

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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## The Sabbath Recorder,

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BY THE

AMERICAN SABBATH TRACT SOCIETY,  
—AT—  
ALFRED CENTRE, ALLEGANY CO., N. Y.

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### RELIGIOUS LIBERTY.

An Address delivered in Assembly Hall at Harrisburg, Pa., March 17th, 1881.

BY REV. D. E. MANSON, D. D.

Gentlemen Legislators of Pennsylvania,—We have not asked this audience that we may parade our virtues, as a religious denomination, for we lay claim to no especial excellencies of Christian character, such as to distinguish us from our brethren of other denominations, and such as we do not cheerfully concede to them. We have not asked you to hear us that we may proselyte you to our doctrines; for while we hold to the tenets of our order with conscientious conviction that they are based in the immutable Word of God, and while we fearlessly submit them to the closest scrutiny and to the severest tests of honest investigation, and while we do not

"Spurn the badges our father's have worn,  
Nor beg the world's pardon for having been born."

We do not the less accord to all who may differ from us, the same honesty of convictions that we claim for ourselves, and the same right to hold them and crystallize them into their life, as we claim for ourselves. "With charity for all, and malice toward none," we accept the open field of religious belief and Christian culture our country offers us, and claim so much of it for ourselves as we can occupy and improve without infringement of the equal rights of our neighbors. Most cheerfully do we concede that other Christians have as good right to differ from us as we from them. Neither we nor they may honorably hold religious dogmas by the feeble tenure of prejudice or precedent in a country like ours, nor by whatever tenure one man or sect of men may hold their religious belief, may they honorably force them upon others by pains and penalties, or in the least infringe the equal rights of other men and sects of men to their opinions and practices. It is because this equal right on the field of religious belief and Christian culture has been denied us, and we have been and still are suffering pains and penalties for the exercise of our rights of conscience and religion, in the proud old Commonwealth of Pennsylvania, the Keystone State of our Republic, that we have asked to be heard.

There is upon the statute books of this State, an ordinance, passed in 1794, making it a penal offense to engage in certain kinds of manual labor upon the first day of the week, commonly called Sunday. Under the provisions of this ordinance, action has been had against Daniel C. Waldo, a member of the Seventh-day Baptist Church of Cussewago, in Crawford county, this State, and we have humbly petitioned your honorable legislature to so amend this act as to exempt all persons who observe the seventh day of the week for Sabbath, from its penal provisions. We ask this exemption for reasons following:

- 1st. The act is in contravention of time-honored and well-established principles of jurisprudence and precepts of law.
- 2d. The act is in palpable contradiction to the genius and spirit of our American institutions.
- 3d. The act is opposed to both the spirit and letter of the Constitution of the United States; and,
- 4th. The act is opposed to the spirit, and the genius upon which the Commonwealth of Pennsylvania was founded.

In defense of these several propositions, I shall indulge in no far-fetched inferences, but shall rely upon authorities old as jurisprudence itself, and accepted wherever law is intelligently made and administered. If I shall establish these propositions, the inevitable conclusion will be that the act we complain of and suffer under is so far out of the character of law as not to be entitled to a place on the calendar of any Christian State or civilized nation, and, therefore, shall ask you to amend it as already indicated.

Our first proposition denies to the act of 1794 the character of law, such as may be

rightfully enacted and executed by civil authority. What then is law, its source, its prerogative, and its limits? In this body, representative of the Christian culture and high intelligence of the State of Wm. Penn. I shall not have to prove, but only need state in passing, to my argument, that "The powers that be are ordained of God. There is no power but of God, therefore, let every soul be subject unto the higher powers." For rulers are not a terror to good works, but to evil. "For he is the minister of God; to thee for good." "But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Such the character and function of civil government as stated in the clear and masterly style of that magnificent scholar and divinely inspired lawyer, the disciple of Gamaliel and of Jesus Christ.

With this masterly statement of the nature and functions of civil law, the great masters of jurisprudence have agreed, from Justinian till now. Justinian: "The precepts of law are, to live honestly, to hurt no one, and to give every man his due." "Jurisprudence is the science of what is just and unjust." Cicero: "Lex est sanctio justa, jubeus honesta et prohibens contraria." So the expounders of Roman law held.

The expounders of English law are still more explicit. Bracton & Blackstone both quote these Roman authorities approvingly, and add, "The primary and principal objects of law are rights and wrongs." Jacob's Law Dictionary gives the following definitions of law: "A rule for the well-governing of civil society, to give to every man that which doth belong to him. The law of nature is that which God at man's creation infused into him for his preservation and direction, and this is an eternal law, and may not be changed. All laws derive their force from the law of nature, and those which do not are accounted no laws." Hooker: "Of law no less can be acknowledged than that her seat is the bosom of God, and her voice the harmony of worlds. All things in heaven and earth do her homage; the least, as feeling her care, and the greatest, as not exempt from her power." Blackstone: "Law, the science which distinguishes the criteria of right and wrong, which teaches to establish the one and prevent, punish, or redress the other. The law of nature being co-eval with mankind and dictated by God himself, is, of course, superior in obligation to any other. It is binding over all the globe, in all countries; at all times, and no human laws are of any validity, if contrary to this; and such human laws as are valid derive all their force, and all their authority, mediately or immediately, from this original law of nature enacted by God." Lord Chief Justice Hobart, in elucidation of this fundamental principle of law, says, "Even an act of Parliament made against natural justice is void in itself, for, says he, *jura natura*, sunt immutabilia, et legis legum." Blackstone applies this principle with equal clearness. He says, "If Parliament enact a thing to be done which is unreasonable, I know of no power that is vested with authority to control (execute) it." He goes on to say, "If any human law should allow or enjoin to commit crime, we are bound to transgress that law, or else we must offend both the natural and the divine laws. The law of nations depends entirely on the rules of natural law, and in the construction of leagues and compacts between communities, we have no other rule to resort to but the law of nature. Those rights which God and nature have established, such as life and liberty, need not the aid of human laws to be more effectually invested in every man than they are, neither do they receive any additional strength when declared by municipal law to be inviolable. On the contrary, no human legislature has power to abridge or destroy them, unless the owner of these rights shall himself commit some act that amounts to a forfeiture." Our own immortal statesman, J. Q. Adams, has put this doctrine of the higher law of nature in these terse and vigorous words: "The law of nature is antecedent and paramount to all human governments. Every individual of the human race comes into the world with rights which, if the whole aggregate of human power were concentrated in one arm, it could not take away. The Declaration of Independence recognizes no despotism. It declares that individual man is possessed of

rights of which no government can deprive him." Our own Spooner, after a careful study of this whole question of law, lays down the following lucid definition and conclusion: "Law" he says, "is the rule, principle, and requirement of natural justice. Law is a fixed principle resulting from men's natural rights, and, therefore, the acknowledgment and security of the natural rights of individuals constitute the whole basis of law as a science and a *sine qua non* of government as a legitimate institution."

Now, without further reference to authorities, we plant ourselves on these immutable and indisputable principles of law, and in the light and behest of them we arraign the law of 1794, of Pennsylvania, as illegitimate and void, and the penalties its execution has inflicted as unjust and despotic. God in both nature and revelation has given all men the indefeasible right to work at honest, industrial pursuits six days in every week and rest the seventh day. Yea, more; he has made it the duty of every man to do so, by first doing it himself, and then enacting it into eternal, immutable law, binding on all the race in all time, in words following: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea and all that is in them, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Now this order of the six days' labor and the seventh day's rest, is the order of high Heaven, and based in the natural rights and natural needs of men, and therefore we deny all governments any authority to interfere with it, and hold all such interference to be, without the nature and authority of law, simple impertinence and violation of natural justice. The law of labor and the law of rest are natural laws of the human life, put in it by the creator of it as the *sine qua non* of its coming to its best estate; and the Author of that life and of the law under which he set it a going, has very kindly designated the right proportion of rest to labor. Six days shalt thou labor, but the seventh day is the Sabbath; in it thou shalt not do any work. With this order of high Heaven's appointment mid the thunders and lightnings of Sinai, there is no authority this side the throne of God that may rightfully interfere. It is deeply set in the nature of things, and therefore, "*immutabilia et lex legum*."

If it be claimed that while the legislature may not interfere to disturb the proportion of labor to rest, it may determine the order of their recurrence, and ordain which of the seven days of the week shall be the day of rest, it is answered, that the beneficent author of life and its law of labor and of rest has left no discretion with men, nor any open field for human legislation in that matter, but has himself adjusted it, and made it the indispensable feature of the law, that the rest day of the seven shall be the seventh, and no other. The Sabbath day was made a memorial of God's rest day, after a finished creation, and as the creative work was not finished till the close of the sixth day, then "*in necessitati rei*," the rest from the finished work could not begin till the dawning of the seventh day, and no memorial of that day could be any other than the recurring seventh day of each hebdomadal period. The Mosaic history of the creative work, and the rest therefrom, is too clear to be mistaken, "And God saw everything that he had made, and behold it was very good, and the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them; and on the seventh day God had ended his work, and he rested on the seventh day from all the work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God had created and made." Thus it was ordained in the beginning, and upon this ordinance the Sabbath law of the Decalogue was based. Thus, as clearly as statutory provision can make it, has the Author of the Law of laws fixed not only the proportion of the working and the resting days, but also the order of their recurrence, and based it all in the immutable nature of things. No other day but the seventh could be the memorial day of God's rest from his finished creation, for the reason that until the dawn of that day there was no finished creation, and no divine resting from creative

work. With this divine order, no human legislature has any authority to interfere by enacting statutory restrictions. If the governments of the world combined should enact that all men should rest on the seventh day of the week and work on all the other six, it would add no obligation not now existing, to do the same; should the same combination, on the other hand, enact that this man or that should not work on any one of the first six days of the week, and should not rest on the seventh, it would not by one whit change the already existing facts and obligations in the premises. They are settled by authority above and beyond the sphere of human legislation.

The fact is, gentlemen, this matter of Sabbath-keeping is between man and his Maker, and there is not an inch of ground in it all where human law has any prerogative whatever. The first table of the Decalogue, comprising the first four commandments, sets forth the duties that grow out of the relations of man to God, and human governments have no prerogatives whatever concerning these relations and duties. The second table of the Decalogue, comprising the last six commandments, sets forth the duties that grow out of the relation of man to man. To see to the application of the principles of this table of the Decalogue to human affairs, is the one sole function of government. Government may rightfully see to it, ought see to it, that I do not kill my neighbor, do not slander him, nor steal from him. It is for just such functions God has ordained "the powers that be." But let it be granted that all do not accept the order God has fixed, and for some reason, sound or unsound, some think they should rest on the first, or sixth day of the week, and work the other six, by what authority may they enact their notion or belief into law that shall be binding upon those of the other opinion? I think God worked on the first six days of the week and rested on the seventh, and put that example into statutory provision for the whole human race. My Brother Jones, here, thinks God has somehow changed that order and obligation, so that he ought to rest on the first day of the week and work on all the others. According to my best ability to study facts, apprehend principles, and deduce conclusions, I have reached my belief; according to his best ability he has reached his; and we live neighbors. Now what shall we do? I honestly think he is wrong in his belief and practice; and it rather worries me, as Sabbath comes on, to have him plowing in the field right over against my study window, or driving his noisy wagon by my church during service. Bro. Jones honestly thinks he is right, and my work over against his window, and driving by his church on his Sabbath annoys him. What shall we do? I will candidly admit that he is as astute a thinker, as good a reasoner, and as honest a seeker after the divine will, the Law of laws, the infallible guide, as I am, and he admits that I am his equal in all these respects. We meet and kindly reason the case with each other, but remain of the same opinions still. I get petulant, and scold him; then I get foolish, and threaten him; but he keeps right on. In a moment of weakness I wish I had power to compel him, to impose some penalty on him, for working on the seventh day of the week—the Sabbath, as I think it—and if the truth must be told, my good-natured neighbor, once in a while, almost wishes he had some authority to stop my working on Sunday. But then we are equal in strength. He can not coerce me, I can not coerce him.

A thought strikes me. Here are neighbors settling all around us, some Germans, some Irish, some Swedes, and all sorts. Now if I can win enough of these to my religious views of the Sabbath, we will overrun neighbor Jones, and by and by have power to compel him to stop his work on the seventh day, whether we can make him change his opinion or not. A few fines, and, if needs be, a good term of imprisonment, may be, will tone his earnestness, and possibly convert him to our views; at any rate, we will be rid of his annoyance. Day by day my retainers increase, and, full of my spirit, begin to clamor for the fray. But somehow it transpires that my quiet neighbor Jones is pursuing the same course, and has gathered a clan of swordsmen, all anxious to measure arms with mine. The fray goes on and many a trusty lance is broken before the shout of victory decides whose pennon floats last over the bloody

field. It is mine; and over the prostrate form of the man who has persisted in working on the seventh and resting on the first day of the week, I stand by the proven strength of my right arm. I command him, with pains and penalties, to desist his practice so annoying to me. But he expostulates, "I think I am right, and feel, deeply feel, that by the power of your might you have trampled on sacred, God-given rights." If he had proven the stronger, he would have crushed me as I have him, and by just the same authority. What have we done but rolled back the wheels of progress away into the dark ages when feudal arrogance and priestly proscription held high carnival in the midnight of that eclipse which well nigh quenched the sun in the heavens. My right to my opinion and practice was just as good as his, and his just as good as mine; and neither had the shadow of right to proscribe and coerce the other, nor would a million adherents to one increase by one iota his right to compel the other. If, instead of coercing my neighbor by the use of the sword, I had done it by the ballot, and put the act into the form of law, the despotism would have been none the less. There remains above all my authority over him, or his over me, our equal rights to determine for ourselves what is the divine law and order of working and resting—what are our respective relations and duties to God, our Maker. A million men have no more right of coercive interference in the matter than one man has; and putting it into legal form does not make it into law, nor clothe it with any of the authority of law. I am sure, beyond a doubt, that God, law, and order justify me in my work on the first day and rest on the seventh. It is a sacred religious conviction I am following. My conscience approves my course, and would severely condemn me were I to abandon it. I would burn at the stake rather than give it up. My Brother Jones would die in defense of his position—it is a matter of principle and of conscience with him. Now I deny to myself any right to dictate to him that he shall not follow his conviction by putting pains and penalties across his path. And with equal emphasis do I deny his right to interfere with me. We stand co-equal before God and nature in the right to follow our own convictions and satisfy our own consciences in the premises; and if it be not pleasant for him to see or hear me at work on his day of rest, no more is it pleasant for me to see and hear him at work on my day of rest. And if I may not compel him to make my pleasure the criterion of his duty, no more may he compel me to make his pleasure the criterion of my duty. My pleasure and convenience must be just as sacred in his regard as his in mine, and none the less if he have a host of adherents and I but a handful. While civil law has no prerogative whatever in the case—to determine which shall yield to the other and how much—there is a high, divine law of Christian courtesy and kindly regard for each other's comfort which will make us vie with each other in effort to make our own views and ways as little offensive as possible.

