

Missions.

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

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

The article on "Christian and non-Christian religions," will repay careful reading. It is both intellectual and religious stimulus and nourishment.

We would call the attention of our men and churches of means to the letter from Dea. Kagarise, of Salemville, Pa. The brethren there are, we believe, worthy of our confidence, sympathy and help.

BRO. HEWITT, Beauregard, Miss., reports the addition of one brother to the church since our visit there. "Our little company," he writes, "is in good courage. Last Sabbath was our regular communion Sabbath. Your article in RECORDER of Jan. 5th, 'All things to all men,' is timely, and will meet the approval of all Southern Christians. I am very glad to know your sentiments on this point." He expected to start soon for missionary work in Louisiana.

JOHN FRYER, Esq., AND MRS. FRYER, of Shanghai, China, have our thanks for four pamphlets and a leaflet: "The use of tobacco," a speech by John Fryer, Esq.; "The white cross and its obligations," an address by Alfred J. Bamford, B. A., minister of the Union Church; a tract on alcohol and opium, published by the Shanghai W. C. T. U.; report of the school and text-books series committee; and a brief historical sketch of the W. C. T. U. Without doubt the tract on alcohol and opium is excellent and instructive; but we shall have to forego the pleasure of reading it, owing to our lack of the necessary knowledge of the Chinese language. In the list of W. C. T. U., we notice the names of Dr. Swinney, Mrs. Davis, and Mrs. Fryer, the latter being Corresponding Secretary.

FROM DR. ELLA F. SWINNEY.

SHANGHAI, CHINA, Nov. 29, 1887.

Perhaps the twentieth patient had passed out, and in the pause I was wondering what suffering would be next, when an old lady of the better class, whom I have treated before in the city, came in, accompanied by a little girl about twelve years of age, but remarkably intelligent. She felt the responsibility in bringing her grandma, and was pleasing in her care and attention. Then followed another lady, who has suffered much from *herpes circinnatus*. When presenting the truths of the gospel to her, she said she had never heard of the doctrine before; that she had never been outside of her door since she was married, and had had no opportunity to hear.

"How long have you been married?"

"Twelve years."

"And have you never been away from your home in that time?"

"I have never till to-day been outside of my gate."

"Don't you go once a year to the temple to pray as others do?"

"I never have."

"What do you do?"

"My husband is the third son, and we three families live in parts of the same house with the parents, having three kitchens but the same yard. We three wives take our turn every third day cooking for all the families. So in doing this with one servant and with the care of my three children, I spend all of my time."

"How is it that you could come to-day?"

"Because I suffer so much I am driven to find a physician."

"And you have never heard any one speak of the true God in heaven and of his worship before?"

"I never have."

She was now a willing listener to the further explanation of the plan of salvation, and took away a tract or two, promising to come again.

A woman whom I have frequently met in the city now made her appearance, accompanied by her husband, who was carrying a little girl about eleven years of age. She was partially paralyzed in her limbs, had a large sore on either heel from foot-binding, was dropsical, and with a pulse of 130. In asking after the history of the case, why

such a child should be in this plight, they gave the following account: A poor woman had bought her to be the future wife of her son. When from abuse in providing scant clothing and food the little girl had become sick, the cruel mother-in-law turned her out of doors to die. These people being neighbors, saw the child lying outside in the road, had pity on her, and took her in. This was four days ago. Now they were willing to bring her to me every day if only she could get well. My decision was that she was not able to be brought this distance, but that she needed the best of care day and night, and ought to be in a hospital. Moreover, a scrutiny of their faces and the tips of their fingers, with the scent from their clothing, showed me they were opium-takers, and so I could not have confidence in all they said. Besides opium-smokers will have and will turn everything into money for the gratification of this evil habit; and how should I know but that they might wish to get the child well, and then sell her for a good price to be the wife of any one who would give the greatest amount? So I was more anxious that she might enter some hospital to recover, if possible, and also hoped some way might be provided to remove her from the control of these people. So after writing a note to a neighboring hospital, the little girl was carried out.

Then there followed a little sick boy, accompanied by his father, and after the treatment of the child, we turned our attention to the man, in presenting religious truths to his mind. He could read well, and we soon learned he was one of those whose business it is to go to each home after the death of a member of any family, to pray and perform ceremonies for the escape of the soul from purgatory. The custom is for him to go to the house every seven days, the fifth time being the testing time; that is, if the family are indifferent he immediately remands the soul back to a longer stay in the place of suffering; but if they cry a great deal that day from morning till night, and the whole family have much interest and concern for the welfare of the departed one, this man's business, then, is to make the stay in purgatory very short. When asking him if he believed he had this power, he said he did not.

"Then why do you do so if you do not believe it?"

"I must deceive people for the sake of getting my living."

We spent some time with him in going over the truths of the gospel; he said that this was a much better doctrine than his own, was loftier and had no deceit in it. We sold him a pamphlet containing a few words on sin, the ten commandments, and redemption by Christ.

DECEMBER 5th.

We learned the next day that the little girl before mentioned was received into the hospital, and, after a good bath, had her clothing changed and was placed in a clean bed to be carefully nursed and cared for. I hope if she recovers she may have the opportunity of entering some mission-school.

The first patient this morning was one who has been here three times before, and her heart has been touched by the story of the cross. Last week she declared her intention to leave idol-worship and pray only to Jesus as the Saviour. By invitation, she came last Sabbath afternoon to the services. Now she is here early to-day, to tell of her belief and learn more of the Bible truths, at the same time desiring further treatment.

CORRESPONDENCE.

From Jacob B. Kagarise.

SALEMVILLE, Pa., Jan. 8, 1888.

Dear Brother,—We are well. I hope this letter will find you the same. I will let you know about our church affairs. The brethren met with me in my house to-day to settle up the account of the building of our church. The cost of it was over one thousand dollars, and we are in debt something over three hundred dollars yet. While times are hard with us here, we thought of asking you brethren if you could give us a little help. Our crops have been a failure for the last few years, and the weevil got in our clover seed and destroyed that for us; the cholera got among the hogs in our valley, and they were pretty much all killed. That is what threw us out of the calculations that we had made when we commenced building the church. This makes times tight here, and every mechanic needs his dollar. I had to think to-day of the time when I was at the West Virginia Conference. There was a case came up there like this: There were \$100 back on a church building. They made out to raise the money that day. There was one man

who jumped up and said, "Here are fifty dollars;" then there was another, on the other side of the house, who jumped up and said, "Here are fifty dollars." We have not those men here among us, but if the good Lord stands by us we will have a good harvest. Our crops look well, and we would be willing to pay back the money at any time if it is needed. I am well pleased with our Sabbath-school and the church. We are getting along well. We expect Eld. S. D. Davis with us between this and spring.

From D. C. Burdick.

NORTONVILLE, Kans., Dec. 2, 1887.

Dear Brother A. E. Mason,—I cannot find words to express the feelings of pleasure that burn in our aged hearts, in the thought that the Lord has given us this work for Israel. I send these Old Testament texts, selected by Dr. A. Clarke (Com. Rom. 11: 27), which, with other texts, are of much interest to me, and may be to some of our people as they take them into consideration. I feel that these blessings are not limited to the Jew, but are for Jew and Gentile, when "there shall be one fold and one shepherd" "that they all may be one." With anxious desires for your health, I am, as ever, yours.

D. C. BURDICK.

DR. CLARKE'S REFERENCES.

Old Testament texts that seem to point out a restoration of the Jewish commonwealth to a higher degree of excellence than it has yet attained: Isa. 2: 2-5; 19: 24, 25; 25: 6, etc.; 30: 18-19, 26; 60, throughout; 65: 17, to the end, Jer. 31: 10-12; 46: 27, 28; Ezek. 20: 34-40, etc.; 28: 25, 26; 34: 20, etc.; 36: 8-16; 37: 21-28; 39: 25, etc., Joel 3: 1, 2, 17, 20, 21, Amos 9: 9, to the end, Obad. 3: 19, 20;

New Testament: Romans 11, throughout.

From N. Wardner.

MILTON JUNCTION, Wis., Jan. 10, 1888.

In a recent letter from Bro. Bakker, he speaks of another family, formally Baptists, in his neighborhood, who have commenced keeping the Sabbath and joined their number—husband and wife. They have several children. He speaks of his Sunday-school as prospering, with an average of thirty scholars.

SIR MONIER-WILLIAMS ON CHRISTIAN AND NON-CHRISTIAN RELIGIONS.

The high rank of Sir Monier-Williams, Professor of Sanskrit in the University of Oxford, as an authority in all matters pertaining to Oriental literature, is recognized the world over. His previous utterances in reference to the so-called Sacred Books of the East have attracted wide attention and have been highly commended. Extracts from the address made by him last year before the British and Foreign Bible Society will be found in the *Missionary Herald* for October, 1886. At the recent anniversary of the English Church Missionary Society at London, Professor Williams made an address of remarkable character, which was in the line of previous utterances. We are sure that our readers will be glad to see this vigorous address of a great scholar and an earnest Christian gentleman.

An old friend of mine lately gone to rest, the Rev. James Long, a valued missionary of this society, and founder of the James Long Lectures on the Non-Christian Religions, said to me a very few days before his death: "I hear you are going to speak at the anniversary meeting of the Church Missionary Society; mind you urge upon our missionaries the importance of studying the non-Christian religious systems." This suggestion was very gratifying to me, because it proved that he trusted me to speak with no uncertain sound on a difficult subject requiring great knowledge and experience. Certainly unusual facilities for the study of these systems are now placed at our disposal; for in this Jubilee year of the Queen, the University of Oxford, to which I belong, has completed the publication of about thirty stately volumes of the so-called Sacred Books of the East, comprising the Veda, the Zend-Avesta of the Zoroastrians, Confucian Texts, the Buddhist Tripiṭaka, and the Mohammedan Koran—all of them translated by well-known translators. But it seems to me that our missionaries are already sufficiently convinced of the necessity of studying these works, and of making themselves conversant with the false creeds they have to fight against. owH could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength of its fortresses, and without knowing how to turn the batteries they may capture against the camp of the foe? Surely I may take all this for granted. At any rate, I think I may do more good on the present occasion if, instead of dwelling on so manifest a duty, I venture to utter a few words of warning as to the subtle danger that lurks beneath the duty.

Perhaps I may best explain the nature of

this danger by describing the process my own mind has gone through whilst engaged in studying the so-called Sacred Books of the East, as I have now done for at least forty years. In my youth I had been accustomed to hear all non-Christian religions described as "inventions of the devil." And when I began investigating Hinduism and Buddhism, some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. Well, after a little examination, I found many beautiful gems glittering there; nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. Now, fairness in fighting one's opponents is engrained in every Englishman's nature, and, as I prosecuted my researches into these non-Christian systems, I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. "These imperfect systems," I said to myself, "are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the human mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfillment of them all."

Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of this opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration. In the *Times* of last October, 14th, you will find recorded a remarkable conversation between a Lama priest and a Christian traveler, in the course of which the Lama says that "Christians describe their religion as the best of all religions; whereas, among the nine rules of conduct for the Buddhist, there is one that directs him never either to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them." Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade. We must not forget, too, that our Bible tells us that God has not left himself without witness, and that in every nation he that feared God and wrought righteousness is accepted with him. Yet I contend, notwithstanding that a limp, flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve, fibre, and backbone that ought to characterize a manly Christian. I maintain that a Christian's character ought to be exactly what the Christian's Bible intends it to be. Take that Sacred Book of ours; handle reverently the whole volume; search it through and through, from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limps, no flabbiness about its utterances. Even skeptics who dispute its divinity are ready to admit that it is a thoroughly manly book. Vigor and manhood breathe in every page. It is downward and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be God, serve him. If Baal be God, serve him. We cannot serve both. We cannot love both. Only one Name is given among men whereby we may be saved. No other name, no other Saviour, more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at.

What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless wastepaper all these thirty stately volumes of Sacred Books of the East just published by the University of Oxford?

No—not at all—nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between.

And now, with all deference to the able man I see around me, I crave permission to tell you why, or at least to give you two good reasons for venturing to contravene, in so plain-spoken a manner, the favorite philosophy of the day. Listen to me, ye youthful students of the so-called Sacred Books of the East, search them through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity—that he, a *sinless Man*, was made *Sin*? Not merely that he is the eradicator of sin, but that he, the sinless Son of man, was himself made sin. Vyasa and the other founders of Hinduism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetitions of prayers, painful pilgrimages, arduous ritual, and sacrificial observances, all with the one idea of getting rid of sin. All their books say so.

But do they say that the very men who exhausted every invention for the eradication of sin were themselves *sinless men made sin*? Zoroaster, too, and Confucius, and Buddha, and Mohammed, one and all, bade men strain every nerve to get rid of sin, or at least of the misery of sin, but do their sacred books say that they themselves were *sinless men made sin*? Understand me, I do not presume, as a layman, to interpret the apparently contradictory proposition put forth in our Bible that a *sinless Man* was made *Sin*. All I now contend for is that it stands alone; that it is wholly unparalleled; that it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world.

Once again, ye youthful students of the so-called Sacred Books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity—that he, a *dead and buried Man*, was made *Life*? not merely that he is the Giver of life, but that he, the dead and buried Man, is *Life*. "I am the Life." "When Christ, who is our Life, shall appear." "He that hath the Son, hath Life." Let me remind you, too, that the blood is the Life, and that our Sacred Book adds this matchless, unparalleled, this astounding assertion: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." Again, I say, I am not now presuming to interpret so marvelous, so stupendous a statement. All I contend for is that it is absolutely unique; and I defy you to produce the shade of the shadow of a similar declaration in any other sacred book of the world. And bear in mind that these two matchless, these two unparalleled declarations are closely, are intimately, are indissolubly connected with the great central facts and doctrines of our religion; the incarnation, the crucifixion, the resurrection, the ascension of Christ. Vyasa, Zoroaster, Confucius, Buddha, Mohammed, are all dead and buried; and mark this—their flesh is dissolved; their bones have crumbled into dust; their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its divine Founder, not merely in the spirit, but in the body, and "with flesh, bones, and all thing appertaining to the perfection of man's nature," to be the eternal source of life and holiness to his people.

Bear with me a moment longer. It requires some courage to appear intolerant in these days of flabby compromise and milk-and-water concession, but I contend that the two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called Sacred Books of the East, which sever the one from the other utterly, hopelessly, and forever—not a mere rift which may be easily closed up, not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the gospel—nay, I might almost say the stubborn, the unyielding, the inexorable facts of the gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread his everlasting arms beneath and land him safely on the Eternal Rock.—*Missionary Herald*.

The railroads of India are practically working against the caste system in a way to secure its ultimate overthrow. The people must use the railway, but in so doing they invariably violate the caste rules. We probably have little conception of the trial it is to Hindus, thus to be forced into contact with those whose touch they regard as defiling. A native paper, the *Gujerat Mitra*, thus expresses its complaint: "The question of the Dhed and Bhangee passengers has been urged by the native press on the attention of the government many a time; but unfortunately, this long standing grievance has not been redressed. The practice of forcing the above-named low-caste people amongst passengers is still in force. It passes one's comprehension to think what gain the government and the railway authorities get by enraging the religious feeling of the people. Once a Dhed or a Bhangee enters a carriage, the rest of the passengers consider their bodies, clothes, and things polluted; they raise a howl, but have to submit ultimately. The European officers cannot imagine the trouble the passengers have to go through on going home. They can neither eat nor touch anything until their bodies and clothes are washed and purified. To an European mind, this may appear meaningless, but, nevertheless, the people will do it and cannot help doing it."—*Missionary Herald*.

