject. 4th. It was terest because the subject is many different lights, and applied by so many different

But while they are thus cu gifts and graces, they are not without a pastor, but hope to Spring. To this end Dea. and Bro. F. J. Ehret have desirable property for a pas consisting of a two-story ho ten acres of land, so that t shall have a good home. A members I was greatly plea desire expressed that they s pastor's entire support by sy so as not to have to ask the M to help them.

### Ohio.

#### JACKSON CENTE

It has been a very pleas far, although we have had s Every thing has been quite interesting with us, for both

Our dear brother Huffman be around, and preached a n sermon last Sabbath. Wh Ronayne to the train several horse took fright and ran them both out. This ac Eld. Huffman to his bed an the time until now.

By a kind Providence Eld not injured much. His pr was a great encouragement hope to see him with us ag future.

Our Sabbath-school is ver profitable to both old and been our privilege to have Superintendents for the pa L. D. Segar, to whose untia labors our success is due church and Sabbath-school. class in voice culture, also union class and teaches

Both our own and First-dy gage in these classes with n The Excel Band of the S ist Church gave a very i

Home News.

New York.

ALFRED CENTRE.
ay, January 28th, was the day for the colleges and academies of our city...

DE RUYTER.
The Seventh-Day Baptist Sabbath-school of De Ruyter rendered a very interesting programme New Year's eve, to the gratification of a large and attentive audience.

NEW YORK.
The trustees mindful of the physical weakness of the congregation, have had the old heater replaced with a new one; a comfortable church is the result.

ANDOVER.
Several months we have been holding the services in the small session the back of our church, as the proper was undergoing repairs.

SCIO.
The Eld. A. A. Place, of Scio, Ohio, made him a splendid donation on the 27th. We were invited there to a sermon on the occasion, attempted to do, and had a large congregation.

JACKSON CENTRE.
It has been a very pleasant Winter thus far, although we have had some cold days. Every thing has been quite lively and very interesting with us, for both old and young.

CONDENSED NEWS.
Earthquake shocks were felt in Ulster, Greene and Dutchess counties, N. Y., Jan. 24th.

DEATHS.
In Willing, N. Y., Jan. 24, 1886, of pneumonia Jesse June, in the 66th year of his age. He has left a wife, one child, and a large circle of other relatives.

EDUCATION.
The Edison Electric Illuminating Company of New York has filed a certificate of increase of capital from \$1,000,000 to \$2,500,000 with the Secretary of State at Albany.

GENERAL.
The jury in the case of John P. Thomas, a switchman, against the Buffalo Creek railway for \$10,000 damages for the loss of his arm, has awarded him \$7,000.

GENERAL.
General Sherman has decided to sell out his household effects at St. Louis and locate in New York. He will travel in the west the coming Spring and Summer.

Wisconsin.
MILTON.
The life of Milton has run its usual course, though unchronicled for some time by your correspondent.

Foreign.
A dispatch from Berlin to the Telegraph says the Greek ministry has resigned.

Foreign.
The Governor of Senegal telegraphs that he has completely defeated the false prophet, Samory, and driven him on the Niger country.

Foreign.
The Dublin Freeman's Journal is jubilant over the defeat of government and says: The action of the leaders of the national league in defeating the government emphasizes the fact that there is a new force in politics which parliament has to consider.

Foreign.
All reports agree that this is the hardest winter Scotland has experienced in twenty years. The snow is two feet deep. Sheep are starving and perishing and wild birds are flocking to towns and villages to obtain food.

Foreign.
Reports from the south of France state that serious floods prevail in that region, and railway communication between Lyons and Geneva has been stopped by the freshet. Considerable damage is reported from points along the Seine and the Rhone.

Foreign.
Bulgaria insists upon a war indemnity. The Servians are busily fortifying between Nissa and Pirot. The inhabitants living on the frontier have been ordered to retire into the interior, as it is expected war will be renewed in spite of the armistice.

Foreign.
Two thousand striking employees at one of the iron works in Decazville, department of Aveyron, attacked the house of the manager of the works. They broke in the door, entered the building, seized the manager and threw him out of the window.

Foreign.
The New York Seventh-day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M.

