

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$1 A YEAR, IN ADVANCE.

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DENOMINATIONAL SKETCHES.—NO. 2.

BY REV. THOS. E. WILLIAMS, D. D.

Our China Mission.

Our missionaries have gone. They are on the ocean these midwinter days and nights. But here comes a letter from Mrs. Carpenter, written on the day of departure. Let us read a few lines from it.

Beloved Friends—The day of our departure has arrived. While your eyes rest on these words, our own will have been withdrawn from the scenes, the countenances they have loved so well to contemplate, to be greeted through long weeks, year months, with but the world of waters beneath, and the realm of stars above, looking and longing for those distant shores which await our eager hopes, our future toils. And now do you ask what are our views and feelings in this near prospect of entering upon our work? We do indeed thank God and take courage when we remember all the way which he has led us. The constancy of friends, their sympathy, their prayers, have cheered our hearts, have strengthened our faith, increased our zeal, and quickened within us our strongest desires to be devoted entirely to this work. Think you, then, that we can carry with us sad hearts and mournful faces, even while we leave you, assured that we shall meet you no more here? No; the language of our heart is, "Hinder me not."

With cheerfulness, then, do we turn to our appointed toil, loving not our friends the less but the cause more. And for this cause's sake, for our sakes, for your own sakes, for the heathen's sake, and for Christ's sake, we entreat you, let nothing induce you to come down from the prosecution of this great work. . . . Our last, our most earnest request is, abandon not this mission. For its success pray, labor, and wait. So shall the God of missions gather you at last with his redeemed, out of every kindred and tribe and people and tongue; and both they that sow and they that reap shall rejoice together. L. M. CARPENTER. JAN. 5, 1887.

More than a half year passes, and the hearts of many anxious friends are made glad by news from our missionaries. After a voyage of 112 days, they arrived at Hong Kong, China, where they were met by Mr. Dean, the Baptist missionary; and, through his kindness, they were soon introduced to Mr. Robert Strachan, a Scotch merchant, who, on learning their business in China, generously offered them the use of a suitable house during their stay, rent free, or rather as his contribution toward the mission. How grateful must have been such a reception and rest in the strange land.

Our missionaries reached Shanghai in June, and, on the last day of that month, took possession of a rented house. They were very kindly treated by the missionaries already there, and offered homes with them till they could get settled. Our missionaries have always met with large-hearted friends among the various foreign missionaries. After recounting the marked favors that had attended their voyage and settlement in Shanghai, Bro. Carpenter says:

"Putting all these things together, and comparing them with what the Bible teaches in reference to God's care for his people and for his cause, it does appear to me that his hand and his counsel are in this matter. And if God be for us, it is of little consequence who is against us; the work will go forward, and the mission will prosper. Now that God has fixed our station here in this promising field, I hope we may labor with all our might to fulfill the good pleasure of his will in directing us to this place."

Who can doubt that our fathers in the Missionary Board and in the churches, forty years ago, were moved to this great work by the great Head of the church? Their hearts were touched by the finger of the Lord, and they found deep joy in sending and carrying the words of life to those who had never heard it.

We cannot take your time now to recount the labors expended in that mission by those faithful missionaries. They wore out their strength in the service, and established a mission which has become known throughout the religious world for the integrity of its converts, in the midst of more than ordinary trials.

One of that little faithful band was called to her heavenly home from that field she loved so much. The others were permitted

to return and spend their advanced years among their kindred.

The little church, with her native teachers, maintained herself nobly, keeping up Sabbath services and caring for the weak ones, but continually pleading for teachers to be sent to them. Nor were they ever forgotten by the praying brethren and sisters in our home churches.

At our Anniversaries, held at Brookfield, N. Y., in September, 1879, the Spirit of God moved the hearts of the brethren very deeply on the subject of the reinforcement of our foreign mission. We shall never forget that prayer-meeting Sixth-day morning. Before the meetings closed it was found that God had been preparing persons to offer themselves for this work in China. In about four months from this time that little company were in Shanghai, surrounded by those who were intensely glad to welcome them. You all know these missionaries, David H. Davis and wife, and Miss A. Eliza Nelson. A farewell meeting was held at Alfred Centre, Dec. 10, 1879, with interesting and impressive exercises. On the 27th of December, they sailed from San Francisco in the steamship City of Tokio, arriving at Yokohama, Jan. 18, 1880, whence they sailed on the 21st for Shanghai, reaching that port Jan. 27th.

After being a few months there, Bro. Davis wrote as follows:

SHANGHAI, June 30, 1880.

"I have not forgotten how powerfully the Spirit of God did work in the hearts of many at your last session; and under its influence we were led to take the step that has caused our separation. It was not a momentary flash of spiritual excitement with us. God, by his quickening power, was showing us our duty, and calling us to immediate action. I see now, as I never saw before, the great need of a perishing world; and seeing this, I see with a clearer vision the demands resting upon the disciples of Christ to publish the honor of his name and the knowledge of his salvation to those who know him not. I feel confident that if those of our brethren who have no special interest in this great work could see it from our standpoint, they could not fail to be touched with a spirit of compassion; and their hearts and their hands would be moved to earnest prayer and diligence for the prosperity of this portion of our Christian mission. This work here assumes a greater importance for our denomination from the fact that we differ from all the others in regard to Sabbath truth, and from nearly all in the doctrine of gospel baptism. The work before us in this heathen empire is great. Say not that we are too weak; take hold on the arm of God, and be led of him to the altar of personal sacrifice. I fear many among our denomination know but little about this altar. We are called upon by the example of others, but above all, by the sacrificial life of our Lord, to arise and come to the altar."

We learn by the report to the Society, 1881, that the house for our missionaries had been rebuilt, and was commodious. It also states that there are ten Sabbath-keeping families connected with our church at Shanghai; Sabbath services and weekly prayer-meetings are held; there has been one addition by baptism; one Bible-school organized during the year; two day-schools have come under the care of our missionaries. Bro. Davis reports that Ching Sah preached 300 sermons, and Le Erlow 357 sermons. Bro. Davis is Recording Secretary of the Shanghai Missionary Conference, and there is every reason to believe that all of our missionaries are highly respected by their fellow Christian workers in Shanghai. The work of Miss Nelson and Mrs. Davis is in behalf of heathen women and children. The women are visited and taught at their homes, and the children are gathered into schools.

SUMMARY.
A missionary and wife, and a missionary teacher; two native preachers, one Bible-woman, a Sabbath-school and two day-schools, and a church of about twenty members. Our mission buildings are valued as follows: Dwelling house, \$4,500; city chapel, \$2,500; way dang, \$400; total value, \$7,400. For the year 1883, the report informs us that Bro. Davis preached 125 sermons and conducted a weekly Bible class; distributed, in the last half of the year, 800 sheet tracts, 2,000 Calendars, and 700 Gospels. He desires to call attention to the great importance of sending out another family at the earliest possible day. According to the report, there were, in the three day-schools, 66 scholars. There has been

one added to the church by baptism, Chung Lah's oldest son. Chung Lah is anxious for his next younger son to receive an education in America, and then become a helper in our China mission.

MEDICAL MISSION.

The report says: It affords us great satisfaction to be able to announce a valuable reinforcement of our China mission. Ella F. Swinney, M. D., expects to sail for Shanghai in a few weeks, where she will labor as our medical missionary. This is believed to be one of the most interesting and important steps ever taken in connection with our foreign mission work.

An important and hopeful advance step is being taken in the proposed boarding school at Shanghai. The land is purchased, and the building commenced. The design of this school is to receive promising boys and girls for a term of years, for instruction in different branches of knowledge, religious teaching, of course, being foremost. If China is to have the gospel, it must be largely given through the instrumentality of the Chinese themselves.

Thus, on the good foundation established by the first missionaries, our present laborers are enlarging and building up a work of great promise for the future years. Surely, Christ must be superintending and blessing the work.

(To be continued.)

THE W. C. T. U.

The W. C. T. U. of Allegany County held its semi-annual session in the Methodist church of Allentown, commencing Tuesday, Feb. 1, 1887, at 11 A. M.

As we glanced at the decorated walls and at the waiting choir, we were that our coming was anticipated, and we already felt we were among our friends. After the stirring song, "Joy to the world, the Lord has come," Mrs. E. P. Larkin, at the 46th Psalm, and invoked the blessing of God upon us, while we should strive to do his bidding.

Mrs. Fisher, President of the Union at Allentown, in a few well spoken words, made us feel that we were indeed welcome. After the usual preliminaries, reports and appointment of committees, etc., the Temperance Workers' Conference was opened by Mrs. J. B. Bradley, and participated in and enjoyed by many.

The verbal reports from local delegates gave evidence of good work being done among the children and young people especially, while the statistics showed an increase of one hundred or more to our membership in the county. The President gave an interesting account of the National Convention, at Minneapolis, which was supplemented by remarks by Mrs. Woodbridge, of Ohio.

The Band of Hope of Allentown, under the direction of Mrs. Farnald, then came marching in, following their banner which said, "Tremble King Alcohol, for We Are Growing Up." They entertained us delightfully for the next half hour with song, recitations, dialogues, etc., showing us fully that their banner was truly an index of their determinations.

The Opera House was well filled in the evening with attentive listeners, as Mrs. Mary A. Woodbridge gave the address of the evening. How intelligent, Christian men and fathers can listen to such convincing arguments, such earnest entreaties and touching appeals for the protection of our homes and the salvation of our sons and brothers, and yet vote for men bound by party ties to the liquor traffic is a paradox too absurd for comprehension.

The morning session gave encouraging reports from the superintendents of different departments, such as S. S. work, Scientific Temperance Instruction, White Cross, Young Women's work, etc. The Question Box opened by Mrs. Woodbridge gave us an hour of special enjoyment as well as instruction. We are pleased to note the fact that a goodly number of our temperance brethren were present to witness our deliberations and give us words of cheer, and we hope that they were in no way discouraged but that they, and all present, could returned to their homes with renewed zeal and enthusiasm to do temperance work.

Mrs. V. A. WILLARD, Pres.
Mrs. E. M. BULL, Sec.

RELIGION AND THE MENTAL POWERS.

BY REV. W. C. DALAND.

Every man is for himself the measure of the universe. Actualities exist for us only as modified in our apprehension of them. Individuality is indestructible. If, therefore, a number of men were to define religion in its relation to the mind, there would be as many different shades of opinion as individuals. And yet if we begin to classify, we shall see that all these diverse notions may be arranged in three general groups. These groups would correspond to the customary division of the mental powers into the will, the intellect and the sensibility; and as each of these faculties is in turn made the basis of religion, we have three distinct phases. These groups of conceptions have in different ways many points of agreement, and are susceptible of almost infinite modifications. We shall indicate the more salient features.

With many, religion is purely a matter of conduct, of external action in the line of the operation of the will. Here is a wide range, even among the various ethical forms of religion. The humanitarian tendencies of the day have largely turned the tide of many religious denominations in this direction. Especially is this the case among the more cultured classes in our large cities. This principle also obtains in the ritualistic churches. With the emphasis laid upon the outward action of the individual comes also the exalted importance of the external conduct of the services of the church. Sometimes the one displaces the other. The meaning of religion for a large and eminent respectable class in all ages has been conformity to the usages of the church, either to a form of ceremony or to a certain ethical standard, often none too high. This conception of Christianity is, at least in practice, quite prevalent in our churches. It does not matter much what a man's views of doctrine are, as long as he lives a tolerably fair life and conforms to the customs of the church to which he belongs—particularly if he gives liberally to its support. This last is an important element of Christian conduct. To convert one is to get him to act in accordance with our ideas. But here we have a mere shell. If this be just, we can make Christians by force, and the machinery of Jesuitic missionaries would be a commendable means of Christian propagation.