To this high law of Christian courtesy we, as Seventh-day Baptists, hold ourselves strictly amenable; by God's help we will always try to conform to the Golden Rule of doing as we would be done by. We like our ways because we do conscientiously believe them to be the ways of obedience to God's high behests.

The good round about us we do not eschew. Nor think of ourselves with egotist view; But the old paths we keep until better are shown, Credit good where we find it abroad, or our own; And while, "Lo here and lo there," the multitudes call, Be true to ourselves, and do justice to all.

Thus, in the name and behest of law, humbly, but earnestly, and, if need be, heroically, we shall keep claiming our place and our equal rights with all other religious sects to understand for ourselves what is God's will, and therefore our duty, in this matter of working and resting, and all else that God, by nature, makes the common and equal rights of religious being. We ask no exclusive privileges, nor such as we would not grant to others were our numbers ten to one of theirs. The eternal God gives us the right to find out truths for our own guidance, and enjoins us to live them with the kindest regards to what others may find that differs from us. This we are doing, and we only ask to be let alone in it, and solemnly pledge ourselves not to infringe the equal rights of others.

We do not pray over the Pharisee's prayer, Nor claim that our wisdom is Benjamin's share; Truth to us and to others is equal and one; Who shall bottle the free air or hoard up the sun? So a man be a man, let him worship at will, In Jerusalem's court or on Gerizim's hill.

And let all others keep hands off. A man before his God, in solemn service, has rights which not all other men may touch with so much as the tip of the finger but with audacious sacrilege.

To be continued.

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Missionary Department

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Missionary Society.

REV. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. REV. GEO. B. UTTER, Treasurer, Westerly, R. I.

The church at New Auburn, Minn., has voted to hold the monthly concert of prayer, and to take a collection at each meeting, for missions.

FROM a recent letter from Sister A. E. Nelson, Shanghai, we take the following lines: "My heart is in this work. I have given myself to it. . . My health is still very good, and I am getting into the work to some extent. We are all very thankful for the interest manifested in providing us with a comfortable house."

WE invite special attention to the letter from Shanghai, published this week: for we believe it will commend itself to the judgment of our people, and prompt to still greater benevolence. Let it not be forgotten that a well-equipped Seventh-day Baptist mission station in a foreign land will be one of the most widely-read and powerful Sabbath tracts that our denomination can possibly place before the world.

THE Mandarin teacher of our former missionaries to China, and husband of the first baptized female convert, gave a thoroughly unvarnished statement of his reasons for not embracing Christianity: (1) He had a hope that he might some day obtain an office, in which case he should be obliged to worship idols. (2) He would have to give up ancestral worship, which would subject him to persecution, even to blows. (3) He would have to close his store on the Sabbath, which would offend his customers, and seriously injure his business. Do similar reasons stand in the way of men's conformity to the will of God in Christian lands?

BRO. F. F. JOHNSON, Stone Fort, Ill., writes, March 21st, as follows: "Had an appointment four miles north, on Sunday evening, at the Tanner School-house. There was a good and attentive congregation. In my visits next morning, distributing tracts and holding religious conversation, one Presbyterian sister said she had long desired to hear some one preach on the subject of the Sabbath. If I live she shall be gratified ere long. I desire that you have a good supply of tracts sent me right away, as I have only a few on hand. I wish to make a vigorous effort in the cause of truth, just as soon as the Spring opens."

A TEACHER in the primary department of the First Hopkinton Sabbath-school recently asked whether we found any neighborhood without a Sabbath-school, in our trip South and West, saying that she had been reading of a class that sent away their papers, after reading them, to a community without any school, and that so much interest was awakened they were led to organize one. She has talked with her class about the matter, and they are already quite interested. We have given her the address of a missionary who, we are sure, will make a wise use of the papers when received. Are there not other teachers and classes who will do likewise? Benevolence is twice blessed; there is a blessing both for the giver and the receiver.

AFTER an experience of ten years in the foreign work, and some efforts on the home field, the Missionary Board said: "These proofs of progress are most satisfactory and encouraging. The reflex influence has also been important. Since our identification as a people, with the missionary movement, we have been increasing in strength. We have been cultivating with a livelier interest the spirit of progress in different departments of labor and reform, and have been taking higher grounds as operators in efforts for the establishment of a pure Christianity on the earth. Thus have we proved that "there is that scattereth, and yet increaseth."

The surest sign of strength in our churches, our schools, and our publishing interests, is missionary activity; the best cure for weakness, in any department of denominational life and work, is to betake ourselves to missionary effort.

IN July, 1856, "a permanent mission" was established at Coloma, Wauashara Co., Wis., with Bro. H. W. Babcock as missionary; and in May, 1857, a church was organized with seventeen members, the missionary being assisted, on this occasion of great interest, by Elders J. M. Todd and G. C. Babcock. In April, 1857, another mission was

established in Clinton county, Iowa, Elder Lewis A. Davis being the missionary, who writes, "How I have wished to have some of our Sabbath publications to leave with these dear people. This is a rare opportunity to present the claims of God's holy Sabbath." The Report of the Board for 1858 very justly emphasizes the importance, first, of our being the foremost in occupying new ground in the great missionary field of the West, and, secondly, of permanency in the ministrations of the Word, from the commencement of a new settlement.

FROM the Fifteenth Annual Report of the Missionary Board, presented at Plainfield, N. J., in September, 1857, we gather these four facts relating to the China mission: (1) After about ten years of service in Shanghai, Bro. N. Gardner and wife had sailed for America, where it was hoped they would be able to renew their health and strength, while their presence in this country would tend to the increase of the missionary spirit among the people, and be helpful to the Board. (2) The Board had made generous appropriations to aid the missionaries in publishing religious tracts; and great importance was believed to be attached to the idea of distributing large numbers of tracts, particularly on the Sabbath, and of providing such translations of the Scriptures as would give the Chinese the true Bible doctrine of the Sabbath. Bro. Gardner having commenced a translation of the Acts into the Mandarin dialect. (3) Bro. Carpenter had declined to take part with other missionaries in preaching in a floating Bethel on Sundays, because the published object of the meetings was to promote better Sunday observance, and he would not be permitted to preach unless he kept silent respecting everything denominational. (4) The missionaries reported, with joy and gladness, the first female convert baptized into church membership. Two or three had, on their death beds, confessed faith in Christ as the Savior; but this one was the first to make a public profession.

NEW AUBURN, MINN.

I hereby forward the balance of my report of labor performed at New Auburn, Minn. We continued our extra meetings nearly every evening for the three months, but were prevented several times by severe, drifting snow-storms, known as "blizzards" in that country. As before stated, I found the religious interest quite low, especially among the young people. There was quite a gathering here three years ago, but some of them told me that they were over-persuaded, and did not think they ever knew much about what religion was. This made it slow work to get such interested again, for they told me they intended to take their own time. Others said they did not want to make a start until they could hold out better than others had done. All of these objections had to be overcome, and it required much earnest labor and time, in the use of the means provided in the gospel of Christ, to accomplish it. I might have added that even skepticism and infidelity were getting fast hold upon some of the young members of the church, as there is much of it in that town.

The result of all this labor, preaching, praying, and family visiting, with many personal appeals in the interest of a closer walk with God, and the salvation of sinners, was, that nearly all of the members of the church came to active service in the cause of Christ, and sinners were led to ask what they should do to be saved; and, being pointed to Jesus Christ the Lamb of God which taketh away the sins of the world, they accepted him as their Savior, and rejoiced in the evidence of pardoned sin. The young people were mostly gathered in three years ago, but there were some older ones not reached then, living some ten to twelve miles out on the prairie from New Auburn, in Transit. I went out there and held a meeting or two, and should have held more, but was called back to preach the funeral sermon of an old man aged 81 years, a First-day man, who had been very wicked, and was from the strongholds of infidelity. The Sabbath-keepers from the prairie went back with me. This afforded me a rare chance to enforce the necessity of a preparation for death, from the text, "Set thy house in order," &c. These Sabbath-keeping friends had not been able to get out to the meetings but little, being so far away, and there being so much snow to prevent; but the Spirit of the Lord took hold of them, enforcing his truth, and five of them submitted to Christ, from the ages of 22 to 37. Four of these made an offering of themselves to the church, and were received to be baptized at the time of their Semi-Annual Meeting in June, if not before. It was impracticable then, on account of snow drifts, distance, and the health of two others, who told

me they should desire to be baptized at that time if practicable.

I preached two discourses on the subject of the Sabbath and one on baptism. Notice being previously given, the people attended more generally than at other meetings. Much interest and talk was elicited by these sermons, and one old lady told me she had become convinced on the Sabbath question, and should join the Seventh-day Baptist Church as soon as she could get a letter from the First-day Baptist Church. One intelligent young man of the village became very much interested in the meetings, and also on the Sabbath question. I left him reading matter, and he said he would examine it thoroughly, and if he became satisfied that he ought to keep the Seventh-day, and he saw no good reason why he should not, from the light already received, he would keep it.

The church expressed their gratitude to you for sending them this help, by a vote of thanks, and would be glad to contribute towards the expense of the same, were it not for the fact that they have become involved in a debt of some \$500 in erecting their house of worship.

In conclusion, allow me to say that it afforded me great pleasure to have the privilege of thus feeding the hungry, and pointing sinners to Christ; and while laboring to assist others, found my own soul watered, and encouraged to greater diligence and earnestness in the work. For all these blessings give God the glory. There was much interest outside of our people, both among professors and those who were not, as indicated by the part they took in the meetings.

H. B. LEWIS.

WELTON, Iowa, March 20th, 1881.

FOREIGN CORRESPONDENCE.

FROM David H. Davis. SHANGHAI, China, Feb. 19th, 1881.

Dear Brother.—In my last communication to you, I mentioned the various efforts I had made with contractors to rebuild our dwelling. The men from Ningpo were delayed in coming, so I presented the work to still another Shanghai builder; but before he gave his figures the Ningpo men came. They investigated the walls thoroughly, and said they would need to be taken down in order to build a second story. I therefore presented them my plan of new building, and they figured on the cost of the whole, taking down and rebuilding. In their first estimate they were to use certain old material and doors in the upper story; the remainder was to be American wood; the estimated cost was \$2,300. After a long talk with them, they reduced it to \$2,200. Then the Sabbath came on, and we postponed until Monday. I then asked them to figure on the work alone, leaving all the new material for me to buy, and their estimate was a little less than \$800. I then asked them to figure on the cost of native wood, they furnishing everything; and I got them to reduce their figures to \$1,850. They said this was the lowest that they could possibly do it for. I did not expect to pay quite this amount, but, after a continued and thorough investigation, I am convinced that it could not be well done with much less. And since these men seemed to be sincere and earnest Christians, and had a good reputation among the other missionaries, and were recommended by several who had employed them, I felt more ready to believe in them than any one else, and to feel that they would do the work honestly. After detaining them several days to consider the matter together, I concluded to give them the job.

But there was the Sabbath question that had not been adjusted. They were advised by some of their missionaries to keep the seventh day while they were doing the work; at first they thought they would, afterward they said they would not do it. I thought this spoke well for the sincerity of the men; they were not willing to depart from what they supposed to be their duty. I then suggested the following: that they and those who were Christians cease to work on Sunday; but that those who were not Christians work on that day, and that all work cease on the seventh day. They said they would do it if I would add \$10. I consented to do so. Some of the missionaries said if I let the job I would be relieved of all responsibility as to when the work was done; but I did not so understand it. The work would be within our gates, and I should always have a guilty conscience should I consent to any such arrangement. Aside from the eye of God, the eyes of the Chinese are upon us, and anything like that would weaken our influence respecting the Sabbath truth.

In drawing the contract, I concluded to have the joist in the upper floor of foreign wood, because the native is so springy that in walking across the floor, it would tremble

and shake, and be liable to cause the ceiling plaster to be constantly loosening and falling off. The foreign joist are stiff and strong. In making this change, I was obliged to add \$15, so that the contract, as finally agreed upon, is \$1,875. The work is to begin the 7th of March; they say it will take two or three months. I am to pay as the work proceeds, keeping enough in arrearage to be safe. I expect the arrival of \$1,000 by that time, and since we were anxious to have the work begun before the hot season opens, did not think it best to wait. I have this plan to present to the Board, and think they will agree to it, viz., as soon as this letter is received, vote the money, and send through Fogg & Co. by cable. I have arranged with their house here; the expense will be only \$2 75, and this would get the money in time. The rates of exchange are much better now than they will be four or five months hence. And since the Board or myself must raise the amount, I think they will agree to this plan. In case you have not already forwarded \$1,000, then the cable word is to be *Danuteen*. The *Da.* means my name; the *nineteen*, \$1,000. I have added \$25 to the sum of the contract, because there will still be the fence to build, and likely some other little expense; but with the addition and the benefit of the exchange, I think I can meet the whole expense. I am sorry to be obliged to ask the Board for so much for this purpose, but at the same time I feel that could they view the circumstances from my standpoint, they would not desire me to do differently. If I were not here through your appointment, but on my own personal interest, and had the means to build, I should not do differently. I would not, under any consideration, think of living in the house as it now is.

Since I wrote, Sister Nelson has been quite ill with the shaking ague. These ague attacks we have suffered have shown me the importance of doing something as soon as possible. The plan of the house is 36x85 feet, with four rooms below and four above, aside from the Chinese house, attached for kitchen and servants' quarters. It is so arranged that it would be quite convenient for two families, in case the mission should be increased. The two back rooms could be used for both dining-room and studies, and we think it not too large for our present wants. If this mission is in the future to be enlarged, Shanghai will be the center of action, and we shall need all the room, and perhaps more than the present house will afford. In case you have already sent \$1,000, then the cable word is to be *Danine*, which means they are to pay me \$900.