Sabbath Rest

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

"SUNDAY NO SABBATH"

Under the above title our brother W. Richardson, of London, has been writing some letters to the *Wood Green and Southgate Times*. We have not seen the essay of which he refers, but doubtless quoted in Bro. Richardson's report of the drift of it. It is gratifying to find letters such as Mr. Richardson should find a place in such a paper.

Truly "the question of Sunday" demands the careful attention of a thinking man," and, as one, I see your report of Mr. Gill's essay. It is generally accepted that was instituted at creation, but to find Scripture for it. He to cover a proof of its institution immediately proceeds to dash the proof to pieces on the rock of "coveries." It is not my object to prove the "Mosaic account of literally correct," but simply to the sanctification of the day at creation (Gen. 2: 3), according to Scriptural account. Now refer and we find another proof that day was holy to the Lord before the logue was written by the finger of Sinai.

If Mr. Gill can give us a count of the "Jewish Sabbath" greatly oblige many who have Scriptures in vain for any such. We can find but one Sabbath the seventh day, which, as Mr. marks, is not "one day in seven Sabbath the Lord Jesus (while his), states was "made for" 2: 27. He could easily have made for the Jew; but such case he uses the comprehensive "The seventh day is the Sabbath thus quite clear that Sunday is bath.

"Truth is in itself eternal, and can never be aided by false Christians then boldly declare pillars upon which Sunday-observance rest assured that if there pillars to support it, it will rest on the granite rock; but if there must come with a crash, which is the fate of all falsehood.

Does Mr. Gill really believe which was delivered to Moses was for the Jewish nation and ish nation alone, and that as are free from all the yoke of day?" What glorious news! murderer, libertine—those "mandments written by the finger are void; they were only for to serve. "Free from the law, dition"—free to rob our neighbor and virtue! But let us pause terms they have the right to m Oh! that won't do. Man make "dreadful" laws in self-as man's laws we are bound Then it is simply because God that some some Christians c them. What does John say "This is the love of God, the commandments; and his commandment grievous." 1 John 5: 3.

To come straight to the point object of all this round-about treatment of God's law, plainly: To get rid of "the Lord" (or Lord's-day), the heathen "venerable day" (the falsely called Lord's-day) a dog a bad name and had the Lord's Sabbath the "Jew and then hold up the heathen sun" and call it the "Christian Sabbath."

We have the fact that Christians lowered kept "the Sabbath," his own, and that after his resurrection rested on the Sabbath to the commandment. This Sabbath is again proved sanctified Seventh-day in Mark it was "toward the first day" (the only name by which it is called in the Scriptures) or it just before the Sunday commandment. Jesus came not "to destroy the prophets" (Matt. 5: 17) and earth pass one jot or in no wise pass on the law, and earth have not yet passed by our very existence. To were brought up to keep violate the Sabbath is poor. Ye not in the statutes of your nor defile yourselves with Cease to worship the golden Constantine hath set up—ann—and return to the Sabbath for "he that saith, 'I know eth not his commandment' 1 John 2: 4.

As I had not the opportunity Mr. Gill's essay, I could only what I saw in print; and as of Sunday-observance" demands attention, I felt that the not be limited to Mr. Gill's. The point upon which we Sunday-observance is not

Sabbath Reform.

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

"SUNDAY NO SABBATH."

NOVEMBER 22, 1887.

Under the above title our brother, Thomas W. Richardson, of London, England, has been writing some letters to the *Hornsey, Wood Green and Southgate Times*, which we feel sure our readers will be pleased to see. We have not seen the essay of Mr. Gill to which he refers, but doubtless enough is quoted in Bro. Richardson's reply to show the drift of it. It is gratifying that a series of letters such as Mr. Richardson writes should find a place in such a paper.

Truly "the question of Sunday-observance... demands the careful attention of every thinking man," and, as one, I am pleased to see your report of Mr. Gill's essay.

It is generally accepted that the Sabbath was instituted at creation, but Mr. Gill fails to find Scripture for it. He then does discover a proof of its institution; and immediately proceeds to dash that Scriptural proof to pieces on the rock of "scientific discoveries." It is not my object just now, to prove the "Mosaic account of the creation as literally correct," but simply to call attention to the sanctification of the seventh day at creation (Gen. 2:3), according to the Scriptural account. Now refer to Ex. 16, and we find another proof that the seventh day was holy to the Lord before the Decalogue was written by the finger of God at Sinai.

If Mr. Gill can give us a Scriptural account of the "Jewish Sabbath," he will greatly oblige many who have searched the Scriptures in vain for any such institution. We can find but one Sabbath in the Bible—the seventh day, which, as Mr. Gill well remarks, is not "one day in seven," and this Sabbath the Lord Jesus (while claiming it as his) states was "made for man." Mark 2:27. He could easily have said it was made for the Jew; but such not being the case he uses the comprehensive word "man." "The seventh day is the Sabbath." It is thus quite clear that Sunday is not the Sabbath.

"Truth is in itself eternal, indestructible, and can never be aided by falsehood." Let Christians then boldly destroy the false pillars upon which Sunday-observance stands, and rest assured that if there are any true pillars to support it, it will remain firm as the granite rock; but if otherwise, down it must come with a crash, which is the necessary fate of all falsehood.

Does Mr. Gill really believe "that, all which was delivered to Moses on the mount was for the Jewish nation and for the Jewish nation alone, and that as Christians we are free from all the yoke of that dreadful day?" What glorious news for the atheist, murderer, libertine—those "dreadful" commandments written by the finger of God, are void; they were only for the Jew to observe. "Free from the law, oh happy condition"—free to rob our neighbors of goods and virtue! But let us pause; on the same terms they have the right to make us victims. Oh! that won't do. Man makes these very same "dreadful" laws in self-protection, and as man's laws we are bound to obey them. Then it is simply because God gave the laws, that some some Christians cry out against them. What does John say on the subject? "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

To come straight to the point, what is the object of all this round-about, underhand treatment of God's law. The answer is plainly: To get rid of "the Sabbath of the Lord" (or Lord's-day), and substitute the heathen "venerable day of the sun" (the falsely called Lord's-day). Now "give a dog a bad name and hang him"—call the Lord's Sabbath the "Jewish Sabbath," and then hold up the heathen "day of the sun" and call it the "Christian Sabbath."

We have the fact that Christ and his followers kept "the Sabbath," which he calls his own, and that after his resurrection, his followers rested on the Sabbath-day according to the commandment. Luke 23:56. This Sabbath is again proved to be the sanctified Seventh-day in Matthew 28:1, for it was "toward the first day of the week, (the only name by which Sunday is ever called in the Scriptures) or in other words, just before the Sunday commenced.

Jesus came not "to destroy the law or the prophets," (Matt. 5:17) for "the will heaven and earth pass one jot or one tittle shall in no wise pass from the law." That heaven and earth have not yet passed away is proven by our very existence. To state that we were brought up to keep Sunday and to violate the Sabbath is poor excuse. "Walk ye not in the statutes of your fathers... nor defile yourselves with their idols." Cease to worship the golden image which Constantine hath set up—the day of the sun—and return to the Sabbath of the Lord; for "he that saith, 'I know him and keepeth not his commandments, is a liar.'" 1 John 2:4.

DECEMBER 12th.

As I had not the opportunity of hearing Mr. Gill's essay, I could only discuss it from what I saw in print; and as "the question of Sunday-observance" demands careful attention, I felt that the question should not be limited to Mr. Gill's aim and object.

The point upon which we agree, viz., that Sunday-observance is not "remembering

the Sabbath-day to keep it holy," is a very important one. There are, however, other considerations to my mind of equal importance.

I do not consider that "the fourth commandment is to over-ride our First-day-observance," but emphatically maintain that Sunday-observance is mocking God to his face, he having demanded the Seventh day—"if his son ask bread, will he give him a stone!" And yet this is precisely how Sunday-keepers are serving God. The world has been challenged over and over again to bring forward a single text or passage of Scripture that proves the institution of the "heathen venerable day of the sun" as the "Christian Sabbath," but such a passage has not yet been advanced. The "Sabbatarians" (or Seventh-day Baptists) would gladly turn to Sunday-keeping, if anyone will kindly show them a "thus saith the Lord" for it.

"The Sabbath" is required by the Great Creator of all things, and keeping another day cannot release man from that duty. Sunday-keeping is not required nor authorized, and it cannot compensate for the violation of the Lord's Sabbath.

The word "Jewish" is only distasteful to me because it is not strictly true. In the first place the "Jewish nation" did not exist at the time the law was given on Sinai, nor indeed till the death of Solomon. In the second place the law was entrusted to the keeping of the *Israelitish* nation, of which the Jews only formed a very small part, and from which they ultimately separated to become the "Jewish nation."

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." How then can the Christian dispensation displace or destroy the commandments of God? which are well called the "moral law," "the royal law," as distinct from the ceremonial law.

The popular notion that baptism takes the place of circumcision is another "religious fraud." The circumcised Israelite on becoming a Christian must be baptized, not to do away with his circumcision, but an addition. And his being a Christian does not relieve him from the necessity of circumcising his child for he is still one of God's chosen people and an Israelite indeed.

I cannot agree with Mr. Gill that "to love one another" is a higher law than that written by the finger of God. It is only part of the law, and a part cannot be higher or greater than the whole. The other and first part is, "Thou shalt love the Lord thy God." And "This is the love of God that we keep his commandments," and his commandment is that we "Remember the Sabbath-day (not Sunday) to keep it holy."

Mr. Gill's Scripture proof that the Sabbath was instituted at creation stands supremely above all his assertion that it was not. And I need no new proof. I quote the old: "And God blessed the seventh day and sanctified it." Gen. 2:3. If Mr. Gill really regards the "Sabbath of the Lord" which was kept by Jesus, and by his disciples after his death, see Luke 22:56, as "weak and beggarly elements" and a bondage, I must here again beg to differ with him. I prefer to "call the Sabbath a delight," Isa. 58:13, "for this is the love of God that we keep his commandments and his commandments are not grievous." 1 John 5:3.

"Let no man therefore judge you,"—for what? keeping or breaking! You cannot judge a man for keeping the law. Let no man therefore judge you for breaking God's holy Sabbath. See to it that you keep holy the Sabbath (not Sunday) that no man judge you. And when Christ shall come again may it be said of us, "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

Education.

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

USES OF MICROSCOPY.

Sometime ago we received a local paper published at Waterville, Me., containing the following account of Prof. William A. Rogers' address at the opening of the American Society of Microscopy, but for various reasons we have not been able to notice it until now. Though in the form of a report, we give the article entire feeling sure it will be read with interest.

Microscopy is a cosmopolitan science. We may go farther than this and say that microscopy is more nearly cosmopolitan in its character than any other science. If I did not believe this to be true, I should not have consented to occupy the honorable position which I now hold by your suffrages, for there are many members of this society to whom the honor more justly belongs, by virtue of greater familiarity with the technics of our science. I suppose that I am indebted to this expression of your confidence on account of the use which I have made of the microscope as an essential factor in a single line of research.

It is the glory of our science that the microscope supplements the natural vision to such an extent that we can submit nearly every theory, nearly every deduction from experiment, nearly every fact of observation, to the supreme and only test by which a real truth in nature can be established, viz., through the medium of one of the senses with which we have been endowed by the Creator. It has been said that microscopy has no claim to be regarded as a science, and

that the microscope is simply an instrumental agent, occupying, with respect to other sciences, a position similar to that which the telescope sustains in its relations to astronomy. A convincing answer to this criticism is found in the fact that the telescope is limited in its application to a comparatively narrow field of research. Where the telescope answers a single question, the microscope answers a thousand. Spectroscopy has become a recognized science, not so much because of its revelations in regard to the nature of light, as on account of the application of the spectroscopy as an instrument, to the study of the physical properties of matter, and of motion, not only on the earth, but in worlds other than our own.

In discussing the question whether microscopy can be regarded as a science, we must always bear in mind the fact that a science is only a convenient name for a group of similar laws of nature, and that the term is properly applicable not only to the development of these laws but to their application to the useful economies of life. Thus we have the science of engineering in which mathematical analysis is as much an essential part as skill in mechanical construction. But this analysis would serve no useful purpose if it did not rest ultimately on facts of observation.

The limitations which necessarily belong to a definition of physical science are clearly expressed by Tate in his most admirable treatise on Heat. He says: "Nothing can be learned as to the physical world save by observation and experiment, or by mathematical deductions from data so obtained." Now the microscope as an instrument of research stands unrivaled not only in respect to the precision of the observations made with its aid but also in the universality of its application in furnishing what Tate calls "the data so obtained."

Each succeeding year witnesses an extension of the range of its applications. Within a few years, while retaining its claim as an essential factor in scientific research, it has also become a very material aid in many mechanical industries. It is a common impression that the microscope is too delicate an instrument to be used in the ordinary operations of mechanical construction, and that the apparent necessity of using transmitted light for the purpose of illumination is an absolute barrier to any extended employment of the instrument. The latter difficulty is entirely obviated by the use of the opaque illuminator, invented by Tolles, by which a bright metal surface can be examined with the utmost ease, while actual experience has shown that it is by no means necessary that the instrument should be mounted upon massive piers insulated from surrounding objects.

I cannot more forcibly combat this impression than by referring to two cases with which I am personally acquainted. The proceedings of the Society of Mechanical Engineers for 1884 contains a description of a method of cutting of a screw in which each thread is made to correspond in pitch with equal subdivision of a standard yard traced upon a metal bar. The screw for the engine constructed for Cornell University was made in this manner. Professor Anthony has shown that the maximum accumulated error of the screw does not reach 2 mikrons for a limit of 20 inches, while the actual error at any selected point will not reach 1 mikron. This screw was cut in the manner indicated, in the third story of a building occupied by machinery, which produced a decided tremor in every room. It was only found necessary to make the attachment of the microscope to the compound rest of the lathe very firm and to brace the bed of the lathe very securely from the floor.

The writer was recently called upon to "level up" the bed of a very heavy planer, having ways eighteen feet in length. Several days had already been spent in securing as good an adjustment as could be obtained with the aid of a spirit level of special construction. A plank, 22 feet in length, 8 inches in width, and 2 inches in thickness, was set up edgewise beside the platen of the planer, but insulated from it. A groove half an inch wide and half an inch deep was ploughed in the upper face of the plank, and after having stopped both ends, the groove was filled with mercury. The surface of the mercury then formed an invariable plane of reference. The microscope was securely attached to the platen and adjusted for sharp focus upon the surface of the mercury at one end. The platen was then moved along until the microscope occupied a position near the other end of the groove. This end was then adjusted by elevation or depression, as required, until the surface of the mercury was sharply in focus. After two trials it was found that the surface of the mercury was at the same constant focal distance from the microscope as indicated by the sharpness of definition. Notwithstanding the fact that extreme care had been taken in the original adjustment by the aid of the spirit level, it was found that as the platen moved toward the central part of the bed, the focus became more and more indistinct, indicating that the central part was too low. The proper elevation was then made at these points by means of heavy set-screws, when it was found that the mercury was sharply in focus under the objective throughout the entire range of motion.

As a check upon the accuracy of the adjustment, a surface plate, 8 feet in length, was now planed, when it was found that the deviation from a true surface did not, at any point, exceed the third part of the thickness of tissue paper. Two facts of considerable importance are to be noticed in connection with this experiment. First, that the time occupied for the complete adjustment was only 35 minutes; and, second, that dur-

ing the entire operation, the machinery of the shop was running at half speed.

