



Missions.

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

The Corresponding Secretary having temporarily changed his place of residence...

Mr. Hartwell, whom Bro. G. H. Utter, by request, kindly introduces to our readers...

MR. C. S. HARTWELL.

Mr. Main has asked me to introduce to the readers of the RECORDER, Mr. C. S. Hartwell...

I first met Mr. Hartwell in the fall of 1873, when we were both freshmen at Amherst College.

During college life, Mr. Hartwell was a Congregationalist; but after graduation, his health failing, he went to Battle Creek, Mich.

What he has written concerning our own mission is, I am sure, just as the condition of affairs seems to him to warrant.

GEO. H. UTTER.

CORRESPONDENCE.

SHANGHAI, China, Nov. 4, 1886.

REV. A. E. MAIN, D. D., Ashaway, R. I.

Dear Dr. Main,—Your very kindly letter of 19th February last, was duly received at Foochow...

I arrived in Shanghai the 8th ultimo, and by the courtesy and friendship of Mr. Davis have made the Mission my headquarters for about a month...

I have had an excellent visit, and been able to form a good opinion of the Sabbath work in China. I am impressed with the faith-

fulness of your mission in the midst of peculiar discouragements. To hold up the Sabbath of the Lord in Shanghai is a sterner task than in other parts...

It is difficult to form an accurate idea of the state of things in the far East. The desire to gain every holiday from business that is possible makes Sunday recognition more general.

I think the value of your long-held position here cannot be overestimated. Your mission has a recognized status, and as this is the grand thoroughfare of China...

Since I have been here the monthly meeting of the Shanghai Missionary Association has been held with Mr. and Mrs. Davis.

As to numbers, your mission must necessarily be small at present, but thorough work, I can see, is being done.

I feel it very much on my heart, Dr. Main, to urge you to make a special effort at this time to send out relief to the Chinese mission.

You very kindly inquire about myself. I believe I have a work in China, but it is somewhat different, of necessity. I cannot say much of myself, or my hopes.

law and the gospel. As the Reformation set the second commandment in its true light, so we need a second reformation about the fourth commandment of God.

Yours respectfully, C. S. HARTWELL.

FROM G. VELTHUYSEN.

DECEMBER 16, 1886.

To the Secretary of the Seventh day Baptist Missionary Society:

Dear Brother,—Thanks for your kind recollection. Indeed, since the Board did not hear from me during a long time, your remembrance was well applied.

My labor this season here is regular service in the church, viz., every Sabbath, except the third of the month, three meetings, and once a week the prayer-meeting.

De Booschapper requires, by its regular issue the usual time and labor. Because our government has sent a proposal for a new Sunday law to our Parliament...

Every Tuesday I preside at a meeting at Amsterdam. About 30 persons form the audience.

On the third Sabbath of the month, I'm regularly at Rotterdam. Now, since five weeks, I was there every First day, too.

The sad experience with our two brethren here who have, one six, the other five, young children, and who are now without revenue...

Bakker from Frieschelo (Vrieschelo) to our Baptist friends (Sunday men) in Oost Friesland, in order to do there what we commenced a year ago.

Brother Bakker told me the other day, in a letter, that a man and a woman (husband and wife), in his neighborhood, have accepted the Sabbath of the Lord.

Last night a man called on me, who since some weeks, assisted in our meeting on Sabbath evening (Friday night). He is a blacksmith-man, and working in the work-house of the Dutch Railway Company in this town.

At Rotterdam I met, some two weeks ago, an aged woman, of Christian principles, who, by our Dutch paper, has found the Sabbath.

From Vlaardinger, a town not far from Rotterdam, one of our brethren got a letter, the writer of which was in great disturbance of mind, caused by a lecture of a parcel of our tracts and De Booschapper.

Is it not a singular case that just poor people come to the confession of the truth without that indifference of mind which is so often found by others, who are fortunate, and who consent to the truth without trying to practice it?

A letter from Salt Lake City told me the conversion of a Dutchman living there to the Sabbath by means of De Booschapper.

Public discussions are not to get, viz., on Sabbath or baptism. Every topic on social or religious dominion attracts.

First-day, December 4th, last, I asked my audience at Rotterdam, how it was that our Sunday keeping and our Pado-baptist friends, refused all discussion on the points in which we differed with them.

I don't know how it is elsewhere, but in Holland the Jews, who are converted to Christianity, seem to be the bitterest oppon-

ents of the Lord's true Sabbath. I called at Amsterdam on a Jew and a Jewess (married people) who had invited me to converse on the subject.

My son tries to use his time as usefully as he can. He must help himself, for other means we have not.

MISSIONARY SOCIETY.

Receipts in December.

Table with columns for donor name and amount. Includes Plainfield Sabbath school, Mrs. Charles Saunders, Mrs. M. W. Childs, etc.

Education.

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

CHURCH HISTORY:

Its Importance to the Bible Student.

A paper read by Rev. D. E. Maxson, D. D., at the Sabbath school Institute at Nile, N. Y., and furnished for publication by request.

1st. Definition.

The Bible is the fountain of a vast stream of influence and impulse, which is to roll on down the ages, deepening and widening as it goes, till the whole earth shall be inundated with the glory of the God-man, Christ Jesus. The Christian church is the divinely ordained channel through which this mighty life-current is running.

History is recorded evolution, i. e., a science by which facts are unfolded according to apprehended law. This recorded evolution implies, 1st, a life; 2d, an organism. Only organic life can be made into history. The Christian church is the organic life of Christianity.

The distinction of secular and sacred history is more for convenience, than because they stand so far apart as to admit of intelligent, separate treatment.

"Secular history," says Pres. Hitchcock, "is not mere sequence of events. God is in the question, and by his controlling purpose determines whether one event or another shall occur."

The history of humanity, without the God-man as a controlling factor, can no more be written than that of the solar system without the sun, or the physical system without the heart.

John Von Muler, summing the result of life-long historical study, says: "The gospel is the fulfillment of all hopes; the perfection of all philosophy; the interpreter of all revolutions; the key to all seeming contradictions; it is life, it is immortality."