Again, with many others religion is rather intellectual, a matter of knowledge, belief, or opinion; Truth is made the end, and right views of truth, right opinions, become the test of Christian character. Here is marked an advance. He who knows and believes the truth will, if he be sincere, strive to act in accord with it; and this conception of religion has gone hand in hand with man's progress in knowledge and civilization. Those denominations which lay great stress upon instruction in doctrine, and upon strict forms of belief have been giant forces in the world since the Protestant Reformation, and they have held up as well the example of a stern and rigorous morality. But the weakness of human nature will assert itself, and in many quarters an observer whose eyes are not blinded by prejudice may easily see in the grim skeleton of orthodoxy all that is left of the religion of Christ. It is no matter what a man does if he is only orthodox. If his opinions are all right, if his views of doctrine are sound, our minds are at ease. He is safe. If we can get one to subscribe to our creed or to swallow our doctrines, we welcome him into the church, and to all else our eyes are discreetly closed. It is this phase of religion which gives its enemies the greatest advantage. Hence the sneer by skeptics that Christianity makes a man's eternal happiness or misery depend upon a mere assent to a statement, be his conduct what it may.

Others say, regarding religion as purely emotional, Away with creeds and rites and narrow views of life and conduct. All we need is to feel right. Creeds are narrow fences to keep us from God. Orthodoxy amid diverse opinions leads to bigotry. The law of God cannot be kept by man; so it is better to be charitable and have liberal views of life. All we need is an easy conscience, so that we can have a good state of feeling, a quality of mind, and a kind of easy-going benevolence toward everybody, including the

devil. We say sometimes, "Do you feel that you are saved? If so, all right. Join the church. It doesn't matter how you live or what your opinions are." There is a tendency to general relaxation of what is burdensome or what savors of duty, and to have a religion of sweet hymns and odors, of fine aesthetic taste and beautiful surroundings, with soft words and entertaining discourse from the preacher, and sometimes a sleepy ecstasy of Nirvana in church. We see the influence of this conception fully as much in the more highly cultured churches of the didactic or ritualistic type as elsewhere. The extreme view in this direction is that there is no need of any kind of church. Let's all be happy. That will suffice.

Now the very prosaic and trite conclusion from all this is the one naturally suggested by unprejudiced common sense, namely: the true idea of religion is that it comprehends the harmonious development of all sides of man's nature, retaining the excellences of these different views, having eliminated their defects. If religion does anything for one, it changes him in every part of his being. It becomes a vital force pervading his whole nature.

There is nothing new in all this. In 1 Cor. 1:12, 13, we read: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?"

We see in Peter and his party the ethical and ritualistic Christians of the early church, who insisted upon the detailed observance of the old ceremonial law. Paul, though a broad man with all the culture of three civilizations, appears before us as the reasoner and the expounder of truth, and his followers naturally exalted the importance of right conceptions of doctrine. Apollos comes to our minds as the elegant orator, the true aesthetic apostle—"an eloquent man" we are told. Those of Christ, without further mention, fitly suggest the empty profession of a name. Christ was their banner, nothing more. Peter's party was too moral for them, Paul's too orthodox, and Apollos too refined. It is against this fragmentary Christianity that Paul here speaks, and his words are well suited to our day. The question of Ecclesiastes of old is pertinent: "Is there anything wherof it may be said, See this is new? It hath been already of all time which was before us." Let us be wise and ponder that other question of the writer to the Corinthian church, "Is Christ divided?"

DON'T STEP THERE.

A man started out for church one icy Sabbath morning, and presently came to a place where a little boy was standing, who, with choking voice, said:

"Please don't step there."
"Why not?"

"Because I stepped there, and fell down," sobbed the little fellow, who had thus taken it upon himself to warn the unwary passer-by of the danger into which he had fallen. There are many men in the world who have good reasons for giving such warnings as this. The man who has trod the dark and slippery path of intemperance, as he sees the young learning to take the first glass of spirits or wine or beer, has good reason to say to them, "Don't step there, for I stepped there and fell down." The man who has indulged in gambling till he is despised by others and abhorred by himself, has good reason to say to the young when they are entering on the same course, "Don't step there, for I stepped there and fell down." How many there are to-day in prison and convict settlements, with reputations ruined and lives blasted, who could say to the young man tempted to enter the paths of dishonesty and wrong-doing, "Don't step there, for I stepped there and fell down."

It is well for us to be warned by the sad experience of others, and it is sometimes a duty for those who have fallen by these temptations to lift a warning voice. There are slippery places all around us, and thousands are passing heedlessly along. Let us earnestly them to beware, and, as we remember the bitter experience of our own sinful lives, let us say to those who are just yielding to such temptations "Don't step there, for I stepped there and fell down."—Cynosure.

A CHILD was once sitting quietly in the window nook, with a book in her hand. Her father, looking up after a long silence, was surprised to find her weeping, apparently in much distress. "What are you weeping?" he inquired. "In the Bible," answered; "God had just forgiven a people, and then they sinned again; now he is going to punish them; and with some more deaths and dr' Touch'd with her manifestations sympathetic pity, the parent soothly gested: "O! perhaps he will not veng upon them this time." An scientific child replied: "Inde veng; he will have to do it if would—so said he."

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Missions.

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

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

The Baptist Missionary Magazine, of Boston, one of our best exchanges, begins its sixty-seventh volume with a new and very neat style of cover.

With the January number the Missionary Review begins volume ten. The address of the editor and publisher has been changed from Princeton, N. J., to 436 West 20th St., New York.

We welcome such correspondents as Bro. H. D. Clarke, whose letter is given on another part of this page; and we welcome such correspondence. A discussion of missionary ways and means, in the spirit of our correspondent, is a sign of healthful interest, and cannot but be encouraging and helpful. Paul is indeed our model missionary in his spirit and in the principles that governed his acts. But he had one advantage, at least, over missionaries to China. For the latter there are no Jewish synagogues, where believers in God and the Old Testament Scriptures assemble, into which they can go, and, according to custom, be invited to speak. But with the ideas of pushing out to new points, and of placing more responsibilities upon native Christians, we are in full accord; and, up to this standard Bro. Davis is evidently trying to bring our China Mission. Hence his oft-repeated desire for more workers from America. Readers, pray to the Lord of the harvest.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

NUMBER VIII.

In 1850 it was stated that our missionaries in China felt embarrassed by their limited facilities, and by the retired location of their chapel, the latter being only an apartment of their hired house fitted up for meetings, at an expense of about forty dollars. They desired to buy a lot and build a chapel upon some public thoroughfare of Shanghai; and the Board, through the Corresponding Secretary, had made an encouraging beginning in an effort to raise \$3,500 for that purpose.

Congregations were increasing in size; sometimes a hundred hearers were collected; and, in one instance, one hundred and thirty gathered at the place of preaching.

The chapel in the house, mentioned above, was opened in 1849. On a board over the door leading to the chapel was the inscription in Chinese, "Temple for explaining the Book." Two small boards were put in convenient places telling the hours of service, and inviting the people to attend; and a hundred cards were distributed among the neighbors inviting them to come and hear the Book of the true God explained. On a Sixth-day evening the doors were opened, and a gong rung on the housetop. In a few minutes the chapel was nearly filled with people who, everything considered, gave a good degree of attention to an address by Mr. Gardner. At the Sabbath morning meeting about thirty were present, mostly adults, and some of the literary class. After this the congregations were about fifty in the evening and half as many in the morning. From thirty to forty minutes were occupied in remarks on one of the ten commandments, prayer, a spoken discourse, prayer and singing. Other chapels were on public streets, and generally some one stood at the door to distribute tracts to the people as they entered. But our missionaries had no tracts.

The Board hoped for such an increase of contributions as would enable them to make use of the press as an important auxiliary to the work in China. The increase did not come; still they appropriated the sum of one hundred dollars, as a small beginning. Meanwhile, Mr. Carpenter published 7,000 sheet tracts entitled, "The one thing needful," and 5,000 titled, "The periods of the rest-day;" and Gardner was helping his teacher in the aration of a small tract on the Sabbath, printing was done at their own expense, as they felt that something must be taken in that line of endeavor, although provided with funds for daily the payment of their teachers.

Report speaks appreciatively of their efforts.

Our missionaries took an active part with others in efforts to secure correct and acceptable translations of the Scriptures. There were differences of opinion as to what Chinese term should be used for the name of God; baptism presented another difficulty; and the subject of the Sabbath was dealt with in *op parent* unfairness. It was a general practice to designate the first day as "ceremony-worship-day;" and a system of notation was adopted making it the seventh day of the Chinese week! There were also portions of Scripture in circulation, even the ten commandments, in which Sabbath was translated by the Chinese terms for "ceremony-worship-day!" Thus the Chinese were led to suppose that the Bible required the observance of Sunday or ceremony-worship-day.

We understand that the First-day missionaries acknowledged that they had presented the subject of the Sabbath to the Chinese in a careless manner; and, so far as we can judge, the stand taken by brethren Carpenter and Gardner was well worthy of commendation.

But their experiences were not all of an unpleasant sort. An account of the happy baptism of Mr. Carpenter's cook contains these words: "Oh, that was a time to make me in love with a missionary's life." A communion season, following soon after, the first conducted in the Chinese language, was an interesting and refreshing occasion. Mr. Gardner's teacher gave good evidence of a genuine religious experience; and the manner in which he read and explained the Bible at the prayer-meetings, seemed to indicate that the Lord might want him to preach the "new religion." Mr. Carpenter's teacher, a man of fidelity and talents, had died; but he left behind some ground of hope that he had become a believer in the only true God and in his Son, Jesus Christ. A sister said she heard him, on his dying bed, with closed eyes and uplifted hands, repeat the name of Jesus. This sister, Ne May by name, a blind and aged grandmother, and another grand daughter, declared themselves to be believers in Jesus, greatly to the joy of the missionaries. The struggles in passing from idolatry to the Christian faith can indeed be nothing less than the *new birth*.

The Board, in their eighth Annual Report, referring to the China mission, bear this valuable testimony: "To say nothing of the results actually accomplished there, the reflex influence which this mission has exerted upon our churches at home ought to be esteemed an ample repayment of all the cost, and toils, and anxieties expended upon it. Would to God that we had the means of occupying the field more extensively! A reinforcement of laborers is greatly needed." These are the words of a Board composed of such men as David Dunn, President; W. B. Maxson, E. S. Bailey, N. V. Hall, L. Andrus, J. Bailey, I. D. Titworth, T. B. Stillman, J. W. Langworthy, Geo. H. Perry, J. H. Cochran, L. T. Rogers, Vice Presidents; T. B. Utter, Corresponding Secretary; Geo. B. Utter, Recording Secretary; A. D. Titworth, Treasurer; and W. B. Gillette, L. Crandall, I. D. Titworth, E. G. Champlin, George Greenman, Directors. The report was adopted after interesting remarks by several brethren, and special prayer. Two resolutions were also adopted; one recommending the third of November following as a day of humiliation, prayer, and fasting, in behalf of missions; the other that the Annual Report of the Board be read publicly in the churches as early as practicable.

Such was the spirit, such the words, of our fathers, in 1850. Have we made advancement? O, ye men and women of to-day, workers and burden-bearers, are we worthy to be called the spiritual children of those whose mantles of labor and responsibility have fallen on our shoulders? O, thou who art the Founder and Lord of missions, send upon us, thy unworthy servants, a new baptism of the spirit of evangelism!

FROM S. D. DAVIS.

I have just returned from Salemville, Pa., where we have enjoyed a glorious revival meeting, said to be the first one ever held in that place. It began on December 25, 1886, and closed the night following First-day, Jan. 23, 1887, with a large concourse of people, who gave excellent attention to the preaching of the Word. This was the longest and most peculiar meeting I ever conducted. The congregations at night were large, and, as a rule, attentive and respectful; although a large majority of the members of religious societies, as I am told, do not believe in experimental religion. This species of skepticism was, to me, wholly unexpected and strangely odd. I do not now remember ever hearing any one in the state of West Virginia express even doubts as to its divine reality.

There was, however, an element in the meetings, almost, if not quite to the close, that was the most disorderly and disrespectful I ever met anywhere. They would come in to the meetings in a squad, pretend to take notes, and nod and wink at each other. But this part of their game was broken up by a man of the village, who told them of their conduct, and that they would have to stop it, or he would see if there was not some way to stop it. But when the congregation were on their knees before God, these disorderly ones would set up on their seats and laugh and make fun of the services, and thus annoy those that were near them. But the strangest part of all this is that these persons profess to be God's chosen people, to bear to the world "present truth," and to be looking and preparing for the soon coming of the blessed Saviour. There was among them, however, a small exception. One of their number backed out, and said, if that was the way they were preparing to meet the Saviour he did not want to be among them. He came with his little son to the seat for prayers, and is now a happy Christian and a member of the Seventh-day Baptist Church of Salemville.