These and similar observations have led the writer to advocate a more extended use of the microscope in the every day work of the machine shop. By attaching the microscope firmly to the slide rest of the lathe, the ordinary operations of turning shoulders to a given length, and of cylinders to a given diameter can be more expeditiously, more exactly, more economically performed than by the usual method.

It is freely admitted by mechanics that a decided advance in mechanical construction would be made by the employment of uniform measures of length. This can be easily and profitably accomplished in any well regulated shop, employing as many as fifty hands, by delivering from a standards room any desired unit of length, in the same way that tools are delivered from a tool-room. The expense of a comparator, from which any measure of length could be obtained within a limit of time which would not ordinarily exceed one minute, would not be great. If this comparator were placed in charge of a person familiar with its use, and in a convenient location, any workman could have a calliper set for him in half the time that would be required in setting it to a scale by the usual method; the precision would be incomparably greater, and absolute uniformity would be secured in every dimension of length employed. The various points to which I have briefly called attention, are to be considered simply as illustrations of the many ways in which the useful service of the microscope may be extended.

In the address which I am called upon to make this evening, as President of the American Society of Microscopists, I have selected a single application of the microscope in scientific research. I beg to call your attention to the microscope as a factor in the establishment of a constant of nature.

If a bar of metal which has the faces of each end parallel and at right angles to its axis, is submerged in melting ice, the perpendicular distance between the two faces may be said to represent a definite unit of length at the temperature of 32 deg. F. or of 0 deg. C. If this distance is identical in length under similar conditions with a certain bar of platinum now deposited at the International Bureau of Weights and Measures, at Bretenil, near Paris, and designated the "Metre des Archives," the length of the bar is said to be one metre. If now the bar is submerged in a liquid which has throughout its entire mass a temperature one degree higher than that of melting ice, its length, after it has reached the same temperature as the liquid, will be increased by a certain fraction of its entire length. If this length is subdivided into one million equal parts, and if the increase is, for example, ten parts in one million, the coefficient of expansion of the metal is said to be ten mikrons. If the increase in length proceeds "uniformly" for each and every increment of temperature we can say, for example, that the length of the bar at 100 deg. C. will be 1,000 mikrons, or one millimeter greater than it was at 0 deg. C. We can also say that if the temperature of the entire mass of metal is again reduced to 0 deg. the length of the bar will be exactly the same as it was before the increase of temperature took place.

There is some evidence that when certain metals are exposed to very violent changes in temperature, as when zinc is removed from a temperature of 100 deg. C. and is submerged in melting ice, the molecular arrangement of the metal is disturbed to such an extent that the return to its original condition may be delayed for several days, and even for several weeks; but it cannot, at the present time, be positively asserted that the return will not ultimately take place.

It will be noticed that the definition of the coefficient of expansion which has been given, viz.: the increase in length due to an increase of temperature from 0 deg. to 1 deg., contains the important limitation that the entire mass of the metal shall have reached the temperature of 0 deg.

The scope of the remaining part of the address will be gathered from the following report taken from the *Pittsburgh Dispatch*, which gave an excellent account of the proceedings of the meeting:

Prof. Rogers chose as his subject "A demonstration of the fact that metals may be safely employed to measure temperature by means of their expansion under an increase of temperature." He began with a defense of microscopy as a science, and gave a brief review of the various ways in which the usefulness of the microscope may be extended, especially in the direction of mechanical constructions. He then proceeded to discuss the microscope as a factor in the determination of a constant of nature, which was practically the real subject of his address. In general the problem to be considered is, "Do metals expand uniformly under every variation of temperature?" After limiting the definition of the term "constant of nature," to the three bars of metal investigated, viz.: a bar of Baily's metal, composed of 16 parts copper, 2 parts tin and 1 part zinc; a bar of Jessup's steel and a bar of glass made by Chance & Sons in 1870 for the British Board of Trade, he gave an account of the various kinds of errors to which observations of this class are liable. Incidentally he referred to the different kinds of thermometers in use and the manner in which they are constructed, relating many interesting experiments showing the real value of their indications, and how they sometimes fail to register correctly on account of atmospheric changes and conditions. After describing the methods employed to detect the errors of the thermometers employed to measure the temperature at which these three standards of length were compared, he gave an account

of the investigation by which he determined that the relative coefficients of expansion of these metals are constant for all temperatures between minus 5 degrees and plus 95 degrees temperature. He made 293 sets of observations, nearly all of them about half an hour after sunrise on clear days, and a little later on cloudy days. The time at which the comparisons between the lengths of these standards were made, was defined by the speaker to be the critical point of no variation of temperature when there was an equilibrium between the temperature of the bars of metal, of the surrounding air and of the thermometer employed. As a result of observations extending from December, 1886, to July, 1887, the conclusion was reached, first: That the relative coefficients of expansion of these metals are really constant for ordinary temperatures; and second, that the values of the absolute coefficients have not changed since 1881.

Temperance.

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

SAMUEL W. PACKARD, a leading attorney of Chicago, who voted for high license, says of his workings there for five years that the "consumption of beer has increased 97 per cent, the number of arrests 88 per cent, while the population has increased only 35 per cent. There was paid to the liquor dealers \$37,668,285 last year for beer. This does not estimate what was paid for other liquors. The evils flowing from the liquor traffic have not diminished, but increased under high license.

TOBACCO AS A CAUSE OF HEART TROUBLE AND SUDDEN DEATH.

That tobacco, through the nervous system, greatly disturbs the action of the heart, is well known to all who have given the subject any attention. Tobacco-users are often afflicted with fatty heart, *angina pectoris*, with its terrible pain, palpitation, and other affection both functional and organic.

It is stated by good authority that one-fifth of all the boys examined for the United States Navy fail to pass, from heart disease caused by the use of tobacco in some form. The cigarette is responsible for many failures to pass.

Readers of the early numbers of the *People's Health Journal* will recognize the following quotation, which well illustrates the disturbing effects of tobacco upon the heart of one apparently in good health:

"One evening recently a gentleman of fine physical development, and to all outward appearances in perfect health, remarked, 'I have smoked twenty cigars to-day.' 'Do you not feel some ill effects from it?' the writer inquired. 'No, sir,' was the prompt reply; 'not a particle, I feel splendid; I am as sound as a dollar.' 'Let us time your pulse,' said we. Exactly one hundred and eight per minute! The heart was making thirty-six beats per minute more than it should; or, in other words, was beating too rapidly by fifty per cent. It does not take much of a mathematician to figure out the final result of such an excessive action of the heart."

It is a lamentable fact that many otherwise well-informed physicians are not fully aware of the very great injury that the heart may sustain through the use of tobacco, as the following case, reported some years ago by Dr. Corson, of New York, well shows.

A young man at the age of seventeen began the use of tobacco, and as he thought so much spitting would injure his lungs, he contracted the habit of swallowing the juice. For some years he suffered "from gnawing, capricious appetite, nausea, vomiting of meals, emaciation, nervousness, and palpitation, of the heart."

The patient thus describes his suffering: "Seven years thus miserably passed, when one day after dinner I was suddenly seized with intense pain in the chest, gasping for breath, and a sensation as if a crowbar were pressed tightly from the right breast to the left, till it came and twisted in a knot round the heart, which now stopped deathly still for a minute, and then leaped like a dozen frogs. After two hours of death-like suffering the attack ceased, and I found that ever after my heart missed ever fourth beat."

These attacks continued in a milder and shorter form for the next twenty-seven years, the paroxysms sometimes being as often as two or three times in twelve hours. Neither the patient nor his physician seem to have had the slightest idea that tobacco was the cause of this long-continued suffering; but having become disgusted at the thought of being a slave to a degrading habit—the sufferer altogether quit the use of the captivating drug.

In a month the paroxysms had nearly ceased, and not long after they disappeared never to return. He soon became transformed from an emaciated invalid to a stout, healthy man. Here was a case of *angina pectoris*, of twenty-seven years' duration, directly caused by tobacco. He had suffered, more or less, from the use of tobacco for thirty-three years. Had his physician understood the real cause of the malady, he might have given advice that, perhaps, would have led to the abandonment of the use of the weed, and thus the twenty-seven long years of suffering might have been averted. —Thomas G. Roberts, M. D., in *People's Health Journal*.

The Sabbath Recorder.

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

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"FEAR not to trust his simple word,
So sweet, so tried, so true,
And you are safe forevermore,
Yes—even you."

"GRANDMA GARFIELD," the mother of the late President Garfield, died at her home in Mentor, Ohio, January 21st, in a good old age.

A NUMBER of copies of the *Helping Hand* for the first quarter of this year (January, February and March) are still on hand. As long as the supply lasts, we will furnish them to all who want them at five cents a copy.

THE twenty-first annual report of the New York State Board of Charities, recently made, shows that on October first there were 14,062 persons in institutions for the insane in the state, an increase of 524 during the year. The report affirms that this increase is due to immigration, and recommends some amendments to the federal laws regulating immigration. It would at least be interesting to know just what the relation between immigration and insanity is.

At the request of friends, we publish in another column a biographical sketch of Dr. Isaac Langworthy, which was first published in the *Congregationalist*. Dr. Langworthy was a son of Dea. John and Sarah Langworthy, members of the First Hopkinton Seventh-day Baptist Church, and a brother of Dea. B. F. Langworthy, now of the First Alfred Seventh-day Baptist Church, and of N. H. Langworthy, now the Senior Deacon of the Pawcatuck Seventh-day Baptist Church, in Westerly, R. I.

NOT long ago, Rev. Theo. L. Cuyler, pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y., celebrated the 25th anniversary of his settlement with that church. His labors have been abundant, and they have been abundantly blessed of God. Speaking of these, Dr. Cuyler says: "Personal contact with souls, personal effort for souls, is the only secret of success. As far as the minister is concerned, this requires the most constant, unintermittent pastoral labor. My own established rule has been: first, to try to know everybody in the congregation; and secondly, never to allow a single day to pass without more or less personal visitation. The Bible and books in the morning and door-plates in the afternoon make a good curriculum for a pastor's day. To carry out thoroughly a system of personal oversight, to visit every household, to stand by every sick and dying bed, to put one's self into sympathy with every troubled brain and aching heart, is a process that strains the nerves and swallows up the time. I discovered long ago that I could not delve deeply in the mines of profound scholarship, or roam in the fields of elegant literature (much as I love it), and yet be a faithful pastor, too. So I made my choice, and I think that eternity will show that I chose the better part."

THERE is a suggestion in our letter from Missouri this week which is worthy of the careful consideration of all our brethren, and that is the suggestion relative to some plan of raising and maintaining a fund for the purpose of helping to build meeting-houses for the use of the small churches. We can hardly overestimate the importance of this matter. Not infrequently the prejudice against the Sabbath cause and those who embrace it makes it very difficult to obtain any suitable place of public worship. With church doors closed against them, and public halls, besides being often unfit places for religious meetings, practically closed by the high rent asked for them, the little congregations are forced to gather in private houses, where it is scarcely possible to create and maintain a general interest. On the other hand, the possession of a meeting house of its own, though small and inexpensive, would not only lift a little congregation above the embarrassments and disabilities above mentioned, but would also give it a place of dignity and importance in the

eyes of the community which it could not otherwise have, and of the worth of which we who have never had these pioneer experiences can know but little. We verily believe that the want of the church-home has been one of the most prolific sources of disease and death in many of the little churches which have sprung up hopefully among us, struggled manfully for a time, and then gone down. Some, thank God, have struggled on and still live; and some that have gone down, owe their apparent failure, no doubt, to other causes; but that we have lost much from this cause in the past, and that we shall continue to lose more and more in the future is, we think, easy demonstration, unless we speedily adopt some efficient method of removing the difficulty.

DANGER OF PARTIAL TRUTHS.

It is an old saying that there is force in one side of a question until the other side is stated. There are no falsehoods more misleading than the half truths which skillfully hide the untruth there is in them by the surface truth they contain. As an illustration of this statement, take the argument made in favor of the saloon on the ground that to license it is to add greatly to the revenue of the country, and so materially to lessen the burden of taxation which otherwise must rest upon the people. "Why," we are told, "the saloons pay to the revenue of the country \$90,000,000 annually." Now, that is a large sum of money, and its apportionment upon the tax-payers of the country would make a perceptible difference. "Certainly," say political economists, "we cannot think of cutting off such a prolific source of income as that." But they forget to tell us that the business which is annually paying such an enormous sum into the treasury of the government, is at the same time taking ten times as much money out of the people of that government, for which it gives back nothing but sin and shame and sorrow and death. Now let us suppose that we could, by a single word, blot the saloon instantly and forever out of existence, and by that act cut off the \$90,000,000 annual revenue. What then? Why, then, we could ask the men who have drunk the liquor of these former liquor-sellers,—many of them hard-working, day-laborers, many more of them the very poor of the country,—we could ask these poor men to pay to the government the revenues formerly paid by their destroyers, the saloon men, and actually save to every one of them eight or nine dollars for every dollar that he thus pays in tax. In plain figures, the saloon men pay to the government \$90,000,000 annually; the patrons of the saloons pay to them \$900,000,000 in the same time. Why not do away with the middle-men, the saloons, and ask the men who now patronize them to pay the government tax of \$90,000,000, and leave the other \$810,000,000 in their hands, where it rightfully belongs? Thus it will be seen that the argument for the saloon on the ground of its being necessary to keep up the revenue of the country is only one-tenth of an argument, at best; and if we add to this the fact that a very large proportion of the crime and the criminals, which so much increase the cost of government, is due directly to these same saloons, the one-tenth of an argument is shorn of the little semblance of reason which seemed to stand behind it.

But the lesson is much broader than the temperance question. Partial truths everywhere are misleading and often are made to become downright falsehoods. Ananias and Sapphira came to the apostles with money obtained from the sale of their land, and said, "Here is our land money, we sold it for so much." It was true as far as it went, but it was not the whole truth and, as the sequel showed, was justly regarded as a terrible falsehood. In our courts of justice, the witness is sworn to "tell the truth, the whole truth, and nothing but the truth." But not infrequently the lawyer who handles the case gains his cause by skillfully bringing forward so much of the truth as suits his purpose, and as skillfully keeping the rest concealed. Are we not all lawyers pleading our own case, in some form, before the court of public opinion? Are we not more anxious to appear well than to be well, and in this anxiety are we not all the while uttering partial truths and concealing the rest?

But the principle is particularly noticeable in all movements which involve conflict of opinions, controversy, or open discussion of truth. Errors in the church have sprung up and grown and flourished, because they were partly true. The truth that was in them gave them vitality; else they would have been still-born. The long and bitter church controversy between Calvinism and

Armenianism, for example, was not a controversy between truth, on the one hand, and error, on the other, but the fight of a partial truth on the hand, with a partial truth on the other. The truth of Calvinism is that God is the sovereign ruler of the universe; the truth of Armenianism, that man is a free, responsible, moral agent; the error of both sides lay in the supposition that these fundamental principles were necessarily at variance with each other and that neither could be maintained except by the destruction of the other. A broader comprehension, a wider and fuller view of truth was greatly needed in this great controversy. Thus is illustrated another danger in partial truths.

The success of partial truths is, in the nature of the case, short-lived. With men, in their strifes with each other for place or preferment, victories may be won by skillfully putting forward the best side of one's own cause and hiding its defects, while the defects of the opposing side are magnified and the good in it is kept out of sight. With imperfect and partial judges, partial truths may serve a purpose; but when the impartial Judge of the whole earth shall turn on the light of impartial truth, and men and measures are made to stand or fall by what they are and not by what they may seem to be, there will be some startling reversals of judgments.