Schaff: "The history of the church is the rise and progress of the kingdom of heaven upon the earth. It begins adumbratively with the creation of Adam and with the promise of the Serpent-bruise who should come, and comes on through the preparative stages of the Patriarchal and Mosaic economies.

"The proper origin of the real church is the incarnation of the Son of God, and its birthday into a real institutional life was on the day of Pentecost, in the upper room at Jerusalem. Then and there the church took its place as the God-appointed instrumentality for the conversion of all nations; then and there it was launched upon the stream of human history, as its controlling force."

Church history aims to reproduce in thought, and embody in language, the outward and inward development of the kingdom of God among men, to show how it penetrates, transforms and lifts to their highest capacities for good both the individual and associate life of humanity. It embraces not only her external fortunes, but her inward experiences, her spiritual conflicts with the powers of darkness, her alternate defeats and victories.

In these recorded struggles, the heroes of faith come to the front, and take their place in history—those who "wrought righteousness, subdued kingdoms, stopped the mouths of lions;" and so, in the necessity of the case, church history must reveal the world's sin and shame. It is scarcely possible to paint the church at any point, or in any phase of her militant career, but some leering form of counteracting evil will get into the picture.

As Judas sat among the twelve, so the man of sin sits in the temple of the Most High. And ever, as of old, when the sons of God come together, Satan comes also.

But still, a faithful record of the life and conflicts of the church shows how gloriously the "lion of the tribe of Juda" keeps fulfilling the primeval prophecy, of the seed of the woman bruising the serpent's head.

The Serpent-bruise, the Head of the church, has received all power in heaven and in earth for the good of his people and the overthrow of their enemies, and not a day, since his empowerment, has passed but has

left witness of his presence in power for victory, such as to give assurance of final victory and dominion of the good over the evil; and, recording this, the history of the church on the earth, shall speak her last word, and write *finis* at the close, and the stream of time shall swell out into the ocean of eternity, and the church begin her unending career as the church triumphant.

2d. Divisions of Church History.

1. The church is cosmopolitan in principle and aim, reaching to all classes and conditions. It carries a divine life-mission to the universal *anthropos*. The history of missions (*Haliencies — ἀλιειν*, to fish) is based on this feature of the church's work. The history of the spread of Christianity out among the heathen nations is full of the most thrilling interest. This work, begun by those grand proto-missionaries, Peter and Paul, is to go on till "the fulness of the Gentiles" shall be brought in, and poor, self-doomed Israel shall be redeemed. The law of growth under this evangelism by the church, is that of silent, gradual pervasion, foreshadowed by the parables of the mustard seed and the leaven. No easy task; but it should always be borne in mind that when the Lord said, "Go disciple all nations," he said also, "Lo, I am with you always, even unto the end of the world."

2. Second division of Church History, is the history of persecutions. This includes persecutions by hostile powers from without, as by Judaism and heathenism in the first three centuries, and by Mohammedanism in the middle ages.

This division carries with it, also, the history of Martyrdoms, and of internal dissensions, such as the religious wars in France, Holland and England, and the "Thirty years war" in Germany, all of which grew out of the Papal reaction against the Protestant Reformation, in the 16th century.

Add to these the Crusades against the Waldenses and Albigenses, the Spanish Inquisition, the Massacre of the Huguenots. Not to speak of the persecution of the Anabaptists, the burning of Servetus, the hanging of witches and Quakers in New England and the proscription of Seventh-day Baptists in England and in our own boasted country of religious liberty.

Dr. Schaff (Church History, Volume 1, page 8) says: "More Christian blood has been shed by Christians than by pagans and Mohammedans together, and those persecutions of Christians by Christians form the Satanic chapters, the fiendish midnight horrors in the whole history of the church."

The persecutions of the church by enemies, *ab extra*, were a long-sustained, far-reaching tragedy.

For more than 200 years (100—311 A. D.) the horror went on. There were premonitory signs, then a succession of desperate assaults of the old paganism, wielding all the tremendous power of the grand Roman Empire, under ten of her most powerful emperors, beginning with Nero, 64 A. D., and ending with Diocletian, 311 A. D.

Out on the midnight horror of these dreadful centuries of fiendish hatred, often flashed the light of suffering innocence, and of heroic endurance, making the bloody horror more conspicuous by the contrast. Short pauses would intervene, only to be followed by more desperate and long-sustained assaults. It was the last tremendous struggle of the old pagan empire to perpetuate the genius of her religion, the ascendancy of her gods and the supremacy of her laws. That mightiest world-empire with sword and burning brand, wielded all—the energies of cruelty that men and devils could invent in a life or death conflict, with the desperate purpose to exterminate the religion and rising cause of the crucified Nazarene, and all only to end in the abiding victory of the church—a repeated crucifixion followed by a repeated resurrection—a baptism of blood, a resurrection of life immortal.

There is, in all history, no longer, no more dreadful conflict. A struggle of the sword in the hand of the mightiest world-empire, against Christianity, utterly defenseless, except by the moral power of the truth she wielded and the invisible hand of the God she served. No compromise was possible; the lines were drawn never to be withdrawn. Either the old Roman paganism or the new Christianity must go down, never to rise again.

Paganism, with all the apparent tremendous advantage of position and appliance, went down throughout all the vast empire of Rome—went down never to rise.

The world-conquering power of faith, wielded in patience, gentleness and long-suffering was proven, and that on a battle field on which such a mighty force can never again confront the church. If the "gates of hell" had power to prevail against the

church, they would then have prevailed, they did their worst, and the church came out of the hot crucible purified and empowered for future conflict and final success. The patience of the church was sublime. Dr. Hitchcock touchingly remarks, "The man is to be pitied who can read the history of the church with dry eyes."

3. The third division of Church History is that of church government and discipline. The church as the organic life of Christianity, as we have defined it, needs, as instrumentalities, laws and forms, by which to express and regulate its activities. In this department are included Liturgies, order of service; Homiletics, preaching; Ceremonies, sacramentals and sacred song.