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

Foreign.
The farm in Hartsville known as the Palmier Farm is offered for sale on reasonable terms.

Foreign.
The principal article in the American Antiquarian for January is, "Animal Figures in Art." This is followed by "The Study of the Nahuatl Language. The department headings give a faint suggestion of the curious studies of the magazine: "The Museum," "Notes on European Archaeology," "Notes on American Ethnology," "Notes from the Far East," "Ethnologic Notes," "Literary Notes." The publishers announce that they are about to combine another magazine of the West with the Antiquarian, when they will add the "Review," department. F. H. Revell, 150 Madison St., Chicago, Ill.

Foreign.
It is now time in the year to study the flower question with reference to what shall be raised the coming Summer. The Ladies' Floral Cabinet for January contains some readable articles on Roses, Camas, Begonias, etc. The departments of "Home Decorations," and "Housekeeping," contain interesting and instructive hints in their respective provinces. Ladies' Floral Cabinet Co., 23 Vesey St., N. Y.

Foreign.
The series of juvenile magazines, published by D. Lothrop & Co., Boston, Mass., is, as far as we know, absolutely without a rival. The February number of Our Little Men and Women is before us. It contains six full-page illustrations and numerous smaller ones. The articles on "The Adventures of Columbus," with portrait, and "A Land where it is always Summer," (New Guinea) are instructive bits of history; and "Insect Life" is a little study in natural history.

Foreign.
One of the most interesting studies of day to day to the American student is that of governments. It is hardly possible to understand the simple news dispatches from day to day without some knowledge of this important subject, Edward Alton, in "Among the Lawmakers," in the February St. Nicholas, gives a glimpse of the English constitution, as well as of our own, by a comparison of the two. The "Historical Biography, George Washington," by H. E. Scudder, is continued, and "New Bits of Talk for Young Folks," from the gifted pen of the late Helen Jackson is in its third number. The full amount of story, poetry, and illustration is found, while the Editorial Departments are fresh and bright. Century Publishing Co., Union Square, New York.

Foreign.
The Pulpit Treasury for February is on our table. It is full and suggestive. Its sermons are principally on practical topics, and are to be studied by the preacher as models of fervor and power in presenting the gospel, rather than as a means of instruction as to what the doctrines of the gospel are. That, they are practical sermons and not theological disquisitions or reviews. The number is also suggestive and must be helpful in the departments of pastoral work, the prayer-meeting and the Sabbath-school. E. B. Treat, 771 Broadway, New York.

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

Foreign.
The Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

Foreign.
The New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services.

Foreign.
The Chicago Mission Sabbath-school is greatly in need of a new supply of singing books. We have but a few, and those are in very bad condition. We need fifty or more copies. Are there not some of our larger schools that have a quantity of singing books which they have laid aside? If any school is disposed to supply our need in this way, please address the undersigned at Morgan Park, Ill., stating name of book, number on hand, and condition. I need not add that the favor will be greatly appreciated by our school.

Foreign.
Rev. U. M. Babcock requests that, after Feb. 1st, his correspondents address him at Daytona, Volusia Co., Fla.

Foreign.
The farm in Hartsville known as the Palmier Farm is offered for sale on reasonable terms.

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Selected Miscellany.

"THOUGH IT TARRY, WAIT FOR IT."

BY REV. JOHN A. GRIFFIN.

(HAB. 2: 3)

Be still, impatient heart, Control each trembling chord; Right bravely play thy part, And tarry for the Lord.

What though no springing blade Reward the sower's care, What though no dawning light Break on the night of prayer,

What though a b'azen sky Forbid the hope of rain, What though the yearning eye Watch for the cloud in vain.

What though the faithful hand Grow weary in the fight, What though the courage flag In warring for the right.

The vision swiftly nears For which thy spirit longs; Joy speeds to end thy tears In "more than conquerors" songs.

For ashes, beauty comes; For mourning, fragrant oil; For labor with its cares, Sweet recompense of toil.

Then wait the destined hour For blessings from the Lord; His strength shall give thee power; His love untold reward.

-Baptist Weekly.

THE PODUNCK SOCIETY MEETING.