The dangers of partial truths particularly beset those who are set for the advocacy of special reforms. We, as Sabbath reformers, are not proof against these dangers. The Sabbath question is not a mere question of days, much as our opposers would delight to narrow it down to that; it is a question of the integrity of the law of God, a question of the interpretation of the whole Word of God, a question of obedience to the mandates of the God of heaven. We must therefore continually plead for the entire truth of God, the Sabbath as a part of that entire system of truth and in its relations to the whole truth. Our motto should constantly be, "The truth, the whole truth, and nothing but the truth." Anything less or more than this would be weakness, and in the end failure and death.

Communications.

GLIMPSES OF EUROPE. No. 10.

BY PROF. H. M. MAXSON.

BERLIN.

From Amsterdam we ran back to Rotterdam, where we spent the night, and left there the following morning at 8 o'clock for Berlin, where we arrived about 11 P. M. Our route was by way of Utrecht and Emmerich. At the latter place we passed from Holland into Germany and had to go through the custom house again, but it was here a very simple matter. They merely asked us a few questions, gave a hurried glance at the baggage, and passed us on without even opening one trunk.

As usual, the car ride, all but two hours of which was by daylight, was very interesting. There was a gradual rise in the land as we left Utrecht, and an increasing poverty of the soil with less and less cultivation as we left the land of canals. Near Arnhem we passed through a region of sand dunes, the old sea beach, I suppose, where the waves spent their fury centuries ago, before Holland was changed to dry land. For a long distance beyond these dunes the soil was very light and sandy; there were no cattle, and houses were very infrequent; but notwithstanding the poverty of the soil, much of it was utilized for planting pine groves. This planting of trees became more and more noticeable as we went on into Germany, and we passed thousands and thousands of acres that had been planted with trees, not all in one place, but here a few acres and there a few, so that one was forced to believe that all the woods we saw (and there were many acres of them) were originally formed by setting out the trees as in our nurseries. Even the trees that were many years old seemed to be in rows when you got the proper view of them. One cannot help thinking of the acres of waste land in New England that might be utilized in a similar way, and will be, probably, when wood becomes more scarce. The forest laws are very strict in these countries. The greatest precautions are taken against their injury and provisions are made for replanting when the growth is cut off. The undergrowth and refuse are carefully cleaned up so there is little danger of fires such as we have in our forests.

At Oberhausen we changed cars, and from this place to Hanover we saw very

many of these planted forests. The farming population was scanty, but now and then we passed manufacturing establishments (iron works, I should say) and some mines—quite a number of each. The farm produce seemed chiefly grain, as, in fact, it was most of the way to Berlin. Between Boeefelde (west of Hanover) and Lohne, the country was pretty and fertile, though quite hilly. Beyond Hanover we saw many sheep, but here, as in fact, everywhere, we saw no fences, and each flock had a shepherd to keep it together.

The houses are of that crossed pattern made by filling in a wooden framework with bricks, so that the framework shows and marks the house off into squares and triangles. The appearance of the walls is somewhat like the pictures of the houses of Shakespeare and Ann Hathaway and other old English houses, but the shape does not seem to be quite the same. The roofs are invariably red, and give a very pretty effect to the landscape as they show through the foliage. The houses are almost entirely in little groups or hamlets, and you will often ride for miles without seeing a house on the side of the road you are looking upon, while all the time you are passing carefully kept fields of various kinds of crops. When you are beginning to wonder where the people come from who produce this fertility, you notice a little village on the other side, and the mystery is explained.

One is reminded of the description that the old Latin authors gave of this same people centuries ago, that their social feeling was strong so that they lived together in communities. This custom must certainly alleviate the evils of loneliness incident to a farming life in our country, where one seldom has any near neighbors; but as the villages are several miles apart, many of the laborers must have two or three miles to walk to their work. We saw the villages only from the cars, which is said to be the pleasantest point of observation, as otherwise the sense of smell warns one of their presence while yet a long way off. They certainly do not look nearly as comfortable as our farm houses.

Beyond Hanover the fields became quite picturesque by reason of the bright dresses of the women laborers, who seemed much more numerous than the men. The costume was very striking, consisting of a red petticoat, short enough to show their bare feet, a dark blue apron, a white waist with sleeves reaching to the elbows, and over this a white bodice. If they wore a hat, which was not often, it was very large and black. The tools they used seemed to be quite rude, and we saw no labor-saving devices. The wages do not exceed twenty or thirty cents per day.

The roads are still lined with trees, but the people are more characteristic in their type of costume and appearance and even the wagons and windmills take on peculiar form different from those we saw in Holland. We made stops of from three to five minutes each at stations about an hour apart. (All distances in this country are measured in hours or minutes, not in miles.) At these places it is sometimes possible to get a drink of water, which is not furnished in European cars, but most of the people seemed to prefer beer, and it was really much easier to get.

When we landed at the Friederichstrasse (Frederick St.) depot at Berlin, we had just to step across the street to our hotel, the Grand Central, and having telegraphed from Hanover for rooms (a telegram in English, by the way), we were located, within ten minutes after our arrival, in large, elegantly-furnished rooms in a very fine hotel. Our room opened out into a large court filled with palms and other exotics, with chairs and tables among them; here breakfast is served.

After a good night's rest we were awakened by the soft strains of an orchestra playing a piece that our High School once practiced for graduation. This was followed by another familiar strain, when we found that it was a very pleasing substitute for the hideous gong that so rudely broke our slumbers on the steamer. The orchestra continued to play from eight to nine, while we were eating our breakfast.

It is usual to begin one's sight seeing at "Under the Lindens" street, called by some the finest in Europe, but to me it was a disappointment, perhaps because from the name I had expected to see a finely shaded avenue. It is really very fine, very broad, well laid out and lined with many magnificent buildings. If the trees were large it would be simply superb, but as a matter of fact the lindens are pretty poor specimens. At one end is the Brandenburg gate, on top of which are the famous bronze horses

which traveled to Paris with the great Napoleon after his capture of the city, only to be returned when he was exiled. The gate has fine archways, but the central one is used, I believe, only by royalty, and, although we are sovereigns at home, we passed not through it.

At the other end of the street is the Royal Palace and near it are the palace of the Crown Prince, the art galleries, opera house, cathedral and other striking buildings. It is very wide, and at one part consists really of several streets. There is, in the middle, a footway wide enough for a street with a row of trees each side of it, then a driveway on one side of it for drays and business wagons, and outside of these a fine, broad drive for carriages. These drives, like many of the best streets, are finished with a kind of cement which is as hard and smooth as a floor. Architecturally the city is a very fine one, though there is comparatively little stone used in its construction, the buildings being largely of brick and stucco.

SISCO, FLORIDA.

For a long time I have thought of writing to the RECORDER, but have been hindered, hitherto, by many other cares and duties; but, most of all, by a desire to wait until I had lived in this state at least a full year.

There are persons who, sometimes from purely selfish motives, it may be, and sometimes from error of judgment, make exaggerated and unwarranted statements respecting the attractions of Florida. The influence of such statements is not good. On the other hand, there are those who, from prejudice, or from ignorance of the facts in the case, improve opportunities to speak or write against the state; and, from similar causes, there are persons ready and glad to listen or read, and to believe.

Could the exact and the whole truth be known, told and believed in regard to Florida, it would bring her honor enough.

My first visit to Florida was to Daytona in midsummer, on missionary work. My second was to spend a part of one winter for the benefit of my health. And I have now, on this my third visit to the state, lived here about fifteen months. I shall not go into particulars of description, praise or personal experience; but, having lived here through winter and summer, and improved opportunities for reading, observation and conversation, it seems right for me to mention some of the conclusions I have reached respecting much-abused and much-extolled Florida. These conclusions are: 1. That it is one of the most healthful states of the Union the year round, and the high pine lands are its most healthful sections. 2. The climate, though by no means perfect, is wonderfully fine, all the year. 3. If persons need to come to Florida for the benefit of their health, they should not delay the coming, nor cut short their sojourn here, as too many do. 4. A great and rapid development of the state is to come in the raising of fruits and vegetables and other products; and there will yet be great growth and prosperity, quite independent of Florida's increasing attractiveness and popularity as a health and winter resort.

My bronchial trouble has greatly improved, and I have not enjoyed a summer of better health for a long time, notwithstanding that I have given body and mind but little rest. The results might have been still better, had I given the climate a better chance. The health of our family was never as good, through a whole year, as during this year in Florida.

We recently spent a few days at Daytona, visiting at the home of Mr. and Mrs. Wm. A. Langworthy, on beautiful Ridgewood Avenue. On the Sabbath I preached in the Seventh-day Baptist meeting-house, administered the Lord's Supper, and taught the Bible-school lesson; on Sunday night I preached in the Congregational church; and also attended two "week-of-prayer" meetings in the same church. The Sabbath-keepers hold regular meetings for Bible study Sabbath afternoons.

At Sisco we have a new, neat and comfortable building for school and chapel purposes. It was some time ago formally opened with an address by the writer and other appropriate exercises. With the exception of Mr. Sisco himself, Seventh-day Baptist owners of land here have been among the foremost contributors and helpers in this enterprise.

We have recently established union meet-

ings for Bible study and for preaching. A meeting for Bible study is held Sunday afternoon, conducted by the pastor, and every alternate Sunday there is a meeting by Rev. Mr. Welch, a Congregational minister of Pomona, the next town west.

A CONSECRATED PULPIT.

The gospel is the power of God to the life. It has pleased God through the foolishness of preaching to save those who believe. The preaching of the gospel is the method of saving the lost. The inpowering of the gospel, and not its outward form, contain its saving power. Learning, logic, arguments, full round, metaphysical discussions that are not supplemented by the spiritual power, are not sufficient to bring about conviction or win approvals must be supplemented by the spiritual power. These all may be as incidentals, but are destructive as to the vital forces, cannot impart the power to accomplish the mission of preaching the gospel in saving the lost. The consecration of ordination is a suitable preparation for this work. It means consecration and full. While this is maintained, "I am with you," is fulfilled. Christ and him crucified, as preached, is always the power of God to the life. Hence they that bear the witness, the sanctuary must be holy. The power in its ministrations, must be consecrated to be successful. All elements outside of appropriate work are damaging. The consecration of dollars, is simply a business transaction, and is completed when the dues balance.

Inspirations from narcotics or stimulants carry their own odor with them, and produce legitimate results. The character of the pulpit controls the minister. The mischief-maker, the false teacher, the wrong-doer, and the covering up of sin, the impure and sinful form, cast their shadow before them, and the failure of what they may do, is inevitable. The lying tongue cannot preach truth convincingly. He who covers up his sin becomes himself false to his mission. All the sins out of the pulpit are disqualifications for its work. The minister and the social life give tone to his life. Among Paul's essential ministries is "one that ruleth well his house, having his children in subjection as unto the Lord." And parenthetically for if a man know not how to rule his home, how shall he take care of the church of God? If the home life does not bear witness to the spiritual control, can the pulpit life benefit the people? The home is the dearest and most sacred place on earth. If the head of the home does not cause all its members to devoutly and lovingly cherish the spiritual life, and love the gospel for the sake, above all besides, he shows himself unfit to be the spiritual guide of others. Most sadly did I read of the minister in Buffalo, as a saloon-keeper. His father too busy in teaching others his son in subjection with all gravities.

The pew, in spite of all good things, cannot overlook and excuse wrongs that rule in the home. The most sacred life will show the fruit of its own culture. As that is, so will the pulpit be. The inspiration that one governs both. The home culture the character. Outside influences lead and harm, but cannot control. Home culture is right. The Christian will grieve most over his own waywardness, and will seek to cover it not hide, and thus the faithful in the circle will be trusted in other circles.

The love of souls, above all other things, will be trusted in the pulpit. Loves as ruling powers cast a shadow over the love of souls. If the love will encourage wrong-doing in others, a partner in the wrong. The maker is on a moral level with his leasing rooms for immoral purposes, the guilt with the actor. One would not loan his wagon to transport to the market, because he would be the guilt of beer traffic. Another loan a tool to be used on the Sabbath, because he would not aid in Sabbath violation. With clear impressive words could rebuke all manner of sin. Consecration to the work of the pulpit, out the shadow of wrong in person, is essential to winning souls.

Has the want of a consecrated pulpit to do with the great lack of power prevalent in the churches? T

to Paris with the great Napoleon's capture of the city, only to see him exiled. The gateways, but the central one is the only one by royalty, and, only sovereigns at home, we through it.

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At this time I have thought of writing in the Recorder, but have been hindered, by many other cares and most of all, by a desire to wait until I have lived in this state at least a full year.

Persons who, sometimes from motives, it may be, and some error of judgment, make exaggerated statements re attractions of Florida. The fact is such statements is not good. In my hand, there are those who, if it would seem, so intense position, or from ignorance of the case, improve opportunities to write against the state; and, for causes, there are persons who had to listen or read, and to be

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trouble has greatly improved, we have not enjoyed a summer of rest for a long time, notwithstanding we have given body and mind but the results might have been had I given the climate a better health of our family was never through a whole year, as during Florida.

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We have a new, neat and commodious building for school and chapel. It was some time ago formally dedicated by an address by the writer and appropriate exercises. With the aid of Mr. Sisco himself, Seventh-day Adventists of land here have been foremost contributors and helpers in the establishment of the union meeting

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Christ and him crucified, as preached by Paul, is always the power of God to salvation. Hence they that bear the vessels of the sanctuary must be holy. The pulpit, in its ministrations, must be consecrated to be successful. All elements outside of its appropriate work are damaging. To give a certain amount of gospel for a specific number of dollars, is simply a business transaction, and is completed when the debt and dues balance.

Inspirations from narcotics or stimulants carry their own odor with them, and produce legitimate results. The character out of the pulpit controls the ministrations in it. The mischief-maker, the false, the wrong-doer, and the covering up of wrongdoing, the impure and sinful in any form, cast their shadow before the pew to the failure of what they may preach. The lying tongue cannot preach truth convincingly. He who covers up falsehoods becomes himself false to his mission. So all the sins out of the pulpit are so many disqualifications for its work. The home life and the social life give tone to the pulpit life. Among Paul's essentials for the ministry is "one that ruleth well his own house, having his children in subjection with all gravity." And parenthetically he adds, for if a man know not how to rule his own home, how shall he take care of the church of God? If the home life does not bring that home under spiritual control, neither can the pulpit life benefit the pew, and a release from the pulpit should be at once secured. The home is the dearest and most sacred place on earth. If the head of that home does not cause all its members to devoutly and lovingly cherish the higher spiritual life, and love the gospel for its own sake, above all besides, he shows himself unfit to be the spiritual guide of others.

Most sadly did I read of the minister's son in Buffalo, as a saloon-keeper. Was his father too busy in teaching others to have his son in subjection with all gravity?

The pew, in spite of all good qualities in the pulpit, cannot overlook and excuse the wrongs that rule in the home life. That most sacred life will show the fruitage of its own culture. As that is, so will life in the pulpit be. The inspiration that governs one governs both. The home culture fixes the character. Outside influences may mislead and harm, but cannot control, if the home culture is right. The Christian parent will grieve most over his own child's waywardness, and will seek to correct and not hide, and thus the faithful in the home circle will be trusted in other circles.

The love of souls, above all other loves, will be trusted in the pulpit. All other loves as ruling powers cast a dark shade over the love of souls. If the love of money will encourage wrong-doing in others, it is a partner in the wrong. The drunkard-maker is on a moral level with his victim, leasing rooms for immoral purposes shares the guilt with the actor. One minister would not loan his wagon to transport goods to the market, because he would not share the guilt of beer traffic. Another would not loan a tool to be used on the Sabbath because he would not aid in Sabbath of profanation. With clear impressive words, they could rebuke all manner of sin. Absolute consecration to the work of the pulpit, without the shadow of wrong in person or practice, is essential to winning souls.