4. Ethics, or practical morality, showing the whole progress of civilization under the inspiration of Christianity.

5. History of theology, including dogmatics, exegetics, literature, etc., showing how the mind of the church has gradually apprehended and exhibited the truths of revelation, formulated them into creeds, and stamped them with ecclesiastical authority. This branch also carries in its arms the heresies and apostasies, by no means a small or unimportant part of church history.

Then several divisions of church history have both an external and internal relation and unity, so as to form one symmetrical body of history.

3d. Sources of Church History.

From the creation to the close of the apostolic age (100 A. D.), inspired Bible writers have given us the history of the kingdom of God, which has its dim adumbration in that divine malediction upon the arch-deceiver that the seed of the woman should bruise his head.

After the death of John, the last of the apostolic writers, we have only human testimony of the struggles and the victories of the church. These human sources are partly written and partly monumental.

The written sources include (a) private writings of leading personal actors in the scenes they narrate. (b) Official documents of ecclesiastic and civil authorities, acts of councils and synods, confessions of faith, liturgies, official letters of church affairs, etc. (c) Inscriptions on tombstones and in catacombs. All these chronicle the faith of the church in the times of trial.

These written testimonies of the early church are coming to light with marvelous voluminousness, under the searching industry of the antiquarian and archaeologist.

Among the ruins of ancient countries whole libraries have been dug up, and deciphered with incredible labor, containing data of priceless value to the student of sacred history. The unwritten or monumental sources of history consist of church edifices, sculptures and paintings, which reveal religious customs and modes of thought, of vast significance to the historians of the church.

Works of art are largely symbolical embodiments of the various types of Christianity during their creation; e. g., the basilicas embody the religious thought of the ante-Nicene period, extending to 325 A. D. the Byzantine churches answer to the genius of the old Byzantine Empire, splendid and costly. The gothic cathedrals reflect the genius and spirit of the Romano-Germanic Catholicism of the middle ages, somber and grand. The renaissance, style of architecture, was but the revival of letters, after the dark ages, put into elaborate and beautiful stone edifices. The dead and living monuments of Spain and Italy are only petrified expressions of the spirit of Romanism.

Church history can be studied to the best advantage back in its father lands, where architectural, sculptural and the monumental remains, natural associations and oral traditions conspire to voice it to living ears. Thither our church historians are resorting and gathering materials to make the study of church history at once the most interesting and fascinating of studies.

4th. Periods of Church History.

Upon this feature writers do not agree as to minor details, but all agree to divide church history into the following three grand divisions:

- I. Ancient Christianity, 1—590 A. D.
II. Medieval Christianity, 590—1517 A. D., Reformation.
III. Modern Christianity, 1517—present time.

Each of these larger periods may be divided into three smaller ones, based upon the headland events of each period.

Along this line the church, with Christianity for its heart, has been moving grandly through the ages. Nor has it yet reached the zenith of its ascending course. It has outlived the proud Judean and Roman Capitals, whence it evoked its most formidable

antagonisms. It has seen the disseverance of the vast Roman Empire, and sent the dove of peace into regions more remote than were ever reached by the Roman eagle at the head of her mighty legions. On, on, beyond where Roman legions pushed, the cross-banner floats from many a hard-won battle field. It has withstood the barbarian invasions which shook all Europe to the center, and even subdued these subduers, and out of the better and fresher barbarian blood has constructed a power for Christian life and progress which could never have been evoked from the worn-out and effete blood of the old Roman stock. It has withstood the assaults of philosophies more dangerous than barbarian arms and Roman edicts, the persecutions of foes without and defections within, and yet the church has lived to see the rise and fall of mighty empires and kingly dynasties; the construction, reconstruction and destruction of social systems, without number. The most learned and far-reaching philosophies have challenged and fought it, under every form of open and covert attack. Lucian, of the second century, satirized and ridiculed it, from the highest seats of learning. Celsus, of the middle of the second century, also, a Grecian philosopher, argued, railed, sneered, and swore at Christianity. From him our modern Tom Payne and Robt. Ingersoll have borrowed their missiles of hatred, contempt, and misrepresentation. Lucian, of the second century, was imitated by Voltaire, of the seventeenth.

At times the foes of Christianity have boasted success, but if at any time the true church has seemed to lose heart and succumb, it has been only to arise with Phoenix life, and gird herself for new victories. "Truth crushed to earth will rise again, The eternal years of God are hers, While error, wounded, writes in pain, And dies among her votaries." —Bryant.

In 311 A. D., Christianity, in her organic form, lay bleeding, crushed under the heel of the haughty Roman Empire. The persecution of Diocletian was more determined, more diabolical and more exterminative than all the nine preceding ones together—the last desperate effort to wipe the new religion from the earth. That it was not utterly exterminated is the highest evidence that God is in it and pledged to take care of it. From out this crucial stress we see the church arise, and, with giant force, beat back her oppressors; and, with steady tread, move right up to ascendancy in the empire of the Caesars, dictating her laws, shaping her policies, rejuvenating her literature, and prolonging her life for a thousand years, while the Greco-Roman heathenism that had inspired all the persecutions, and generated all the hates Christianity had so nobly endured, after three hundred years of desperate struggle, dies, and from its deep sepulchre throws back the confession, "Gallilean, thou hast conquered." (Julian.)

The ruler of the civilized world lays his crown at the feet of the crucified Nazarene. Constantine the Great, the successor of the bloody Nero, Domitian, and Diocletian, sits with imperial purple in the council of Nice, and blazons the cross on his banner with the motto, "In hoc signo vinces." "In this sign thou shalt conquer."

If by this hasty sketch of the main features and most deeply interesting periods and events of church history, I have stimulated a desire, and aroused an ambition to study it as a most important auxiliary to the study of the Bible, the object of my paper is accomplished. Of the authors of church history available to you, I know of none better than Neander, and most recent, Schaff, in three volumes.

Harvard University received another handsome legacy of nearly \$400,000 from Mr. E. Price Greenleaf, of Boston, whose death occurred recently. Mr. Greenleaf was not a graduate, but was deeply interested in literary pursuits, and this sum, representing the bulk of his property, is the result of frugal living, amounting almost to parsimony, for many years.

SCHOOL STATISTICS.