BY "A COUNTRY PARSON."

The regular Society meeting of Podunck Church was called for Monday evening. This was an annual meeting, at which time the business of the church for the year was transacted. It was quite often the case that the attendance was miserably small; hardly a quorum present for the legal administration of the usual business.

The Rev. John Morehouse was "stated supply," an ecclesiastical position never contemplated by the polity of any church. Because of the hardness of people's hearts it has been allowed, resulting in brief pastorates and church quarrels. It has a pleasant suggestion of the farm, in a rural community, when the word goes about that "we have hired our minister again."

Our good brother was trying to educate his children on a salary of eight hundred a year. He found it called for the grace of contrivance to approach it. To supplement his salary he wrote for the press in his leisure moments, and his wife had taken two boarders in the summer months.

proud of his abilities. They did not desire to be mean. They wished to get the gospel cheap. They would have been better suited if they could have had it "without money and without price."

After they had expressed their minds quite freely John Hicks got up and spoke as follows: "My friends, you seem to be quite ready to part with our minister. Indeed, I should advise him to go where he will be better appreciated."

There was silence for a moment, silence that could be felt. Some looked ashamed, a few angry, others pleased. But they were taking it in. Deacon Noah Higgins spoke with authority. He was a force, a godly man. He had said as he sat down, "I will double my subscription, but it may be too late."

THE DAY OF SMALL THINGS.

BY SUSAN TEALL PERRY.

Letty Mayhew had been reading a very interesting book from the library, entitled "Self-Sacrifice." In it the heroine, a little girl about her own age, had supported a sick father, and clothed herself and her brothers and sisters by her own exertions.

"I hope your motive for doing good is not because you want to get a name, or to be published in book form before the world, Letty. If you really want to have opportunities for doing good, for the sake of helping others and doing your Master's work—a pure, unselfish motive—I think I can help you to ways of self-sacrifice."

"I am sure away down in my heart, auntie, dear, that my motive is to do good for the sake of doing good. Only you know these wonderful achievements we read of in books do discourage one from trying to make efforts, especially when one can only do little things."

"Despise not the day of small things, Letty. Learn to discharge the every-day duties of life, down to the smallest and humblest of them, in an honest, upright, truthful, and loving spirit."

"The light set in a low place shines as faithfully as that which is set upon a hill, Letty. 'Do good as ye have opportunity,' our Saviour said."

"Do good as ye have opportunity," and "Despise not the day of small things," Letty said over and over to herself. I suppose I ought to be looking out right here all the time for something to do.

It was a beautiful Autumn day, and Letty went out to gather some of the pretty leaves which had dropped from the maple tree near the barn. As she passed along she noticed that Pete, her father's new boy, was standing in the barn polishing the harnesses.

"Do you like to clean harnesses, Pete?" she asked, by way of making conversation.

"Yes, Miss, I don't care what I does, very particular, only I wish I could go to school this Winter: I hain't got no learning to speak of."

"I'll ask papa to let you go to school, and do what you can about the place mornings and nights," and Letty was so enthusiastic that she was going over to the store that moment to ask her father to let Pete go to school.

"Please, Miss, if you won't take no offense, I'd rather you wouldn't say anything to your father about my going to school. He can't spare me, now, and then I'm so backward in my books, Miss, I would be ashamed to go now. The boys would laugh at me. It was not none of my fault because I didn't go to school: I never played truant, nor any of them kind of things; but father he died, and mother she's worked awful hard, and somehow I've had to be took out of school as soon as I got in."

"Pete's grammar was very bad," as Letty thought to herself, but he was to be pitied for that. He had found no opportunities for improving his verbs and adjectives.

Pete stood by Letty's side, holding the pony's shining bridle in his hand. Letty looked at him, and thought how forlorn he appeared. He was a tall, thin, awkward boy, with long hair and freckled face—nothing prepossessing in his appearance, surely.

A sudden thought flashed into Letty's mind; probably the good Lord sent it there that very moment, for when we try to find opportunities to do work for him, he always puts some in our way.

"Pete," she said very pleasantly, "I have a project. If you will come into the kitchen one hour every evening I'll teach you myself."