Mr. Frier, translator at the Arsenal, to whom I have before referred, has kindly offered us rooms in his house during the building of our house; this will save at least \$100 rent in case we should rent rooms. It is only a short distance from our place, and will be convenient for me, as I shall overlook the work every day. My contract with the builders is very definite and minute, and I shall now see that it is fulfilled. Dr. Farnham, of the Presbyterian mission, who witnessed the contract, says he thinks I can not fail to have a convenient and substantial house. I shall try and have the work well done, so that unless some unusual accident should occur, it may serve the wants of the mission many years. I hope the Board will not think I have acted rashly or unwisely. I have certainly sought to do what is right, and what would be for the best interest of the cause. I believe that I have, and pray that the future may prove it to be thus. I shall look anxiously for telegram through Fogg & Co. by the 15th or 20th of April. Cable word to be *Danuteen* if you then remit \$1,900, or *Danine* if you remit \$900.

May the Prince of our cause be with you and us in all of our work.

DAVID H. DAVIS.

P. S.—In presenting my letter of request to the chief manager of Fogg & Co.'s business in Shanghai, he said the cable word was a compound word, and would be called two words; so we agreed to make it simple *nineteen* in case you send \$1,900, or *nine* in case you send \$900, omitting *Da*. He says he will direct their house in New York to comply with his arrangement. I write this at their office and inclose. D. H. D.

WE have reason to fear that some of our sisters are satisfying their consciences with reference to the claims of home missions, by sending to the missionaries boxes of second-hand clothing. Will not all such please bear in mind that while these boxes serve an important purpose and can not be dispensed with, they are only adjuncts to the great work of sending out and supporting missionaries. If there are sisters who have no money that they can give, but who can provide something for a box, let them do so with the assurance of the blessing of God upon their offering. If they can do more, have we not reason to ques-

tion whether the Lord will be satisfied with an offering that cost so little? 2 Sam. 24:24. Let the boxes be filled—the more the better; but let them not take the place of money, without which no missionaries can be sent or supported. The work of organization in the frontier or missionary States, though slowly, is surely moving forward. All pioneer work requires time and a marvelous amount of patient persistence. Some noble women are getting hold of the lines, and we expect to see them rendering effective service.—*Home Mission Monthly*.

THE rapidity with which heathenism is being overthrown in the South Seas is wonderful. Some fresh illustrations are given of this in the outlying islands of the Gilbert Group. The mission vessel of the London Society, the "John Williams," has made a tour among them, and the results are reported in the November number of the *London Missionary Chronicle*. Work in the islands mentioned was begun only eight years ago, and the changes described have all taken place in that period. In Nanumaga not an idol, or altar, or heathen temple, is to be seen. Formerly the grown people were almost, and the children quite, naked. Now they appear in decent clothes, and nearly one-third of the population are church members. In Nanumea similar changes have been wrought. The people are decently clothed, and there are eighty scholars learning to read, to write, and to cipher. In Nukunan twenty stone-idols have been destroyed in the past year, and there is not so much of drunkenness. Every village in Onoatua has its place of Christian worship, and idols have utterly disappeared. In Tamaia, which two years ago was almost depopulated, the people have shown great liberality. They raised last year \$350 for their pastor, and \$334 for the Society and other purposes.—*The Independent*.

For the Sabbath Recorder.

TESTIMONY.

I want to give the readers of the Recorder a few words of testimony. And first I will say that I continue to like the Recorder, and am particularly and especially pleased with it since it put off its old dress and arrayed itself in its new robe. It surely looks very much better, and will certainly be much more easily read by eyes that are dimmed with age. I also continue to love the Sabbath which it advocates, and I hail its weekly return as the day of rest which the holy law of God enjoins, and upon which the Lord placed his special blessing. I also love Him who came into the world to redeem me from sin here, and its dreadful consequences hereafter, and rejoice in the conscious possession of the great and precious salvation provided for me in the blessed gospel of our Lord and Savior Jesus Christ. I have faith in him, and feel that he is just such a Savior as I need, in my condition as a fallen being by nature, without strength to save myself by my own unaided efforts. I feel that he is worthy of the highest praise, and as much of it as it is possible for me to give him. It is common to hear people sing "Now just a word for Jesus," but I can not say that I like the sentiment of the expression, for I feel that he is worthy of many words of gratitude and praise from every tongue that has felt the inspiration of his wondrous love; and I do not understand how any one who knows anything about Jesus by having him revealed in the heart by the power of the Spirit can be satisfied with saying "just a word for him." In view of his exalted character as a divine Being, one with the Father, in view of his blessed teachings and example, and the sacrifice of himself for the lost race of man, and in view of what he does for every one who personally exercises faith in him unto salvation, he is worthy to be praised in the most exalted strains in every land and by every tongue. The "multitude of the heavenly host" thought and felt thus when they sang that wonderful anthem over the plains of Judea, where "shepherds watched their flocks by night." The meaning of their song was not glory to the highest God, but "Glory to God in the highest" notes which it was possible for their melodious voices to raise. Throngs of children in the temple at Jerusalem united their voices in a chorus of praise, "Hosanna to the Son of David," in spite of the displeasure of the priests and scribes. And when the multitude of the disciples followed him into the city on a certain occasion, he showed his approval and endorsement of their demonstrations of joy and gladness by telling the displeased Pharisees that if the disciples should hold their peace the stones would cry out, so worthy was he of the words of praise which they gave him. And John the Revelator wrote, "Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever." And he also heard all the inhabitants of heaven, earth, and sea, uniting their voices in one grand and loud chorus, and this was their song: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing for ever and ever." Surely, then, can any lover of Jesus say too many words for him who died to save them? J. T. HAMILTON.

Education Dept.

Conducted by REV. J. ALLEN, D. D., half of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT"

COUNTRY LIFE.

BY R. H. STODDARD.

Not what we would, but what Heaven is both more and less than in taking and in giving. Swords cleave to hands that soil. And laurels miss the soldier's hand. Me, whom the city holds; who have worn its stony highways. Familiar with its lowliest streets. Its ways are never my ways. My cradle was beside the sea. And there, I hope, my grave. Old homestead! In that old, goodly vale, where seaward blowing Thy slip of garden stretches down. To where the tide is flowing: Below they lie, their sails all full. The ships that go about the world. Dearer that little country house. Inland, with pines beside it. Some peach trees, with unfruitful. A well, with weeds to hide it. No flowers, or only such as mis- Self-sown, poor things, which are Dear country home! Can I forget The least of the sweet trifles? The window vines which clamber. Whose bloom the bee still fills. The roadside blackberries, gray. And in the woods the Indian pipe. Happy the man who fills the field. Content with rustic labor: Earth does to him her fullness. Hap what may to his neighbor. Well days, round nights, oh, oh! A life more rational and free? Dear country life of child and man. For both the best, the strong. That with the earliest race began. And hast outlived the longest. Their cities perished long ago. Who the first farmers were we. Perhaps our Babels, too, will fall. If so, no lamentations. For mother earth will shelter. And feed the unborn nations. Yes, and the sword that mena Will then be beaten to the plow.

THEOLOGICAL.

I. Origin of Creation.

1. *Atheism*—the apprehension not as absolute, but as condition and time, and space, considered and time-flowing force, and entering into nature, recognizes no deity. 2. *Cosmotheism, Materialism*—the apprehension of being merged in the universe, or of manifesting itself as an odious, or lozoin, the doctrine that every matter is endowed with life, and modified form of Cosmotheism. 3. *Pantheism*—the apprehension of universe as absorbed and lost in it according to this theory, is not a pure and perfect nature. Nature is but the one being. Before this evolution, the one. Neither the one nor any distinction of being. Who sorbs the all, it is Pantheism absorbs and hides the one, it is both are without a personal deity. 4. *Ideal Pantheism, or Theism*—the representation of gradually developing into Deity, coming to self-consciousness—the Christ. The ultimate perfected creation will be a perfect universe is, thus, developing God into the universe. He is not in the past. The ultimate ongoings of all things, absolute, perfect, and infinite. 5. *Dualism*—the doctrine of mental principles constituting one is active, the other passive, the other matter. The one body. The one the eternal, the other, the eternal matter. This mechanic has constructed Dualism takes two forms, a spiritualistic. In the former, active; soul, passive. In the latter, passive—may be even without the soul active—may even without. In no form of dualism can there be an absolute being, tioned, not from within, but a space and time filling substance. 6. *Polytheism* represents forces in nature as springing sided over, and guided by deity, hence none can be absolute. 7. *Theism* is the apprehension of the absolute being, the perfect infinite creator, the first cause, the Father of the universe, the Father of the universe. Theism appears—mechanical and vital. Chemical theism represents

## Education Department.

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### COUNTRY LIFE.

BY R. H. STODDARD.

Not what we would, but what we must,  
Makes up the sun of living;  
Heaven is both more and less than just  
In taking and in giving.  
Swords cleave to hands that sought the plough,  
And laurels miss the soldier's brow.

Me, when the city holds; whose feet  
Have worn its stony highways,  
Familiar with its loneliest streets—  
Its ways are never my ways,  
My errand was beside the sea,  
And there, I hope, my grave will be.

Old homestead! In that old, gray town,  
The vane is seaward blowing,  
Thy slip of garden stretches down  
To where the tide is flowing;  
Below they lie, their sails all furled,  
The ships that go about the world.

Dearest that little country house,  
Inland, with pines beside it;  
Some peach trees, with unfruitful boughs,  
A well, with weeds to hide it;  
No flowers, or only such as rise  
Self-sown, poor things, which all despise.

Dear country home! Can I forget  
The least of the sweet trifles?  
The window vines which chamber yet,  
Whose bloom the bee still riles?  
The roadside blackberries, growing ripe,  
And in the woods the Indian pipe?

Happy the man who tills the field,  
Content with rustic labor;  
Earth does to him her fullness yield,  
Hap what may to his neighbor,  
Well days, sound nights, oil, can there be  
A life more rational and free?

Dear country life of child and man!  
For both the best, the strongest,  
That with the earliest race began,  
And hast outlived the longest,  
Their cities perished long ago;  
Who the first farmers were we know.

Perhaps our Babels, too, will fall,  
If so, no lamentations,  
For neither earth will shelter all,  
And feed the unborn nations;  
Yes, and the sword that menace now  
Will then be beaten to the plough.

### THEOLOGICAL.

#### I. Origin of Creation.

1. *Atheism*—the apprehension of energy, not as absolute, but as conditioned in matter, and time, and space, considered as space filling and time-flowing force, and blindly unfolding into nature, recognizes no God.

2. *Cosmotheism, Material Pantheism*, arises to the apprehension of being, but being submerged in the universe, or cosmos, and manifesting itself as an odile, or life force. *Hylzoism*, the doctrine that each particle of matter is endowed with life, was the ancient and modified form of Cosmotheism.

3. *Pantheism*—the apprehension of the universe as absorbed and lost in Deity. Deity, according to this theory, is in all nature, but not a pure and perfect spirit above all nature. Nature is but the evolution of the one being. Before this evolution, the one is the all; after the evolution, the all is still the one. Neither the one nor the all has any distinction of being. When the one absorbs the all, it is Pantheism; when the all absorbs and hides the one, it is Pancoism. Both are without a personal Deity.

4. *Ideal Pantheism, or Developmental Theism*—the representation of the universe as gradually developing into a self-conscious Deity, coming to self-consciousness first in man—the Christ. The ultimate and perfected creation will be a perfect Deity. The universe is, thus, developing into God, not God into the universe. He is in the future, not in the past. The ultimate outcome of the engoings of all things will be a God, absolute, perfect, and infinite.

5. *Dualism*—the doctrine that two elemental principles constitute the universe. One is active, the other passive. One mind, the other matter. The one soul, the other body. The one the eternal mechanic; the other, the eternal material out of which this mechanic has constructed the universe. Dualism takes two forms, materialistic and spiritualistic. In the former, matter is active; soul, passive. In the latter, matter is passive—may be even without attributes; the soul active—may even give attributes. In no form of dualism can the spiritual element be an absolute being, for it is conditioned, not from within, but from without, by a space and time filling substance.

6. *Polytheism* represents the separate forces in nature as springing from, and presided over, and guided by, a separate divinity, hence none can be absolute and infinite.

7. *Theism* is the apprehension of Deity as the absolute being, the perfect person, the infinite creator, the first cause of the material universe, the Father of the spiritual universe. Theism appears under two forms—mechanical and vital, or organic. Mechanical theism represents Deity as the in-

finite mechanic, working as an artificer from without and above, down on inert material, fashioning it after archetypes. Vital theism, recently termed pantheism, represents Deity as operating from within outward, by living, organic growing processes, becoming thus the "One God and Father of all, who is above all, and through all, and in you all," "of whom are all things and we in him." "The same God who worketh all in all." "For in him we live and move and have our being."

8. *Nihilism*—the negation of every and all forms of the above systems, represents the universe with its double phenomena of mind and matter, as resolvable, in the ultimate analysis, into mere appearances, without any substratum of matter or essence of mind. All is a play of phantasms in an absolute void. Life is the dream of nothingness about something, which something is also nothing. The ultimate of all is nothing—absolute nothingness.

II. Nature of Creation.

1. *Pessimism*—the doctrine that this universe is the worst possible universe of all possible universes, and that its existence is a perpetual and infinite evil. All good is only apparent and illusive, while evil is the only and great reality. Sympathy with suffering, and a striving after negation, annihilation, is the aim and end of life. A modified form of this doctrine grants that, though the present creation is the best of all possible creations, nevertheless it is immeasurably worse than nothing, and an infinite evil. All creation is naturally and necessarily evil and the work of devils. Creation is a curse, existence a misfortune, life a deepening disappointment, "composed of lying, cheating, dissipation, gout, fever, hunger, and damnation," and the extinction of personal consciousness the only salvation. Hartmann, the leading pessimist of the present, calls upon all mankind to combine, and, at an appointed signal, by aid of telegraph, pray humanity out of existence, by a sublimely beneficent miracle, in answer to such universal prayer.