The report of the New York State Superintendent of Public Instruction to the Legislature, for the school year ending Aug. 20, 1886, shows that there was expended for school purposes \$13,284,986 64, which includes \$9,102,286 77 for teachers' wages, an increase over the previous year of \$339,318 54; for school houses, sites, etc., \$2,376,455 38; for school apparatus, \$310,162 85; for libraries, \$40,509 25, and for all other incidental expenses, \$555,590 39. The number of teachers employed during any portion of the year was 31,125, about the same as for several years past; number employed for legal term, twenty-eight weeks or more, 22,240, an increase over any previous year,

and 416 more than in 1885; number of children of school age, 1,735,063; number of children of school age attending school, 1,027,757, an increase of 3,000 over the previous year; average daily attendance, 625,813, an increase over 1885 of 14,794; number of school districts, exclusive of cities, 11,262; number of volumes in district libraries, 734,506; number of school houses, 11,940, of which 62 are log, 10,099 frame, 1,409 brick and 370 stone buildings.

Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

To the Editor of the Outlook: Dear Sir,—I have received several copies of the Outlook, for which accept my thanks. It has given me considerable instruction, and, in some things, the leading ideas are in accord with my own, though not generally accepted by Christendom. I am a minister of the gospel in a denomination which professes to do, and, I think, does make the Bible their rule of faith and practice. And I wish to ask you a few questions for information, as I am young, and a seeker after knowledge. Have you any historical evidence of a church of your Sabbath faith along down the centuries?

What is the correct teaching of Matt. 26: 17-20, inclusive, and Mark 14: 12-17, and Luke 22: 7-14, as they appear to conflict with Lev. 23: 6-8, Num. 28: 18, 25, and John 19: 31, 41, 42? Hoping you may set forth thoughts for good, among a thoughtful people,

I remain yours most truly, W. M. J.

REPLY.

PLAINFIELD, N. J., Dec. 15, 1886.

Dear Brother,—Yours of November 12th was duly received, and my answer has been delayed because it is not possible to do everything at once. I commend you for your purpose to take the Bible as the only rule of faith and practice. You ask, "Have you any historical evidence of a church of your Sabbath faith, along down the centuries?" I answer without hesitation, Yes. I can only make this answer by a general statement, and refer you to my Second Volume ("A Critical History of Sabbath and Sunday") for a full statement on this point. From the time that the church was gradually paganism, and changed from its simple New Testament character, down to the Reformation of the Sixteenth century, there were those who refused to bow to the Romish Church, continued to hold the Bible as the only rule in religious matters, and therefore continued to observe the Sabbath. You will find traces of this general fact in many other works on church history, but in the work to which I refer you, you will find them grouped in an orderly way, and given with great fullness.

Second, if I apprehend your question concerning the discrepancy between the passages quoted from the New Testament and those quoted from the Old Testament, in the matter of the Passover, I think there is no such contradiction as your question would imply. In instituting the Passover, God forbade any servile work to be done on the first day of the feast, or on the last day of the feast. Work which was necessary in the performance of religious duties, whether upon the Passover, the Sabbath, or at any other time, was not deemed servile, and therefore was not considered as a violation of the original commandment. I think this simple distinction relieves the apparent discrepancy which your question implies.

Your last sentence suggests a fact which makes it very difficult to teach any great truth, namely, that people generally are "thoughtless." During many years of experience and attempting to set forth truth on religious and reformatory subjects, I have found this thoughtlessness the most difficult enemy to overcome. It is associated with a low grade of conscience, or, what is worse, with an almost entire absence of conscience. As a result of this, however plain a truth may be, it finds little response in the hearts of men, and less obedience in their lives. Take, for instance, this Sabbath question. Considered abstractly, almost all men who have looked into it to any extent will say, "Yes, according to the Bible we ought to keep the Seventh-day; but I think it makes no difference." So in regard to other reforms, men will acknowledge truth and duty abstractly, but refuse to embody them in thought or action. It is refreshing, however, to find here and there those who are not thoughtless and who earnestly seek to know all truth. Because there are such, one may not cease to hope that all truth will eventually prevail. The delay is sometimes wearisome, and one must have large faith in God in order to keep from despair. Shall be glad to serve you, if I am able, in any further search for truth.

Yours truly, A. H. Lewis.

of the Lord's true Sabbath. I called yesterday on a Jew and a Jewess (married people) who had invited me to converse on a subject. I never saw them before. I had told them how the Lord did not come from Sunday to Sabbath, they began to quarrel and scold in such an indecent manner that it seemed that they had at that moment lost, not only their Christianity, but their social politeness. I felt the duty to go off, and hope to see them when, perhaps, their mind is less agitated. Christian Jews are all averse to the Sabbath, as far as I know, in this country, though they are not so bitter against us, as some try to use his time as usefully as possible. He must help himself, for others we have not. He gave his fourth day for the public some eight weeks ago; he is not at home, but people whose judgment I credit told me it was a good judgment. God enable him to become a good servant of Christ in the gospel. I dare not ask of his time to help me, because I don't care to sacrifice the future to the present, and is sometimes helping me in my laboring tracts through the whole country. I take addresses out of religious papers and send to every one four or five tracts by mail. So I have told the Board joy and sorrow and bad. I'm glad that I was invited to do so; it does my heart good. God bless you all in all your cares for souls. Remember continually your fellow-laborers in Holland in your prayers. Accept their salutation in the Lord.

MISSIONARY SOCIETY.

Receipts in December.

Table listing receipts for various churches and societies in December, including items like 'Sabbath school, S. M. S.', 'Charles Saunders, Newport, R. I.', and 'Benevolent Society, New Auburn, Minn.' with corresponding dollar amounts.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 13, 1887.

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

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

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

Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

"Know well, my soul, God's hand controls Whate'er thou fearest; Round him in calmest music rolls Whate'er thou hearest. What to thee is shadow, to him is day, And the end he knoweth, And not on a blind and aimless way The spirit goeth."

THE new year has opened, RECORDER subscriptions for 1887 are now due. Those who have not already paid for this volume are requested not to wait for their local agent or the Publishing Agent to solicit their subscription.