"Oh, Miss, you are too good, but I'm afraid you'll get tired of it. I am quite dull of learning."

"Well, we will decide that after I have begun to teach you," Letty replied laughing. Letty began her school of one scholar the next evening. Pete was slow in getting knowledge, but he was persistent and sure. What he learned, as he said, "stayed by him."

As the weeks passed by, Letty's school increased to five scholars—boys like Pete, who had been obliged to work, and were so far behind other boys of their age, that they were ashamed to go to school. Sometimes Letty got discouraged with her task, but she persevered in it, and when it was necessary sometimes for her to be absent from home in the evening, she gave double time to her scholars the next evening. But it was a serious matter to Letty, and she was determined to make a success of it, so she refused all the invitations to go out in the evening that she possibly could.

A LEARNED QUEEN.

Marguerite of Savoy was the daughter of Victor Emmanuel's brother, the Duke of Genoa, who fell at the battle of Custoza, fighting bravely. His two children, a girl and boy, became the wards of their noble uncle, Victor Emmanuel, who determined to marry the pretty Marguerite to his own son Humbert. The son has become Duke of Genoa.

gone to the farm work. "You have given those poor boys something that no one can take away from them, and you didn't have to go a step from your own door to do it, either. With perseverance the very odds and ends of our time may be worked up into results of the greatest value."

Letty said she didn't care anything more about getting into books or to seek her own glory. All she wanted was to have the good Master give her some such lowly work to do for him, so she could honor him in it.—The Evangelist.

"BY AND BY."

There's a little mischief-making Elf, who is nigh, Thwarting every undertaking, And his name is By-and-by. What we ought to do this minute, "Will be better done," he'll cry, "If to-morrow we begin it."

ONLY A SCRAP OF PAPER.

"Oh! mother. The days are so long! I wish I had something to read, while you are at work. I am sure the hours would glide more swiftly!" These words were spoken by a slight, pale girl, who lay with folded hands upon the lonely bed in the corner of a scantily furnished room.

By the window sat a care-worn woman, whose brown hair was already heavily threaded with silver, striving to make the most of the light of that dreary November day, as she wearily plied her needle.

"Yes, child, I wish you had a paper. It would be nice to hear you read. Yet I think they are only for the rich. We cannot have them, at least," and the mother sighed, while a hard look came into her face.

"Isn't there a scrap of paper that came around your work to-day?" Helen asked, as she raised herself upon her elbow.

"Yes, so there is, dear. Only a bit, yet it looks clean."

Helen took it eagerly; she read one little item after another—coming to the little poem entitled "Trust," beginning with "Build a little fence of trust."

"The voice of the girl trembled with pathos over the sweet words; to her they were a blessed reality. But the mother had grown hard and skeptical over the weariness of poverty."

"Read it again, Helen dear. Some way I don't just understand, but it sounds beautiful."

Once more the daughter read, with a prayer in her heart for a blessing. Then, for a time, silence reigned, broken at length by the mother, who said:

"I wish I could build that fence of trust, but, some way, I've always been peering through the bars at the bitterness to come on the morrow."

"Dear mother, if you only could! God would help you! It's all the way I've endured the losses and disappointments."

Some way the dreary day took on a brighter tinge, seeming shorter than those preceding.

After Helen read in the little Testament that night, the mother whispered: "Pray that your mother may build the fence, darling!"

The soul of the little girl seemed to soar to where a gleam of the glory beamed through, and when the mother arose, the hardness had died out, never again to return. As she kissed Helen good night, she said:

"I think your mother has found the 'Trust,' dear. By God's help I'll strive to keep it. I'll always bless the day the torn bit of paper came to our home, I'm sure."

How insignificant the means, we think, God sometimes takes to perform such grand results. We finite creatures call them "infinitesimal," yet in Omnipotence the veriest seeming may have ends eternal.—Grandmother's Children.

with fluency; was besides a poetess, a musician, a writer of mathematical and astronomical dissertations; was laureated with a Doctor's degree of the University, which she richly deserved.

Miss Arbessor noticed that her little charge looked very thoughtful as she wandered about the great halls. "Why are you so melancholy, my Princess?" she asked.