There was another strange occurrence; two bright girls, who were converted the first time I visited Pennsylvania, were sent one Sabbath-day by their parents (contrary to their own will) to a meeting near by our church house, to hear others preach, who denounced us as the false prophets spoken of in the Scriptures. But before the next Sabbath morning came, those girls and their parents were all members of our church. All glory to him who can make the wrath of man praise him, and the remainder of wrath restrain. At our very first meeting there were a goodly number of persons who entered into covenant to do what they could, each in their sphere, to make the meeting a success. They kept their covenant faithfully, and the very good order kept through the entire series of meetings, with the exception made above, was praiseworthy. But it took me a week to learn that the people did not understand me.

We finally induced the people to move in duty, and as fast as they did, the Lord abundantly blessed them. Those who came forward for prayers, thirty in all, were relieved at once; and those who arose for prayers were soon relieved of their load of sin and guilt. I think the average time the anxious remained without the evidence that they were converted, after they received the anxious seat, would not exceed fifteen minutes. I do not know just how many were converted, but I think there were about two score. Sixteen joined the church before I came away, and one lady told me she would join next Sabbath. The church now numbers forty-two, and when at home they are all within hearing of the bell.

Eld. G. B. Kagarise is an excellent co-laborer, and I came out of the meetings much stronger than I was when the meetings began, and so easy is it to speak in their neat little house of worship, that notwithstanding I preached once a day for thirty days and twice each day for twenty-three days of the time, my voice is much clearer and stronger than when I began this meeting. The membership was generally revived; and I think have before them a bright future, especially if they can have the needed help. We held a communion service near the close of our meetings, which was very interesting, though it seemed odd to all of us: it was so to the audience, because it was restricted, none but Seventh-day Baptists being invited to partake; and to me it was so, because I never saw the service as it was there.

Eld. Kagarise took the lead. Two of the members would arise and stand before him, when he would break into two pieces the bit of bread he held in his fingers, saying at the time, "The bread which we break is the communion of the body of Christ," when they had received it they would sit down, and two others arise and be ministered to in the same way, and so on until all had received the bread, and then we all ate at the same time. The wine was administered to two at a time, who, arising to their feet, received it as the administrator said, "This cup of the New Testament is the communion of the blood of Christ." The communion was preceded by feet-washing. The congregation, though large, was solemn and respectful, and the whole service, which was in the evening, was very impressive.

I think these meetings have left an impression on the minds of the people in favor of the precious cause we have the honor to represent. I preached on the subjects of the Sabbath, baptism, the Lord's supper, and church government. In conclusion, I wish to say I believe this to be a point of as vital importance to us as any in the bounds of our work. JANA LAW, W. Va., Jan. 23, 1887.

CORRESPONDENCE.

INDIANAPOLIS, N. Y., Jan. 26, 1887.

Dear Bro. Main.—It has been a long time since I communicated with you, but I have not forgotten you or the work in which you are engaged. Let me assure you that many prayers have gone forth from my heart for your health and for our mission work in general. This work, obligatory upon all of God's people, lies near my heart, even though I contend we have a special work to do as reformers in the church.

The meager results in Shanghai, thus far, do not discourage me, at all; nor lessen my faith in the grand gospel enterprise. My greatest wonder is that Bro. Davis holds on with increasing zeal and faith, when so many are ready to abandon the field because great results are not, to their minds, yet visible. But, in my short experience, I have learned not to measure results by the number of converts gathered. In fact, it is time Christians learned that results belong to God, while we obey his commands. I was glad Bro. Davis gave, for our encouragement, the account of Eld. Carpenter's influence in China. I feel sure that the great judgment day will reveal thousands of such instances; and many heathen will yet trace their salvation to the influence of that mission.

I am not one looking for the conversion of the masses, believing that God's Word refutes the doctrine; but that China and other nations will receive and rejoice in great light in God's own time, I have not a doubt. If one soul in heathen darkness has been saved, as the result of that mission, then not one dollar expended in the work has been misappropriated.

For one, I want to see the reinforcement of the China Mission. Not simply that Bro. Davis may come home a year to visit or rest, for I do not think that, aside from his deprivation of home associations, his work is as laborious as that of many home missionaries; but I want to see the mission reinforced because of China's great need and our ability to supply a portion of it. Because, too, of the effect it would have upon our home churches.

While some are suggesting different methods, I feel content to leave that to the experience of those on the field, who ought to find out how best to accomplish the most with the facilities at hand. Permit me, however, to express my present conviction, as I view the matter from a distance. It may not be best to adopt in China the methods of Paul in Europe; but no doubt something similar would best meet the demands. There seemed to be something very simple and effective in his policy. We see him enter a strange city and go into the public assemblies; and when an opportunity was given, he improved it. Starting with what seemed to be occupying the attention of the people at the time, he would enlarge upon it, and pass gradually to the one great message he wished to present. Then would discussion begin, and he would improve that opportunity, confounding the people with his wisdom. A few would believe, whom, at the suitable time, he organized into a Christian church. It seems that he chose for his operations the commercial centers. He did not appear to rely upon his own continued presence with the believers to insure their steadfastness, though he occasionally visited them to confirm them in the faith and refresh his own soul. Elders were chosen as leaders, while the great missionary left the Holy Spirit and word of truth to secure growth among them. As I said, this revival of the apostolic method may be best for China, though I have faith in the power of Christian truth to hold a converted Chinaman and develop his religious life. Why then cannot our Missionary Board trust the church of Shanghai to the pastoral care of some native elder, and send missionaries to other points, making, of course, Shanghai the headquarters? I believe a school should be established there, or somewhere, for the preparation of native teachers, as well as to educate, as we are endeavoring to do, the boys and girls. How would the plan of Dr. Binney, when in Burmah, work with us? Schisms might sometimes arise. So they did in the churches Paul organized; but God overruled them, in most cases, and the elect were made the purer. Then, too, ought not the native teachers to be impressed with the thought that the "great commission" is for them as well as for American or other missionaries? Converts in Shanghai ought to feel that obligation rests upon them to send or go into the "regions beyond." I am looking for this in due time; for, if China is to receive any great benefit from Christianity, this must be done. It is almost vain to look for foreign missionaries enough to preach to the vast millions there.

If our own hearts, as a people, were fired with love and loyalty to Jesus, then would we light up many hearts at home and abroad, and in such a manner that their hearts would in turn light still others, and so on until everywhere the blessed gospel would have free course. But I may have wearied you with this. Pardon my boldness to suggest what you, with greater wisdom, already know. Believe me still an interested member of the Missionary Society, so far as my prayers and feeble contributions can qualify me for membership? May I hear from you when possible? Yours in hope, H. D. CLARKE.

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CHINESE CIVILIZATION.

There are a great many cities in China, 1,460, not reckoning towns. All the principal cities and towns are surrounded by high walls, made of blue bricks, which make them look very strange to English people. These walls are from twenty to sixty feet high, with several gates in them for people to go in and out of the town. They are very strong too, and so thick that in time of war the troops move about on the top without any fear of their falling off. The gates of towns are shut every night soon after it gets dark. At the end of every principal street there is a strong barrier of timber, which is shut at the same time, to keep people from going in and out. No one is allowed to pass unless he can give a very good reason for it.

In Peking and Nankin there are some very wide streets. The chief streets in Peking are one hundred feet wide, but in most of the cities and towns the streets are very narrow. The houses have very broad eaves, so that those on one side of the road nearly touch those on the other side; and a Chinese city seen from a little distance looks like a huge mass of houses and nothing else.

People who want to see the sky and get a breath of fresh air go onto the tops of the houses, which are generally ornamented with rows of flowers in pots, and have an ornamental railing all round them. On the roofs there are also a great many jars filled with water, to be ready in case of a fire, for as the houses are made chiefly of wood, and are so very close together, there often is a fire. Every now and then in a Chinese street there is a high stone wall between two houses. This is called a fire-wall, and is put there so that if a house should catch fire all the other houses would not be burnt too, as the wall would keep the fire from spreading.

The houses in Chinese cities are nearly all of the same height, except that here and there, there is a temple or a government house a little higher than the rest; and in the southern provinces there are a great many pawnbrokers' shops, which are built with high square towers. In most cities there are large pieces of tiled land, which might be used for building, and then the other parts would not be so crowded; but the Chinese like to squeeze into as little room, and live as close together as they possibly can. They think it more sociable and better for trade.

Chinese streets are not only very narrow, but very dirty. The hardest working scavengers are the dogs and pigs, who run about and find what they can to eat. There are very bad drains too, and therefore very bad smells, which cannot always get out, as the streets are sometimes shut in by matting at the top, to keep out the hot sun. It is partly for this purpose that they are made so narrow. In spite of this, however, Chinese merchants and tradesmen are generally healthy and live long.

The names of the streets are not written on the houses as they are in England, but on gates at each end. The shops have a ground floor and an upper story. The upper story is where the people live. The ground floor is all taken up with the shop itself, which has no windows, but is quite open in front. The shops are separated from each other by brick walls. At the foot of the walls, close to the pavement, are little niches in which are placed offerings to the god of the trade, whatever it may be that is carried on there, for every trade has a god of its own. On these walls are also placed signboards, painted in brilliant colors—generally red, yellow or blue—containing, not the name of the man who lives there, but the name of the shop, such as 'The House of Eternal Happiness.' Then there will be a great many smaller boards, containing lists of the things sold in the shop.

In the market there is a great deal of cheating. For instance, if a man has some fish to sell, and waits all the morning without any one buying it, he will stuff something down its throat to make it weigh more; or if he has a fish that is flabby, and not good enough to tempt any one to buy it, he will put a red down its throat and blow till the fish looks and feels like a good one. But the Chinese do not very often cheat each other; they keep it generally for foreigners, and think it is quite fair to get all they can out of them. I am sorry to say the reason they give is that foreigners have done them a great deal of harm, and there is a good deal of truth in this.—From 'The Children of China,' published by Hodder & Stoughton, London.

Sabbath

"Remember the Sabbath-day, that thou labor, and the seventh day thou beest at rest."

FROM ARIZONA.

The following letter and its proceedings do not need any comment. The arguments of these Senators seem to have been effective in town. Twenty-six to two is the record on which we are based, and the ignorance of history which some of our convicts every reader of the report is republished from the February 3, 1887.

TEXARKANA.

Dear Bro. Platts.—I was at the Senate proceedings, Legislature on yesterday; you will see that the bill, hatarians in this state pass only two dissenting vote land is a missionary Baptist his motives are I cannot Baptists of the state indeed they must here and now cherished boast that they any others for difference ions. If they do not ind Eld. Copeland, then to as should in some way give to understand that he did this action the sentiment have so long and so persist no individual should be d of legislation, of his inalienable God. This vote must descend along the line of acts of religious intolerance to wait for the result what into the House. Fraternal

Senate bill No. 58 a bill to leave to Sabbath-breaking time. The bill proposes to both law of the state as it of 1885, so that religious keep any day of the week vided one day of the week Senator Peters made a l of the bill. He believed eminently proper for a cl are hampered by the law. He drew a vivid picture of of the age, showing how t lyred; how steam control world and how man pluc from the clouds to sub He regarded Sunday as a set apart by man for rest, ty. He showed how all n and how at an early day important truth and set day as a day of rest. The seventh day finally has seventh year, and then the regarded with peculiar f anth son of the seventh ordinary advantages suffic to believe that he possess heal diseases.

He could not tell exactly fit in his wisdom to change the seventh day of the week of the week. But when it became incorporated into and when the Roman Catholic into power it saw fit to ch day and to enforce its m cities were practiced. His history of the Catholic Church tion to many of its deeds to the persecutions that d to America. He showed ance of the Sabbath is the ancient customs left to us of circumlocution. This showed by ancient history in Egypt seventeen thousand sanitary measure. It was ham and given to the Jew nance, and is still so co He then drew conclusions has a very ancient origi part of our religion, just came a part of the Jewish loved that our Sabbath as our civilization remain a Supreme Being. His beauties of nature that c omies the power of a divi and impressive.