It is said that in about one hundred messages and letters of condolence received by Mrs. Logan since the death of her husband, only two made any reference to the consolations of religion. One of these was by Stephen A. Douglass; both said "May God comfort and sustain you."

DEATH has again claimed an illustrious subject, in the person of Bishop Horatio Potter, of the Episcopal diocese of New York, who died Jan. 2, 1887, at an advanced age. For nearly fifty years he did his difficult work with singular fidelity and wisdom, bringing order and harmony out of confusion and discord.

NAMES and addresses for the Light of Home have been sent to this office, duplicated in various ways. These are of no value in mailing unless written upon the gummed and perforated paper, prepared especially for such purposes.

THE CONFERENCE MINUTES have all been shipped except those for the Independence, First Genesee and Richburg Churches. These we hope to send by some one who is going into the vicinity of these churches.

place; the Milton, Milton Junction, Albion, Utica and Rock River packages were sent to Brother E. M. Dunn, Milton, Wis. Other packages were sent direct, by express or mail, according to weight and distance.

INTERESTING CORRESPONDENCE.

The editor of this paper was appointed a member of the committee constituted by the General Conference, at its late session, to open correspondence with persons who might be interested to know more of our history, doctrine and practice.

Another thing has been made plain by this correspondence, and that is that these people are earnest, intelligent Christians, that, as a class, they are not cranks. Some of our more conservative brethren sometimes warn us that such persons are likely to prove to be restless people, ready to take up anything new; or, perhaps that they are turbulent spirits, soon out of harmony with whatever people they may chance to be with, and ready to move out when something new comes along.

We give the following as a sample of the letters which we are receiving in answer to some of those which we have written:

Your kind favor of December 27th came to hand last night, and the tracts which you so kindly and promptly forwarded reached me on New Year's eve. You may imagine how good I felt yesterday, Jan. 1st, Sabbath holy unto the Lord. We had a glorious, blessed gathering; all the sick were present but one—a railroad baggage-man, who lay low with typhoid fever.

The tracts I myself placed in parcels, assorted, and in the different languages, in the several rooms, six in all; and they were freely taken and eagerly read by all. One Swede man was rather inclined to contradict, and found fault with the Swedish translations. I for myself can read Swedish some, but not enough to understand the grammar.

It seems we are living in an age of the world where the working of God's Holy Spirit is far in advance of the efforts made by commandment loving and obeying people; for the Macedonian cry is heard from all parts of the country, and honest souls in orthodox churches are inquiring for truth earnestly; and their pastors have a hard time to explain things away for them; but lovers of truth will find it, for God will provide ways and means for them.

AROUND THE EDGES.

Every farmer knows that it is comparatively easy to cultivate the open fields, while the fence rows and corners and waysides require more careful attention. This attention pays not only in the general appearance of thrift which it gives to the farm, but also in the actual increase of produce which it puts into the bin.

Human life is a kind of husbandry, and the figure will serve to illustrate some important lessons.

1. The individual character depends more upon the care of the fence rows and corners than most men think. A young man, for example, may make himself very agreeable and entertaining in general society. He has studied the subject; he understands its requirements and privileges, and studies to fit himself into them; in these open-field efforts he succeeds creditably, and the general verdict is that he is a nice young man. But possibly the verdict might be changed if society could know at what time he gets up in the morning, how he speaks to his father and mother or how he does a score of trifling things when the eye of society is not on him.

RESOLUTIONS.

The following preamble and resolutions were unanimously adopted by the Friendship Seventh-day Baptist Church, at their annual meeting, which was held Jan. 2, 1887:

WHEREAS, it has seemed best to our beloved pastor, Charles A. Burdick, to respond to the earnest call of the Farina Church, and to remove from us; and

Resolved, That we have accepted his resignation for his sake, and so for our Master's. Had we regarded but ourselves we should not have accepted the resignation.

Resolved, That a copy of these resolutions be sent to the Farina Church, also to the SABBATH RECORDER, with a request to publish the same.

THE net gold coin and bullion in the treasury at Washington, Dec. 21st, amounted to \$171,161,972, being an increase of about \$7,250,000 since November 30th. The total gold coin and bullion now held by the treasury is \$260,043,971, and the amount of gold certificates in circulation is \$68,881,999.

Communications.

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

After nearly two months of necessary loss of time, on account of the claims of personal and home interests, the Canvassing Agent of the Tract Society re-enters the field. He has visited the Second Alfred, Hartsville and Andover Churches, preaching six times, while making a thorough canvass as Missionary Colporteur. A good number of subscribers to the SABBATH RECORDER, and other periodicals of the Society, were secured, besides the sale of an encouraging number of copies of the new book, Vol. 2, Sabbath and Sunday, by Dr. Lewis.

It was pleasant to find Eld. Summerbell at Second Alfred, Maxson at Hartsville and Socwell at Andover, each as pastor, doing earnest and acceptable work, and ready to co-operate in efforts to promote denominational enterprises.

YEARLY MEETING.

The Texas and Arkansas Seventh-day Baptist Annual Meeting held its second session near Sherman, Texas, at the home of Eld. J. A. Millikin, on the 10th and 12th days of December, 1886.

The meeting being called to order, Eld. J. A. Millikin was elected Moderator, and Eld. J. F. Shaw, Secretary. It was agreed that the next meeting should be held at Texarkana, with the Texarkana Church.

Resolved, That we have accepted his resignation for his sake, and so for our Master's. Had we regarded but ourselves we should not have accepted the resignation.

Resolved, That the five years that he has been with us have not only added many to our membership and much to our general prosperity, but that there has also been a marked growth in spirituality, an increase in loving discipleship and union, that shall not cease, but ever bear fruit, as the years slip away into the eternities.

Resolved, That a copy of these resolutions be sent to the Farina Church, also to the SABBATH RECORDER, with a request to publish the same.

Sabbath-school." Eld. M. F. Whitley, Rupee, Texas, on "Duty of Seventh-day Baptists of Texas and Arkansas." Bro. J. E. Snell, Lovelady, Texas, essay on "Experience of Lone Sabbath-keeping."

A committee will arrange for devotional meetings and for preaching each day during the meeting, which will continue till the evening following the First-day. It is hoped that the Seventh-day Baptists of the two states will make arrangements in due time to attend.