Has the want of a consecrated pulpit ought to do with the great lack of spirituality prevalent in the churches? **THE PEW.**

MRS. LUCY MAXSON RANDOLPH.

Mrs. Lucy C. Maxson Randolph, daughter of Joseph Maxson, was born in Hopkinton, R. I., July 18, 1807, and died at Nortonville, Kan., Jan. 19, 1888. She with her people moved to Little Genesee, N. Y., when about 18 years of age. She was married in February, 1828, and with her husband, A. A. F. Randolph, lived near Nile, N. Y. Afterward Eld. Randolph became pastor of the Hayfield and Cussewago Churches, where they resided until 1863, when she, with her family, came to Kansas, and her husband became the first pastor of the Pardee Church, and both were constituent members of the same. Since her husband's death, in 1868, she has lived with some of her children in their pleasant home, on "The Lane." She has been the mother of twelve children, six of whom survive her: two sons and two daughters of this place, one daughter in Pennsylvania, and another son, A. M. F. Randolph, reporter of the Supreme Court, in Topeka, Kan. Sister Randolph is gathered as a shock of corn ripe for the harvest having lived four score years, seventy of them being in the Master's service. She leaves a fragrant memory, both to her children and to her neighbors and acquaintances, a woman who loved everybody and whom everybody loved. She was sick two or three weeks, threatened with pneumonia, but seemingly passed away through exhaustion of the vital forces. Her funeral was held Sabbath-day, sermon by her pastor from Rom. 8: 28. "All things work together for good to them that love God."

WALDENCIA, MO.

The interest in this county is good, and the promise for a harvest is encouraging; but we are weak and as yet have received but little from the brethren outside. Our greatest need is our house, which is not yet built. Many do not like to go to our place of meeting, which is used for other purposes, and we are not always able to maintain such order in our services as belongs to the house of God. I know particularly of one, and I am sure there are others, who would come in with us if we had a good house of our own. Some time ago a statement of our case was made, and help was asked. There has come to me so far only the following sums, which are gratefully acknowledged:

From S. W. Rutledge, contributed on his missionary field..... \$19 50
From A. L. Chester, Westerly, R. I..... 5 00
" Mrs. E. S. Davis, North Loup, Neb... 5 00

We have asked our First-day friends to help us some, but they plainly see that to do so would be to help give the Sabbath cause the advantage in the community, so their leaders advise their members to let us alone and we will become the sooner discouraged. But we know whom we have believed, and we propose to hold fast that which is good. If we are not yet able to build, we shall still continue to advocate the Lord's cause, and we are sure that, in due time, he will come to our aid, and the time will come when we shall be self-supporting. Until June, 1884, there were no Seventh-day Baptists in this community. Then the Lord graciously showed the writer the error of Sunday-keeping; then others joined him, and finally we organized in good faith, and continue so until this day. Our growth is slow, but I believe it is sure. Could we have had our house last fall, I am certain we should have been stronger now than we are. But it takes time and work and money and prayer and faith to carry forward such a work. May the Lord increase our faith and zeal, and send us help.

I would like to suggest that it would be a good thing for us all to tax ourselves a dollar a year to raise a fund to help feeble churches build houses of worship. If there should be in the treasury at any time more than should be needed for this purpose, it could be used for some other missionary object. If all the brethren had as hard a time to get help and get a church house as we have had, I am sure they would heartily approve of such a plan. We of the Waldencia Church are poor in this world's goods, but we would gladly assist in such a work. If we would all adopt Paul's advice, and on the first day of the week lay by us in store for the Lord's work, the treasury would never be empty.

I believe in the missionary work, though I am not able to do as much in it as I would like to do. Our missionary work clearly consists of work outside of and beyond ourselves, and work among our small churches with a view to their enlargement and final permanence. It seems to me that our greatest need at the present time is in the direction of this latter work. Prejudice, which

at first was strong, in many cases is giving way, and people are more willing to hear the truth, and some are even almost ready to confess it. What we need is the comfortable, convenient house of worship to which to invite them. Then, we want more zeal and consecration of body and spirit to do the work which God is bringing to our very doors. Our trust is not in man, but in him who promised Peter that he would build his church upon a sure foundation, and that the gates of hell should not prevail against it. But he put the keys in the hands of Peter, which means an open door, and a working church. The door of opportunity is open wide to us, but I fear we are not entering in as we should. We cannot all be missionaries, but we can all give of our mites; and the promise of Jesus is that if our gift is only that of a cup of cold water, in the name of a disciple, we shall in no wise lose the reward. And we may, if we will, minister to the wants of our blessed Saviour, for he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May he never say of us that we saw him naked, and clothed him not, etc., because we did it not to one of his little ones. Let us freely give and labor to spread the glorious gospel of the Son of God while it is day, for the night is coming when no man can work; and let our work be the fruit of our faith, for "Faith without works is dead." I fear we are lacking in true faith. If we believed the Word of God more thoroughly and trusted in him more implicitly, we would work more earnestly; and God would bless our labors. He is vindicating his own cause. Many in this country are confessing that they cannot support Sunday from the Scriptures. Then a few years will turn the tide of the battle, and, if we are faithful, the Lord will give us the victory. If we are untrue to our trust, and neglect our opportunity, then he will give the victory to another. Brethren, how shall it be with us? Now is the time to decide.

A. J. BARTON.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Jan. 27th. 1888. Congress has had before it this week a good deal of miscellaneous matter, such as the Pacific Railroad investigation; the delay over the Congressional Library building; the Jackson, Miss., outrage resolution, and the Thoebe Carlisle contest, in which the Speaker's title to his seat was secured by a bare quorum.

The most important appointments made by the President during the week were Marshall McDonald for Fish Commissioner; Mr. Hoge, of Virginia, for District Attorney, and Mr. Ross, of Washington, for our new postmaster. By these appointments a long agony is over. There were a hundred or more aspirants to the last two offices mentioned, and the selections made seem to be quite satisfactory to the public.

There is enthusiastic interest now among the Prohibition circles of this city as well as throughout the country, and notable concert of action in the effort to drive the liquor traffic from the District of Columbia. Petitions to this effect have poured into Congress from every state and territory, and the counter petitions circulated by the liquor men of the District are something curious and even ludicrous, I may say, from their lack of sense and logic. From his pulpit a Washington minister said, last Sunday, "these men plead for personal liberty in the conduct of their business; they ask for personal liberty that they may enslave your sons and deprive them of their liberty. They also raise the cry that perjury, fraud and social corruption would follow in the track of prohibition. This," he said, "makes us think of the political figure of Satan weeping for souls that are lost." On the same day the liquor traffic was vigorously attacked from several of our city pulpits, notably that of the Vermont Avenue Christian Church, and that of the North Carolina Avenue Church. Mr. Power, the pastor of the former, like most of the Washington pastors, is strongly opposed to high license, classing it as a cowardly compromise with the whisky party. He selected for his subject, "The coming conflict with the whisky power," and he argued that there was no regulating the whisky traffic, that there is no alternative but total extermination. He urged prohibition in the District as the only hope of the rising generation, and said the cry that prohibition does not prohibit is false, for were prohibition once strongly entrenched on our shores the death of the whisky traffic would quickly follow. Speaking of the term fanatic, applied to temperance workers, Mr. Power stated that the

dictionary had not yet been compiled that would contain the word "temperance fanatic." "He is not the coming man," he said, "nor the man that is, for we can never have such a creature. Go as far as you will on the track of temperance and you will never approach within sight of fanaticism."

As the subject is one of unusual interest just now, I will mention how another minister presented several new points in the matter. He regarded the present time as a crisis. To be defeated now meant eternal defeat for the temperance people of the country. He said the cry of to-day was for national prohibition. The District of Columbia is national ground, and here the fight will be made that will influence the entire country. He urged that the example set here would encourage or discourage the efforts of all the temperance people working throughout the country, and that though there were many hidden evils behind this question, when Prohibitionists once gain the victory their triumph will be complete. The work of the Woman's Christian Temperance Union was ennobled in the highest terms, and the ultimate success of the Prohibition measure now before Congress was predicted.

Home News.

New York.

ALFRED CENTRE.

Dr. Williams has entered upon his work as pastor of the First Church with zeal and enthusiasm. The work of the theological class, in his department, being nearly completed for this year, he is able to devote most of his time to the church work until the opening of next school year, at least.

The consolidation of the libraries of the University with those of the several lyceums has at least been accomplished, the whole having been placed under a board of management, of which the President of the University is president, and the other members of which are one person from each of the lyceums, and one each from the Faculty, the Trustees and the Alumni Association. The books are now conveniently shelved in the Kenyon Memorial Hall, and are soon to be classified and catalogued.

We have thought that Allegany was a cold place, but the recent accounts of blizzards and terrible freezes in the North-west and West have materially modified our opinions on the subject; in fact, we rather enjoy the gentle zephyrs that kiss these hill-tops at the rate of thirty or forty miles an hour, with the thermometer anywhere from 10° below to 15° above. Sleighting is fair, and the coasting is fine. The corporation council has forbidden coasting on the sidewalks, but as the middle of the street is in splendid condition for that sport, the prohibition is no serious interference. The only drawback to the fun is drawing the sleds back up the hill.

E. R.

Rhode Island.

ROCKVILLE.

Matters are moving in about the usual order in Rockville. We have been without a pastor since the first of the year, but have already taken action looking toward pastoral supply at an early date.

Our Sabbath evening meetings are being led by Eld. Irish, and in his absence, by Bro. B. W. Andrews. They continue interesting, and are fairly attended.

Sabbath morning and evening, the 14th inst., we were made glad by a visit from Rev. O. U. Whitford, who gave us two most excellent and inspiring sermons. We are now being supplied with preaching by different ministers whom our committee may select.

Excuse the liberty we take right here in suggesting that now, while some of our churches are without pastoral care, it is an excellent time for any who have seemed to suppose that there was no work laid out for them, to drop into the social meetings once in a while and see if the charge of "ritualism" is not just a little imaginative; at least do help us just once.

A. S. B.

HOPKINTON CITY.

At the regular meeting of the 2d Hopkinton Church, Sabbath, Jan. 21st, resolutions were adopted expressing the sense of the great loss felt by the church in the death of Aunt Content Spicer. She was a constituent member of this church, and was a most consistent and worthy Christian woman, whose departure is felt alike by old and young.

Wisconsin.

MILTON.

Eld. J. B. Clarke is canvassing this church and society in the interest of the American Sabbath Tract Society. On Sabbath, January 14th, he occupied the pulpit. We have been having our share in the

storms and cold weather which have been sweeping over the country. Several times the thermometer has indicated 40° below zero.

Condensed News.

Domestic.

It is definitely settled that the national Saengerfest for this year will be held at Baltimore about July 1st.

The Episcopal bishop, the Rev. Abie Leonard, missionary bishop of Nevada and Utah, has been consecrated at St. Louis.

Viscount Das Gonsalves, minister from Portugal, died at Washington January 24th. He had been minister to the United States for the past ten years.

Happy Medium, the most celebrated trotting stallion in the world, valued at \$40,000, died at Lexington, Ky., Jan. 25th, of spinal disease. He was the property of General Withers.

The Nebraska Southern Railway Company filed articles of incorporation at Lincoln, Neb., Wednesday, Jan. 25th. The incorporators are Missouri Pacific parties. The capital stock is \$6,000,000.

Barbour & Co.'s thread mill at Allentown, Pa., was burned Jan. 25th, with an immense quantity of flax. The loss on the building and machinery alone is \$225,000. The mill had just been completed.

The Central and South American Emigration Association, which is the foundation of the new exodus from the southern states, completed its organization at Topeka, Kan., Thursday, Jan. 26th. The officers are John M. Brown, president; S. W. Winn, secretary, and James P. Berry, treasurer.

The annual report of the New York state assessors recently submitted to the legislature, shows an increase in real and personal property from 1886 of \$137,445,834. The assessment on real estate has increased over \$468,000,000 since 1883, while personal property has increased in the same time \$21,000,000.

Foreign.

It has been decided to wind up the affairs of the Federal bank of Toronto.

The negotiations between France and Italy for a treaty of commerce have been broken off.

Prof. Virchow is reported as saying that the disease of the German Crown Prince is probably not cancer but perichondritis, which is just as fatal, only slower.

Mr. Kennedy and Mr. FitzGibbon of Tarbert, County Kerry, Ireland, have been sentenced to six weeks each at hard labor for acting as President and Secretary respectively of a proclaimed national league meeting at Tarbert in November last.

The Pope has refused to receive Don Jaime, son of Don Carlos, either privately or officially, though he is the bearer of a jubilee gift consisting of a valuable cross of diamonds. The American bishops have advised his holiness not to condemn the Irish national movement.

The epidemic of crime, which has prevailed in Cuba lately, has greatly decreased and the Island has almost lapsed into its normal condition of peacefulness. The banditti, who infest the country districts, are being relentlessly hunted down by the authorities, who are determined to suppress this species of lawlessness.

Books and Magazines.

SMITH'S DIAGRAM OF PARLIAMENTARY RULES, which was noticed in these columns several years ago, has been revised and improved. It shows at a glance the relation of all principal and subsidiary motions to each other, and is followed by a key to the same, together with concise statements relative to the duties of various officers of deliberative bodies, committees, etc. The whole is comprised in 85 pages of convenient size for the pocket, and is so simplified as to make all necessary parliamentary rules easily understood. It would be difficult to get more valuable information into so small a space. All who have occasion to preside over, or to take leading parts in, our deliberative meetings would do well to provide themselves with it. Price 50 cents. Review and Herald, Battle Creek, Mich.

THE Forum for February completes the fourth volume of that excellent, popular magazine. It grows in practical interest with every succeeding number; and the indications are that the past history of the work is a safe prophecy of its future.

As is usual with St. Nicholas, the current number is bright and sparkling. Story, poetry, history, fancy and art make a readable and attractive number. The frontispiece, "Family Affairs," is a gem.

THE Pulpit Treasury for February presents its readers with its usual variety of valuable, suggestive and helpful reading. Special prominence is given to the North-Western University, at Evanston, Ill., with pictures of grounds and buildings, portrait and sketch of its President, Joseph Cummings, D. D., LL.D.

WITH the January number, the American Antiquarian begins its tenth volume. It grows in interest and value to the student of antiquarian subjects. Though relating principally to discoveries evidently belonging to prehistoric times in America, its pages contain notes and notices on general antiquarian subjects.

THE Tribune Almanac for 1888 is before us, which is the semi-centennial issue of that annual. Besides such matter for 1888 as is in the province of an almanac to give, it is replete with matters of history running through 1887. It is of special value to those who are interested in the political history of the past year. The Tribune Association, New York. Price 25 cents.

Miscellany.

HUGENOT HYMN.

(Sung at the first Protestant worship held in Versailles Palace, Nov. 2, 1879.)

Great God, to thee my heart upsprings, And joyful sings, Thy glory raising; Unawed by kings, With hands and voice I will rejoice In grateful praising.

I'll worship toward thy holy hill, And love thy will, Thy mercy singing; Thy truth shall fill My soul with joy; My powers employ, Sweet tributes bringing.

From every foe thy hand shall save, And from the grave Thy power shall take me. Let Satan rave; Thy Word is sure, And shall endure; Do not forsake me!

Thy word, O God, my joy and pride! There's none beside Love's wondrous story; 'Tis magnified Above thy name; With loud acclaim I'll spread its glory.