He regarded the law a unconstitutional, standing bill of rights and tending from pursuing their own shipping God according to their own consciences as tances. He then, in con in the beginning the sev was the Sabbath. Now the week, which fact also has made this change power to change the day by divinity as to com and law. And as the of good citizens who der other day than the first the bill would pass. The chair asked the S

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."

FROM ARKANSAS.

The following letter and accompanying report of proceedings do not need any explanations from us. The arguments of these Senators in favor of the bill seem to have been effective upon their fellow-Sensitors. Twenty-six to two is a sweeping victory. But the ground on which most of these arguments are based, and the ignorance of Bible teaching and of history which some of them display, ought to convince every reader of the folly of asking legislators to make laws for religious observances. The report is reprinted from the *Arkansas Gazette*, of February 3, 1887.

TEXARKANA, Ark., Feb. 4, 1887.

Dear Bro. Platts.—I send you the report of the Senate proceedings in the Arkansas Legislature on yesterday, the 3d. By it you will see that the bill for relief of Sabbatharians in this state passed the Senate with only two dissenting votes. Senator Copeland is a missionary Baptist minister. What his motives are I cannot determine. If the Baptists of the state indorse his action, then they must here and now relinquish their cherished boast that they never persecuted any others for difference of religious opinions. If they do not indorse the action of Eld. Copeland, then to save their record they should in some way give him and the world to understand that he did not represent in this action the sentiments of Baptists, who have so long and so persistently insisted that no individual should be deprived, by any act of legislation, of his inalienable right to worship God. This vote must go on record and descend along the line of the history of the acts of religious intolerance. We have now to wait for the result when the bill comes into the House. Fraternally.

J. F. SHAW.

Senate bill No. 58 a bill to amend the law relative to Sabbath-breaking, was read the third time. The bill proposes to restore the Sabbath law of the state as it was before the act of 1855, so that religious organizations can keep any day of the week for Sabbath, provided one day of the week is kept.

Senator Peters made a long speech in favor of the bill. He believed the bill to be eminently proper for a class of people who are hampered by the law as it now exists. He drew a vivid picture of the advancement of the age, showing how the sunbeam is analyzed; how steam controls the commercial world and how man plucks the lightning from the clouds to subserve his interest. He regarded Sunday as an advantageous day set apart by man for rest, recreation or jollity. He showed how all nature demands rest and how at an early day man learned this important truth and set apart the seventh day as a day of rest. Then how the idea of the seventh day finally had its effect on the seventh year, and then the seventh son was regarded with peculiar favor, and the seventh son of the seventh son possessed extraordinary advantages sufficient for the people to believe that he possessed the power to heal diseases.

He could not tell exactly when man saw fit in his wisdom to change the Sabbath from the seventh day of the week to the first day of the week. But when the Jewish nation became incorporated into the Roman nation, and when the Roman Catholic Church grew into power it saw fit to change the Sabbath-day and to enforce its mandates. Many cruelties were practiced. He referred to the history of the Catholic Church, calling attention to many of its deeds in Europe. Also to the persecutions that drove the Puritans to America. He showed that this observance of the Sabbath is the only relic of the ancient customs left to us except the custom of circumcision. This latter custom he showed by ancient historians was introduced in Egypt seventeen thousand years ago as a sanitary measure. It was adopted by Abraham and given to the Jews as a divine ordinance, and is still so considered by them. He then drew conclusions that the Sabbath has a very ancient origin, and has become part of our religion, just as circumcision became a part of the Jewish religion. He believed that our Sabbath will continue so long as our civilization remains. He believed in a Supreme Being. His reference to the beauties of nature that compels him to recognize the power of a divine hand were beautiful and impressive.

He regarded the law as it now stands as unconstitutional, standing in violation of the bill of rights and tending to prevent men from pursuing their own happiness and worshiping God according to the dictates of their own consciences as the constitution guarantees. He then, in conclusion, showed that in the beginning the seventh day of the week was the Sabbath. Now it is the first day of the week, which fact alone shows that man has made this change. If man has the power to change the day, it is not so guarded by divinity as to compel its observance by penal law. And as there are many classes of good citizens who desire to observe some other day than the first day of the week, he hoped the bill would pass.

The chair asked the Senate if it was ready for the question.

"The question—question!" was called for by several voices.

Senator Crockett arose. He had hoped

Senator Byrne and other able orators on the floor would be raised in favor of the bill. "I take shame to myself," he said, "upon the act that was passed by the legislature of 1855 upon this matter. It was unwise and hasty legislation that has worked much damage to the state. Some time ago I visited the northern states to represent to those people the beauties of our sweet southern Arkansas. I told them of our climate; of our prairies; of our forests; of our flowers; our rich alluvial soil; our social, friendly people, and I induced many of them to come and settle among us.

They have built up homes, and many of them would be happy if it were not for their religious opinions. Many of them belong to churches known as Seventh-day Adventists and Seventh-day Baptists. They came here expecting that they would receive the same protection in Arkansas that is accorded them in England, all the states of Europe, as well as all the states of the United States except the state of Arkansas. These people conscientiously believe that the divine Sabbath is the seventh day of the week. They go further. They propose to strictly obey all of the ten commandments. They hold that the mandate "Six days thou shalt work," is as binding as "Thou shalt keep the seventh day holy." Therefore, they are an industrious people, making most excellent citizens.

He showed that an old gentleman at the head of the family had been thrown in prison, his only horse and only cow sold to pay fines for working on the first day of the week. He had kept the seventh day holy, and believed that he was obeying divine will by laboring on the first day of the week.

Another young man he induced to come to the state who had just been married. The young man was able to buy a small home. He was a Seventh-day Baptist, and worked on the first day of the week. He was arrested for violating our Sabbath law, tried and fined. Being unable to pay the fine, he was sent to jail. His young wife left at home alone, grew weary waiting his return. The rosy bloom of health left her cheeks to be replaced by the palor of disease. The end was that she lay down and died. When the young husband was released from jail, he hurried home to find his neighbors bearing the remains of all that was dear to him on earth to the grave. He went with them mournfully, and kneeling down upon the grave he wept as none but a broken-hearted man can weep, and when he arose he bid a last farewell to his beloved wife and to Arkansas, where he had been so cruelly treated under the operation of her law.

The Senator regretted that he voted for the change in the law made in 1855. It had worked many hardships, and he appealed to the Senate to pass the bill so that these oppressions would cease.

He concluded with: "I love these people whom I am defending. Many of them came here through my influence. I made them promises that in Arkansas they could enjoy peace as well as prosperity. But under this law these promises cannot be fulfilled, and I appeal to the Senators here to come to my relief—to help me to pass this law, if for no other reason, that I may keep my promises to these people."

Senator Hudson spoke but a short time. He was proud to see Senator Crockett converted. The law as it stood before 1855 was as it should be. It permitted religious organizations to keep as their Sabbath any day of the week so that one day in seven was kept. When the amendment to the law was offered at the last legislature I opposed it. I then attempted to show that it would work hardships upon religious organizations that do not hold the first day of the week as their Sabbath. The bill passed then in spite of my efforts. The gentleman from Arkansas county voted for that bill, and I am glad to find that he now is anxious to have it repealed. I hope this bill will pass without a dissenting vote.

Senator Martin regarded the bill as one of great importance. He deeply felt its importance because it affected the religious liberties of a large class of the best citizens of the state.

They have been arrested, dragged into court, fined and imprisoned for doing what they believed to be their religious duty. I know heads of many good, industrious families who are now watching the action of this legislature. If this bill is passed and becomes a law, they will remain with us. Being valuable citizens of the state, we should grant them this relief; for, I tell you, that if this bill is not passed, they will pay their fines now levied on them and leave the state. He hoped the bill would pass.

Senator Byrne felt that the bill would pass by a large majority, but as many of his constituents were expecting relief under it, he felt that he would fail to represent them properly if he remained silent. He indorsed all that the Senator from Arkansas county had said, and urged the Senate to pass the bill unanimously.

Senator Smith showed that the law as it stood before the act of 1855 had been the law of Arkansas since it first became a state. It was originally framed with due regard to the bill of rights. He turned to the bill of rights and read the clauses regarding religious liberty. He then read the law as it stood before being amended. It provided that any day of the week may be kept as Sabbath, so one of the seven days is kept. He regretted that the act of 1855 had been passed. He remembered that it was introduced to cure certain moral defects of the city of Little Rock, but he had been informed that it had utterly failed. He hoped the bill would pass.

Senator Orandall, after hearing the arguments, was convinced that the bill should

Senator Fletcher, at one time, had intended to offer the bill. He would be glad to have certain amendments to it, but had decided to vote for it since hearing the arguments offered.

The bill passed. Ayes, 26; Noes, 2.

Education.

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

THEN AND NOW.

Thirty-five Years of Harper's Magazine.

BY LILLA V. P. COTTBRELL.

"There was a man in our town, and he was wonderful wise," begins an old nursery rhyme. Such a man—though an unpretentious farmer—lived in "our town," and if he is not "wonderous wise" he must indeed be strange by nature as well as "Strange" by name, having been a subscriber for *Harper's New Monthly Magazine* thirty-five years, from its birth in 1850 until the present year. A complete set of the Magazine is a desirable acquisition to any library, public or private. When first I called upon my English neighbor, I might have been not a little surprised at receiving a Latin adieu, *Ora pro nobis* (pray for us), had I not been beforehand impressed that I was in the company of a veritable encyclopedia of literature, history, aesthetics and science, such as must follow as the natural outgrowth of such literature as filled shelf upon shelf—various periodicals, and volume after volume of *Harper's Magazine*.

All English Americans love the *Harper's* although the bulk of its contributors are American, its foreign contributors are most distinguished. Foreign periodicals are accessible only at the most unreasonable rates; but the gems scattered through their pages are mingled with flowers of American genius in *Harper's Magazine*, and brought before the American reader at a most reasonable rate.

When the *Harper's* appeared there was no vigorous magazine in our country—none corresponding to the character of the reading public. Since then what mutations and mortality in magazines it has outlived! Starting with a definite plan, and strictly adhering to that plan, the *Harper's* does not essentially differ in 1886 from what it was in 1850, except to have taken on new strength and beauty. As "child is father to the man," so its past was a true prophecy of its future; with an influence widening as the area of freedom, intelligence and civilization extends under the star spangled banner in 1886, who can fail to forecast another future of success and harmonious development?

Modern fiction has not kept pace with that of early days, when serial story writers for the *Harper's* were Chas. Dickens, Anthony Trollope, Chas. Reade, W. M. Thackeray, Bulwer, Miss Mulock, Wilkie Collins and George Eliot. Of yore, when story writers announced a new book, it was like a rap at the door. Straightway was heard the answering "come in." The novel of to-day rouses no enthusiasm. *Harper's Magazine* in 1869 began to bemoan this fact in strains like this: "Since Hawthorne died and Mrs. Stowe took to writing essays, we have hardly had a true delineation of our life and character in a single American book." On the Book-table we find: "Genius is what is wanting. The creations of modern novelists are various enough, and pleasant enough as companions for the moment, but they do not live in our memories. We look on them and straightway forget what manner of men and women they were. We shall probably give expression to the experience of most of our readers when we say that of all the characters that have figured in the novels published late years, scarcely one has made a permanent impression upon the mind."

Some of the miscellaneous topics treated in old *Harper's* are suggestive of the interesting events, places and persons of the past. It is difficult to select from such a mass, seemingly all of equal interest, but the following will show the general character of the whole: "Livingston's Travels," "Darien Exploring Expedition," "Land of the Earthquake," "Iron-clad Vessels," "The American Life-saving Service," "An American in Sinal," "Grant on the Battle-field," "Among the Wheat-fields of Minnesota," "Pennsylvania Coal-region," "The New Theory of Heat," "Lyceums," "Ocean Steamers," "Monuments," "Iowa 'Gloss' Colony," "Indian Massacres," "Journalism," "Can we Forestall the Weather?"

The Editor's Table, Vol. VII, 1886, contains a long editorial on "Woman's Rights."