2. *Philosophic Optimism*—at the other extreme, holds that a perfect Deity, working after his own, therefore perfect ideals; according to his own, therefore perfect laws; with his own, therefore perfect materials; by his own, therefore perfect powers—must necessarily produce a perfect universe. It must, therefore, be free from sin. All apparent evil is phenomenal only, not real. The reality can be only universal good. Things and events are called evil because the workings of the whole system are not seen; seeing which all would be apprehended as good. "All partial evil is universal good."

3. *Christian Optimism*. It holds that Deity, though absolute, perfect, and infinite, in his own nature, must, in creation, condition and limit himself in all directions, intensively, extensively, and progressively, or, in energy, in space, and in time; otherwise the creation must, like himself, be absolute, perfect, and infinite, thus constituting two absolute, perfect, and infinite existences—an utter contradiction and impossibility. Creation being thus necessarily finite, there must be a negative, or privative imperfection in all directions, hence a way open for positive imperfection, or necessary physical evil, and a possibility for free spiritual evil, or sin. The present universe is thus necessarily finite, imperfect, and liable to evil, yet it is the best possible of all possible universes, for, were a better possible, God's wisdom must have seen it, his goodness demanded it, and his omnipotence created it. The same attributes will ever lead him to reduce evil to its minimum, and overrule what must exist for the greatest possible good. The whole outcome is surpassingly better than no creation. It is a good, and the greatest possible finite good.

When Deity created humanity, the consummative creative act, as relating to this world, this creation, though in his own nature and likeness, was necessarily finite, imperfect, open to all evil, and implanted in a body and placed in a world, subject to the same. The world, springing from "chaos and old night," growing, through the ages, up to fitness for man, though imperfect, yet we may well say:

"From heavenly harmony  
This universal frame began;  
From harmony to harmony,  
Through all the compass of the notes it ran,  
The diapason closing full in man."

POOR PIPES.—I would have no dealings with tobacco, in any form, if I were a boy again. My friend Pipes tells me he is such a martyr to cigar-boxes that his life is a burden. The habit of smoking has become such a tyrant over him that he carries a tobacco bowsprit at his damp, discolored lips every hour of the day, and he begs me to warn all the boys of my acquaintance, and say to them emphatically, "Don't learn to smoke!" He tells me, sadly, that his head is sometimes in such a dizzy whirl, and his brain so foul from

long habits of smoking, he can not break off; that he is compelled to forego much that is pleasant in existence, and live a tobacco-tortured life from year to year. Poor Pipes! he is a sad warning to young fellows who are just learning to use the dirty, unmanly weed.—James T. Fields.

### THE SCHOLARSHIP OF TEACHERS.

BY JOHN SWEET.

Before teaching can take rank as a profession, teachers must command respect in society for their scholarship. If they confine themselves to the school-room, if they will write nothing, say nothing, and do nothing, society will estimate them for value received. Teachers who would rise in their business must read, study, think, observe, and take some part in the affairs of life outside of their school-room.

"The hardest thing to do in the world," says Emerson, "is to think." But the teacher must not stop with thinking; he must take the step from thought to action. His work is done, not so much in the retirement of the closet as in living contact with other minds. The best teacher is not the one who has devoured the most books, but he who can best kindle young hearts into enthusiasm for self-improvement by a spark of electric fire from his own soul. The teacher is gauged, not by what he knows, but by what he does. "The first principle of human culture, the foundation-stone of all but false, imaginary culture," says Carlyle, "is that men must, before every other thing, be able to do somewhat."

The principal question put to the teacher by society is, not what do you know of mathematics and metaphysics, but what do you know of things, of men, of managing children; not, can you scan Virgil and translate Homer, but can you write good English; not can you speak French, but can you talk common sense. True scholarship implies, not merely the possession of knowledge, but the development of the social faculties and the emotions. Mere learning is often mistaken for scholarship, and a walking library for an electric battery of thought. "No person can be called educated," says Whipple, "until he has organized his knowledge into faculty, and can wield it as a weapon."

The scholarship of the teacher ought to be liberal, embracing some knowledge of many things; and any teacher can make his culture liberal if he uses aright the ample leisure which his pursuit affords him. It is a good thing to be many sided, but the teacher must be a specialist in whatever relates to educational science. He is judged by his success as a teacher, not as a scientist, a writer, a poet, or a politician. When he rises above his routine dudgeon, he gets into the region of hard thinking. Climbing mountains is hard work, and is hardest near the summits. The teacher who gets out of the stage of imitation into that of invention and discovery, will find ample scope for thinking and observing. One reason why self-educated men so often succeed is, that they concentrate their energies upon what they need to use. Like Napoleon, they fight without tents or baggage. They acquire a concentrated force of character that stamps its impress upon everything with which it comes in contact.

Above all things, let the true teacher avoid recasting everything in the mould of his own egotism. Dealing mostly with young and immature minds, there is a continual danger that he will overestimate his own powers. Seldom questioned in his assertions, he is liable to become dogmatic and opinionated. There are pedantic pedagogues whose conceit is insufferable and ineffable. They pride themselves on diplomas, displaying the broad phylacteries of a sham scholarship, to attract the wondering gaze of the multitude. They look wiser than it is possible for any mortal to become. They gain credit, like Wouter Van Twiller, for knowing a vast deal, by saying nothing at all. The egotistical pedagogue reverses the old maxim, "All men know more than one man," so that it reads, "One man knows more than all men," and he is that one man. But the true teacher will not dream his life away, like a Hindoo god, in contemplating his own perfections.

It is often said that teaching school belittles a man and sours a woman. It may be so—it sometimes is so, but not from any inevitable law of Nature. It is not true of any teacher made alive by keeping his intellectual and spiritual faculties in working condition. The true teacher can not live within himself and for himself. He must impart knowledge, and by giving out enrich himself. The freshness of childhood becomes to him a fountain of youth. "The original and proper sources of knowledge," says Blackie, "are not books, but life, experience, personal thinking, feeling, and acting." All these sources are always open to the teacher, in a degree greater than in most other occupations. Let him honor his profession, remembering with Plato, "that men can not propose a holier object of study than education and all that appertains to education." "It is clear," says Arnold, "that in whatever it is our duty to act, those matters, also, it is our duty to study." "All really superior teachers," says Philbrick, "are every day growing better. They read, study, reflect, observe, and experiment, and thus acquire skill and power. The right spirit in the teacher is the one essential thing. Want of soul is want of everything." "The teacher," says Russell, "is, if he understands his position, himself a primary observer, authority, and reporter in the science of mind, as developed in the processes of education. His work is that of a living philosopher, in act. To his young disciples he is Plato, and

Socrates, and Aristotle embodied in one person; opening to their expanding minds the highest spiritual, moral, and intellectual relations of truth."

### AN AMUSING SCIENTIFIC EXCURSION.

'Tis thirty years since, and more too,  
Samuel M. Felton (1834) was the leader of the party, which comprised, among others, C. C. Felton (1827), John B. Felton (1847), Thomas Hill (1843), Arnold Guyot, Louis Agassiz, Benjamin Peirce (1829), and Alexander Agassiz (1855), then a boy, not knowing a word of English, and armed with a muslin bag on the end of a pole, to catch butterflies—with which, boy as he was, he was quite well acquainted.

While we waited at South Acton for an express train Agassiz saw a butterfly, and having no net himself, called, "Alex! vite! bean papillon!" and the game was soon bagged. A moment afterward S. M. Felton kicked over a large chip, and saw a huge beetle under it. Thinking it might be valuable he called the boy, "Alex! bean papillon!" When the lad came up, his merry laugh at finding a beetle called a fine butterfly was infectious, and none laughed more heartily than the one who had audaciously ventured on the misnomer. From that moment "un bean papillon" was the watchword of the party; and every living thing which we thought Agassiz could possibly like to take to his "food factory on the Charles," as his incipient museum was called, was named, in as good French as we could master, a fine butterfly.

We came to Bethlehem, N. H., and in going up a long hill, approaching from Littleton, we all got out and walked, except C. C. Felton, who remained with the driver on the box. As we walked up the hill, running here and there, sweeping with the muslin net, turning over logs and stones, pouncing on frogs, etc., the driver said to Professor Felton, "Who are these men you have with you?" "Oh," replied he, "they are a set of naturalists from an institution near Boston."

In the stage was a man not of our party. He walked solemnly up the hill in front of us; he had preserved from his entrance into the stage, a dozen miles back, a profound silence and a very austere countenance, mingled with melancholy. Suddenly he was observed to take off his hat, make various frantic swoops therewith, and finally, as the butterfly rose over a clump of tall alders, he sprang high in the air after it, making a last desperate swoop with his hat, and screaming, for the first time, the watchword, "Bean Papillon!" at the top of his lungs, and top of his compass. At that moment the down stage met ours, and as they passed they both stopped an instant. The other driver gazed down the hill in astonishment, and said, "What sort of a lively freight have you there?" Our driver, leaning over, answered in a loud confidential whisper, "They are a set of naturalists from the asylum near Boston; their keeper just told me so."

The next day Peirce and Agassiz were together on the shores of Echo Lake; the latter had borrowed his boy's net, and was interested to catch a particular specie of dragon-fly. The two friends had separated a few paces, when Peirce saw one of the coveted dragon-flies; and, in his eagerness to have it secured, called it by the name which he had always heard it called in his boyhood: "Here, Agassiz, quick! here's one of those devil's-needles." At that moment he became aware that the melancholy man of the day before was close behind him. The austere man, as if to rebuke Peirce for using a word bordering in his mind on profanity, asked in the most solemn and deliberate manner, "Sir, can you tell me the proper botanical designation of that insect?"

And for the rest of the time that our party was together, we could not say "proper name" or "real name;" the fascinating absurdity of "botanical designation" was applied to every kind of subject and object.—*Harvard Register.*

### DUST, FOGS, AND CLOUDS.

Mr. John Aitken has been experimenting on the artificial production of fogs and clouds, and an abstract of his paper before the Royal Edinburgh Society is given in *Nature*. The conclusions he has arrived at are these: 1. That whenever water vapor condenses in the atmosphere, it always does so on some solid nucleus; 2. That dust-particles in the air form the nuclei on which the vapor condenses; 3. That if there was no dust, there would be no fogs, no clouds, no mists, and probably no rain, and that the supersaturated air would convert every object on the surface of the earth into a condenser on which it would deposit; 4. Our breath when it becomes visible on a cold morning, and every puff of steam as it escapes into the air, show the impure and dusty condition of our atmosphere.

It is not the dust motes revealed by a beam of sunlight when shining into a darkened room that form the nuclei of fog and cloud-particles, since these may be entirely removed by heat, and yet the air remain active as a cloud-producer. The heat would seem to break up the larger motes which reflect the light into smaller and invisible ones. By atmospheric dust is meant these infinitely small and invisible particles. The larger motes which reflect the light are, no doubt, active nuclei, but their number is too small to have any important effect. All forms of combustion produce large quantities of this dust, and Mr. Aitken does not therefore anticipate any diminution of the fogs of large towns like London by improved fire-grates and the like. They would be whiter and purer if there was no smoke, but

Mr. Aitken is not altogether certain that the removal of smoke and sulphur would not cause greater evils than their presence.

THE Hartford Theological School is to have a large archaeological museum. The projectors hope to secure as a nucleus the fine collection of Dr. Selah Merrill, who recently lectured at the seminary on the giant cities of Bashan. Dr. Merrill has spent a number of years in explorations among the old cities east of the Jordan, and his collection is of exceptional fullness and importance. Much is expected from the labors of the graduates of the school who are now serving in foreign mission fields, and the museum will be particularly strong in Biblical archaeology. The collection will be kept in a room which now contains a large model of Jerusalem.

PROF. DAVIES, the eminent mathematician, gave the following excellent rules for students:

1. Learn one thing at a time.
2. Learn that thing well.
3. Learn its connection, as far as possible, with all other things.
4. Believe that to know everything of something, is better than to know something of everything.

For the Sabbath Recorder.

### THOUGHTS ABOUT GOD, MAN, AND THE SABBATH.

BY ELD. C. W. THRELKELD.

"In the beginning God created the heavens and the earth; and the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Gen. 1: 1-3. From the all-sustaining idea of Creator, flows almost endless divisions or branches of thought, calculated, in their nature, to lead man to a higher plane of study and life, *e. g.*, Law-giver, Ruler, Redeemer.

The sacred narrative warrants the idea that man was perfect, upright, and good when he entered the Edenic home, and yet it is true that in this perfect and sinless state, God did not intend that he should be idle, for he gave him the work of dressing the garden. See Gen. 2: 15. I wish here to mention the fact that the command to multiply and replenish the earth went forth before the fall. See Gen. 1: 28. In this happy and holy state, we have the idea of a pure and holy God holding converse and sweet communion with a holy pair in whom he himself so much delighted, and with whom he so often met. How sweet to dwell here, even to think of those pleasant hours. But man, as above stated, even in this sacred retreat, was to be no idler. He was to have an interest in and look after the beauty of his sacred home, so it is not expected that he is to be at all times in immediate and direct converse with his Creator. And this brings me to the third thought in the caption of this article—the sacred rest, or institution of cessation from labor—the Sabbath. Gen. 2: 2, 3, says, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his works which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his works which he had made." There was no need that a memorial of creative power should be set up as a reminder to God the Creator, for he was not susceptible of being led into any temptation arising from any source, and thereby becoming guilty of transgression, hence the force of the expression of Jesus, "The Sabbath was made for man." It is soul-refreshing in this sinful perplexed state of things to withdraw in those sacred hours from the cares of earth, and think of the Creator; and shall we ignore the thought that our primitive parents had provided for them a portion of time even in their perfect and unwarped state in which to withdraw from garden dressing, and therein learn from the great infallible Teacher, deeper lessons of creative and preservative power and wisdom? I am made to feel sad when I hear some of our ministers from the pulpit and press teaching "God's seventh-day was Adams first-day, and therefore if there was any Sabbath for 2,500 years it was to man the first-day." I now refer to Ex. 20: 11. After reading verses 8, 9, and 10, we find this: "For in six days," etc. Now go back to Gen. 2: 3, and find the word "because," and see the relation it sustains to the sentence. Take the "for" of Ex. 20: 11, through the same process of analysis and synthesis; let reason have the throne and conscience fair play, locking the door against prejudice, and let us see if we can not find in this course something that will cause us at least to soften our tone a little when we would hurl our anathemas of "Jewish Sabbath." And God said, Let there be light, and light was.