"Because, Rosa, I fear I shall never be as learned as she was."

"But you can try," said the governess. And when they returned to the old Palace at Monza, where the Iron Crown of Lombardy is kept (Monza is a little village near Milan, but it has in it a curious old Palace, where the queen comes now for a part of every Autumn, because it was there that much of her industrious girlhood was spent), inspired by the example of Helene Lucretia, she divided her day into six parts, and gave faithfully certain required hours to certain studies. When a girl of fifteen, she attracted the attention of learned men by the variety of her information. Amongst others who noticed her was the learned Mr. Marsh, our American minister, who spoke of her, "as knowing a great deal for so young a girl;" and his own niece, Miss Crane, was often invited to spend four or five weeks with the Princess that she might speak English with her. She studied German, Spanish, French and Russian with native teachers, and music (which to-day is her chief employment) under the best masters.

Meantime history, which is an important study for every one of us, engaged her deepest attention. She became profoundly learned in the history and literature of her own magnificent Italy, which holds invaluable art treasures in every little town. It is said that on her first visit to Mantua, the birthplace of Virgil, she repeated the lines from Dante, in which the poet is made to give an account of himself. She was only twelve years of age then. She held the hand of her royal uncle, Victor Emmanuel, who said to her:

"My little maid, you shall one day be the queen of United Italy."

She had a natural tendency toward order and system, self-denial and a wonderful love of books, but she had not a remarkable memory. This she resolved to cultivate, and used to rise an hour before the time specified to study dates, verbs and tables, in order to strengthen her mind in this respect. To this judicious habit she owes her present wonderful command over her memory—although even now she refers often to her friend, the Marchesa di Villamariano, for a name or date—but never for a fact.

Of the Italian classics, Dante, Petrarch, Ariosto and Tasso, she early became mistress, reading them at night for her pastime. Then she took up Shakespeare, a very hard poet for an Italian girl to master; but so fond of him has she become that statues of Juliet, or Beatrice, of Imogen and of Portia, ornament her private rooms.

Mathematics came very hard to this poetic and musical girl. She shed many tears over her multiplication table and her algebra; but she conquered both, and can count in eight languages. Let even a very good linguist try that, and he will see how difficult it is even to count fluently in two.

While all this hard elemental knowledge was being acquired, sometimes with headaches, often against her pleasure, she was being taught to ride, to drive, to dance, to fence and to play the Italian instruments—the mandoline and guitar as well as the piano. She has lately added to her acquisitions by taking lessons on the banjo.

Before marriage, which took place when she was seventeen, she had written papers comparing the genius of Goethe with that of Shakespeare, Dante and Milton, and a very clever paper on the "Ducal Courts of the Middle Ages." Truly a royal girl worthy to stand by the statue of Helene Lucretia Piscopia, in the University of Padua!—M. E. W. Sherwood, in January Wide Awake.

TRUTH ETERNAL.

It is a tradition of one of those dreadful battles which were fought by the barbarians who had overthrown the Roman Empire, that during the night that followed the day of slaughter, the myriads of the slain arose from death, and in the darkness renewed the combat. It was as if death itself could not quite extinguish the fiery lust of battle which burned in those warrior hearts, nor quench the flames of hatred which had raged throughout the day. It is the comfortable idea of some people that the old theological controversies are no longer seriously contested, and that the tremendous earnestness displayed by an Athanasius, an Augustine, an Anselm, a Calvin, a Knox, are all out of place in our day. In truth, the controversy between truth and error is never done with. Truth will start up from her grave to grapple with error upon the throne. Her controversy can never be settled by compromise.

Every doctrine of Scripture is a sword; and if that sword fall out of dying hands, it will be found again by the living. Some wanderer over the bloody field will light upon it; as Luther had the old sword of justification by faith put into his hand, that with it he should smite the ancient lie. The fabled Arthur, in dying, hurls his sword into the sea; but ere it sinks, another arm has caught it. No part of God's truth shall utterly perish from the earth. "For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire."—Watchman.

Popular Science

PHYSIOLOGICAL ACTION OF TRACT OF MEAT.—K. B. J. Centr., 1885, 665). Neither potassium salts, even when in doses, has any specific action strength or regularity of action which has been observed general reflex action of all stomach and intestines. The condition of large quantities of up to one per cent of the body, had not an ill effect, very favorable, effect.