The meetings at Bro. Millikin's house were very pleasant during the occasion; preaching several times by Elds. Mayes, Millikin and Shaw; a good interest and much feeling manifested in the audience.

IS IT RIGHT?

To the Editor of the SABBATH RECORDER:

I have just been reading an article in the SABBATH RECORDER of Dec. 30th, under the caption, "Dare and Do." Some of the arguments in favor of joining the W. C. T. U. look very plausible at first view, but on a closer inspection there is an under-current to which I stoutly object.

FLANDREAU, MOODY CO., DAK.

For the benefit of those contemplating coming West for the purpose of getting cheap homes, the undersigned wishes to say, that in Moody county, about eight miles north-west of Flandreau (the county seat of said county) is a small settlement of Seventh-day Baptists, consisting of six families, where cheap lands can yet be purchased.

The winter, so far, has been very fine for a northern climate; we have just snow enough to make good sleighing. There have been but few really cold days; twenty degrees below zero being the coldest.

WANTED.

The subscriber wants three or four more of the good share of vim and energy with him in prospecting for gold and silver mines in the Colorado, the coming summer has had many years' experience, and is sixty years of age, sober and standing, he refers to Swinney, DeRuyter, N. Y., Quiet Dell, W. Va., Eld. S. Nortonville, Kan., or to hunt Colorado, who have known him twenty-five years.

A capital of \$250, after would be required. None but Baptists in good standing, as amended need apply. For full address the undersigned.

T. BOULDER, Boulder Co., Colorado.

Home News.

New York. BROOKFIELD.

The death of Dea. C. V. September made it necessary, Brookfield Church to choose two brethren to the office of deacon meeting held Nov. 11 attended, previous notice having that the election would the brethren C. E. Clarke and J. unanimously chosen to the relation. After prayer and much these brethren came to the conclusion there was plainly the divine pastor and church in the selection accepted the position to which chosen. The church called the purpose of examination and ordination, and appointed Dea. time. At the appointed time was represented by its pastor number of its members. First was represented by its pastor, Daland, Dea. Wm. A. Babcock, J. D. Rogers, West Edmeston, El. C. A. Burdick. The choir with Wm. A. Babcock, Chairman Langworthy, Clerk. Prayer was the pastor, Wm. C. Daland, who to lead in the examination, which was satisfactory, and the council unanimously to proceed to ordination. C. Daland preached the sermon 20:28. After the sermon the pastors and deacons present choir then sang a hymn of commendation the ordination prayer was offered A. Burdick, with the laying on of the pastors and deacons present was then given by Eld. J. M. pastor. Bro. Daland then gave fellowship, welcoming the new deacons to their new position in of God. The closing hymn was beginning "Onward, upward O' Lord." The benediction was and then followed the hearty by the brothers and sisters. were all very solemn and tenderful eyes bore testimony to the and interest all felt on the occasion.

The events of the last few stirred our people very much, and heard in our prayer-meetings, an act is taken in all that pertains to of the church. We believe also some hearts moved to take courage upon them under the influence of Spirit that have been felt of late.

NORWICH.

The recent service held here, of respect to the memory of Mr. Buell, deceased, was of an interesting character. It was conducted by the day Baptist Church, of which was a constituent member, but was not attended by ministers and members of churches, many of whom had been from attending the funeral. church, this service seemed especially as a tribute due to the dead and much good, it is hoped, will result from.

The extended interest in the election, awakened here by recent securing of a public hall for the day of this subject. The meeting afternoon was nothing from pits, but accompanied with remarks from some of them, showing "Bible-Sabbath" is a subject of pressing Christianians do not at all. The removal of Brother H. and family to New Market, N. is a great loss to this little church, our brother faithfully and according to the will of our Lord. Our last meeting



Miscellany.

GIRL OF GETTYSBURG.

BY HENRY TURRELL.

'Twas Gettysburg's last day, The dead and wounded lay On trampled fields and ridges battle torn. Among the outer posts, Around the guarded hosts, Rode Hancock, watchful, on that fated morn.

A STRONG CHURCH.

We cannot expect any church to be strong except each individual in the church be strong. I am afraid that it may be said, generally, that one-half of the army of Christ is engaged in carrying the other half.

It is all very well to hear theories about the condition of the church and lamentations multiform thereon. It is all very well to give a general proposal about a religious revival, and many speculations as to how it ought to be wrought.

There are certain men who are always behind the scenes doing the church work. They are regularly there; men who are willing to sweep the floors, or dust the pews, or do anything for the church.

We want all the member of the church to feel that they are called to some special work, and to give themselves to it. A church is never in a proper state when half the members are passive, or are actively falling back.

Let us all, ministers, deacons and leaders, feel, "If I get my own place, I am the man for that place, and I think I shall be able to keep it better than any one else.

Some brethren say we want more independent thinkers. That may be; but I remember an independent thinker of whom one of his people said: "Sir, you are so independent in your mind, you neither fear God nor

man." I am afraid we have still some of these very "independent" thinkers. Let them have all the honor they deserve; but let us have men who know what they preach, say what they believe, speak in the unction and power of the Holy Ghost, and go in for the winning of souls, and will have souls won or know the reason why; men who will break their own hearts if they do not break other people's hearts; and will feel the hell in their own hearts if they do not save others from going down to hell.

If we cannot pray, "Lord, send us men as good as ourselves," let us pray, "Send us men better than ourselves," for they will soon be up out of our way; and they that live the heavenly life and rise above us, and above the commonplaces of our ministry into the higher sphere—there can never be too many of them. You may well pray, "Lord, send us many such for the glory of thy name."

There are persons in the church who will be suspicious of another; persons who want a deal of attention, but if properly attended to it would be with a rod. They do not think so. So one bears this unkind reflection, and the other bears that. I speak for my own and for myself in this matter. It is a pity that men of God, who have been qualified to speak like angels, should have diseases brought upon them, and be brought much more early to their graves by internal disorders among the brethren.

We have said all these fine things about a dear pastor. Did we say them while he was alive? Yes, perhaps, we did, but we were afraid he would become proud. A finely dressed lady said to me about ten years ago, "I always pray for you every day, and I always pray the same prayer, and that is that you may be kept humble."