MORE ANON.

CARRSVILLE, Ky., March 6th, 1881.

the Lord will be satisfied with almost so little? 2 Sam. 24: 24, be filled—the more the better; not take the place of money; no missionaries can be sent or the work of organization in the Missionary States, though slowly, going forward. All pioneer work and a marvelous amount of patience. Some noble women are of the lines, and we expect to have effective service.—*Home Missions.*

with which heathenism is being in the South Seas is wonderful illustrations are given of this islands of the Gilbert Group, vessel of the London Society, Williams," has made a tour among results are reported in the No. of the London Missionary Work in the islands mentioned in the past year, and there is a "drunkenness. Every village its place of Christian worship, utterly disappeared. In Tamoo years ago was almost depopulated last year \$350 for their pastor the Society and other par-

the Sabbath Recorder.

### TESTIMONY.

readers of the RECORDS of testimony. And first I continue to like the RECORD. particularly and especially pleased, put off its old dress and art its new robe. It surely looks er, and will certainly be much and by eyes that are dimmed also continue to love the Sabbath-advocates, and I hail its weekly day of rest which the "holy law" and upon which the Lord blessing. I also love Him the world to redeem me from its dreadful consequences here- in the conscious possession of precious salvation provided blessed gospel of our Lord and Christ. I have faith in him, he is just such a Savior as I condition as a fallen being by strength to save myself by efforts. I feel that he is highest praise, and as much of ble for me to give him. It is in people sing "Now just a but I can not say that I ment of the expression, for I worthy of many words of grate from every tongue that has tion of his wondrous love; and stand how any one who knows Jesus by having him revealed the power of the Spirit can tly saying "just a word for of his exalted character as a one with the Father, in view of things and example, and the self for the lost race of man, what he does for every one exercises faith in him unto s worthy to be praised in the strains in every land, and by The "multitude of the heav- night and felt thus when they terful anthem over the plains re "shepherds watched their The meaning of their tory to the highest God, but in the highest" notes which for their melodious voices to of children in the temple at ted their voices in a chorus of ma to the Son of David," in pleasure of the priests and when the multitude of the wed him into the city on on, he showed his approval of their demonstrations of s by telling the displeas- of the disciples should hold stones would cry out, so wor- the words of praise which they d John the Revelator wrote, at loved us, and washed us in his own blood, to him be tion for ever and ever." And of the inhabitants of heaven, uniting their voices in one d chorus, and this was their is the Lamb that was slain d, and riches, and wisdom, and honor, and glory, and er and ever." Surely, then, of Jesus say too many words ed to save them?

J. T. HAMILTON.

# The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 14, 1881.

REV. N. V. JULL, D. D., - - - EDITOR.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

### ATTENTION.

Our attention has been called to the following, which appears in the *Milwaukee Sentinel* of March 23d:

Remember the Sabbath-day. — Ten Reasons Assigned by the Milwaukee Ministers for Keeping it Holy.

The undersigned, ministers of the city of Milwaukee, desiring to secure a better observance of Sunday, have adopted the following statement of opinions held in common, as a basis for united appeal to the general public:

1. One day in seven, as a day of rest from ordinary toil, is a necessity of man's physical, intellectual and moral nature.
2. Being a necessity, its establishment is grounded in the nature of things.
3. Whatsoever is grounded in the nature of things is of divine obligation.
4. Therefore it is of divine law that one day in the week shall be observed as the day of rest.
5. Such divine law has been set forth in the Hebrew and Christian Scriptures.
6. Since by the established custom of centuries and the common consent of the Christian nations of the world, the first day of the week is recognized as that day of rest, it is fitting that the divine obligation for the observance of one day should be applied to such day already established.
7. A day of rest from ordinary vocations, established by divine law, becomes a divine gift to men, affording the much-needed opportunity for the cultivation of the higher faculties of human nature, intellectual, spiritual and moral.
8. It is positively suicidal, therefore, that men should waste a day, rich in opportunities, in idleness or dissipation.
9. But it is every man's duty to make good use of the day and to avail himself of all the aids afforded, by good reading and the public worship of God, to develop in himself those higher faculties of his nature, for which the ordinary vocations of six days in the week afford so little opportunity.
10. It is his duty to himself, his family, society and the future, to use every opportunity for raising the moral tone and moral standard in himself and others, and so to carry on the great work of transforming this world into a kingdom of righteousness.

To the above *manifesto* are attached some fifty names. We are always interested in efforts made in the interest of the Sabbath idea, but our First-day friends have put themselves to great disadvantage on this subject, because they do not stand square on Scripture ground, and yet the Sabbath is an institution of the Bible and from it we learn God's will concerning it, nor will there ever be any thorough reformation on this subject, until the church returns and plants herself squarely upon the teachings of Scripture.

We will now give attention to some of the statements in the above declaration of principles, taking them in their order.

1. Who knows that just one day's rest in seven is required for "man's physical, intellectual and moral nature?"
2. But its necessity is assumed and not proved.
3. Correct.
4. The divine law requires the observance of the seventh day, but for another reason than the one named here.
5. The Hebrew Scriptures require the observance of the seventh day, and the Christian Scriptures speak of the seventh day as the Sabbath made for man.
6. This is a strange and inconsistent statement. What has the custom of the "Christian nations" to do with changing the day of the Sabbath? The idea that their customs transfer the blessing and sanctification of the seventh to the first day of the week is worse than idle, it is monstrous. As well might we say the nature of God is changed by human misconceptions and mistaken practices. Suppose we go to God with the first day and tell him this is the one he commanded to be observed, would he not know better? Never will he accept a commandment of men as his own or in the place of his own. Let this passage be remembered, "Why do ye transgress the commandment of God, for the sake of your tradition?" Matt. 15: 3.

### THE SABBATH CHRONICLE.

We welcome to our table another witness for the Sabbath of Jehovah. It is a small, but well-arranged sheet of four pages, with the following prospectus:

THE SABBATH CHRONICLE.—A monthly record of current events and literature pertaining to the Seventh-day Sabbath. An independent journal devoted to the discussion of the Sabbath question in all its phases, civil and religious. Unsectarian in aim, open and free to all, it welcomes to its columns candid writers from all parties, the sole object being to call attention to the Bible doctrine on the subject, and thus lead honest inquirers into the truth on this question of vital importance to society. Edited by N. O. Moore. Subscription price, 50 cents per year. Address all communications to *The Sabbath Chronicle*, 1511 State St., Chicago.

We trust this infant sheet will live and prosper, and that those of our people who are blessed with the means of doing so, will both subscribe for it, and also make such donations to it as will enable the publisher to send it broadcast. In this way it may become as seed sown in good ground, and bring forth fruit in abundance.

### A PERILOUS TENDENCY.

"The perilous tendency towards the secularization of the Lord's day, even among those who profess to be and call themselves Christians, gives urgency to an appeal that is published by 'The Sabbath Observance Prayer Union Society,' asking that the week following the 3d of April be observed in united prayer for the entire sanctification of the Sabbath."

We are always excited when we read articles like the one above from the *Morning Star*. We honor and pity at the same time. We honor those who are laboring in the interest of the Sabbath idea, but we pity them as they labor for naught. We pray that the day may come when they shall see the folly of giving their strength in the support of a false Sabbath, and against the true one. Religious teachers should, by this time, learn that no true Sabbath reform can be accomplished until the church reforms herself by going back to the Sabbath of Jehovah. It is in vain that they ask God's help in favor of a false Sabbath.

THE April number of the *International Review* is now ready, and contains the conclusion of Edwin Arnold's new poem, "The Iliad of India." It is written in the peculiarly beautiful manner of "The Light of Asia," and is in no sense inferior to that very popular poem. "Improvements in Prison Discipline" is an article by A. S. Meyrick. Great interest will attach to Dr. George E. Ellis's article upon Dr. Scabury—"The First American Bishop." President D. C. Gilman, of Johns Hopkins University, contributes a valuable sketch of the life and works of Dr. Francis Lieber. Madam Z. Rogozin, a Russian lady residing in New York, gives the first installment of a series of articles upon the trial of the Russian nihilists, under the title of "The Last Trial of the Russian Nihilists," her facts being drawn from the original stenographic reports of the trial. Dr. Ernest W. Cushing writes of the "Statutes Regulating the Practice of Medicine," and the number closes with a review of "Schurz's Administration of the Interior Department," by Henry L. Nelson. The number is one of lasting and solid qualities, and has articles of timely and present value. 50 cents a number. \$5 a year. A. S. Barnes & Co., publishers, N. Y.

STILL GOING WEST.—A letter has come to this office from North Loup, Neb., calling attention to the fact that a company of some twenty families has been formed to go West beyond the cascades, and form a colony of Sabbath-keepers. Those going with teams will leave North Loup about the first of June. The company will meet about the first of September at Walla Walla, to arrange for permanent settlement. Those interested in this movement, and living at a distance, can communicate with T. C. Davis, North Loup, Corresponding Secretary of the company. The above contains the main points of his letter to us, which, on account of the pressure of important matter demanding space in our columns, we are compelled to omit.

THE NORTH AMERICAN REVIEW for April has the following interesting and able table of contents: "Reform versus Reformation," by Judge Albion W. Tourgee; "The Thing that Might Be," by Mark Pattison; "Religion in Schools," by Bishop McQuaid; "The Ownership of Railroad Property," by Geo. Ticknor Curtis; "The Historic Genesis of Protestantism," by John Fiske; "The Telegraph Monopoly," by William M. Springer; "Henry Wadsworth Longfellow," by Anthony Trollope. D. Appleton & Co., publishers, New York. Terms \$5 a year, single number, 50 cents.

CHATTERBOX.—Messrs. Estes & Lauriat, Boston, are publishing the original English "Chatterbox," edited by J. Erskine Clarke, M. A., printed from duplicate stereotype plates, with an American supplement of eight pages, in monthly parts, for \$1 a year with a premium of a steel engraving 18x24 inches, entitled, "Ought and Carry One." It is printed on extra tinted paper, profusely illustrated with full-page engravings, forming one of the most attractive of periodicals for the children.

HARPER'S MAGAZINE for April, besides being a very beautiful Number, offers its readers an unusual variety of entertaining reading matter. The Number opens with a descriptive article by W. H. Rideing, on "The Green Mountains in Sugar-Time," with illustrations by McCutcheon, which is followed by a number of valuable articles, nearly all finely illustrated by some of the best artists of the times. The Editorial Departments are, as usual, filled with timely, instructive, and entertaining matter.

UNIVERSITY CATALOGUE.—We have received the Annual Catalogue of the University of Rochester, N. Y., for 1880-81. We wish for this University a long and prosperous life. It is not simply an honor to the Baptist denomination, but it is also an honor to the city of Rochester, the State of New

York and to the cause of Christian education everywhere.

WIDE-AWAKE for April is as seasonable as showers and sunshine, the articles and illustrations being peculiarly appropriate to Spring-time. The editor has the happy sense of fitness which ever makes *Wide Awake* specially acceptable. Published by D. Lothrop & Co., Boston, Mass., at \$2 a year; 20 cents a number.

MR. F. B. CARPENTER, of Locke's Mills, Oxford Co., Me., requests the persons who wrote him letters postmarked —, N. Y., —, N. J., and —, W. Va., to write again, as that mail was lost by the "Carrier," and has never been found.

MEREDITH'S POCKET VOLUMES on the International Sunday-School Lessons, are convenient in form, sensible in matter, and vigorous in style. Issued quarterly, at \$1 per year. Howard Gannett, Publisher, Tremont Temple Boston.

## Communications.

### HOW MY FATHER GAINED THE VICTORY.

My father died in the full triumph of the Christian faith. There was no doubt in his own mind as to his acceptance with God. Nor was there any doubt in the mind of those who knew him. All agreed that my mother, the children, relatives and friends had every assurance that he was gathered home with the patriarchs, prophets, apostles, and holy men of ancient and modern times. How this came about is a profitable subject for consideration.

1. It was not by inheritance or favorable circumstances in early life. His father was a Roman Catholic, with no better personal habits or devout state of mind than thousands of the commonalty of that Church. In short, grandfather was given to the intoxicating cup, and to the loose ways and turbulent practices accompanying such habits. He lost a valuable property as the result of a drunken brawl, and years before his death became largely dependent for a home and for support upon my father. It was a marvel to many that at the age of twenty, Oct. 18th, 1818, my father became a member of the Baptist Church, Oley, England, and three years later was notified by the same Church as having ministerial ability, and set to work to preach the gospel. Nor is it to be wondered at that the young people of the village expressed their astonishment on a certain occasion by saying, "Well, we are to have drunken Tom Wheeler's son for chaplain tonight." Thus much to show that father did not gain heaven by inheritance.

2. Nor was it by natural goodness. It is sometimes thought that certain persons have very little to contend with within themselves; that it is not difficult for them to lead straight-forward lives. The truth is, that every one has his own besetting temptations and sins, and that one has about as hard battles to fight as another. However this may be, my father had work with himself. Naturally very quick in movement, and in temper, with a strong tendency to be sharp and blunt in his manner of expression, he knew full well what it meant to have the enemy come in upon him like a flood. Moreover, very keen-sighted and prompt in all his relations in life, whether in financial obligations, matters of the commonest business, or in religious duties, and hating with all his nature everything like sham or outside pretensions, he had severe struggles to keep himself in the right frame of mind toward delinquents, trimmers, and temporizers. Add to this the fact that he was a dyspeptic, and in his earlier years suffered the gloom and melancholy incident to that dreadful disease. He also had to provide for his large family by the daily earnings of his own hands. Much more could be said to show that, left to himself, the natural promptings of his own heart and the pressure of life would have wrecked him, as his father and other relatives were wrecked. No, no, father would not allow it for a single moment that he was saved by his own inherent goodness. He frequently made the admission in prayer that from the crown of the head to the sole of the foot all was sin and corruption.