THE phenomenon of solid upon the melted metal has supposed that the more dense than the solid, is less dense than water. E. by Mr. Thos. Wrightson, Lees, England, with apparatus late Inventions Exhibition, that cold iron is in all cases melted, by from 2 to 3.4 per cent there is a plastic condition when it is lighter than in by from 3 to 7 per cent, solid iron placed in a vessel will float before it melts.

PHOSPHORESCENCE is observed in variety of marine animals, McIntosh remarks that the luminosity cannot yet be explained under which it appears diverse. The numerous have been advanced to account for essence itself range over a its production by electric agitation of the water, by imbibition of light, to its vital action in the animals, phosphorescent substance.

USES OF SULPHURIC ACID. Pasteur's latest experiment that water containing two concentrated sulphuric acid, of acid and water is recommended for the treatment of mangers, cattle stalls, cow-dwellings, dust bins, etc. properly diluted, is a valuable astringent remedy. It is certain decoctions or infusions dilute acid (in most countries acid, nine parts water) is generally. Ten to twenty-four lute pharmaceutical acid will able acidity to one quart of other liquid. As many fed principally on milk, can never give liquids containing acid or acid lemonades of a after milk has been given, produce unpleasant symptoms. In France, an alcoholized sometimes used. It is made concentrated sulphuric acid, 10 hol (of 85 per cent), 300 p rally colored red by the ac of the petals of the red p lemonade is made from this formula:

Alcoholized sulphuric acid... Simplified sirup... Water... This is also known as "m" —Chemist and Druggist.

CARBONIC ACID GAS LIQUIDIFIED.—At a recent meeting man "Verein zur Beforderung fleisses," some interesting by one of the speakers as the manufacture of liquefied which is becoming quite a ness. The idea of raising means of carbon dioxide w it was stated that this not so far successfully carried known that Krupp, at Essen carbon dioxide as a means of pressure on steel casting tion. Another use is that outer rings from condensed Experiments were made at ing the entire gun, and then tubed intensely and rapidly carbon dioxide.

Complete success was obtained contracting so much rings could be easily removed owing to the improvement of manufacturing the liquid were worked out at Essen, ic supply on a commercial veloped, first by the firm Co., of Berlin, and later by has taken up their business largely used in the preparation, etc., and for pressing casks in the cellars to the sold. At present the com ing eighty bottles per day each bottle containing 8 t costing 19s. The daily man lent to 320,000 liters of g are of wrought iron, and atmospheres pressure. Sol is made by allowing liquid tainer to become gaseous

## Popular Science.

fluency; was besides a poetess, a mathematician and astronomer. She was laureate with a degree of the University, which she deserved.

An Arabos noticed that her little daughter looked very thoughtful as she wanders about the great halls. "Why are you so melancholy, my Princess?" she asked. "Because, Rosa, I fear I shall never be married as she was."

"But you can try," said the governess. "I when they returned to the old Palace of Monza, where the Iron Crown of Lombardy is kept (Monza is a little village near Milan, but it has in it a curious old Palace, where the queen comes now for a part of her autumn because it was there that the industrious girlhood was spent), and by the example of Helene Lucretia, who lived her day into six parts, and gave daily certain required hours to certain studies. When a girl of fifteen, she attracted the attention of learned men by the variety of her information. Amongst others, she had learned the Greek, Latin, Italian, and French, and had a great deal for so young a girl; she was her own niece, Miss Crane, was often called to spend four or five weeks with the princess that she might speak English with her as she studied German, Spanish, French, Italian with native teachers, and music to-day is her chief employment) under the best masters."

The phenomenon of solid cast iron floating upon the melted metal has led to the general supposition that the fluid metal was more dense than the solid, the same as ice is less dense than water. Experiments made by Mr. Thos. Wrightson, of Stockton-on-Lees, England, with apparatus shown at the late Inventions Exhibition, in London, show that cold iron is in all cases heavier than molten, by from 2 to 3.4 per cent, but that there is a plastic condition just before fusion, when it is lighter than in the melted state by from 3 to 7 per cent. Thus a piece of solid iron placed in a vessel of molten iron will float before it melts.