"Woman's rights, or the movement that goes under that name, may seem to some too trifling in itself, and too much connected with ludicrous associations to be made the subject of serious argument. If nothing else, however, should give it consequence, it would demand our earnest attention from its intimate connection with all the radical and infidel movements of the day. A strange affinity seems to bind them all together. They all present the same attractions for the same class of minds. They are all so grounded on the same essential fallacy of individual right, in distinction from the organic good, or social propriety, that the careful observer could have no great difficulty in predicting the whole course of the man or woman who once sets out on the track of any one of them."

This was written in the days when only one college in the United States admitted women. More than four-fifths of the seventy-five colleges chartered in 1861-1870 are open to both sexes. The tendency of this age is still more liberal, and women are being brought into fair competition with men in the legal, medical and clerical profession. A corresponding change of sentiment is inevitable. The proportions of the woman's suffrage movement are again discussed by the Book-table in 1869, when its supporters were no longer confined to the few, but among the clergy had enlisted such men as Henry Ward Beecher and Bishop Simpson, and among statesmen, the Chief Justice of the United States. The same year records an almost unanimous report from a Committee of Massachusetts' Legislature in favor of female suffrage, as a result of Lucy Stone's ten years' besetments with appeals, arguments and petitions. The work she began goes on. The united voice of the Woman's Christian Temperance Union has taken up the refrain, which is enough to secure the desired end.

In the August *Harper's* of 1854, thirty-seven persons are reported to have been struck dead by lightning in the previous month alone within the limits of the Atlantic States.

At the close of Vol. VIII, 1854, a seven-column article on "Politics and the Church" lies on the Editor's table, and says truly, "The church is a spiritual kingdom and yet it has much to do with the kingdoms and republics of this world. It is, therefore, a part of its mission to stay the virulence of political corruption. Would we then have the clergy preach politics? by no means. Not measures but principles. They have no call to preach against fugitive-slave laws, but against the motives which actuate such law-makers."

"As a man thinketh in his heart so is he." Then, as now, the world "lieth in wickedness." As in the exciting and oppressive days of 1854, so in 1886, the exceeding sinfulness of sin is at work in the spirit of men, and hence of politics, calling to the clergy to stand in the front ranks among the powers which denounce unrighteousness. Every age has had its great reform and the present is no exception. Paul "reasoned of righteousness, temperance, and judgment to come;" and Felix, the despot, trembled. Paul was distinguished above all social and political reformers of his own and every succeeding age. This age needs a Paul, wise with the wisdom of our Lord, that his "kingdom" may "come" and his will be done on earth as in heaven, as he himself taught his followers to pray.

Is not the present better than the past? Our grandsire shakes his head. "Former days were better than these," he says, and sighs for "the old paths." At least Mr. Editor, in 1855, thought despondently of his times when he sat in his Easy Chair soliloquizing as follows, in several consecutive numbers of the magazine: "Society is tumbling ahead neck and heels. We grow dizzy with watching it. Are we not growing into a mechanical and outside life? It is rapid and splendid to be sure; but are we doing much to ennoble taste for the truly beautiful, or to build up those best bulwarks of any really strong people—cheerful and contented firesides? Is there not something earnest in life after all? If one may judge by the newspapers he might think not. Scarcely a paper or a paragraph that will indicate madly the thirst for that species of eminence which comes by wealth."

Truly, then, as now, the love of money was the root of all evil. But it is not the fault of our improved newspaper that this is so. Take up almost any paper to-day and you will find much in it to stir the soul into a keener relish for true refinement of life and manners, to stimulate to a bolder and sterner sense of duty and to an ambition for the dignity and "eminence" which grows out of duty performed.

Again, "young America is too fond of

(Pierce) has been reading to those who only win notoriety by noisiness, in the modest way in which he has made his entry to the capital!" And again the present is ahead, complaining grandairs. Any child of to-day can penetrate the thin veil of pretensions and genuine merit. "All is not gold that glitters" is a well learned saying, and so well understood that a man though a fool need not err therein in his discriminations of men. Later, the Easy Chair says, "There is much stir and talk of society, and all the littlenesses that go to make up fashion. Is there not some truth in what a Scotchman wrote home of New York society? He says, 'I believe there is no city in the world, unless it be Paris, where women dress as they do here. Their whole aim is vanity. They make poor wives and poorer mothers.'" Surely, here we may claim to have advanced to a better life. The day is passed when girls are dressed simply for admiration or live solely to get married. Our girls are living to nobler purposes, as a rule, even in society, so-called, which represents but a small part of the real social sum of existence.

"The Increase of Crime" is the leading article in a late issue of the same year. "We are becoming familiar with what ten years ago would have shocked the universal conscience. The enormous crimes are multiplying more rapidly than minor offenses. It becomes, then, a serious question, 'Is there really an increase in crime?' If so, what are the causes?" This question is answered at length, and literature and politics are made to answer largely for the state of things described, while the great influx of foreigners, and intemperance, bear a part in the responsibility. Whether or not there is progress in crime to-day, thirty years later, we must admit that the evils arising from the foreign element and intemperance are appalling enough to cause us to inquire when this slavery of sin shall cease, and the prisoner be set free. When shall the land of the free be free indeed from a bondage more oppressive than chains? Truly, unless our hope were in God, we should forever hang our national harp on the willow tree, and refuse to sing Zion's songs, for only "the pure in heart shall see God" and truly few of us "doeth good"—very few.

In the same number, the Editor's Drawer contains several anecdotes illustrative of the ignorance prevailing in England in reference to this country. For example, a distinguished American, at Rome, was asked by the Pope, "How large a proportion of the inhabitants of New York are native Indians?" An American, dining with an illustrious English gentleman, was asked, "How far is the forest cleared away around New York?" He supposed a short ride took one to where the wolf howled. "What language is chiefly spoken in New York?" "Are the peaks of the Rocky Mountains visible from New York?" are specimens of questions asked by learned Englishmen, before America had attracted much notice in the Old World. Now the shadow of our gigantic growth sweeps the Atlantic. America has become a star of the first magnitude. Now one would smile at such queries. Now the most ignorant nation of the earth has felt the New World's breath. Heathen lands arise to call her blessed, and the oppressed from all lands find home and happiness in vast and free America. Well may "Our Old World Sister," "France the beautiful," bring to us "her sculptured dream of Liberty,"—the wonderful Bartholdi statue! Well sang our pure-souled Whittier, when he voiced the nation's sentiments like these:

Rise, stately symbol! holding forth
Thy light and hope to all who sit
In chains and darkness! Belt the earth
With watch fire from thy torch uplift!

Shine far, shine free, a guiding light
To Reason's ways, and Virtue's aim,
A lightning flash the wretch to smite
Who shields his license with thy name!

Well spoken, noble poet! That license is not liberty, we would proclaim.

(To be concluded.)

CLIPPINGS.

There are at Richmond College 147 students, of whom 118 are professors of religion.

The Rev. Galusha Anderson, D. D., a graduate of Alfred University, closed his pastorate in Salem, Mass., in December, and enters upon the presidency of Danison University, Ohio.

The Goodell Professorship of Intellectual and Moral Philosophy has been endowed in the Central Turkey College at Aintab. It is named in honor of the beloved missionary, William Goodell, and will be held by a native Armenian, Rev. Hohnanes Krikorian.

The Rev. William M. Barber, D. D., pastor of Yale University, has tendered his resignation to take effect on the 1st of O. Knapley, of

SOUTHERN CALIFORNIA.

TUSTIN CITY, Los Angeles Co., Cal. Jan. 16, 1887.

To the Sabbath Recorder:

Since I decided to come to Southern California, I have found that there are a great many Seventh-day Baptists looking this way for a home, to get clear of the cold winters; and it seems very strange to me that there has been no Seventh-day Baptist church organized in this state, with such rich soil and delightful climate. I think we should manage to settle near each other so as to encourage each other in keeping the Sabbath and other good works.

Land is raising in value very fast, and my idea would be for some one to organize a colony and send a man here with good judgment, and who could be trusted, to secure a tract of land. This would have to be done very soon after a move was made, as speculators are watching such movements and buying up such tracts and doubling the price. I would suggest the name of Rev. L. R. Livermore as an agent, as he has a brother at Downey, who is recommended to be a good judge of land here, and who would probably give valuable assistance in locating; a person needs to have some knowledge of the country, as the land without a supply of water for irrigation is of no value, and some land is too strong of alkali to be valuable. Good land around here is worth \$150 per acre and upwards; and out ten miles or so it is worth \$75 and upwards.

There is a settlement of Seventh-day Adventists about seven miles from here, and I attend their church at Santa Anna. There have been only two light rains since I came here, December 7th. One person remarked it was the first time he ever saw summer in winter. It is delightful summer weather, but rather dry; we have had several light frosts, and one morning I saw ice as thick as window glass, but it seems to hurt nothing. I saw roses and other flowers in full bloom to-day that showed no signs of frost.

If I can aid, in any way, any who may be thinking of coming to this part of California, I shall be glad to do so.

LORENZO C. THOMAS.

Home News.

New York.

LITTLE GENESSEE.

At a covenant meeting, held Jan. 28th, in accordance with previous notice, the church of this place selected two brethren, Eben P. Burdick and Sibeus B. Coon, to serve the church as deacons. A committee appointed to arrange for the ordination decided that, as Bro. W. C. Titworth, by invitation of the pastor, was to spend a few days with us, and Bro. J. B. Clarke, agent of the Tract Society, was to be here at the same time, it would afford a convenient opportunity to formally set apart these brethren to the office for which they had been chosen. Accordingly, Tuesday afternoon, Feb. 8th, was selected as the time. The services took place in the following order:

A solo invocation by the chorister, O. E. Burdick; sermon from 1 Tim. 3: 13, Rev. W. C. Titworth; consecrating prayer, Rev. J. B. Clarke; right hand of fellowship, by the pastor; charge to the church, by Rev. B. E. Fisk; and benediction, by B. E. Fisk.

We have been highly favored during the past few days in having brethren Clarke and Titworth with us. We were much edified by the words of instruction in the sermons they preached and in private conversation on religious topics. Bro. Clarke preached for us on Sabbath and evening after the Sabbath, Feb. 5th, and also on the evening of the 9th. Bro. Titworth, on Monday evening, the 6th, and Tuesday afternoon and evening, the 8th. These sermons were all full of gospel truth, and we trust the words spoken may be good seed in good ground, which shall bring forth fruit an hundred fold to the honor of the Master.

As a church, we are enjoying a good degree of the Spirit's presence. Some backsliders have returned, and some who have never before known the joy of salvation are becoming acquainted with the Saviour. We are hoping and praying for a more complete consecration, a more thorough baptism of the Spirit, and a large ingathering of such as shall be saved.

FIRST VERONA.

Perhaps some of the Recorder family may be glad to hear of brightening prospects on this field. We bade farewell to many kind friends in Independence on First-day morning, January 9th, and the next day left Andover, arriving at Rome on Fourth-day morning a little after seven o'clock. After waiting a short time at the depot, we found Dea. J. P. Stilson standing by our side, and

able at his pleasant home. In the afternoon other brothers came forward and volunteered their services, and, before night, the car which we had chartered was entirely unloaded and our goods were on their way to the house recently vacated by Eld. H. D. Clarke, to whose Christian kindness we are indebted for free rent until April 1st. One of the great needs of this society is a comfortable parsonage.

We were not a little disappointed on Sabbath morning when we found that the wind had been playing antics with the snow all night, drifting the roads so full that they were almost, and in some places quite, impassable. It was questionable whether we could reach the church at all, and more doubtful whether any one else would attempt it. However, we braved the storm and found a congregation of just eighteen persons to welcome their new pastor and listen to his introductory discourse. An interesting session of the Bible-school followed the sermon.

For several months past this church has been without a pastor, and almost destitute of religious services of any kind, so that the upbuilding will have to be almost from the foundation. Our Sabbath congregations have largely increased, and the preaching of the Word is listened to with marked attention. A regular Sabbath evening-meeting has been established, and appointment is made for preaching next Sabbath-evening. A cottage prayer meeting on First-day night in a neighborhood three miles distant from the church is also talked of.

At the annual society meeting, which was held last First-day, a committee was appointed to overhaul and thoroughly repair the inside of our house of worship. Many needed improvements are contemplated, which will greatly beautify and render much more convenient our temple of worship. The Literary Society and Ladies Aid Society are receiving funds for this object.