3. But he gained the victory in God's own appointed way. He believed God, and followed his directions. He sought unto God for the forgiveness of his sins through Jesus Christ, and he had the assurance that the blood of the Redeemer did cleanse his sin-stained soul. Out from the depths of a full heart would he sing the language of Cowper:

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

He cast all his care upon God in time of sickness, in time of poverty, in time of affliction, in every new distress; and in time of prosperity, joy, and gladness, he thanked God for granting such blessings. God was his counselor and strength, his friend and support, his consolation and joy through all his long pilgrimage. He found by experience the truth of the words which he so many times sang:

"From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat,  
'Tis found beneath the mercy seat.

"There is a place where Jesus sheds  
The oil of gladness on our heads,  
A place, than all besides more sweet,  
It is the blood-bought mercy seat."

4. He maintained his religious life in a straightforward, common-sense way. As his physical frame was nourished by a systematic course of food, so was his soul nourished by regular supplies of the bread of life. Every day witnessed his devotions. Not a meal's victuals was eaten but God was thanked as the giver. Every morning the fire on the family altar was replenished. All the members of the family were quietly seated, then with Bible in hand would my father read the sacred page with an expression which gave us all to understand that it was God's Holy Word, and must be revered and obeyed. Nor was this done hurriedly. Day by day did we listen not only to the bare text, but also to the comments found in the Cottage Bible, with explanations of his own. Then followed the prayer. Oh, those prayers multiplied ten thousand times. They were treasured in our hearts and with God, but language would fail to rehearse them. However, this impression was ever felt: Spiritual blessings are of more worth than temporal. The soul must be fed though the body starve. A Christian life must be maintained at whatever cost of purse, position, or suffering. The world might be overwhelmed, the stars fall from heaven, and the sun and moon be darkened, but God's will must be done and his righteousness established. But these family prayers were not all. Had they been, they would have failed. But secret prayer, reading the Scriptures, and meditation was a constant habit of my father. His voice praying in an adjoining room became familiar to us all. I can but remember with deep interest when, in the Summer of 1863, and General Lee was near Gettysburgh, the prayer of my father, as it came to my ears out from the little barn at the end of the garden: "Oh, Lord, bring confusion to the ranks of the enemy. Turn to flight and disaster General Lee's army. Oh, Lord, give wisdom and courage to our leaders and to our soldiers, that they may conquer the foe. Save our nation to perpetuate liberty and righteousness in the earth." Aside from this, my father never in any sense slighted public worship. To attend meeting on the Sabbath was a matter of principle, and it was a pleasure to him to listen to the preached Word wherever and whenever it was consistent for him so to do. He never questioned the worth of public prayer and devotions, but went straightforward in them, and gained spiritual strength thereby. He opened his purse liberally for the support of the gospel, and gave counsel and courage in forwarding the best enterprises of the Christian Church. As for himself, he was satisfied to work just as circumstances under the Spirit of God directed. He often felt that he was led in a way he knew not of. He acted with cheerfulness and vigor, either as minister or layman, speaker or hearer, never halting and turning sour and complaining because his particular ideas with reference to his own work could not be carried out.

5. At last came the end. However long a journey of fourscore years may seem to any of us, the last step must finally be taken. On Sabbath, Feb. 19th, father attended service with the Church at Shiloh. On Second-day he took cold riding home to Salem. On Third-day he did his usual amount of work in the shop. On Fourth-day he went to the shop again, but soon returned to the house. As he entered the door, he told mother that on his way down he had looked around and seen the beautiful world, walked down beautiful Oak street, noted its fine dwellings and fine trees; yet this world, with all its loveliness, was so limited, but looking up into the vault of heaven there was freedom, grandeur, rest. And, said he, most significantly, "I don't care if I never walk down Oak street any more." And he never did. After a confinement of ten days, afflicted with a moderate attack of pneumonia, he suddenly passed off on Sabbath morning, March 5th, 1881, as quietly as a sleepy child drops to sleep in his easy chair. He had watched the approach of death, not with stolid indifference nor well-studied dead calmness, but with longing and joyous anticipation. To him death was the beginning of life unclouded, joyous,

glorious life; life, eternal life. We can not wish him back, although our hearts throb with grief, and an indescribable sadness overshadows us. Oh, how vacant the world seems without father to write to us, to counsel us, to cheer us on in our work, and to strengthen us by his daily prayers. This writing would not be complete without adding that the same religion which brought father to such a peaceful end is doing the same blessed work with mother. Nothing but religion could enable her to bear with composure the loss of the companion of her youth, by whose side she walked for nearly sixty years.

This sketch has been written with no desire to give undue prominence to father, nor to give the least impression that he was a man without faults, nor to set him as an example only as he followed Christ. But as suggested in the beginning, it has been written to show the worth of the religion of Jesus Christ, to show how this religion can save a youth from gross sins which he may have inherited, to show how it can change a life naturally passionate and turbulent into one of godliness and usefulness, and to show its power to carry one in perfect peace, even down through the valley and shadow of death.

SAMUEL R. WHEELER.

### SABBATH REFORM NOTES.

We have received a copy of the *Daily Bulletin*, of Plainfield, N. J., containing a report, three columns long, of a lecture by Rev. A. H. Lewis, given in that city on the evening of March 22d, upon the subject of "Sabbath Reform in America." The report was made by a representative of the *Bulletin* who says he "ventured to attend at the risk of being converted to 'Sabbatarianism.'" He also says, "The First-day folks of our city 'fought shy' of the reverend gentlemen's thundering arguments, by keeping conspicuously aloof from them." We give the closing paragraphs of the report, all that we can make room for, believing that they will be read with interest by many of our people:

"The no-Sabbath theory is asserting itself in this country to a very alarming extent. He referred to the 'No-Sabbath' tendencies in Chicago, St. Louis, Galveston, and New Orleans, and even here in New Jersey many orthodox believers find it necessary to hie to the seashore on Sunday. In fact, no one keeps it strictly. The American people must meet this question sooner or later. Some have said to me, 'Ah! well, if I was where you folks were I would just as soon keep your Sabbath as any other,' but all are drifting away from the teachings of our fathers. He then compared the observances of our fathers with those of the present day, and paid his respects to the State of Pennsylvania, 'the worst State in the Union,' (being the only State that will not recognize the claims of the seventh-day people to exemption from the Sunday law.) The no-Sabbath theory has grown as the Puritan Sabbath has declined. The Seventh-day Church has made comparatively rapid strides in the last twenty-five years. We have about 10,000 members and perhaps 70,000 attendants or adherents; a beggarly show as to members. The issue will be between God's law and no Sabbath."

"When do we expect the conflict to come? I don't know; the church must either accept the seventh-day theory eventually or go down into the great abyss of no-Sabbathism."

"We do not rejoice in Sunday revelry; no. We hold to a strict observance of God's law; we may die and our children may die and yet not see the great conflict, but it will surely come. Is everybody going to hell for keeping Sunday? No. God will hold every man responsible according to the light he possesses."

"The speaker then spoke of the development of the anti-slavery question, its slow progress at first, some said always never would be abolished; others said, we shall never see it but our children may, but slavery was abolished twenty years ago. Some great uprising in this matter (the Sabbath) will take place within fifty years. Every evil has to ripen before it can be destroyed. I have the honor to represent a people who have struggled on for two hundred years without printing presses and books and yet I challenge any body of men of any belief to excel in intelligence and business capacity an equal number of my own people."

"In conclusion, the issue in the future will be between God's Sabbath and no-Sabbath. The enforcement of Sabbath by civil law from Constantine down to the present time has resulted in degrading and unsanctifying the church."

"Give us credit for honesty of purpose, holding to the truth that shall ripen in God's own time."

Under date of April 3d, Bro. C. D. Potter writes concerning the field in Kentucky, as follows: "Eld. Prentice informs me that where he has lately been in Ohio county, there is an extensive field ready to receive Sabbath truth. The people seem glad to hear our ministers. It seems to me that it presents one of the best openings we have yet found for our work. Some man who has the ability and skill for organization, ought to go there and gather them into Sabbath-keeping churches, and when one neighbor-

hood is organized, go into the next large tract of that country could be to the Sabbath."

J. B. CLARKE.

### EVANGELIZING THE WORLD.

We, as a people, I believe, have been willing and anxious to bear our part in evangelizing the world, and from the very beginning of our existence as a denomination it has been a subject of thought, and some of our best men have labored for it. I trust that our labors will not be in vain. There are reasons which have not been accomplished more. My opinion is that we have often engaged as an experiment, and not with a view to persevere, through discouragement until something good, through God's blessing, is accomplished.

May I not refer to some incidents in our history that have come under our observation? Some years since a mission was established, societies were formed in all the churches for its support. A brother and father in Christ, B. Maxson, was taken from his position on that mission. It did not produce an immediate harvest, and, after two years, the mission was given up as a failure. yet it was not without some good. Our good brother did not labor in vain. The mission ought to have been continued. Why should we begin unless we are determined to continue?

Some years ago we sent a brother who understood French, to preach to the French population in Canada. There a few months, gained one convert, for some reason, called him his convert with him. It was a small amount, and an expenditure of money, without any permanent good result, that the Palestine mission was attended with time, labor and money. I am of the opinion that if Jones ought to have been continued but the effort to establish an agency was a great mistake. The failure of the mission as a whole calling of the missionaries.

Thus it has been with our Sunday lecturing. It is needful that we determine to continue. Some say "a wise farmer will seed all in one place." That is will he scatter one peck of seed over a field. A few missions, well established and maintained, are better than many that are only partially aided. Short visits are expensive, and money, and are often as clouds and the early dew, which away. When we begin a work, let us see that it is worth the time in it, until something is accomplished, lest they say, We began were not able to finish. How would it have been for our mission could the work, so encouraging our good brethren, Carpenter have been followed up? The little church there has not swallowed up in the other mission place. May prosperity attend them may it be properly sustained.

### GIVE US YOUR NAMES.

Once we wrote an article for the Recorder and gave it a fictitious signature years ago, and that was both the last. The name was not because we were ashamed of what ten, nor did we try to stab anybody; but was foolish enough to not to sign it. A few months since the matter written was mentioned to whom we respected highly, and castically informed that he should give an article that was not signed name, and spoke freely of the tempt among our people for all things, we were thoroughly solved to send nothing to the Recorder again unless we could cheerfully give our full name.

Brethren, there are good reasons want your names.

1. A good article loses much by bearing a *Nom de plume*, and passed by without a reading reason.

2. In matters upon which there are differences of opinion, on both sides, we want to know to making reply.

3. If this were practiced, many appears in the Recorder would be lost, or it would be written in it before publishing.

Is it wise and Christian for sharp and cutting thrusts, and

life, eternal life. We can not... Oh, how vacant the world...

Evangelizing the world. We, as a people, I believe, have always been...

Resolutions of Respect. At a special meeting of the Woman's Auxiliary...

Religious Liberty. Harrisburg, Pa., April 7th, 1881. To the Seventh-day Baptists of America...

Condensed News. GREAT EARTHQUAKE. Seio, an island in Aegean Sea, at the entrance...

Obituary. Mrs. ELIZA A. LEWIS, wife of Eld. C. M. Lewis, was the daughter of the late Joshua and Sarah Williams...

Sabbath Reform Notes. Received a copy of the Daily Bulletin, N. J., containing a review...

Home News. Hopkinton City, R. I. Although "westward the star of empire takes its course..."

Correction. In the Minutes of the General Conference, the name of Zina Gilbert was, by some means, omitted...

Special Notices. THE Quarterly Meeting of the Rhode Island and Connecticut Churches will be held with the Second Seventh-day Baptist Church...

Married. In Willing, N. Y., April 5th, 1881, by Eld. J. Kenyon, Mr. ROMAN SLAYSON...

Receipts. All payments for the SABBATH RECORDER are acknowledged from week to week in the paper...

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**Selected Miscellany.**

**THE LARK'S FOSTER MOTHER.**

A partridge, roaming o'er a field,  
Espied a nest but half concealed  
By grasses overgrown,  
And from within the moss-rimmed cup  
A pretty speckled egg peeped up,  
Looking forlorn, alone.

The timid creature, fearing ill  
Might harm the egg, already chill,  
By generous impulse stirred,  
Slipped quietly upon the nest,  
And folded close against her breast  
The cradle of a bird.

She watched and fed the nestling small,  
And blithely answered to its call,  
As if it were her own;  
From many of her ways beguiled  
Because of this peculiar child  
Upon her bounty thrown.

When she believed 'twould tip-toe out,  
And roam the harvest fields about,  
Or join the partridge throng,  
Behold, it poised its wings, and flew  
Up toward the heavens so bright and blue  
In ecstasy of song.

The foster mother looked and heard  
The carols of enfranchised bird,  
And felt a blissful thrill,  
That she, so humble and so plain,  
Had helped another one to gain  
The niche 'twas meant to fill.

And often may the lowly heart,  
Performing well a noble part  
To one amid life's throng,  
Awaken with a glad surprise,  
When, like a lark, the birdling flies,  
And hoods the world with song!  
—*Baldwin's Monthly.*

**A LESSON TO LEARN—A WORK TO DO.**

BY HOPE LEDYARD.

"Aunt Hattie! My bow ain't tied!"  
"Aunt Hattie, my hands and face is dirty!"

"Aunt Hattie, mamma says, can you come and take the baby—right away?"  
"Tie your own bow; you're old enough! You little plague, you, I washed your face not an hour ago! Dear me, I wonder if she thinks I've twenty pair of hands?"

The nursery where those words were spoken was a scene of dire confusion. Three boys were completing their toilets; they had evidently been indulging in a pillow-fight, and sly punches and kicks were exchanged between them, while little Dick was being washed by auntie, a slight, fair-haired girl of eighteen.

"Ain't it jolly that it's a holiday?" said Tom, the oldest. "Won't we tease you, Hat?"

"Tom Dallas, I'll tell your mother. You are too impertinent."

"Will you keep still, Dick! I'd rather wash an eel any day!"

"Not ready yet? Why, Hattie, your brother is waiting, and you know he dislikes our being late."

"I'm sure I don't care if he does. I can't get up any earlier."

Mrs. Dallas gave a sigh, and merely saying, "Well, the boy that is ready first shall hold sister after breakfast," she went down the stairs.