PHOSPHORESCENCE is observed in a great variety of marine animals, but Prof. W. C. McIntosh remarks that the functions of the luminosity cannot yet be explained, the conditions under which it appears being very diverse. The numerous views which have been advanced to account for the phosphorescence itself range over a wide area—from its production by electricity, by continued agitation of the water, by putrefaction, by imbibition of light, to its manifestation as a vital action in the animals, or a secretion of phosphorescent substance.

USES OF SULPHURIC ACID.—Some of M. Pasteur's latest experiments have proved that water containing two per cent of concentrated sulphuric acid possesses the property of destroying bacteria, and this mixture of acid and water is recommended for disinfecting efficaciously the floors of stables, mangers, cattle stalls, court-yards, areas of dwellings, dust bins, etc. Sulphuric acid, properly diluted, is a valuable cooling and astringent remedy. It is used to acidify certain decoctions or infusions. Only the dilute acid (in most countries, one part pure acid, nine parts water) is ever used medicinally. Ten to twenty-four drops of this dilute pharmaceutical acid will give an agreeable acidity to one quart of the infusion or other liquid. As many fever patients are fed principally on milk, care must be taken never to give liquids containing sulphuric acid or acid lemonades of any kind too soon after milk has been given, otherwise it may produce unpleasant symptoms of indigestion.

In France, an alcoholized sulphuric acid is sometimes used. It is made by adding concentrated sulphuric acid, 100 parts, to alcohol (of 85 per cent), 300 parts, and is generally colored red by the addition of 4 parts of the petals of the red poppy. Sulphuric lemonade is made from this according to the formula:

Alcoholized sulphuric acid.....	3
Simple syrup.....	60
Water.....	1,000

This is also known as "mineral lemonade."  
—*Chemist and Druggist.*

**CARBONIC ACID GAS LIQUEFIED AND SOLIDIFIED.**—At a recent meeting of the German "Verein zur Beforderung des Gewerblisses," some interesting details were given by one of the speakers as to the uses and the manufacture of liquefied carbon dioxide, which is becoming quite an extensive business. The idea of raising sunken vessels by means of carbon dioxide was spoken of, but it was stated that this notion had not been so far successfully carried out. It is well known that Krupp, at Essen, employs liquid carbon dioxide as a means of exercising great pressure on steel casting during solidification. Another use is that of removing the outer rings from condemned ordinance. Experiments were made at Essen by warming the entire gun, and then cooling the inner tube intensely and rapidly by means of liquid carbon dioxide.

Complete success was obtained, the inner tube contracting so much that the outer rings could be easily removed. It was mainly owing to the improvements in the method of manufacturing the liquid dioxide, which were worked out at Essen, that this systematic supply on a commercial scale has been developed, first by the firm of Kuhnheim & Co., of Berlin, and later by a company which has taken up their business. It is being largely used in the preparation of soda water, etc., and for pressing beer from the casks in the cellars to the taps where it is sold. At present the company are delivering eighty bottles per day of liquid dioxide, each bottle containing 8 kilogrammes, and costing 19s. The daily manufacture is equivalent to 320,000 liters of gas. The bottles are of wrought iron, and are tested to 250 atmospheres pressure. Solid carbon dioxide is made by allowing liquid dioxide in a container to become gaseous and rush out

through an outlet over which a porous bag is secured. A large portion of the gas escapes as such through the sides of the bag, but so much heat is absorbed that another portion solidifies, and is caught in the bag like snow. This can be made, by pressure, into a substance like chalk.—*Scientific American.*

"FATHER!"  
The Superintendent of an excellent asylum for deaf and dumb children had a little girl placed under his care. She was about twelve years of age, and seemed to be the idol of her father, who was a gentleman of wealth and high social position. No doubt he loved her all the more tenderly because of her affliction, and often he had longed to hear even one word from her lips. But, while she possessed beauty and riches and the fervent affection of a heart that would have withheld no gift man can confer, she could neither speak nor hear.  
Having been placed in the institution by her father, he returned to his distant home, and did not see her again for several months. Meanwhile by constantly imitating the movement of her teacher's lips she had learned to pronounce one word. At length her father, who knew nothing of her attainment, announced that he was coming to see his child, and with intense eagerness she waited for the time of his arrival. On the watch for his appearing, he had no sooner left his carriage at the entrance of the grounds, than she flew along the walk to meet him, and he hastened forward with a smile on his face, and with his arms outstretched to catch her to his bosom.