A LITTLE GENTLEMAN.

The very first snow of the season had come—just enough to slide on, without going over in your boots.

It was a sunny November day, and Ted and Mamie were out on the terrace, all ready for fun.

Mamie wore her blue hood and red mittens. Her eyes matched the hood, and her cheeks matched the mittens. She wanted the first slide down the terrace.

"Oh, please, let me, Teddy!" she begged in a happy flutter. "No," said Ted; "I'm going to slide first 'cause I'm the oldest. 'Sides, it's my sled."

"Then you're a mean boy," said Mamie. "Say much, and I'll slide all the time," answered Ted, coolly.

Wasn't it a pity that quarrel should cloud the beautiful bright day? Mamie thought so. She had opened the window to get a handful of fresh snow, and heard it all.

"Ted! Mamie!" she called, "I'm going to give Tony and Cloe a bath. Don't you want to see?"

They came, hanging back a little. "Oh yes!" cried Mamie.

It was yet one of her delights to watch the new canaries bathe.

Ted didn't say anything; he didn't care much about such fun himself. But he looked on while mamma took off the cage bottom and set the cage over a glass dish full of water on the oil-cloth mat.

Mamma looked at Teddy. "What do you think of it?" she asked, with a twinkle. "I think Tony's a little gentleman," answered Ted promptly. "And I'm going to be one, too. You can slide first, Mamie."

SCRIPTURE STUDY.

Every Christian will know by experience that a close and perpetual perusal of secular works has the effect of producing a distaste of the Sacred Volume. The Bible should be the Christian's text-book. He should be a man of one book, and should zealously guard against the influence of any literary charms which may weaken his affection for the sacred oracles of God.

And this sad, very sad characteristic or imperfection of our fallen nature remains like other corruptions, even in the breasts of the regenerate, weakened and subdued but still existing, and if the Christian does not vigilantly keep under his prostrate foe, that foe will revive, will recover his former strength, and again struggle for the mastery.

If the Christian should shun this evil and be spared these painful feelings, he must habitually search the Scriptures; he must imbue his mind with the spiritual truths; he must cherish a pure and sanctified taste, and restrain his desires and affections from running too freely after the charms and allurements of merely secular literature.

This latter is a snare into which persons of taste and education frequently fall, to the melancholy detriment of their piety and peace of mind. If ever it was necessary to guard against this temptation and to exercise prudence and caution in the selection of books, it is at the present time, when every day gives birth to so many attractive volumes, whose merits are infinitely various, and when, consequently, it becomes so difficult to separate the wheat from the chaff, the precious from the vile.

And, doubtless he will not be the less approved of by his divine Master, who has spent most time in the school of Christ, who has acquired most of the mind and of the truth that are in him, and has been most diligent in the study of the Book which can make us wise unto salvation.—Star and Crown.

A MIDNIGHT LECTURE.

At eight o'clock precisely, on consecutive nights, we stepped on the rostrum at Chicago, Zanesville, Indianapolis, Detroit, Jacksonville, Cleveland, and Buffalo. But it seemed that Dayton was to be a failure.

We telegraphed from Indianapolis, "Missed connection. Cannot possibly meet engagement at Dayton." Telegram came back, saying, "Take a locomotive and come on!"

"We could not get a locomotive. Another telegram arrived. 'The superintendent of the railroad will send you in an extra train. Go immediately to the depot!'"

"When shall we get to Dayton?" we asked. "Half-past nine o'clock," responded the conductor.

"Absurd!" we said; "no audience will wait till half-past nine at night for a lecture. Away we flew. The car, having such a light load, frisked and kicked, and made merry of a journey that to us was becoming very grave.

Uncle John would sometimes take a tiny note-book from his pocket and begin to write when the children were naughty and called each other names. Afterwards he would read aloud to them what he had written. They did not like to hear it, although they knew it was true, every word of it; "for, somehow," as Bess declared, "it

cracked. The bridges, instead of roaring, as is their wont, had no time to give any more than a grunt as we struck them and passed on. At times it was so rough we were in doubt as to whether we were on the track or taking a short cut across the field, to get to our destination a little sooner.

"Don't know," said Jim; "that fellow in the car yonder is bound to get to Dayton, and we are putting things through."

"How long before we get there?" we anxiously asked. "I have miscalculated," said the conductor; "we cannot get there till five minutes of ten o'clock."

"My dear man," we cried, "you might as well turn around and go back; the audience will be gone long before ten o'clock."

"No!" said the conductor; "at the last depot I got a telegram saying they were waiting patiently, and telling us to hurry on."

"Longsuffering but patient ladies and gentlemen, you are the best-natured audience I ever saw." When we concluded what we had to say it was about midnight, and hence the title of this little sketch.—T. De Witt Talmage, in Brooklyn Magazine.

NEW YEAR RESOLUTIONS.

BY E. L. BENEDICT.

There were three little folks, long ago, Who solemnly sat in a row. On a December night, And attempted to write For the new year a good resolution.

"I will try not to make so much noise, And be one of the quietest boys," Wrote one of the three, Whose uproarious glee Was the cause of no end of confusion.

"I resolve that I never will take More than two or three pieces of cake," Wrote plump little Pete, Whose taste for the sweet Was a problem of puzzling solution.

The other, her paper to fill, Began with, "Resolved, that I will"— But right there she stopped, And fast asleep dropped Ere she came to a single conclusion.

—Independent.

THE STRENGTH OF SILENCE.

It is a great art in the Christian life to learn to be silent. Under opposition, rebuke, injuries, still be silent. It is better to say nothing than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger.

When faith lays its hand upon the Magna Charta of Redemption,—when it takes the whole string of precious pearls, and says, "They are each and all mine;"—when it lays its hands upon the everlasting covenant, and fully believes that all fullness is yours, and that you are Christ's, you will find that, as your faith grasps these precious truths, it will strengthen and grow with the grasp.

WRITING IT DOWN.