The mere sight of mamma had quieted the boys, and not many minutes after they were seated at the table, impatiently eyeing the omelette and potatoes. Some one had to cut the bread, spread the butter, help the potatoes and omelette, and pour the coffee, and Hattie, considering she had done her part upstairs, did not attempt to help in the matter, while Mr. Dallas, as he was in the habit of being waited on every day lest he should miss the train, took no notice that breakfast was half through before his wife, who had been kept awake by a teething baby, had tasted a mouthful.

"Mamma it's a holiday; are we going to have pudding?"

Mrs. Dallas waited a moment. If only Hattie would offer to make it! But Hattie, who thought to herself, "If she asks me, I suppose I must," kept silence, and the mother said, "Oh yes; you shall have pudding, and a nice cake for tea, if I hear no quarrelling."

There was a rent in Tom's second-best pants which only mother's fingers could mend, and Mr. Dallas had brought home a "little copying" which meant at least an hour's work, and the afternoon must be free, for mamma had set her heart on giving Hattie some good time on the holiday.

"If only I could make her contented and happy! It is such a change for her, poor child, and yet—nothing but time can brighten matters. By-and-by she will make friends, and when baby is older I can let her have more time; but it is hard for both of us."

Meanwhile Hattie Dallas was standing at her window thinking, "I have nobody to love me—nothing pleasant happens to me—I wish I were dead! I hate children; they tease me to death! Johnny is the most aggravating boy I ever saw. Oh, what a difference between this Fourth and the last!" and at the thought tears came.

A little more than a year before, Hattie's father had died, and on the Fourth her Sabbath-school teacher, knowing that the young girl was soon to leave her native place to live with a brother whom she had seldom seen, had invited her to spend the day on the river with her, and the two had had a long and pleasant talk.

"Mrs. Hartz thought I'd make such friends of the boys! We didn't know what torments they were! And then she said I'd have friends here; but the girls stand off so—not one of them has called a second time. O Father, Father! I feel so old, and tired, and—"

Who was that smiling up at her? What!

Could it be? Yes, the lady was coming in at the gate, and it was—yes, it was—Mrs. Hartz! In another moment Hattie was at the door, and Mrs. Dallas, hearing her bright, affectionate words, wondered if "that could be Hattie." She would have wondered still more if she had seen the girl, who had seemed so cold and reserved toward her, throw her arms about Mrs. Hartz's neck and burst into a flood of tears. But Mrs. Hartz was not surprised; she could understand better than Mrs. Dallas how very hard her new life seemed to Hattie; yet she did not give her any hope of change.

"I could stand it if it were for a year or two; but—it may go on for ever! I see no way out."

"Hattie, did you ever think why you are here?"

"Why? I suppose because I have just enough of an income to dress on, and I pay for my home by being useful. Oh, how I hate it!"

"No; I don't think that is why, because God puts you here. I think you are here to learn something which you could not learn elsewhere; to do something for the dear Lord that no one else can do; and when you have learned the lesson and done the work, you may be moved—not before. I'll tell you how it was with me once. When I was first married, my father and sister-in-law lived with me. They were not at all congenial; and at first I made myself utterly miserable wishing I could have my home to myself, and so forth. But at last, a dear old clergyman told me just what I have told you, and I began to watch and see what I had to learn and what to do. My father-in-law was apt to find fault, and I had to be watchful both to give him less occasion and to take it patiently. And at last, when I was so busy learning my lesson that I had quite forgotten the work I might accomplish, my sister-in-law came to me one day and told me she had decided to try to follow Christ; that I had won her to the decision. Ah, Hattie, how I blessed my old friend! Then, when they were no longer thorns in my side, those two were taken out of my home, and I had my wish: I had my dear husband and children to myself—for a little while."

There was a silence, for the deep crape veil and widow's cap told the rest of the story. "Dear Hattie, if you can but put your heart in your daily life, if you can give up watching for a change, and live each day for Christ's sake, you will be happy, with no young friends, even with teasing nephews and a busy, over-tasked sister. Mrs. Dallas is a Christian, is she not?"

"Oh, yes! only I suppose she doesn't think me one."

"Don't be so sure. I've no doubt she is wishing she could brighten you up. It must be hard to see you looking so—sad, shall I say? as you looked when I caught your eye at the window."

Hattie laughed and blushed.

"But am not I keeping you from some duty?"

"Oh, no, indeed!"

"But this is a holiday, and, with the children all home, there must be extra baking, and so on."

Hattie remembered the pudding and cake, and looked conscious. "Ah! I see there is something, and I have another call to make. I shall be in the village for a week or two, so I shall see you again. Good-by, dear, and try to learn the lesson and do the work, but—not in your own strength, remember."

"Jeannie, if you'll give me the recipe, I'll try to make the pudding and a cake for you," said Hattie, a few minutes later. It was not particularly pleasant work for a hot day, and especially for the Fourth, when everybody was "having a good time," as Hattie kept thinking, but when she stepped into the cool sitting-room and found the tired mother asleep, with baby in her arms, Hattie noted the sunken look of her sister's face and was glad to think she had lifted any of the burden from her shoulders.

"I say, mother, can you read to us?" "It's too hot to be outdoors before tea time."

"I'll read, Tom," said Hattie quickly; and though Johnny with a child's outspokenness said, "Oh, no, mamma reads best," she would not take offense, but laughingly said she would improve by practice.

The boys leaned against her, and Dick, hot as it was, insisted on sitting on her lap; but she said nothing, only trying her best to amuse, and finding, to her great astonishment, that the afternoon was wonderfully short, and Tom was really quite entertaining, telling them anecdotes about his schoolmates and reciting his last "piece."

After tea there was to be an exhibition of fireworks, and, to her wonder, the boys insisted that Aunt Hattie should go too. She forgot to regret her loneliness and need of girl friends as she laughed and joked with the boys, and little Dick's pudgy hand squeezed hers lovingly as they walked home under the starlight, the boys declared she was a "boss aunt"—their highest meed of praise.

Days, weeks, and months passed by. Apparently little was changed in the Dallas cottage. The boys romped and shouted as before; Aunt Hattie was called here and there even more than of old, but there was always a pleasant word spoken in answer to the call, always a smile and caress if a request had to be refused; and Hattie's life was not so lone some, either.

"Mr. Boyd's coming to-night, Aunt Hat," said Tom. "I told him you were just a daisy hand to make sails, and I know he's making a splendid little boat for his brother—I guess he wants you to hem the sails."

"Shouldn't wonder! Well, you'll miss Hattie; she certainly has done wonders with the boys."

"Yes, indeed; Tom adores her, and even Johnny, whose quick temper gets him in trouble with everyone, is as much influenced by Hattie as he is by me. How the girl has improved since last Summer! I remember the very first time I noticed a change in her—it was on the Fourth. I had worried about her mooping as she used to do, but she went out with the boys and came home as bright and happy as she had made them."

In the parlor the same day was referred to. "Do you know when I first saw you, darling?"

"Certainly; at Mrs. Van Anburgh's; I remember it very well," with a vivid blush.

"No, indeed; I might never have noticed you there, for all girls seem alike to me at such receptions; but last Fourth of July I saw three boys all gathered about a young girl who was talking and laughing with them as brightly as if she were entertaining young gentlemen of her own age. I thought a girl who could be so sweet and loving to her own little brothers (as I took them to be) was the kind of girl to win, and I watched for a chance to be introduced to the light haired lassie, and—I have won her, thank God!"

And so, the lesson learned, the work done, Hattie's life was to change; but she left her brother's home with a feeling of regret tempering her joy in her new love, and when troubles and jars come in her married life, she remembers the old lesson of her girlhood, and says to herself, "Here is a lesson to learn and a work to do, then I will be moved; let me hasten to learn and do."

**HOW THEY GET INDIA RUBBER IN AFRICA.**

Having passed fully three years on the south-west coast of Africa, as trader for an English firm, I will endeavor to describe the manner in which India rubber is procured in that country, as India rubber formed the staple produce of the district where I was located.

The natives are in a very rude, uncivilized condition. They have no currency, and do all business by bartering the native products for manufactured stuffs. Their wealth consists chiefly in the number of slaves they possess, who fish, hunt, and keep their plantations in good order.

When rubber has to be collected, from four to ten slaves get their flint muskets in order, each carrying, in addition, a long sword-shaped knife called a machete, a number of calabashes or jars to collect the juice of the rubber vine, and a little food that has been cured in smoke, as they can find plenty of sustenance in the bush without carrying it about with them from place to place.

The vines are in some cases near to the towns, but generally the natives have to go several days' journey into the bush before they can sit down and commence business. The vine itself is of a rough, knotty nature, about as thick as a man's arm, and grows to a length of fully two hundred feet. Its leaves are glossy, like those of the South American rubber trees, and a large fruit, much liked by the natives, is gathered from it. I have tasted it and found it very palatable, being strongly acid. This vine (what its scientific name is I do not pretend to know) yields several grades of rubber, each of different commercial value, the best quality being taken from the highest part, and the poorest from the bottom.

With their knives, or machetes, the natives slash the vines in several places, and put broad leaves directly underneath the wounds for the juice to drop on, and which, being of a strong, adhesive nature, none of it gets lost. When the top part of the vine is bled, calabashes, or jars, are placed with their openings to the wounds, so that none of it may drop on the branches of the tree, and so get lost; but it is not often they trouble themselves climbing, unless the vines happen to be scarce in the vicinity. The entire day they devote to cutting; next day they gather what was cut on the day previous, and so on. Each evening, after collecting, they put all the juice they have into several iron pots, or earthen vessels of native manufacture, and boil it; at the same time they can greatly improve the lowest quality by adding a little salt, and the more they boil the juice the better it becomes. When sufficiently boiled the water is poured off and the juice is allowed to cool, when it is fashioned according to the grade—ball, flake, mixed or tongue—and is ready for the market. In this way about twenty or thirty pounds a day is generally collected. It is then taken to the factory, and there exchanged for guns, cloth, rum, etc. When it is received at the factory it is carefully marked, classed, weighed, and put into casks for shipment. It contains so much water that twenty per cent. is deducted from the weight of each cask, as that is about the amount of shrinkage on the voyage. This is, however, a loss to the native, as it is deducted from him when selling.

This vine, from my personal observation, is to be found from Sierra Leone in the north, to Yunsembo in the south, but along the coast line it is rapidly becoming extinct, as the natives are so careless or rapacious that in many cases they completely sever the vine, thus killing it, instead of simply bleeding it. —*Rubber Era.*

**TEACHER with reading class: boy (reading): "And as she sailed down the river—" Teacher: "Why are ships called 'she'?" Boy (precosciously alive to the responsibilities of his sex): "Because they need men to manage them."**

BUSTLE is not industry any more than impudence is courage.

**"OLD ABE."**

Wisconsin's famous "War Eagle" is no more. He accompanied the Eighth Volunteer infantry of the State throughout the Rebellion, and since the close of the war has been an honored pensioner of the State in the Capitol at Madison. He was about 19 years old. "Old Abe" was a bald eagle, and was taken from the nest when only 4 months old, and sold to a farmer for a bushel of corn. He was a very intelligent bird, and attracted the attention of a gentleman, who purchased and presented him to the Eighth Regiment, then preparing to go to the front. He was gladly received, and given a place next to the regimental flag. For three years he followed the "Live Eagle Regiment," being near its flag in thirty battles. In January, 1879, he was exhibited in the Old South Church, in Boston, for the benefit of the preservation fund for the Massachusetts landmark, M. S. Porter, in one of the Boston papers, at that time said: "This majestic bird is always moved and most demonstrative at the sound of martial music. He shared all the battles of the regiment, but no drop of his blood was ever sacrificed. Vainly did Rebel sharpshooters aim at his dark figure, conspicuously 'painted on the crimson sky.' He seemed to bear a charmed life, and his loyal comrades almost looked up to him as their leader, and with pride believing in him as a bird of good omen. He was named 'Old Abe,' sworn in to the service, and proved to be every inch a soldier, listening to and obeying orders, noting time most accurately, always after the first year giving heed to 'attention,' insisting upon being in the thickest of the fight, and when his comrades, exposed to great danger from the terrible fire of the enemy, were ordered to lie down, he would flatten himself upon the ground with them, rising when they did, and with outspread pinions soar aloft over the carnage and smoke of the battle. When the cannons were pouring forth destruction and death, above the roar and thunder of the artillery rose his wild, shrill, battle-cry of freedom. He was always restless before the march to the encounter, but after the smoke of the battlefield had cleared away he would doff his soldier-like bearing, and with wild screams of delight would manifest his joy at the victory; but if defeat was the result, his discomfiture and deep sorrow was manifested by every movement of his stately figure but drooping head."

"Do you pretend to have as good judgment as I have?" exclaimed an enraged wife to her husband. "Well, no," he replied slowly; "our choice of partners for life shows that my judgment is not to be compared to yours."

GRATITUDE is the music of the heart when its chords are swept by kindness.

**M. J. & B. L. GREEN**

Have just received a full line of

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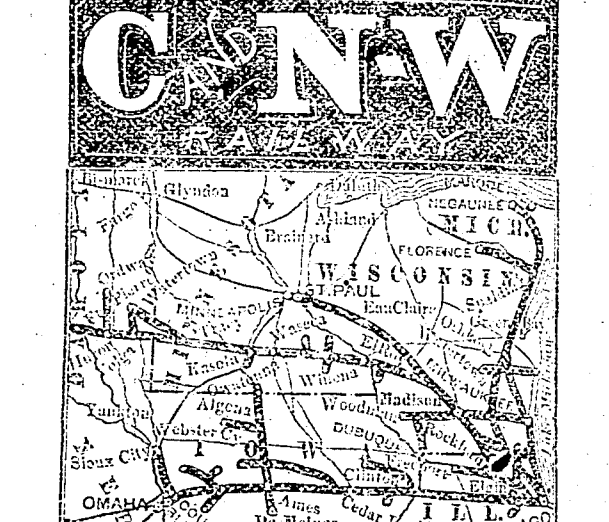
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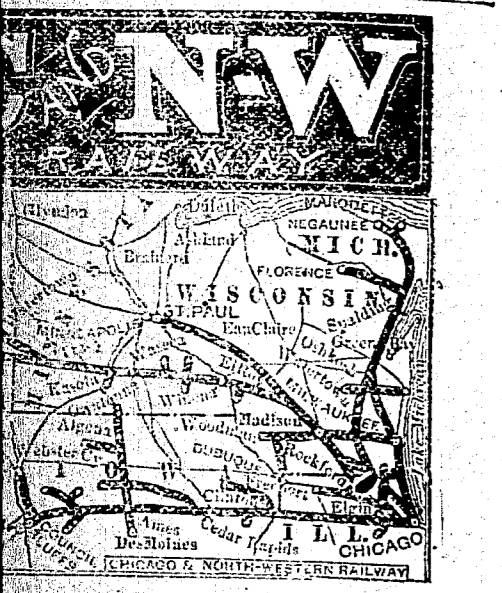
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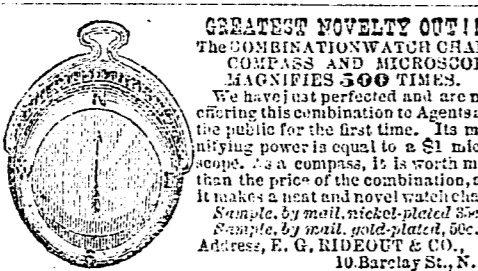


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Contributions for this department are solicited, and may be addressed to either of the above.