In paths of trouble when I walk, With thee I'll talk; Thou wilt revive me, Though lions stalk With dread alarms, To thy strong arms Their roar shall drive me.

—New York Observer.

THE VICTORIAN ERA OF MISSIONS.

BY R. KEER ECCLES, M. D.

England is preparing to keep next year as the jubilee of the ascension to its throne of "Good Queen Vic." The state will celebrate the occasion by issuing a coinage bearing a new effigy of Her Majesty, the Church of England, by erecting some splendid ecclesiastical buildings, and the Baptists by adding some \$250,000 to their Home Mission Fund. Other religious and secular bodies will follow suit, according to their various tastes. The nation at large is resolved to make the time one of special observance. And indeed the period then terminating deserves very marked notice. It has been most brilliant; almost coeval with it have been the public lives of two good and eminent men—the coronated sweet singer of the English speaking people, Alfred Lord Tennyson and that gifted and benevolent Christian statesman whom those English-speaking people delight to honor, William Ewart Gladstone. Happy the influence shed from such bright particular stars.

Remarkable, too, has been the advancement made by the Anglo-Saxon race in all departments of associated and individual life during these years. This may be truly said, though enough remains both in English and American society to pain the heart and bring a blush to the cheek. Not without reason have the latest tones of the laureate's harp been sad as he has sung in that palinode to a more hopeful song of youth, of the evil days on which his age has fallen. Not without reason has Mr. Gladstone, too whole-souled and full of faith to be a pessimist, commenting on these utterances of his tuneful contemporary, said: "The prophecy of the new 'Locksley Hall' records against us many sad and even shameful defaults. They are not to be denied. The youngest among us will not see the day in which new social problems will have ceased to spring as from the depths, and vex even the most successful solvers of the old, or in which this proud and great English nation will not have cause, in all its ranks and orders, to bow its head before the Judge Eternal, and humbly to confess to forgotten duties or wasted and neglected opportunities." Yet these mournful measures of the poet and corroborations of the statesman are not inconsistent with the fact that the Victorian age has been one of unusual improvement in personal, social and national welfare.

Any fair observer, on the most cursory glance at a bare list of the things accomplished in England, Europe and America, during the fifty years with which the wholesome and womanly reign of Britain's queen happens to be parallel, must admit their pre-eminence in all that renders life, whether separate or combined, more happy, more beautiful and more useful. Books have already been written setting forth the copiousness of these years in literature, both of prose and rhyme. Other books are yet to be written on the warriors, statesmen and reformers of this distinguished time; and yet other books on the advancement during this period of Christianity, that incentive and accompaniment of every movement along the path of true progress.

The achievements of Christianity at home have been great. Never have the masses been approached by well planned and patiently executed endeavors as during the last fifty years. And this Victorian age has been the most illustrious period in the history of foreign missions, since at least the subsidence of post-apostolic fervor. To the showing of this last fact, which ought to be an encouragement to thankfulness and activity, the remainder of this article will be devoted. When the maiden queen of England ascended its throne, there were but eight missionary societies in Britain, some of which were very young and very weak; in America there were seven, of which, too, some were very young and very weak; on the European continent there were ten, all of which were

young, with the exception of the Moravian missions, and all, without exception, were weak. On a liberal approximate surmise—for no basis of accurate calculation exists—the total annual income of these twenty-five societies was about \$1,500,000; their staff, lay and clerical, about 1,000, and their converts about 500,000. England's queen has now been almost fifty years upon the throne, and in that time the British and European societies have tripled themselves, and the American societies quintupled themselves. To these denominational societies must be further added twenty-six independent societies, like the China Inland Mission and the McAll Mission, and though in strictness we cannot enumerate among missionary societies the many invaluable auxiliaries to that work—such as Bible societies, tract societies, translation societies, publication societies—we must not forget them. But exclusive of all these helping bodies, the 25 societies of 1837 have now, at the lowest calculation, grown to 123. The number of the societies has almost become five-fold in fifty years.

In fifty years the \$1,500,000, total income of all the societies existing in 1837, have swelled to \$10,000,000, total income of societies now existing. Two-fifths of this sum comes from this country, one-tenth from Europe, and the remaining half from Great Britain. The total missionary income of the combined societies has thus become seven-fold. Of English societies, most have only tripled their incomes in the fifty years, but the Baptists have increased theirs six-fold. In fifty years the staff of missionaries has largely increased. In 1837 it numbered, all told, not more than 1,100. It now numbers 6,030 male and female foreign missionaries, and about 30,000 native preachers. In fifty years the 500,000 native Christians of 1837 have steadily risen to about 3,000,000. These are distributed over about 2,200 stations.

Two years before the accession of Queen Victoria, the only ladies' missionary society in the world was an exceedingly modest institution known as the Society for Promoting Female Education in the East. In the very year in which Victoria mounted the throne, two Scotch ladies' societies were formed. How stands the number of societies now? A very incomplete list has been recently published, according to which about forty are doing valuable work. In 1837 there was not a zenana worker in all India and scarcely a girl's school. Now a band of some 2,000 women, native and foreign, are doing Christian work among 60,000 female scholars scattered over some 1,300 schools and 8,000 zenanas.

In these fifty years the mission field has extended its domain. Fifty years ago India was the most encouraging scene of missionary labor. Thirty-five years before, Baptists had successfully led the way, and other Christians had followed. There were then about 180 missionaries in that country and a company of 75,000 native Christians. Now there are almost 1,200 missionaries there, and a body of native Christians half a million strong. In 1837 China was hermetically sealed against Christian effort. To confess Christ was a capital crime. Three years before, Morrison, the pioneer Chinese missionary, had died in Canton. Six missionaries were doing desultory work among some of the coast-towns. Six others were placed on the Straits of Malacca where they had seven converts. Now there are thirty-two societies at work in China, and more than 100,000 professors of Christianity.

At the time of Victoria's coronation the Fiji Islands were inhabited by cannibals. Only two years before that event the first permanent missionary occupation had been effected. Now it would be difficult to find a cannibal in that group of islands as in Ohio. The population is a little over 100,000. Five-sixths are Christians. There are 12,000 places of worship, and 43,000 Sunday scholars. In Africa, fifty years ago, there were less than sixty missionaries distributed in Egypt, Abyssinia and its eastern and southern coasts. The north, west and center of the country were unattempted by Christian effort. Compare the Africa of to-day with its Free Congo state and its many and vigorous missions. In the fourth year of Victoria's reign, Livingstone went to Africa. How gladly would he have heard of the recent awakening at Banza Manteka and of the heroic firmness of the negro Christians under sanguinary persecution at Uganda. Off the west coast of Africa is the large island of Madagascar. When Victoria ascended the throne, Christians there were undergoing a "baptism of fire." The previous year the missionaries had been expelled by Ranavalona, a veritable Bloody Mary. In 1837 the first victim of a "noble army of martyrs" was immolated. The native Christians were called to undergo great loss and suffering. Not till 1863 was Christianity tolerated in the country. Religion persisted and even extended under its cruel oppressions, and when these were removed spread widely.

To the work among the Karens and Telugus the mind of the reader will gratefully revert. These facts might be largely added to. For in this Victorian era the indications of Christian effort have become almost co-extensive with geography. Even Thibet and Central Asia, so long left to a Buddhism as dreary as the storm-swept stretches of their table-land itself, have now heard the voice of the messengers of glad tidings. A passion to push into hitherto unevangelized regions, has animated the bosom of the church, and successes more or less complete have attended her efforts. Nor shall these successes which are the crowning glory of Victorian times be arrested, if only we, in our turn, put forth the prayerful activities of our predecessors. Each accession to our ranks and advantage gained will communicate new vigor. New vigor will secure corresponding new victo-

ries. Thus will the mission enterprise advance till the very few who will see the expiration of fifty years from now may find their principal consolation amid the inconveniences of advanced age, in a contrast of the glorious position which the church will then hold with the position which it held in Victorian times, a position which seems to us at present to be so bright as we contrast it with the position which it held when Van Buren was President and a girl was Queen of England.—Standard.

"AT HOME—FROM FOUR TO SIX."

BY MISS O. M. E. ROWE.

Anglomani must be held responsible for a great deal of nonsense, but it has left at least one charming and desirable fashion—the five o'clock tea. This is a pleasant, informal way of entertaining one's friends, and, if a lady chooses, it involves very little trouble and expense. A dinner party needs trained servants, and even a lunch party, in these days of elaborate courses, is rather formidable to the inexperienced hostess. The five o'clock tea is so simple, so easily compassed, and so delightful a way to cancel social obligations, that it is no wonder, it attained a speedy popularity. People in cities and large towns are quite familiar with its arrangements, but a few suggestions may be helpful to those living in communities where there is little social life, and parlors are kept closed for weeks, possibly months.

The first step is the invitation list and cards. The latter may be engraved, or written, as thus:

MRS. JOHN SMITH.

At Home, Wednesday, Feb. 23,

Four to Six.

26 Hill Street.

It is not as fashionable to write the date, etc., on your visiting card, but it can be done, and lessens the expense. It is a happy thought to give a five o'clock, when you have a lady visitor to whom you wish to show special attention, and introduce to your friends. In this case, under your own name add, To meet Mrs.—. Limit your invitations only by the capacity of your rooms. Large companies are less likely to be stiff than small ones, and as few are supposed to stay the whole two hours, all your guests would not be likely to be present at one time. If your friends have many engagements, it is wise to send the invitations a week beforehand. You can include old and young (not children, of course), and gentlemen as well as ladies, or you may restrict your hospitality to ladies only. If you include gentlemen, the invitation may read, Mr. and Mrs. John Smith. A widow, or, as so often happens in New England circles, an unmarried lady, has her name without the initials.

Decide just what you will have, and arrange all the details, to prevent any hitch. You have a wide range from which to choose—coffee and tea always, and to these only tiny cakes of the "cook's" family may be added; or you may have sandwiches, whose name is legion, a variety of fancy cakes, roasted almonds, sweetmeats of all kinds, candied fruits and ice creams and water ices; but remember that salads, escapable oysters, etc., are tabooed. If the day is over cold, hot bouillon is sometimes served in small cups, and if the five o'clock occurs in warm weather, cooling drinks like lemonade and iced Russian tea will be grateful to your guests, and will seem especially pleasant if served on a shady piazza, or under the trees.

The bread for sandwiches should be baked the day before the tea-party, and should not be crumbly, as it must be sliced very thin, buttered smoothly, and all the crusts cut off. Sandwiches look pretty in small triangles or squares, circles as large as a silver dollar, or rectangles three inches long and half as wide. They should be prepared immediately before using. Never put in sliced meat, but always chop it fine and season with great care. A convenient way is to buy the little cans of deviled ham or tongue or lobster, all ready spiced and seasoned. Lobster may be prepared like a salad, with mayonnaise dressing, and put between the bread slices with water-cress leaves each side of the lobster filling.

A safe rule in preparing an entertainment for guests is to have everything nice of its kind. Every lady knows what sort of cake she makes in perfection, or she may shirk the responsibility by buying it from a confectioner. The coffee should be freshly ground, and filtering is considered superior to boiling. Rich cream and block sugar are indispensable. If the company will fill your rooms quite closely, remove superfluous tables, all, or nearly all, of the chairs, and whatever would topple over easily, and have the shaded lamps lighted before the guests arrive. Have one room prepared for gentlemen to remove wraps, and one for ladies, chambers being always available for this purpose. See that a mirror is in a good light, and conveniently near place toilet brush and comb, hairpins, dressing-pins, button hook and clothes broom. A servant in attendance in white cap and apron is often of great service to the ladies. Guests wear handsome street costumes of wool or silk, dressy bonnets and gloves.

The lady of the house stations herself near the door, where she can be quickly seen by guests on entering. She wears a home dress, usually a light one, or even an evening dress with a train, but prettiest of all the soft-colored tea gown, which really varies very little from an elaborate wrapper. Beside her stands the guest of the occasion, to whom every one is presented; but general introductions are not demanded. A hostess always, however, wishes to introduce friends whom she knows are congenial. Happy is the lady who has a friend who can read an

original poem, or sing a dainty ballad, or give a short dramatic reading. But it is a thousand times safer to trust to conversation than to bore people with mediocre poetry or bad music.

If your dining-room is in the basement, or you wish to make your five o'clock as simple as possible, have a cup of coffee offered the guests immediately after they enter the parlor. This may be followed by a dish of tiny cakes, and requires neither plates nor napkins. In this way a maid can serve a hundred or more visitors. If the dining-room adjoins the drawing-room, a long table is covered with snowy damask, with a large vase of flowers, or a small but handsome plant, for a center piece, round which the plates of sandwiches, cakes and sweetmeats are tastefully grouped. Sometimes an ice dish and carafes are added for ornament. At either end of the table are the two ladies who "assist," one pouring the tea, the other the coffee. They are usually the two special friends of the hostess. The tea or coffee is generally passed by young ladies, sometimes by girls in the early teens. They offer each guest a plate and napkin, which should be a fringed doily, pass a cup of coffee or tea on a small waiter containing a tiny sugar bowl and creamer, and then the sandwiches, cakes, etc. Gentlemen are always expected to make themselves useful by relieving ladies of their plates and napkins. Individual tastes are so varied, it is wiser to allow each a chance to mix a cup according to his or her pet notion, rather than trust to the skill of the lady who pours it. Sometimes the tea requirements are put on a small table in the end of the back parlor, the coffee on another, with cake, etc., on each, and in this way the dining-room is dispensed with.

Of course the special arrangements vary with the location of the rooms, and the degree of simplicity intended, but, to my mind, the simpler the prettier. The daintier and finer the appointments, the more pleasing to the eye; but in these days of lovely, inexpensive wares, it is easily possible for any lady of taste to serve a five o'clock tea elegantly. Rare china and antique spoons are charming accessories, but by no means essential to the success of an "at home from four to six."

THE CALLED OF GOD.

BY REV. F. D. KELSEY.

God does "call" men, summon them unto certain lines of duty, certain demarcations of territory, certain tasks and results. Such a man was Abraham, to whom the Lord said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." He obeyed, and had in his heart the abiding consciousness which in these "later years" so comforts the people of God:

"He leadeth me, oh, blessed thought! Oh, words with heaven's comfort fraught! What'er I do, where'er I be, Still 'tis God's hand that leadeth me."

The great ones of the world have been filled with the idea that the unseen Hand was leading them; even a Napoleon was confident of such an abiding leadership; Abraham Lincoln believed it; our Washington believed it, and, in the darkest hour of Valley Forge, was found out in the woods alone, earnestly supplicating the help of that divine Hand. Such men believe most tenaciously that the cause in which they are engaged is of God, and they are guided by the unseen Hand.

Especially is this true of the great moral leaders in society; such a man as Luther pre-eminently believes that he goes not to war at his own charges, but is under the command of God. Luther did not map out his life for himself, but events molded and shaped his career. He planned to be a monk; God led him to the leadership of the grand est moral and religious reform that ever appeared upon the face of the world, and because he believed himself God-called, he wrote that wonderful hymn:

"A mighty fortress is our God, A bulwark never failing; Our Helper he amid the flood Of mortal ills prevailing."

The lives of such men as Abraham, Joseph, Moses, Samuel, David, show clearly how God rules in individual lives, clearly call them out of one life and bid them do a certain definite kind of work in another sphere of action, saying, "Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will shew thee."

See how the hand of the Lord was upon Elijah and Elisha; behold the charming story of Esther's life, who at the hour of her moral probation was told by Mordecai, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this."