Uncle John would sometimes take a tiny note-book from his pocket and begin to write when the children were naughty and called each other names. Afterwards he would read aloud to them what he had written. They did not like to hear it, although they knew it was true, every word of it; "for, somehow," as Bess declared, "it

wouldn't have been so dreadful if it hadn't been written down."

By and-by whenever uncle John began to write in the little book, they would run to him and say: "Please don't write it down, we'll not say any more naughty words."

The good man would smile as he put away the little book and spoke to them lovingly of "the Lamb's book of life," where every thought, and word, and deed is written down.

As time passes we forget that we have been so naughty; but it is all there against us, and when the book is opened we will find much written there that we would gladly erase.

Dear little friends, the pages of your life are lying clean and white before you. What shall be written there? Now is the time to begin a record of which you will never be ashamed. The last words uttered by John B. Gough were: "Young man, keep your record clean."—Youth's Evangelist.

A HERO OF DUTY.

In the north of Holland, over an extent of three leagues, the country is not protected from the incursions of the sea by any natural barrier. Some two hundred years ago the Dutch undertook the gigantic task of erecting enormous dykes of granite blocks and clay to resist the force of their terrible invader.

One afternoon in November, about a century ago, a furious wind was blowing from the north-west, increasing every moment. The engineer in charge was a young man, engaged to be married, whose friends and family lived in Amsterdam.

He then runs to the dyke. It is a scene of the utmost confusion. His two hundred men are agast, bewildered. The storm has become a hurricane. The supply of tow and mortar is exhausted! They are at their wits' end to know how to repair the breaches—how to defend the place against the terrible enemy which is every moment gaining upon them.

The master places each workman at his post and a desperate battle begins between man and the furious ocean. About half-past eleven there is a cry from the center—"Help! help!"

"What is the matter?" "Four stones carried away at a blow!" "Where is that?" "Here to the left."

The master does not lose a moment. He fastens a rope around his body; four workmen do the same; and forty arms seize the ropes, while the five brave fellows throw themselves into the waves to repair the damage. The mad waves struggle with them, dash them about, blind them. No matter; they do their duty, and then they are hauled on land again.

But the cry, "Help! help!" soon rises from all parts. "Stones!" cries one. "There are no more." "Mortar!" "There is no more."

"Take off your clothes!" cries the master, tearing off his own; "stop the holes with them!"

What will men not do for a noble leader in a great cause? Cheerfully, without a murmur, straining every nerve, the gallant two hundred toil on, half-naked, exposed to all the fury of a November tempest.

It wants a quarter to midnight. A few inches more and the sea will have burst over the dyke and spread furiously over the defenseless country. To-morrow there will not be a living soul in all those flourishing villages. The clothes are all used up, but the danger increases; the tide will rise till midnight.

"Now, my men," said the clear, thrilling voice of the master, "we can do nothing more. On your knees, all of you, and let us each cry mightily to God for help."

And there, in the midnight darkness, on the dyke, which shook and trembled beneath the fury of the tempest, the brave two hundred knelt, lifting their hands and their hearts to him who can say to the winds and waves, "Peace; be still." And as upon the Sea of Galilee, so now he heard his children cry and delivered them in their distresses.

Meanwhile the people of Alkmond ate and drank, sang and danced, little thinking that there were but a few inches of mason work between them and death. Thousands of lives had been saved because one man had done his duty.—British Messenger.

Popular Science

EXTRAORDINARY MEDICAL.—A Paris correspondent of journals, says: "The chief and medical professors have been carefully studying the merism on the female patient riere Hospital, and M. Bo surgeon of that establishment ed a series of experiments which would seem to open a for medical science. M. B prove that certain hysterical be transferred by the aid of one patient to another. He jects, one a bumb woman, a teria; and the other a female state of hypnotic trance. placed between the two, an woman was then put under a strong magnet. After a fe was suddenly restored to other was rendered dumb. also effected temporary cures the same manner.

THE RESISTANCE OF THE From Professor Langley's ill Comets and Meteors in the we quote as follows: "Every that if we move a fan gently before it with little effort, try to fan violently, the fan react; yet if we go on to say tion is still more violent, will resist like a solid, again if made of iron, would break may seem to some an unexpect the 'nimble' air through daily. Yet this is the case, tion is only so quick that the out of the way, a body hurled rise in temperature like a shi armour-plate. It is all a qu and that of the meteorite is mense. One has been seen country from the Mississippi in an inappreciable short tim less than two minutes; and t sumable height of over fifty i with which it shot by g the impression that it went head, and some witnesses of apparition looked the next d had struck their chimneys. oped by arrested motion in th of iron moving twenty miles calculated, and is found to than enough, not only to m turn it into vapor; though does happen is, according to ton, that the melted surfac wiped away by the pressure o volatized to form the lumin interior remaining cold, unt of temperature causes a fract stone breaks and pieces fall— at red-hot heat, some of the the temperature of outer spat that of freezing mercury. W stones come from? What The answer is not yet complet of the riddle is already yieldi it is worthy of note, as an in connection of the sciences, help to the solution of this enigma came from the chemist ogists."

THE STORING OF WIND POW in the Scientific American su enormous wind force now g might be stored up in the form air, and used as a steady sour It is pointed out that within f feet by 150 feet, no larger than of many a store or manufactur ment, it is entirely practicabl ty-two wind wheels, each twel eight feet in diameter, and so each shall have full sweep of whatever quarter it may blow. would revolve on vertical axle tal, if preferred, with fixed b shielded, and turning so as to rection of the current. They no attendance, no break, n might spin with the outmost f or lie still in a calm. Rapid do no harm, and would only efficiency; whenever they tur do work, and when they lay st do nothing. Each wheel w air pump of size suited to its each stroke of the piston, w given quantity of air into the voir provided. The reservoi become a magazine of compress energy would be reported by t could be used by any of the n well known.

THAT human hair retains it ics for long periods of time, well-nigh indestructible, is a mon observation. A remarka this is found in a wig which been discovered in an Egypt Thebes, and is now deposited Museum. It is supposed to b of the attire of an Egyptian p the circumstances of its disco ed as being at least 3,400 year

A VERY complete filling fo in floors may be made by thro newspapers in paste made of flour, three quarts of water, an