After hearing their new minister preach twice, the congregation concluded that a vigorous pounding would do him good. First day evening, January 23d, was appointed for carrying their design into execution. The evening came, and with it the January thaw and severe rain-storm, which rendered the traveling not only unpleasant, but almost dangerous. The operation however commenced and has continued ever since. Such a beefing with turnips, potatoes, flour, apples, honey, butter, meat, pies, coffee, etc., etc., we never remember to have experienced. How long the castigation is to continue seems at present a little uncertain. We have never met more warm-hearted brothers and sisters in any locality than we find here. We are truly thankful for the hearty welcome which they have given us as the Lord's servant, and trust that our coming may prove a blessing to them.

GREENWAY.

I preached at Greenway last First-day afternoon. The congregation was large and attentive. Dea. Stilson is doing a good work in the Bible-school at this place. By a unanimous request of the congregation I shall hereafter have a regular preaching appointment here every First-day afternoon at two o'clock. May God in mercy bless the seed sown.

WISCONSIN.

WALWORTH.

With the close of the year 1886, I concluded my labors with the church at Albion, having served one year, in connection with brother J. T. Davis, as supply, and seven as pastor. It was with no small degree of sadness that the connection with this dear people was severed; for, though the burden, sometimes, was indeed heavy, and the days not always sunny, nor the ultimate results all that was desired, yet there were many ties of Christian brotherhood formed and many seasons of spiritual intercourse and communion were enjoyed that will ever be hallowed among the pleasant and precious memories of the past. It is our prayer that the dear Lord may prosper the efforts of the church in seeking and securing a faithful undershepherd and an early day. The field is a good one, and a pastor with a consecrated heart would find there a good opening to work for the Master.

Leaving my home Dec. 30th, I came to Walworth to enter upon the duties of the pastorate of the church here. We began holding extra meetings with the week of prayer, which have continued, with the exception of three evenings, without interruption up to the present date (Feb. 3d), and, although the weather, for the most part, has been cold and at other times stormy, yet the meetings have been well attended, close attention has been given to the preached Word,

have reasons for believing that some souls have been born into the kingdom, and that others are deeply convicted of sin. Our prayer is that he who alone doeth the work and to whom belongs the glory, may deepen and widen the work of grace until many precious souls shall have been gathered in.

This church is making an effort to build a parsonage in the early spring. They have \$1,000 now in the hands of the treasurer, and as soon as a plan can be agreed upon men with their teams are ready to draw the material.

The evening of Feb. 2, 1887, being the 35th anniversary of the marriage of Mr. and Mrs. William Higby, of this place, their neighbors and friends, to the number of fifty or more, completely surprised them by coming in upon them, without their invitation and without giving them any notice of their intent. In order to express, in some substantial way, the esteem in which they were held, a variety of articles of linen-ware were formally presented by the pastor in behalf of the donors; in response, both bride and groom replied with remarks expressive of their gratitude on being thus kindly remembered. That they may live to enjoy many returns of their wedding anniversary is the united wish of their many friends. After this came the refreshments, which the guests had provided and brought with them, and when "all had eaten" (that wanted to) "and were filled," and the fragments gathered up (how many "baskets full" we have not learned) each returned home having thus added another link to the chain of our common brotherhood.

S. H. B.

MILTON.

Since our last notes, the monotony of our severe winter has been broken by woman suffrage meetings, prohibition meetings, school exhibitions, the semi annual sessions of the literary societies, etc., but your readers would, probably, not be interested in particulars. Our Norwegian students have introduced the sport of "skeeing," which proves an exciting and exhilarating amusement, worthy of manly boys. The magnificent hills of old Alfred would furnish a fine field for the sport.

No special meetings have been held by our people so far, perhaps on account of the severity of the weather, though the Methodists have held such meetings. (The temperature has been from 40° to 46° below zero many times in the earlier winter.

Last Sabbath, Feb. 5th, Prof. Albert Whitford and Bro. C. W. Cornwall were ordained to the office of deacon in our church, to which they had been elected at the last church meeting, Pres. Whitford assisting the pastor in the service.

Wednesday, evening Feb. 9th, Rev. E. M. Dunn lectured in the college chapel on marriage. The lecture, while spiced with wit and humor, was sensible, excellent in spirit, and helpful to the young, and is worthy of repetition in all our societies. The thoughtful observer trembles at many tendencies in American society in respect to marriage and its responsibilities, and is thankful for earnest and plain talks on the subject. To such the wise and brave words of the lecturer would be very acceptable. The one point to which the squeamish may object demands the words of every God-fearing man in thunder tones of rebuke and reproof.

MINNESOTA.

DODGE CENTRE.

We are having good sleighing, with many cold days. As to the church, we are generally having full congregations, and the gospel truth is being set forth with much energy, and with many it is highly appreciated. Amidst this privilege of hearing the gospel proclaimed, it is announced to us that our pastor is about to leave us, called to another field to labor, which gives sorrow to many hearts. But if we have had our minds and hearts in a proper condition to receive God's Word, it will yet be manifested in us, and fruit will appear. Eld. Lewis has bestowed labor often in First-day churches and in the temperance cause; also he has been often called on to speak at other public gatherings to the delight of many. The ladies of temperance and business men of the town have remembered him by presenting him a handsome sum of gold and silver.

The church is seeking for another pastor to supply us.

N. M. B.

FEB. 10, 1887.

Condensed News.

The Senate has agreed to the House substitute for the Senate Chinese indemnity bill. A formal railroad contract near Worcester, Mass., has been made at a cost of nearly fifty

Both houses of the Nevada Legislature have adopted resolutions disfranchising Mormons in Nevada.

Floods, caused by heavy rains and melting snows, have caused much damage and some loss of life at various points east and west, during the week.

The situation with respect to the labor strikes remains practically unchanged. In some cases men have resumed work, and in others they have quit work.

Captain F. S. Lilly, a hero of three wars—Florida, Mexican and the Rebellion was instantly killed the other day at Dayton, O., by a street car running over him.

The Secretary of the Navy has received a report from the Academic Board of the Naval Academy, recommending that a large number of cadets be dropped for deficiency in studies.

The Boston Herald claims to have detected an alleged physician named Samuel York of Lewiston, Me., in the act of selling medical diplomas and degrees, and will shortly publish an expose covering several columns of that paper.

The Western National Bank, about which there has been so much talk of late, was formally organized in New York, Feb. 9th. Secretary of the Treasury, Manning, was elected president; and United States Treasurer, Jordan, vice president.

The Commissioner of Pensions has started requisitions for \$18,780,000, with which to make the payment of pensions due March 4th next. This will be the largest payment for current pensions ever made in any one quarter in the history of the government.

A dispatch from Devil's Lake, Dak., says: The blizzard last week was the severest known for many years, and reports are coming in every day of lives lost on the prairies. The total of those lost in Dakota this winter can hardly be below the death figures of the Vermont railroad accident, while a large number will suffer permanently from freezing of parts of the body.

Foreign.

German agents are purchasing horses in Yorkshire, England.

Prime Minister Depretis announces to the Italian Chamber of Deputies that the entire cabinet has resigned.

The credits passed by the French Chamber of Deputies amounts to 86,000,000 francs for the army and 30,000,000 francs for the navy.

A fire occurred Feb. 10th in the Four Courts of Dublin. All the courts were damaged and the vice-chancellor's court was destroyed.

It is stated that the Abyssians lost 5,000 men in the battles in which the Italian forces were defeated near Massowah on January 26th to 27th.

A dispatch from Strasburg to the *Republique Francaise* says 600 Alsations who were summoned to join the German reserves have crossed into French territory, dreading an outbreak of war.

Lord Salisbury has accepted the resignation of Lord Dunraven as under Colonial Secretary. Lord Dunraven was discontented because he was superseded by Henry Holland as Colonial Secretary.

A lady has been arrested in Sofia for conspiring against the government. She admits that she was sent by Russians to cajole the superior officers of the Bulgarian army into attempting to overthrow the regency.

The Roman Catholic bishop of Limburg in Hesse-Nassau, Prussia, has forbidden the clergy of his diocese to take part in any agitation against the septennate bill. It is believed that all the other German Catholic bishops will pursue a similar course.

A syndicate of England capitalists has been formed with a capital of \$6,500,000 to operate ten farms of ten thousand acres each along the line of the Canada Southern railway. They will be stocked with thoroughbred animals imported from England.

The inhabitants of Baku, the center of the great Russian petroleum fields, have been much alarmed over a subterranean explosion which shook houses and caused considerable damage. At the same time a volcano burst out at Lokbatan, ten miles from Baku. For two nights the volcano threw a column of fire and mud 350 feet high, illuminating the country for miles. The mud emitted already lies from seven to fourteen feet deep over a square mile of territory.

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF BEQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of.....dollars, (or the following described property to wit.....) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SITUATION WANTED in a Seventh-day community, by a man twenty-six years of age, as his own or clerk in hardware store. Can give best of references as to character, ability, etc. Address: L.

CLAREMONT COLONY, in Virginia, is growing very rapidly. Send for free circulars and illustrated maps. J. F. Mancha, Raymond, Surry Co., Va.

A CARD.—We would hereby wish to extend our hearty thanks to the friends of Main Settlement and Portville, for the very generous donation given us at our home on the night of Feb. 1st. Friends, not only from our own society, but also from among the First-day people, gathered to the number of about eighty-five. While we are truly grateful for the friendly feeling so fully manifested toward us, we pray that the Father will bless all these people in store, and that the Holy Spirit may be with them in all his fullness.

LETTERS.

Mrs. A. C. Babcock, C. Lundstrom, H. B. Lewis, Lottie Baldwin, O. D. Sherman, A. H. Lewis, W. H. Maxson, J. G. Babcock, A. B. Prentice, T. P. Andrews, W. F. Place, W. H. East & Abby Langworthy, E. M. Dunn, Mattie Laughlin, E. W. Irish, L. D. Reynolds, Mrs. W. F. Burdick, E. R. Clarke, P. M. Barber (No.) E. D. Seward, Mrs. A. M. F. Isham, Mrs. F. E. Blake, Mrs. E. A. Harris, W. R. Potter, J. B. Clarke, R. S. Menamin, S. S. Coon, J. M. Titworth, C. E. Randall, J. I. Cottrell, W. S. Bonham, Geo. Wischert, Geo. W. McCready, Charlie Stillman, S. E. Stillman, I. Clawson, A. S. Titworth, C. A. Burdick, O. DeGraff, Greene, N. W. Ayer & Co., R. A. Glean, Harriet Griffin, Rhoda A. Higby, M. D. Owens, E. Titworth, Perry Mason & Co., A. Swedberg, Mrs. S. A. Irish, John W. Smith, A. P. Evans.

RECEIPTS.

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

Table with columns: Name, Amount, Total. Lists names and amounts for various contributors.

FOR SALE. I will sell my manufacturing and jobbing business, situated in Albany, N. Y. The goods are in good demand, with fair profits. TRADE WELL ESTABLISHED. Reason for selling: I have business in Hickory and am going to other times and attention. This is a good chance for a new business. For further particulars, address: J. B. BLISS, Hickory, N. Y.

Popular Science.

THE NEW YORK HERALD.—Although Mr. James Gordon Bennett has been absent from the United States for several years, he yet continues to perform the actual work of editor in chief of *The New York Herald*. Every morning, in whatever part of Europe he may happen to be, so long as a telegraph office is within reach, his second in command cables from New York a complete summary of the news of the previous twenty-four hours. Mr. Bennett then cables his comments, opinions, instructions, or advice. This service is said to cost about \$125,000 a year.

TWO BARNS said to be filled with thrashed wheat were recently burned in Germany. They were insured, but it was impossible to collect, because the claim was made that the contents of the barns were simply straw. When the affair got into the courts, chemical experts were called to analyze the ashes. Wheat contains a large quantity of phosphoric acid, almost ten times as much as does straw. Naturally, in the burning of these barns, wood ashes, cement, and other mineral substances were mixed with the ashes submitted to the chemists, but none of these admixtures contain phosphoric acid. The experts found that of two samples placed in their hands one contained 10.2 per cent and the other 19 per cent of the acid, thus proving conclusively that the farmers were in the right, and the insurance companies, as is generally the case according to public sentiment, in the wrong.—*Fireman's Herald*.