Isaiah also records a narrative of his wonderful call and commission in his grand sixth chapter. And Jeremiah, in his first chapter, describes how that God appointed him, even before conception and birth, a prophet of the Lord unto the nations, and he was told by the spirit of the Lord that this divine call should be his confidence and strength in the doing of his sacred duties. Ezekiel, also, in his second chapter, gives an account of his call. And how often St. Paul reiterates these words concerning himself, "Called to be an apostle, separated unto the gospel of God."

Are these men called of God unto life work, and you and I left to be driven about by any side and tossed by winds of chance?

Believe it? How can we believe that God, the all-wise God, created a human soul and then left it to drift on in an aimless, uncareful life, and one that had no purpose and had no providence!

Had Horace Bushnell never done anything other than write and publish that first sermon of his in his book called "Sermons for the New Life," which sermon is headed, "Every Man's Life a Plan of God," then had he done a noble work and been a blessing to all mankind.

"What a thought," says Bushnell, "is this for every human soul to cherish! What dignity does it add to life! What support does it bring to the trials of life! What investigations does it add to send us onward in everything that constitutes our excellence! We live in the divine thought! We never sink below his care, never drop out of his counsel!"

As truly as Abraham was called of God, so art thou called, O, my son! Hast thou answered, "Here am I?" or, like Jonah, art thou fleeing unto some modern Tarshish? Called of God thou art; heedest thou that call?—The Golden Rule.

SUPERFICIAL.

A visitor to a fashionable girls' school in one of our large cities lately was not satisfied to admire the fresh beauty and charming grace of the graduating class, but made searching inquiries as to their acquirements.

"Were there any good mathematicians among them?"

"No. They had a good knowledge of arithmetic—enough to keep their accounts. They were not likely to have a use for algebra and geometry as the daughters and wives of wealthy men."

"Any thorough musicians?"

"They all played fairly. A woman of society is not expected to sing or finger like a professional."

"Could they paint or draw?"

"Yes; enough to please their friends with an occasional sketch, at which probably an artist would laugh."

They had studied, in a general way, history and literature. For the rest, they talked and moved with grace and quiet good-breeding. They were refined, simple, sensible girls, who would probably fill their places well as wives and mothers in luxurious homes?

But if the home ceases to be luxurious?

Our visitor prosecuted his inquiries of the class which had left the school ten years before, from the same rank of wealthy families. Several of the girls were now dependent on their own efforts for their daily bread. They were pleasant, lovable women, but they had not a single craft or knowledge with which to earn money when want came upon them as an armed man.

There is no country in which wealth is more insecure than it is here, yet women are certainly not better guarded against its loss than in the Old World. Hence our shops, newspaper offices and employment agencies everywhere are crowded with needy women and their trains of hungry children looking vainly for work which, when found, they may not be able to do.

How many girls, daughters of well-to-do fathers, who read this page, possess a safeguard against possible poverty?—Baptist Weekly.

BIG THINGS.

The largest foreign landholder in the United States is the English Syndicate No. 1, in Texas, with 4,500,000 acres.

London is the largest city in the world, containing a population of 4,764,312 persons.

The largest library in the world is in Paris, founded by Louis XIV. It contains 1,400,000 volumes, 175,000 manuscripts, 300,000 maps and charts, and 150,000 coins and medals.

The largest river in the world is the Amazon, being 4,000 miles long, 150 miles wide at its mouth, and navigable for large ships 2,200 miles from its mouth.

The largest diamond in the world is the Braganza, being a part of the Portuguese jewels. It weighs 1,880 carats. It was found in Brazil in 1741.

The Union arch of the Washington aqueduct is the largest in the world, being 220 feet; 20 feet in excess of the Chester arch across the Dee in England, 68 feet longer than that of the London Bridge, 92 feet longer than that at Neuilly on the Seine, and 100 feet longer than that of the Waterloo Bridge! The height of the Washington arch is 100 feet.

The largest free territorial government is the United States, being 3,580,242 square miles.

The largest island in the world is Australia. It is 2,500 miles in length from east to west, and 1,950 miles from north to south. Its area is 2,984,287 square miles.

The largest empire in the world is the globe. Great Britain, being 8,557,658 square miles, and more than a sixth part of the globe.

The largest suspension bridge is the Brooklyn. The length of the main span is 1,595 feet, 6 inches. The entire length of the bridge is 5,989 feet.

The largest inland sea is the Caspian, between Europe and Asia, being 700 miles long and 270 miles wide.

The largest cavern in the world is the Mammoth Cave, Kentucky.

The largest tree in the world as yet discovered, is in Tulare Co., California. It is 275 feet high and 106 feet in circumference at its base.

The largest park in the United States is Fairmount, at Philadelphia, and contains 3,740 acres.

LABORERS.

The laborers are so few! The fields are whitening, and the grain The weeds are ripening, ill seeds blow down There is no rain or dew.

Why stand we idle here? For in the vineyard much fair fruit we Waiting for help to gather; yet, ah me! Few workers venture near.

Assailed with doubts away, We shrink from duty and its thorny way, And cry that work be given "to him that And from us kept away.

Nay, no more folded hands! The Lord hath need of thee to teach, To warn, instruct, and labor day by day, Thy needs he understands.

—Christian.

PAY OF NEW YORK EDITORS.

Of the editors, Mr. Stone of the *of Commerce*, is paid \$20,000. H. president of the Associated Press, is wealthy, lives in Brooklyn, and mania for choice flowers and plants; he is paid \$12,000 yearly. Dana, editor of the *Sun*, is paid \$100,000. Before the paper decline the sum was nearly \$100,000. Whiteley Reid, chief owner of the *World*, pays himself nearly \$12,000 yearly. He has been very fortunate in speculation; he is said to be worth over \$1,000,000. A daughter of D. O. Mills, has a fortune half that sum in her own name. D. H. Hepworth, who was at one time a pulpit orator, now chief of the *Herald*, is paid \$12,000 yearly by James Gordon Bennett. Julius Chambers, the manager of the same paper, receives \$10,000 a year. Charles R. Miller, the real editor of the *York Times*, gets \$10,000 a year. Several assistants in editorial writing get from \$4,000 to \$7,000. John the managing editor of the paper, \$10,000, and Harold Frederic, the London correspondent, \$5,000. 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LABORERS.

The laborers are so few! The fields are whitening, and the grain will fall, The weeds are ripening, ill seeds blow over all, There is no rain or dew.

Why stand we idle here? For in the vineyard much fruit we see, Waiting for help to gather; yet, ah me! Few workers venture near.

Assailed with doubts alway, We shrink from duty and its thorny path, And cry that work be given "to him that hath," And from us kept away.

Nay, no more folded hands! The Lord hath need of thee to teach, to pray, To warn, instruct, and labor day by day; Thy needs he understands.

—Christian Observer.

PAY OF NEW YORK EDITORS.

Of the editors, Mr. Stone of the Journal of Commerce, is paid \$20,000. He is president of the Associated Press, immensely wealthy, lives in Brooklyn, and has a mania for choice flowers and plants; his collection is worth over \$250,000. Charles A. Dana, editor of the Sun, is paid \$15,000 salary, but is also a large stockholder in the paper, and his income from this source is quite \$100,000. Before the paper began to decline the sum was nearly \$200,000. Whitelaw Reid, chief owner of the Tribune, pays himself nearly \$12,000 yearly. He has been very fortunate in speculation, and is said to be worth over \$1,000,000. His wife, a daughter of D. O. Mills, has a fortune of half that sum in her own name. Dr. George H. Hepworth, who was at one time a great pulpit orator, now chief of the Herald staff, is paid \$12,000 yearly by James Gordon Bennett. Julius Chambers, the managing editor of the same paper, receives \$10,000. Charles R. Miller, the real editor of the New York Times, gets \$10,000 a year. He has several assistants in editorial writing, who get from \$4,000 to \$7,000. John C. Reid, the managing editor of the paper, gets \$8,000, and Harold Frederic, the London correspondent, \$5,000. Colonel John A. Cockrell, managing editor of the World, gets \$15,000 yearly. He also gets a small share of the profits of the paper, making in all \$20,000 yearly. George W. Turner, the publisher of the same paper, makes \$20,000 yearly. George William Curtis is paid \$10,000 yearly for editing Harper's Weekly. He does not do much work, and for days at a time he does not go near the office. He lives in delightful ease in a great big roomy house on Staten Island. Novelist Howells is paid \$10,000 for his work on Harper's Magazine, and Charles Dudley Warner just half the sum for his humorous work on the same monthly. Richard Watson Gilder gets \$12,000 for editing the Century Magazine. —Foster Coates.

THE PAPACY IN ITALY.

In a series of articles in the New York Independent, on "Religious Liberty in Europe," Prof. Philip Schaff, D.D., gives the following interesting statement of the condition of things pertaining to church and state for the last forty years in Italy. To Biblical students accustomed to the Protestant historical interpretation of prophecy, it will be of special interest: "The year 1848 forms a turning point in the history of Italy. The Constitution of Sardinia, proclaimed by King Charles Albert, Turin, March 4, 1848, declares the Roman Catholic Church to be the only state religion, but grants toleration to other existing forms of worship within the laws. This fundamental statute (statute fondamentale del regno) extends over the whole kingdom since its unification, with Rome as the capital, in 1870. Since that time the legislature, by several acts, has diminished the power of the church and clergy and subordinated them to the authority of the civil government. "Cavour the statesman, Mazzini the dreamer, Garibaldi the hero, and Victor Emanuel the King, of regenerated Italy, were in favor of full religious liberty, though more from indifference than from positive faith. A large number of educated men in Italy, as in all the Latin races, are indifferent and skeptical; but knowing only the Roman religion and wishing to be on the safe side in the other world, they usually send for the priest on their death bed. "Although toleration is a poor concession, it marks a great advance beyond the former state of disgraceful intolerance, when as late as 1852 the innocent Madiai family were imprisoned in Florence for no other crime than holding prayer-meetings and reading the Bible Scriptures in the vernacular, when the Bible could not pass the Custom House in the Pope's dominions, and when the foreign Protestant residents of Rome were not allowed to worship God except in strict privacy or in a house behind a barn outside of the city walls. Since 1870 there have been organized at least a dozen Protestant congregations in the city of Rome, which represent the Waldensian, the Free Italian Church (Chiesa Libera), the English and American Episcopal, the Scotch Presbyterian, the Methodist, the Baptist, the German Evangelical and the French Reformed denominations. Such a variety is very confusing to the mind of an Italian Catholic discontented with Romanism and yet used to the idea of the visible unity of the church. The total number of Protestants in Italy at the census of 1881 amounted to 62,000, of whom 23,000 belonged to the Waldensian Church of Piedmont, and 30,000 to foreign Protestant bodies. "The kingdom of Italy sustains a peculiar relation to the papacy. It has destroyed its

temporal power and broken the backbone of hierarchical state churchism. It conquered the papal territory, made the papal capital its own capital, and thereby incurred the curses of the Vatican, which will forever protest against the robbery of the patrimony of St. Peter. But by a decree of Dec. 31, 1870, and May 13, 1871, Italy guarantees to the supreme pontiff the dignity, inviolability and all the personal prerogatives of a sovereign; untrammelled correspondence with the Catholic hierarchy throughout the world; the perpetual possession of the Vatican and Lateran palaces and Castel-Gandolfo with all the edifices, museums, libraries and gardens belonging thereto; freedom from taxation, and an irrevocable donation of 3,225,000 lire or francs from the public treasury. The Pope has refused the salary and prefers to live on the Peter's penny and other voluntary contributions of the two hundred millions of Romanis's throughout the world. "The political regeneration and unification of Italy have not materially changed the ruling religion of Italy, but has established a separation between the civil and spiritual powers and confined the papacy to the latter. Practically the modern Italians are Protestants and disobey the Pope in temporal matters; religiously they are Catholics and serve him as the head of the church." —Messiah's Herald.

THE OLD MAN'S MISSION.

I had been sitting alone in the little chapel for some time, busy at the organ in preparation for a meeting, and was about to leave the room, when an old man who had been in the reading room adjoining came slowly toward me, and, lifting his face toward mine, said: "I like music. Won't you go back and play a little more for me?" He was eighty-four years old, as he told me afterward. His body was bent under the burden of years, and as I seated myself again at the organ he came and stood beside me, fully ripe, as it seemed, for heaven. He was alive to only one great thought—Jesus the Saviour and Master. He had been turning the leaves of the "Gospel Hymns" while my fingers ran over the keyboard, and presently he laid the book before me, saying: "Play that slowly, and I'll try and sing it for you." Soberly and very slowly I followed him, as with a broken voice, often scarcely audible, he tried to sing: "Take the name of Jesus with you, Child of sorrow and of woe; It will joy and comfort give you, Take it, then, wherever you go." It was little more than a whisper song, but as he took up the words of the chorus a glad smile spread over his face, and his voice seemed to gather strength from his heart, as he looked rather than sang: "Precious name, O how sweet! Hope of earth and joy of heaven."

It was true worship; the simple, glad expression of a loving, loyal heart. Verily, I sat alone with a saint that day, for as the other verses of the hymn were sung their wondrous meaning was interpreted by the face of the singer, and the veil seemed almost to fall away, revealing to me the things unseen. I had never seen the old man before; it is not probable I shall ever see him again in the flesh; but his life touched mine with blessing that day, for he had unconsciously brought the Master very near. God's work in the world calls loudly for consecrated talent, vigorous minds, songful voices, physical strength, business tact and enterprise, money, time. We realize this, and perhaps, finding that we have none of these things, think that we have nothing that would be acceptable in God's sight. He wants the best we have, it is true, but if the best is very, very poor, it is acceptable to the Father, who cares more for the love which prompts our service than for the service itself. There was no music in the old man's voice; indeed, it could be truthfully said that he almost had no voice, but he drew a soul a little nearer to its Saviour with what he had. God owned and blessed his weakness. "If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not." —Illustrated Christian Weekly.

Sermons and Essays.

ELECTRICITY has entered sport. For the angler who wishes to let his line float gently with the stream, without the trouble of watching it, a little electric arrangement has been devised whereby a pull upon the line closes the circuit and rings a bell. An illustration of the practical usefulness of bacteriology was furnished recently in this city. An Italian steamer arrived loaded with immigrants. There had been no cholera on board, but, as the vessel reached the port of New York, a suspicious case of diarrhoea occurred in a child. The symptoms were not perfectly typical of cholera. Some of the dejections were taken, and sterilized tubes were inoculated and taken to the Carnegie Laboratory in the city. It would take four days to develop the cultures, and the question arose whether the steamer should be delayed for that period of time. It was finally decided to do so. The cultures developed in the way characteristic of Asiatic cholera, and the diagnosis was made. Subsequently other cases of cholera appeared, and the culture diagnosis was abundantly confirmed. But no more striking example of the utility of scientific studies could be furnished than the one referred to. —Medical Record.

PLANTS AND THE ELECTRIC LIGHT.—According to a Berlin paper, some disagreeable results have followed the electric lighting of the Winter Palace at St. Petersburg, the intense brilliancy of the light having been found to cause dire destruction among the ornamental plants used for the decoration of the banqueting halls. It appears that the complete illumination of the rooms for a single night is enough to cause the leaves to turn yellow and dry up, and ultimately to drop off. The damage to the celebrated collection of palms at the palace is especially serious. It is supposed that the injury is principally due to the sudden change from the sunless days of the northern winter, and from the subdued light of the plant houses to the blinding light of the banqueting halls. It has been shown beyond a doubt that the rapidity of the injurious action, and its amount, are directly proportional to the intensity of the illumination, and plants standing in niches or other places partially shielded from the light are found to remain uninjured. There is no doubt that the injurious effects of the light are greatly intensified by the dry, artificially-heated atmosphere of the rooms, and that they would be minimized, if not entirely obviated, if the plants could be surrounded by a steamy atmosphere, such as that in which they are grown. —Boston Post.