Her hair was lifted by the breeze, her cheek was flushed with excitement, her eye kindled with delight, and it is not strange that in the joy of beholding her again, he forgot for a moment the great sorrow that darkened her young life. Just as she reached him, and he was in the act of pressing her to his breast, she looked up, and exclaimed, "Father!" So sudden, so unexpected was the sound, he fell to the ground overcome by his emotions, and wept and cried aloud for very gladness at hearing from those sweet, dumb lips the word "Father!"

Has it ever occurred to the doubting Christian that he could give joy to the great loving heart of God by looking up into his face, and saying in the confidence of an unflinching faith, Father? Was it not the purpose of our Lord in going to the cross than the tongue of the dumb should speak? "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption (or rather, the son's place), whereby we cry, Abba, Father," (Rom. 8: 15); "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4: 4-6.)

Surely it cannot be right, then, to suppress and smother this cry in the heart, for it is an important part of the Holy Spirit's office to teach believers to call God their Father. It is needless to say that his teaching does not refer to the flippant use of "Father," so often heard on the lips of the worldly and ungodly in the vain repetition of "the Lord's prayer," that, as commonly employed, has no more meaning nor merit than if spoken by a parrot. But through Jesus Christ both Jew and Gentile who believe "have access by one Spirit unto the Father" (Eph. 2: 18); and he is ever seeking to lead us into the most holy place, "with a true heart, in full assurance of faith," (Heb. 10: 22).

Hence he seems to take it for granted that the youngest and weakest believer will know the Father, however ignorant in other respects. In the First Epistle of Saint John he divides the family of God into three classes, fathers, young men, and little children or babes; and says, "I write unto you, little children, because ye have known the Father," (1 John 2: 13). They might not know any one else, they might not know the deep things of God, they might not know the lessons learned in a large and varied experience, but at least they knew enough to recognize the Father's footsteps and voice, and to stretch out their arms to be taken to the Father's bosom.

It is not by a figure of speech those who believe on Jesus are said to be the children of God, but they have a nature which is as literally and truly born of God, as their fleshly nature is born of their earthly parents. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," (John 1: 12, 13); "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," (John 3: 6); "Ye are all the children of God by faith in Christ Jesus," (Gal. 3: 26); "Whosoever believeth that Jesus is the Christ, is born of God," (1 John 5: 1). It is a fact that the believer is born of God, not that he may be, or is trying to be, or hopes to be, but he is born of God, and it becomes him even in the feeblest state to know his Father.

Until our Lord reached the cross with our sins he spoke of God as his Father. By this endearing name he refers to him more than one hundred times in the Gospel of John. On the cross he cried out, not my Father, my Father, for never was he nearer to the Father's heart than in that dark hour, but "My God, my God, why hast thou forsaken me?" (Matt. 27: 46). After

the cross he gave Mary the commission, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God," (John 10: 17). Since that time we sustain his own relation to the Father, and the Father delights to hear us calling him by his precious name. A few hours before the sudden death of Dr. Chalmers, while sauntering through his garden, he was overheard by one of his family, in low but very earnest tones, saying, "O Father, my Heavenly Father!" It was the dear child uttering the one word the Father so loves to hear, and in a little while he was in the Father's bosom. Many many dumb lips, if they can be taught nothing more, learn from the Spirit to make God happy by calling Him Father!—*Gospel Book And Tract Depository.*

AMONG various bequests for religious and educational purposes made by the late Mrs. Sophronia Morehouse, of Liverpool, N. Y., was one of \$30,000 to the Syracuse University. Of this sum \$5,000 is for the special use of indigent students. This bequest was made to the University before the death of the deviser, she receiving the interest during her lifetime. The University now enters into full possession.

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