THE DUST IN THE AIR.—We might suppose that with no dust in the air we should at least have more light; but while it is undoubtedly true that the sunbeams show us the notes, it is also no less true that the notes and fine dust actually show us the sunbeams, and that one is invisible without the other. A beam of sunlight or electric light, if admitted into a chamber, the air of which is perfectly pure, at once disappears, and is replaced by pitchy blackness, except where it strikes the wall or some other object. Balloonists tell us that the higher they ascend the deeper becomes the color of the sky, until at the height of a few miles it looks almost like a black canopy, because, though the sun is shining in unclouded splendor, there is little or no dust to scatter its light. The space between the stars—stellar space, as it is called—is, accordingly, absolute blackness, notwithstanding the blue of light which passes through it and becomes visible on striking our dusty atmosphere.

ALGABORILLA.—Husks known under the name of algarorilla contain a tannin-like substance, which can be used for dyeing yellow. The trees from which these husks are obtained are the *prospiro pallida* and the *prospiro algarobio*, which occur in the mountainous districts of South America. The seeds form about one fifth of the husk, but contain no tannin. The husks contain about 27 to 29 per cent of the tannin. The coloring matter yields yellow precipitates, with salt of tin, antimony, lead, or alumina; the tin composed is the brightest. For dyeing yarn, the latter is mordanted with tin, as usual, and placed in the dye bath, which contains water heated to boiling and about 7 to 10 per cent of algarorilla. After working the yarn in the bath for some time, the bath is left to cool, and the yarn afterward washed and dried. The color is not as brilliant as that obtained with fustic, but more of a straw color; it is, however, pretty fast, and resists weak acids; alkalis change the color into brown. With iron mordants, good grayish black shades can be produced, and 5 to 7 per cent of the husks will be sufficient for the bath. Wool can also be dyed with algarorilla.—*Scientific American*.

WATER AND MOBS.—I have the greatest belief in the efficacy of fire engines against a mob. Wet clothes dampen ardor; few men are brave when cold and wet; and this fact is so well known that a certain French politician living in Paris during the period of excitement was in the habit, as soon as he rose, of looking out of the window, and if he found that it was raining would exclaim, with a sigh of relief, "No revolution today!" We also learn that when Louis Philippe was replacing Napoleon's statue on the column in the Place Vendôme, the Napoleonists assembled continually in excited crowds around the pedestal. The crowds were, however, soon dispersed by copious streams of water being pumped on them. The material effect of a stream of water projected from a fire engine through a hose is considerable. No man can stand against it. Besides, on the principle that the mishaps of others afford human beings a certain amount of satisfaction, the members of a crowd are sure to laugh at seeing their companions wetted, and a crowd which begins to laugh ceases to be dangerous. I would therefore suggest that whenever a serious disturbance is anticipated, a few fire engines should be placed at the disposal of the police.—*The Fortnightly Review*.

SEPARATING FIBERS.—Hydrofluoric acid attracts water powerfully, and thus carbonizes vegetable fibers, leaving the animal fibers intact, if the acid used is not too concentrated.

In using hydrofluoric acid in gas form, the goods have to be well soaked in water before exposed to the acid. The latter process is carried on in chambers, which are made of suitable material, e. g., lead, or else are lined with it. The acid is prepared from cryolite and sulphuric acid, and alum is obtained as a by-product. After the goods have been exposed for an hour, they are removed from the chambers, well washed with water, dried quickly in a drying chamber, and passed through a heater, where the carbonized vegetable fiber is separated in the form of dust. If a solution of hydrofluoric acid is used, wooden troughs, lined with lead, are employed; these are charged with water and either fluorospar or cryolite and the exact quantity of sulphuric acid which is required to liberate the hydrofluoric acid. The bath is kept at a temperature of 160° Fah., and the goods are left in it for an hour or two. They are then washed, dried, etc., as above. This process can be used for burring wool, or for recovering wool or silk from rags, etc., or for separating any animal fiber, as hair, from vegetable fibers.—*Industries*.

OUR HEROES.

Here's a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says, "No!"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout,
And he who fights his single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
And do what you know to be right;
Stand firm by the colors of manhood,
And you will overcome in the fight.
The Right 's your battle cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.

A TESTED REMEDY.

It is related that Bishop Kavanagh was one day walking, when he met a prominent physician, who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion. "I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that." The Bishop said, "Doctor, suppose years ago some one had recommended to you a prescription for pulmonary consumption, and you had procured the prescription and taken it according to order, and had been cured of that terrible disease, what would you say of the man who would not try your prescription?" "I should say he was a fool." "Twenty-five years ago," said Kavanagh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and wherever accepted have never known it to fail." What could a doctor say to such a testimony as that? And such testimonies are what men need to turn them from the error of their ways to the personal experience of the saving power of the Lord Jesus Christ.

"How would you prove the divinity of Christ?" said some ministers to a young backwoods preacher whom they were examining. "What?" said he, puzzled by their question. "How would you prove the divinity of Christ?" "Why, he saved my soul," was the triumphant reply.

But to give this answer one must be saved, and know it in his heart, and show it in his life, and he then becomes a living epistle known and read of all men.

THIS IS MY MOTHER.

The following touching incident, related by the *Burlington Hawkeye*, illustrates both the tenderness of the German heart and the familiar lines of Coleridge:

"A mother is a mother still,
The holiest thing alive."
"We were at a railroad junction one night," says the writer, "waiting a few hours for a train, in the waiting-room, in the only rocking chair, trying to talk a brown-eyed boy to sleep, who talks a great deal when he wants to keep awake."
"Presently a freight train arrived, and a beautiful, little, old woman came in, escorted by a great big German."
"They talked in German, he giving her, evidently, lots of information about the route she was going, and telling her about her tickets and her baggage check, and occasionally patting her on the arm."
"At first our United States baby, who did not understand German, was tickled to hear them talk, and he 'smickered' at the peculiar sound of the language that was being spoken."
"The great big man put his hand up to the good old lady's cheek and said something encouraging, and a great big tear came to her eye, and she looked as happy as a queen."
"The little brown eyes of the boy opened pretty big, and his face sobered down from his laugh, and he said: 'Papa, it is his mother.'"
"We knew it was, but how should a four-year-old sleepy baby, that couldn't under-

stand German, tell that the lady was the big man's mother, and we asked him how he knew, and he said: 'O the big man was so kind to her.'"
"The big man bustled out; we gave the rocking chair to the little old mother, and presently the man came in with a baggage-man, and to him he spoke in English. He said: 'This is my mother, and she does not speak English. She is going to Iowa, and I have got to go back on the next train, but I want you to attend to her baggage and see her on the right train, the rest car, with a good seat near the center, and tell the conductor she's my mother. And here is a dollar for you, and I will do as much for your mother some time.'"
"The baggage-man grasped the dollar with one hand, grasped the big man's hand with the other, and looked at the little German with an expression that he had a mother, too, and we almost know the old lady was well treated."
"Then we put the sleeping mind reader on a bench and went out on the platform and got acquainted with the big German."

"He talked of horse-trading, buying and selling, and everything that showed he was a live business man, ready for any speculation from buying a yearling colt to a crop of hops or barley, and that his life was a busy one, and at times full of hard work, disappointment, hard roads."
"But with all this hurry and excitement, he was kind to his mother, and we loved him just a little."
"When, after a few minute's talk about business, he said, 'you must excuse me, I must go into the depot and see if my mother wants anything;' we felt like taking his fat, red hand and kissing it."
"Oh, the love of a mother is the same in any language, and it is good in all languages."—*Herald of Truth*.

IN THEIR WAY.

"Let fall some of the handfuls of purpose for her, and leave them, that she may glean them." Thank God for this thoughtful yet seemingly unintentional consideration for the poor. This dropping things in their way, without seeming to do so, and without making them keenly feel their poverty. How easy it is to grant them privileges, which, although involving labor on their part, and giving them the opportunity to glean for themselves, yet are no less a charity done of set purpose on our part. A little sewing to this one, a day's work to another one, a loan in time of sore need—anything that seems like giving them honest employment, and lifting them above the feeling of utter dependence and charity. The example of Boaz is worthy of imitation wherever we meet the worthy poor—"Let fall some handfuls of purpose for them."

And still another point in his benevolence is worthy of consideration. He cautioned the diggers of his charity not to "reproach" nor "rebuke" her. Whatever may be implied in this request of his, it is always well to withhold altogether, if there be good reason in so doing, or to give gracefully, freely, and without "reproach" or "rebuke." Are we compelled to say, "It is all your own fault," and "We hope you will do better hereafter?" How like fiery arrows such stinging words fall on worthy yet sensitive souls! How they take away the loving kindness of a gift! How they drink up the shrinking spirit! How they drive modest persons back into their lonely misery, feeling that they would rather starve than be stung! Give your gift, and even your kindly counsel, but keep your gruff rebukes and reproaches to yourself. "Consider thyself lest thou also be tempted" in the time of sore and unexpected distress.—*South-Western Presbyterian*.

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The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1887.

- FIRST QUARTER. Jan. 1. The Beginning. Gen. 1: 26-31, and 2: 1-3. Jan. 8. Sin and Death. Gen. 3: 1-6, 17-19. Jan. 15. Cain and Abel. Gen. 4: 3-16. Jan. 22. Noah and the Ark. Gen. 6: 9-22. Jan. 29. The Call of Abram. Gen. 12: 1-9. Feb. 5. Lot's Choice. Gen. 13: 1-12. Feb. 12. God's Covenant with Abram. Gen. 15: 15-18. Feb. 19. Abraham Pleading for Sodom. Gen. 18: 23-33. Feb. 26. Destruction of Sodom. Gen. 19: 15-28. March 5. Abraham Offering Isaac. Gen. 22: 1-14. March 12. Jacob at Bethel. Gen. 28: 10-22. March 19. Jacob's New Name. Gen. 32: 9-12, 24-30. March 26. Review.

LESSON IX.—DESTRUCTION OF SODOM.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, Feb. 26th.

SCRIPTURE LESSON.—Gen. 19: 15-26.

15. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city. 16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. 17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. 18. And Lot said unto them, Oh, not so, my Lord: 19. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: 20. Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither (if it not a little one), and my soul shall live. 21. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. 22. Haste thee, escape thither: for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. 23. The sun was risen upon the earth when Lot entered into Zoar. 24. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; 25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. 26. But his wife looked back from behind him, and she became a pillar of salt.

GOLDEN TEXT.—Escape for thy life. Gen. 19: 17.

BIBLE READINGS.

- Sunday. Gen. 19: 15-26. Beginning of saving constraint. Monday. Gen. 1: 1-13. Lot's settlement at Zoar. Tuesday. Deut. 29: 2-23. Sodom a warning to Israel. Wednesday. Isa. 18: 1-23. Sodom a warning to Babylon. Thursday. Ezek. 16: 44-63. Sodom a warning to Jerusalem. Friday. 2 Peter 3: 1-17. Sodom a warning to sinners. Sabbath-day. Luke 17: 20-37. Sodom a warning to all men.

TEXT.—B. C. 1897; early in the morning of the day following the last lesson.

PLACE.—Sodom, and the cities of the plain.

OUTLINE.

- I. Brought forth from peril. v. 15, 16. II. Urged forward to safety. v. 17-22. III. Saved alive; alive amid destruction. v. 23-26.

INTRODUCTION.

In the last lesson we had Abraham pleading for Sodom. When his petition was ended, "the Lord went his way," and Abraham returned to his tent, under the oaks of Mamre. The two angels, who had left Abraham while he communed with the Lord, arrived at the gate of the wicked city, where they were greeted by Lot, who proffered to them hospitality, and urged them to tarry with him. They yielded to his request and were entertained for the night. During this night, the angels informed Lot of the approaching calamity to the city, on account of its wickedness. Lot was exhorted to warn his friends and to take measures for an immediate escape. No heed was given to Lot's warning, nor would they, even his sons-in-law, join him in his flight. The small number of true righteous men, mentioned in the last lesson, could not be found in the city, hence the city was doomed to destruction. Still God remembered Abraham and his prayer for Lot, and led Lot out of the midst of the overthrow.