IS CLAY A MINERAL?—A most curious suit was recently presented before the English House of Lords for adjudication, in which the above question was the issue. The corporation of Glasgow purchased some land at Westham for water works and conduits, and erected thereon a reservoir. In the deed there was a clause included that stipulated for the seller a reservation of "the whole coal and other minerals." Coal seems not to be present underneath the reservoir, but merchantable clay is there, and to it the representative of the original vender lays claim. The land in the immediate vicinity has been worked for clay almost up to the boundary of the reservoir, and the right of extending the workings regardless of their effects upon the corporation's structures is claimed. Various decisions have been reached in the Scotch courts, and now the case has at last reached the final tribunal. The contestant offers to relinquish his title to the clay for the modest sum of £10,000, only £1,000 less than he originally received for the property. The scientific fact that clay is a mineral is admitted, and also, under the railway clauses act, it is conceded that it may be considered such. The Scottish courts present at least a majority of opinion against the corporation. The point that clay is an ore of aluminium strongly indicates that it is in the economical sense a mineral. It will be interesting to see whether the Scotch bailiffs will prove to have been outwitted by an over-clever seller. —Scientific American.

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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, 1888.

FIRST QUARTER.

- Dec. 31. Herod and John the Baptist. Matt. 14: 1-13.
Jan. 7. The Multitude Fed. Matt. 14: 13-21.
Jan. 14. Jesus walking on the sea. Matt. 14: 22-36.
Jan. 21. Jesus and the Afflicted. Matt. 15: 21-31.
Jan. 28. Peter Confessing Christ. Matt. 16: 13-28.
Feb. 4. The Transfiguration. Matt. 17: 1-13.
Feb. 11. Jesus and the Little Ones. Matt. 18: 1-14.
Feb. 18. A Lesson on Forgiveness. Matt. 18: 21-35.
Feb. 25. The Rich Young Ruler. Matt. 19: 16-22.
March 3. Christ's Last Journey to Jerusalem. Matt. 20: 17-29.
March 10. Christ Entering Jerusalem. Matt. 21: 1-18.
March 17. The Son Rejected. Matt. 21: 21-46.
March 24. Review Service.

LESSON VII.—JESUS AND THE LITTLE ONES.

BY REV. THOMAS R. WILLIAMS, D. D.

For Sabbath-day, Feb. 11, 1888.

SCRIPTURE LESSON.—MATTHEW 18: 1-14.

1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
2. And Jesus called a little child unto him, and set him in the midst of them.
3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
5. And whoso shall receive one such little child in my name, receiveth me.
6. But, whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
7. Unto the world because of offenses; for it must needs be that offenses come; but woe to that man by whom the offense cometh!
8. Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or lame, rather than having two hands or two feet, to be cast into everlasting fire.
9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire.
10. Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.
11. For the Son of man is come to save that which was lost.
12. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?
13. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.
14. Even so it is not the will of my Father which is in heaven, that one of these little ones should perish.

GOLDEN TEXT.—But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Matt. 19: 14.

TIME.—Early autumn, A. D. 29, a few weeks after the last lesson.
PLACE.—Capernaum.
PARALLEL ACCOUNTS.—Mark 9: 33-50, Luke 9: 44-50.

OUTLINE.

- I. True greatness in the kingdom of heaven. 1-4.
II. Christ's care for the children. 5, 6.
III. Entering into eternal life at any sacrifice. 7-9.
IV. Safety of Christians. 10-14.

BIBLE READINGS.

- Sunday.—Jesus and the little ones. Matt. 18: 1-14.
Monday.—Jesus an example for the young. Luke 2: 40-52.
Tuesday.—The child-like believer. Mark 9: 33-50.
Wednesday.—Serving one another. John 13: 1-17.
Thursday.—Christ-like usefulness. Phil. 2: 1-18.
Friday.—Grace for the humble. 1 Peter 5: 1-14.
Sabbath.—Christ and his disciples. Matt. 25: 31-46.

INTRODUCTION.

Christ is once more, and for the last time, in Capernaum, and in the house of Peter, but not now surrounded by the multitude as he had often been before. During the last previous weeks he had sought to be more exclusively with his disciples, that he might impart unto them the instruction concerning himself and his kingdom, which it was very important for them to understand before his crucifixion and departure from their midst. After the event narrated in the last lesson, Jesus and the three disciples coming down from the Mountain of Transfiguration, they met a father who was in great distress, waiting to have his demoniac son cured. He had brought the boy to the disciples in the absence of Jesus, and the disciples had failed in the effort to cast out the demon. Jesus at once healed the child, and then explained to the disciples that their failure was on account of lack of faith. This done, he again turns to the subject of his coming death by violence, and of his resurrection. But the disciples are very slow to understand what he really means, and they were also very slow to understand the nature of his kingdom, which he was about to establish. They were disposed to contend with each other for preferments and official positions in the anticipated kingdom. This made it needful for Jesus to explain more explicitly the nature of that kingdom. For this purpose, he institutes a very simple object lesson. Their ambition for exaltation and distinction is entirely opposed to the spirit of his kingdom. On the contrary, if they would become citizens in his kingdom, they must, in their heart-life, be changed into the simplicity and teachableness and trust of little children.

EXPLANATORY NOTES.

V. 1. Who is the greatest in the kingdom of heaven? This question was evidently brought by some of the disciples who had remained at home while the other three had been with Jesus to witness the transfiguration. They might have been moved with a spirit of envy, and thus stirred up to seek for personal preferment. The question is not "What character is the best?" but "Which of us shall be the highest? Shall Peter, James, John, or some other one of us?" They wished to have this matter settled now.
V. 2. And Jesus called a little child unto him, and set him in the midst of them. Jesus signifies by this beautiful object lesson that the question which they have raised will be settled on the basis of character.

In the first place, there must be simplicity, teachableness, trustfulness; and in the second place, there must be the spirit of implicit obedience; and as an example and illustration of these essential characteristics, he has placed this child in their midst and before them. This is as much as to say that in his kingdom he shall call those of like disposition, teachableness, and humility to occupy the important positions.

V. 3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. These disciples doubtless supposed themselves already subjects ready for his kingdom. But they seem to be told in these words that they must be converted before they can enter into his kingdom; their hearts are not right, they are ambitious for distinctions that are never made in his kingdom. They must become in their spirits like little children, unselfish, trusting and obedient, ready to occupy any position to which the Lord shall call them.

V. 4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Greatness and distinction, if such can exist in the kingdom of Christ, rests solely on humility and spiritual childhood in the family of the Lord.

V. 5. And whoso shall receive one such little child in my name, receiveth me. The discipleship of Christ is marked by its regard for the poor, the humble, the weak and the little ones. The spirit of preferment, of caste, which leads men to despise those not favored as themselves, is directly opposed to the spirit of Christ's kingdom. But on the other hand, he who would receive Christ into his companionship is always the same person who is seeking to uplift and bless the poor and the weak ones.

V. 6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. The word "offend" here does not signify wounding the feelings of the little ones, simply, but it means misleading, causing them to do wrong or to think wrong, leading them into deception, and into darkness. Such a man defaces and pollutes the very image of God; it is better that he were drowned in the sea, with a millstone about his neck, never again to appear among men.

V. 7. Woe unto the world because of offenses; for it must needs be that offenses come; but woe to that man by whom the offense cometh! The deceived, deluded and depraved ones suffer immense loss, but those who have been instrumental in deceiving, polluting and depraving them will have to bear the curse expressed in the word woe. They have committed the deepest wrong against humanity and against God.

V. 8. Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee. Anything that leads one astray, cultivates pride, wicked ambition or selfish disposition, should be cast away, even though it may be so close to us as a member of our own body.

V. 9. And if thine eye offend thee, pluck it out and cast it from thee. Anything, though it may be the most delicate object of our regard, if it becomes an instrument or agency of leading our hearts and affections away from God, should be cut off.

V. 10. Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven. Our Lord again reverts to our human relations, and to the danger in selfishness of despising or neglecting those that need sympathy and help. This liability is so strong that our Lord would emphasize and intensify this caution given to his disciples. He signifies that these little ones, these needy ones, are the constant objects of the Father's care. "Their angels do always behold the face of my Father which is in heaven." It was a common conception that there were guardian angels watching over, and in some way protecting and ministering unto those that were poor, neglected and dependent. These angels were supposed to be constantly presenting their needs to the Heavenly Father.

V. 11. For the Son of man is come to save that which was lost. As if to give a reason for all this exhortation, he declares his own supreme mission in this world. He came to save those that were utterly lost.
V. 12. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? In these words he seeks to illustrate that peculiar care which he has for the lost ones. Those that are saved he loves; with joy and peaceful rest, but those that are gone astray he loves with sorrow, compassion and with a restless longing for their recovery. Like a faithful shepherd, he will go away to the bleak mountains, and into the dark gorges, seeking to find and save the lost one. Such is his great mission in this world of sin and sorrow. Such should be the mission of his disciples.

V. 13. And if so be that he find it, verily I say unto you he rejoiceth more of that sheep, than of the ninety and nine which went not astray. The joy which comes in the saving of the lost is commensurate with the solicitude and self-sacrifice employed in reaching and saving. This thought can be understood only by those who have gone forth seeking out the needy and distressed, and making them happy, with the comforts and with the assurances of divine love.
V. 14. Even so it is not the will of my Father which is in heaven that one of these little ones should perish. Having illustrated the divine love for the poor, by the simple figure of a faithful shepherd, he again affirms that such is the love and the will of the Father, that he will do his utmost, consistent with the moral freedom of his children, to save them from all their sins and sorrows. This is a beautiful lesson given by our Lord to his immediate disciples; it is equally applicable to all his disciples at the present day. He first rebukes their unallowed ambitions. He then teaches the true characteristics of discipleship, without which no one can enter into his kingdom. He then refers to his own great mission in this world, to save the lost, and follows this statement by clearly setting forth the real mission of Christian life as being the divine agency of effecting the will of God in saving men from their sins.

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MARRIED.

At Hopkinton City, R. I., Nov. 23, 1887, by Rev. L. F. Randolph, Mr. J. W. JAMES and Miss MARY E. BARKER, both of the town of Hopkinton.
At the home of the bride's parents, Mr. and Mrs. John C. Langworthy, near Hopkinton City, R. I., Nov. 24, 1887, by Rev. L. F. Randolph, Mr. JOHN S. CLARKE of Westley, and Miss HATTIE M. LANG WORTHY, of Hopkinton.

At Canochet, R. I., Dec. 22, 1887, by Rev. L. F. Randolph, assisted by Rev. William Crooks, of Providence, Mr. STEPHEN J. DAVIS, of Rockville, and Miss MINNIE B. GATES, of Canochet.

In Hopkinton City, R. I., Dec. 17, 1887, by Rev. L. F. Randolph, Mr. EUGENE J. PALMER, of Rockville, and Mrs. ISABELLE M. TAYLOR, of Ashaway.

DIED.

In Hartsville, N. Y., Jan. 27, 1888, ELIZABETH, wife of Silas Palmiter, aged 85 years. For many years the deceased has been a member of the Hartsville Seventh-day Baptist Church. She was a woman of quiet demeanor but of positive and active Christian virtues. Funeral services at the Second Alfred Church, conducted by pastor of Hartsville Church, assisted by Rev. T. Summerbell. "A woman that feareth the Lord shall be praised." Prov. 31: 30.

In Ward, N. Y., Jan. 19, 1888, ASA BURDICK, in the 70th year of his age. His health failing, he, last September, went to live with his son, where he died. His funeral was held at Stannard's Corners, where he was buried. A. A. P.

At his home in Transit, Minn., Jan. 13, 1888, DANIEL TRUMAN, aged 76 years, 6 months and 17 days. Mr. Truman was born in Newport, Herkimer Co., N. Y. In 1831 he found hope in Christ, under the preaching of Eld. Daniel Coon, and united with the church in Brookfield (West Edmeston), N. Y. In 1838 he was married to Lydia B. Coon, daughter of Samuel Coon. She was a Christian disciple, and died in March, 1885. They lived at Newport about six years, and were members of a Seventh-day Baptist church which was organized there. This church at one time had a membership of from 30 to 40. In 1839 they moved to Genesee, Allegany Co., N. Y., where they lived 10 years and were active members of the Third (Ward) Genesee Church. In 1849 they moved to Christiania, Wis., where they resided 11 years, and then came to Transit, Minn., (about 10 miles from New Auburn). Brother Truman and his wife were among the pioneers in this section, and were members of the New Auburn Church at the time of their death. Brother Truman died trusting in Jesus. He had an abiding interest in the cause of Christ, and greatly desired the prosperity of Zion. The goods are so drifted that the funeral services have been postponed. A. G. C.

ZERITA F. RANDOLPH, usually known as Sophia, was born July 8, 1798, and died at the residence of her nephew, Alexander F. Randolph, near Plainfield, N. J., Jan. 23, 1888. About 85 years of her life were spent on the same farm, which is now a part of the city of Plainfield. She saw three generations pass away, and was "the last leaf upon the tree" of her own. It is scarcely possible to realize what changes have taken place during her life. She united with the Plainfield Seventh-day Baptist Church in early life, and became one of the constituent members of the Plainfield Church, at its organization in 1825. Although deaf from the age of eight years, she was a regular attendant on Sabbath school, and was able to move about within a week of her death. She knew her best day, "She pleased in the church, and sometimes several times a day, we could hear her praying for the church, the pastor, and the unconverted ones." The message came at last, call her to join "the General Assembly and church of the First born, which are written in heaven," where prayer is ever gladsome praise. A. H. L.

REQUESTS 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:

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SPECIAL NOTICES.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougall Protective Association, on Broad St., every Sabbath, at 10.30 o'clock A. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.
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IN MEMORIAM. BY ANNIE L. HOLBERTO (Howard Aubrey, son of Robert A. Beresford, was born Dec. 1, 1836, and died 1887.)

The baby voice is silent now. His little form is laid to rest, While we in tearful sorrow bow, He's folded to the Saviour's breast. We miss him, oh, how sadly still, Hearts thus bereft alone can kill. Yet, since it is our Father's will, God give us grace to bear the trial. Sickness and pain no more shall fret, The brow that now is wreathed with death, Where heavenly voices welcome Our angel babe, our darling boy. Sweet innocence unstained by sin, Life's griefs and cares he'll never win. Let for while our souls to win, That we may strive to meet him. Think of those little, loving hands, As beckoning from the other, Among the shining angel bands, He waits his parents' clasps or.

And while love's parting tears Let us for Christ decide to dare, Accept, obey this earnest call; God's truth alone can light the way.

GLIMPSES OF EUROPE.— BY PROF. H. M. MAXWELL. BERLIN.—CONCLUDED. Our first visit was to the place where we saw some fine room to be a better term to apply to were so large as to lose all comfort as a place of residence are of hard woods inlaid and polished. Before we started investigation, we each had to shoes a pair of huge felt slippers to keep them on we had to of a skating movement, and great toes protruded from beneath the skirts, the effect was irresistible. The rooms were passed through richly ornamented with massive frescoes that were sometimes their effect. There were some fine picture portraits and mementoes of members of royalty. I was the guide said of one object originally made of silver, melted it up to get money. Even kings get "hard up," chapel was beautiful in its decoration, having two fine pieces of alabaster and a large precious stones, worth thousands. One of the most striking palaces is the immense am locked up in a comparative Palace, on which millions have been spent, are used only the year than the carpets.

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