EXPLANATORY NOTES.

V. 15. And when the morning arose. The night had been spent in this communion between the angels and Lot, and by Lot's warning his sons-in-law to escape. When the morning dawned, that is, as soon as the darkness was dispelled by the break of day, and the gates of the city were opened, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here. The angels were earnest in executing the object of their mission. They would lose no time in hastening Lot and his family out of the city. Lot's immediate family relation, including his daughters, is here sharply recognized. Whatever may have been their anticipated relations with the wicked families of the city, those relations must be instantly abandoned, lest thou be consumed in the iniquity of the city. To remain was to perish, but to flee at once was the only possible escape from utter destruction.

V. 16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters. Lot was evidently so intoxicated with the luxury and wickedness of Sodom, that he scarcely had strength of purpose and fortitude to arise and escape, even though he was aware of his great peril; and a sort of moral paralysis had come over him, as in the case of all persons who consent for a time to dwell in the midst of wickedness. But there was no time to waste. These two men grasp his hand and pull him along; if he is to be saved at all, he must be saved instantly. To delay is to perish. The Lord being merciful unto him. It was a mercy of God to Lot and his family that the two angels, as messengers, were sent to help them

out of the city in this critical hour. It is implied that the angel of the Lord, who had conferred with Abraham the day before, had now joined these two men, and given them success in getting Lot and his family out of the city.

V. 17. When they had brought them forth abroad, he said, Escape for thy life. By their urgent efforts they had broken the spell which made it so difficult for Lot to separate himself from his wicked neighbors; they had succeeded in getting them out of the city, into the plain, and now they urge them to flee for their life. If they should remain here, near the city, they would soon be drawn back; there was no safety except in instant, speedy flight; they must press on until they reached a secure refuge. Look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. To look back is to be allured; it is to forget the one thing which is of greatest importance to them, to escape for their lives. They are not even to remain anywhere in that luxuriant valley of the Jordan, so tempting to their worldly ambition. They must go to the mountain into seclusion, apart from temptation, remote from the gully cities upon which destruction was now to be poured out.

V. 18. And Lot said unto them, Oh, not so, my Lord. Lot here again shows his reluctance to remove himself entirely from his companionships in Sodom. He is disposed to set up an argument with his Lord, and to plead for some abatement in the rigid requirements placed upon him.

V. 19. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life. The word here is expressive of an entreaty. Lot acknowledges that the Lord has greatly helped him, and that through his mercy he has now escaped with his life. And now on the ground of this divine mercy, he is emboldened to ask for indulgence. He is not willing to go away into the seclusion and privations and dangers of the mountain. He is still desirous of the ease and self-indulgence of the city. So he pleads, I cannot escape to the mountain, lest some evil take me, and I die. He was like many Sodomites of the present day, so wedded to the luxuries of this life that an entire separation from the wild ambitions and enchanting allurements of this world could hardly be tolerated, even though it might be under the direct command of the Lord.

V. 20. He still urges his request as being but a small favor and easily granted. If he can't live in the great city, he will try to be contented in one of these small cities. Probably iniquity had not become intense in these small cities, but still there was very much the same worldly life there as in Sodom. Lot soon found that even here was no proper place for him. To abandon great sins, and yet to cherish little sins, shows that the heart is still impure. The true child of God should sever his connection with all that is offensive in the sight of his Heavenly Father, and aim at nothing less than complete conformity in all things with his holy will.

V. 21. Lot's petition is granted, and he is permitted to take up his abode in this small city. Doubtless there is in store for Lot a kind of discipline which he will get by remaining a short time in this city of Zoar.

V. 22. Though his request has been granted for the time being, yet he is urged with great vehemence to escape with all haste to this city.

V. 23. The sun was risen upon the earth when Lot entered into Zoar. The transactions of that morning were very rapid and definite. Lot and his family had been led out of the gate of Sodom at daybreak; he had made a petition to be permitted to enter this little city, instead of going away at once into the mountains. His petition is granted. He enters Zoar, and the sun is risen upon the earth; all within an hour's time.

V. 24. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire. This is, in Scripture, a standing image of the most terrible Divine judgments. Isa. 11: 6, Ezek. 38: 22, Rev. 19: 20. The precise nature of the catastrophe by which these cities were overwhelmed cannot now be fully explained. But that it was a historical fact and a terrible destruction of the cities, as a judgment of God on account of their wickedness, is very clearly attested.

V. 25. And he overthrew those cities. The opinion was once entertained that the Dead Sea owed its existence to this catastrophe, and that the Jordan originally flowed on into the Red Sea. More careful explorations and more exact measurements have shown that this could not have been the case. The northern portion, as the Dead Sea is, on an average, thirteen hundred feet deep, indicating a vast chasm which must have existed from a very early period, but south of the eastern peninsula, which projects into the sea, the bottom forms a plateau on a very different level, where the water is but a few feet deep. This is, in all probability, the site of the buried cities.

V. 26. But his wife looked back from behind him, and she became a pillar of salt. Lot's wife was led out of Sodom, had made a little progress toward Zoar, but her anxiety about the things left behind overcame her obedience to the command to hasten forward, and not look back; the consequence was, loss of life, even though she had started on the way of safety. She lingered so far behind, that the storm of destruction upon the city overtook her, and thus she was covered with a substance resembling, in some respects, salt, and resulting in her immediate death. This should be a lesson to those who are inclined to linger and to hesitate in their escape from the associations of wickedness.

MARRIED.

In Scott, N. Y., Feb. 9, 1887, at the residence of the bride's father, Dr. L. H. Babcock, by Rev. F. O. Burdick, Mr. WILLIAM EDWIN BURDICK and Miss CARRA ANTONETTE BABCOCK, all of Scott.

DIED.

At Annin Creek, Pa., Jan. 23, 1887, Mrs. MELISSA BRIDGES. For many years she had been a member of the First day Baptist Church of Annin Creek, but coming to the conclusion that she was not keeping God's Sabbath, she embraced the truth, and became a member of the Shingle House Church. Last summer her daughter also united with us, Sister BRIDGE was an intelligent, earnest, Bible Christian. The funeral services were held at the Ball's Run school-house, Jan. 24, 1887. A full house expressed their appreciation of her worth. G. F. K.

Near Millport, Pa., at the home of Bro. John Kenyon, STRANGER L. MORRIS, at the age of 75 years. He was born in the town of Castkill, Green Co., N. Y. He was married in 1836 to Rebecca Chadderton. His wife died in 1859 leaving two children, sister Sarah E. Kenyon, and a brother now living near By. In 1841 he married Sally A. Scribner, who died Feb. 28, 1859. In 1866, he married Mary J. Safford, who lived until July 16, 1874 leaving two children who, with their father, have had a home with Bro. Kenyon. The subject of this notice died Dec. 10, 1886; funeral at the house, Dec. 12th; burial at Bell's Run. In the early part of his life he made a profession of faith in Christ, but neglected to go forward in church membership. G. F. K.

In D. ke Centre, McKean Co., Pa., Jan. 31, 1887, NANCY M. JOY, wife of Daniel Joy, aged 86 years. The funeral was held in the Seventh day Baptist church of Shingle House, Jan. 29d; burial at Sharon Centre. The subject of this notice has been a believer for over twenty years, and died trusting in Christ. She leaves a husband and four grown children to mourn their loss. G. F. K.

SPECIAL NOTICES.

PROGRAMME of a Sabbath-school Institute to be held with the Church at Milton, Wis., on First day, Feb. 27, 1887, in connection with the Quarterly Meeting of the churches of Southern Wisconsin, to be conducted by Rev. S. H. Babcock.

10 A. M., Singing by the Milton Sabbath-school choir. Prayer. Singing. Distribution of papers for questions, to be answered near the close of the forenoon session. Paper, by Prof. W. D. Thomas, of Mill on College, "How can Christian character in any young man of woman, be developed in the Sabbath-school?" followed by questions or criticisms. Singing. Paper, by Miss Mary F. Bailey, of Milton, "On the best method of Christian giving as developed in the Sabbath-school work," followed by questions or criticisms. Singing. Answers to questions from the Question Box. Singing. Benediction. Adjournment to 2 o'clock P. M.

AFTERNOON SESSION.

2 o'clock. Singing. Prayer. Singing. Normal work classified in three parts, as follows: Primary, Intermediate and Advanced. The Primary illustrated by Miss Nettie West, of Utica; Intermediate, by Mrs. Emma Lanphear, of Albion; Advanced, by Mrs. Mary Post, of Milton Junction. Singing. Paper, by Prof. W. G. Stillman, of Walworth, on "What should be the chief object in arranging classes in the Sabbath-school? and how can that object be best accomplished?" Criticisms and discussion. Singing. Benediction. L. T. ROGERS, Sec. Programme Com.

THE next Quarterly Meeting of the Seventh-day Baptist Churches, of Southern Wisconsin, will be held with the Church at Milton, and will commence on Sixth day evening, Feb. 26th. A large attendance is desired. F. C. DUNN, Church Clerk.

THE next session of the Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin, will be held at Milton, on Sixth-day, Feb. 25, 1887, commencing at 10 A. M. The following is the programme arranged for the meeting:

- "What do the Scriptures teach respecting the resurrection and future state of the wicked?" J. W. Morton. "Exegesis of John 1: 1." N. Warden. "Do the Scriptures warrant the conclusion that God has a definite, fixed form or shape?" A. McLearn. "Do the Scriptures teach that Christ will come in visible form before the millennium?" W. B. West. "What will be the state, or condition of things during the millennium?" S. L. Maxson. "When and what will be the final judgment?" M. G. Stillman. S. H. BABCOCK, Secretary.

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 service.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as follows:

- O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincoln Centre, N. Y. L. A. Piatts, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Piatts, Alfred Centre, N. Y. O. U. WHITFORD, Chairman.

PARSONS in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Baptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

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

THE Hornellville 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 spend the Sabbath in Hornellville are especially invited to attend. All strangers will be most cordially welcomed.

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

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, VOL. XLIII.—NO. 8. The Sabbath Entered as second-class in office at Alfred Centre, N. Y. DENOMINATIONAL SHEET BY REV. THOS. R. W. Our China Mission. Was it? It is wise to! On the evening after the 1883, after appropriate Plainfield, N. J., Dr. Swinney reaching San Francisco, quite a stormy voyage, re Japan, on the 28th. Sail next day, she arrived at 1883. The report from the month of June following, already an extensive medication 420 prescriptions, paid for; 247 patients; 16 extra cases; 23 visits. Dr. Swinney and Mr. Davis for funds to erect a mission in which to receive patients professionally, and with where religious conversation could take place. These very clearly that the medicine a very important addition. It not only ministered to diseases, but it opens the divine remedy to many people we may be sure that our use every such opportunity. The report that year rejections, two native preachers in the day, vis had printed 2,000 tracts 100 gospels, and preached The native preachers had 600. Two day-schools, tained, with 63 scholars. at home have taken a live day-schools is clearly mar that, during the year 1 were pledged, mostly by our for our mission-school work were also provided to purchasing 126 pounds, for on buildings, and also a small From the report of 188 our China mission work year, consisted of Rev. D. Dr. Ella F. Swinney, 1 na ant, 3 teachers, 1 regular preacher. In addition to addresser, Bro. Davis a bath-school and day-schools, 250 gospels, and superintendence of the Under date of Shanghai Brother Davis, in a very says: "I feel that I can say, o field here looks more hope fore. Not that there is at accession to our number has been put on a better v any now in a position for d upon in bringing the go bear upon the Chinese, a the departments of our near the hearts of the peo us to go on to perfection work in this land." He then speaks more various departments and ditions for the best success Under date of Shanghai 1885, Dr. Swinney gives of her work. She says: "In all the arduous t me there is one great joy doing something for the ally and spiritually. I work can be seen by a semi-yearly reports. First and three weeks; number second report, six months; third report, six months; seems that very many v visited in their homes, a way to tell the story of t homes where it was never Mrs. Davis often acc speak words of comfort and hearts. For the year ending work was Rev. D. Dr. Ella F. Swinney, 3