INTERNATIONAL LESSONS, 1881.

LESSONS IN LUKE. SECOND QUARTER. April 2. Following Jesus. Luke 9: 51-62. April 9. The Good Samaritan. Luke 10: 25-37. April 16. The Pharisees Reproved. Luke 11: 37-47. April 23. Covetousness. Luke 12: 13-21. April 30. Lost and Found. Luke 15: 1-10. May 7. The Prodigal Son. Luke 15: 11-24. May 14. The Rich Man and Lazarus. Luke 16: 19-31. May 21. Parables on Prayer. Luke 18: 1-14. May 28. Parable of the Pounds. Luke 19: 11-27. June 4. The Crucifixion. Luke 23: 26-46. June 11. The Walk to Emmaus. Luke 24: 13-32. June 18. Review. June 25. Special Lesson.

LESSON IV.—COVETOUSNESS. BY REV. A. E. MAIN. For Sabbath-day, April 23.

SCRIPTURE LESSON.—LUKE 12: 13-21. 13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14. And he said unto him, Man, who made me a judge, or a divider over you? 15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. 17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? 21. So is he that layeth up treasure for himself, and is not rich toward God.

CENTRAL TRUTH.—The folly of being poor toward God.

DAILY READINGS. I. Luke 12: 13-21. II. Ecclesiastes 1: 1-10. III. Luke 12: 1-12. IV. Revelation 3: 14-22. V. 1 Timothy 6: 1-10. VI. James 5: 1-11. VII. Psalms 39: 1-13.

GOLDEN TEXT.—"Take heed, and beware of covetousness."—Luke 12: 15. Text.—Thought to be November or December, A. D. 28 (83). Place.—Perea, during the Lord's journey from Galilee to Jerusalem.

OUTLINE. I. The occasion. v. 13, 14. II. The Golden Text. v. 15. III. A parable. v. 16-20. IV. The application. v. 21.

QUESTIONS. Introductory. What is the story of the last lesson, told in your own language? What are some of its lessons for? What is the substance of the connecting history as recorded by Luke? When were the words of our lesson spoken? Where? In the presence of whom?

I. The occasion. v. 13, 14. To what circumstance are we indebted for the Golden Text and parable of our lesson? For what reason, do you think, did the man come to Jesus with his request? Why did the Master refuse to act the part of a Judge in the matter? II. The Golden Text. v. 15. To whom was this addressed? What is covetousness? What is meant here by "a man's life"? What by "consisteth"? What is the false idea of life as here set forth? What is the true, the golden idea?

III. A parable. v. 16-20. What is a parable? Is there sin in being rich and prosperous? When is there sin? See 1 Tim. 6: 9, 10. To what and to whom do men owe their prosperity? What better thought might the man have had than the one recorded in verse 17? What better thing might he have done than he did do? What was his highest idea of life? In what respects was he a "fool"? In whose hands are our times? IV. The application. v. 21. What is the meaning and force of "so"? What is it to be "rich toward God"? How may one secure this kind of riches? What are some of the dangers in the possession of worldly wealth? How may we escape from these unharmed? Which kind of riches do I value most and am I seeking first?

EXPLANATIONS. v. 13. One of the company. One of the multitude mentioned in the first verse. Speak to my brother. Wronged, it would seem, by his brother, he thought that Jesus, as the great Teacher who could speak of the Father's care, as in the sixth and seventh verses, or as the Messiah, was the one to help him obtain a just portion of the inheritance. He was absorbed in worldly things, while Christ had been dwelling on heavenly things.

v. 14. And he said unto him. Jesus did not come to found a State, but to establish a spiritual kingdom; and he therefore refused to be, directly, a judge in secular matters.

v. 15. He said unto them. He speaks now to the whole company. Beware of covetousness. According to the best authorities, it should be, Beware of all covetousness. For a man's life, etc. For in one's abundance his life is not of his possessions. Many goods can not lengthen a man's natural life; and true life for time and eternity does not consist in possessing an abundance.

v. 16. Brought forth plentifully. The man's riches did not come in any dishonest way; they were the gift of a bountiful Providence.

v. 17. What shall I do? He forgot to make a grateful return to the Giver by a benevolent use of his wealth.

v. 18, 19. This will I do. From a worldly point of view, he was wise, and was what many would call a successful man. But, as Steir remarks, quoted by Alfred, "His folly is fourfold: he forgets the Giver; he greedily reserves all for himself; he imagines such things to be food for his soul; he forgets death, which is every day possible."

v. 20. But God said. In the parable, God speaks directly to the man; in real life his messenger of death often comes most unexpectedly to close a man's earthly career. Thou fool. A fool from God's point of view, and from the standpoint of one who has the true idea of life. This night. To be

contrasted with the many years of verse nineteen. Thy soul shall be required. The marginal reading is, They require thy soul, suggesting the angels as God's ministers. Then whose shall those things be? Psa. 89: 6, and the many unhappy contests over inherited riches that have occurred, are an impressive comment on these words. v. 21. So. Like this man in respect to the folly and failure of his life. For himself. The source of the folly and failure is not absolute dishonesty or wickedness, but selfishness. Rich toward God. He who has forgiveness of sin, spiritual life, faith, hope, and love, whose life is filled up with generous deeds and words of kindness, is rich toward God, and has treasures in heaven, whether he be rich or poor in the things of this world.

LESSONS. 1. One of the best ways for religious teachers to help adjust difficulties among men is indirectly, by seeking to ground them in the principles of the religion of Christ.

2. He is a covetous man who is more interested in maintaining his own rights, through the aid of religion, than he is in knowing the great doctrines and duties of the gospel.

3. Christianity teaches us not to despise riches but how to use them. He who will be rich, who trusts in riches, is in sin and danger; the man of wealth, the successful man, who considers himself a steward of the Lord, fills a useful place and leads a noble life.

4. The Bible justifies nothing like cant in our talk about riches, place, and influence among men; but it does teach that unless we buy of the Lord "gold tried in the fire," and "white raiment," and "eyesalve," we are "wretched, and miserable, and poor, and blind, and naked."

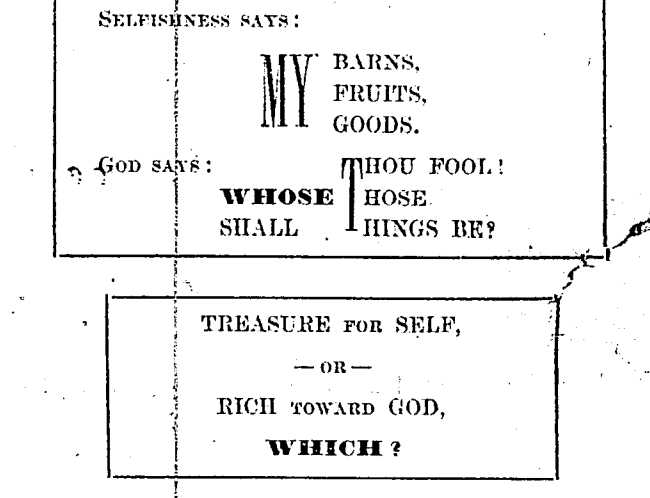
5. One of the most important things to teach the children and youth of to-day is how to use money and success, so as to develop true manhood and womanhood, honor God, and serve their fellow-men.

6. Man as a spiritual being can not live alone on material things. True life comes from God and truth.

7. Seek first the kingdom of God and its righteousness.

REVIEW THOUGHTS. 1. Unselfishness, v. 13-15. 2. Wisdom, v. 20, 21.

HINTS FOR THE BLACKBOARD. BEWARE OF COVETOUSNESS!



NECESSARY QUALIFICATIONS OF THE SABBATH SCHOOL TEACHER. An Essay read at the Sabbath School Institute, at Milton, Wis., Feb. 28th, 1881, and by request forwarded for publication in the Sabbath School Department of THE SABBATH RECORDER.

BY PHEBE S. COON.

As Christianity advances, the methods which aid its progress advance. In every department of Christian work the watchword is "Onward." In none is it more emphatic than in the Sabbath-school. The importance of Scriptural instruction is justly appreciated by all Christian people, and everything which suggests a greater improvement or higher standard is readily accepted. It is evident that the success of Sabbath-schools depends largely upon the assistance afforded by those employed in them. The field of Sabbath-school work at present, demands better qualifications and broader culture, than twenty years ago. Something more is required than merely to listen to the recital of a few passages of Scripture during the hour of service.

The Sabbath-school is a place for culture, and hence must have qualified instructors. That we may know the essential qualifications for one engaged in this work, we must first apprehend something of the duties of a teacher. This we may not, perhaps, fully comprehend, yet we believe the principal duties to be, to so reveal and impress the truths of God's Word as to lead souls to Christ and encourage them in building up true Christian characters. If these are the chief duties of the Sabbath-school teacher, then we would suggest, as some of the essential qualifications, First, knowledge. The clearer one's apprehension of truth, the better his ability to reveal that truth and the more forcibly impress it upon others. Not only is a knowledge of the matter taught required, but in addition, a knowledge of the persons to be taught, their dispositions, inclinations, habits of thinking and capabilities, that the instructions given may be adapted to the state of mind of the pupil, else it may many times conflict with the leadings of the Spirit and give darkness rather than light.

Second, character. Character everywhere gives power and influence, and that teacher who verifies his teaching by his life will best

succeed in his work; his pupils will recognize in him those qualities which they have learned belong to a Christian. will more readily yield to his influences and be moulded by him. Rev. Marvin Vincent says, "The teacher who deals with great truths of holy character must impersonate those truths." He whose words are the utterances of the deep convictions of his heart, and whose daily acts express his faith in, and love for Christ and his teachings, will have great power in leading souls to Christ. He must have strong faith in Christ as a personal Savior, must be able to say with Paul, "I believed and therefore have I spoken." The earnest teacher will be praying teacher, always praying, working for, and expecting the conversion of his class. He will cultivate a sympathetic and kindly spirit, and cordial manner, and all the elements of true goodness, which command respect and love. In doing this he will extend his personal influence and power.

Third, adaptation. This we by no means consider an acquisition of minor importance, and, in fact, would almost incline to give it the precedence, as we believe this to be the chief failing of Scripture teachers. Some consider this power to be wholly a natural endowment, and that those not favored with it can not expect to succeed, but we ask, is not this, in a measure, a false impression? There are different degrees of success as there are differences of natural ability. Does this prevent any one, from doing his best to acquire this essential qualification? First of all, the true teacher will love the Word and love the work; will be animated with the fundamental principles of his instructions. This we would emphasize as the first element of adaptation; the next, regular and punctual attendance to duty. Without this, he will utterly fail of securing the same from his class; example gives force to precept. Also gain the attention and interest of the scholar by manifesting a lively interest in his welfare, and giving proper attention to his opinions.

Fourth, a sense of responsibility. "None of us liveth to himself," is full of meaning to the devoted teacher. Many times children receive no other religious instruction than that gained in the Sabbath-school; and outside of the school, the sayings and doings of the teacher are made an example. Hence the importance, not only of proper teaching, but careful attention to self-discipline, that the critical eye of the pupil may not detect that the doing is not in harmony with the teaching.

We do not picture the characteristics of an ideal teacher who has never had an impersonation, or to whose likeness we can not approximately attain, though the teachers perhaps are few who possess the qualifications mentioned, in completeness. Our great Teacher, Christ, was the perfect endowment of all. In point of knowledge it was said of him, "Never man spake like this man;" and in relation to his character, "Who did not sin, neither was guile found in his mouth." As proof of his aptness, "There followed him great multitudes," and "He taught as one having authority," and in referring to the responsibility of his calling he asks of the sons of Zebedee, "Are ye able to drink of the cup that I shall drink of?" His instructions were given in a manner to impress.

Christ, then, was the only perfect pattern. Every teacher should learn of him, should seek the best culture attainable in all the essentials; and in doing that, he will be made a stronger and better Christian, and his teaching will win souls to Christ which shall shine as bright stars in the crown of his rejoicing.

"A WORD TO THE WISE."—The Baptist Teacher, speaking of the excellent Sunday-school helps issued by the Baptist Publication Society, and of the habit of some Baptists of going to outside sources for Sunday-school literature, says: "It has been too common, among Baptists, to disparage our own work; and we have sometimes had need to join with the honest Scotchman who prayed to the Lord to give him a better opinion of himself." United Brethren who are subject to this depreciating infirmity should try the same prayer.—Our Bible Teacher.

And Lutherans also.—Augsburg Teacher. How about Seventh-day Baptists?

The Superintendent should never forget that he is a spiritual leader. His school will take its tone, its spiritual temperature from him; and not from his counsels and words, but from his life from his heart. Hence how important it is that he should be a spiritually-minded man!—Westminster Teacher.

It is estimated that about 1,000 joined the various churches in San Francisco, March 6th, the fruits of the revival in that city, where Moody and Sankey have been laboring for months.

SAUNDERS will be at his Friendship Gallery from April 14th to 20th.

The following is a list of Trial Jurors, drawn April 6th, 1881, to serve at a County Court and Court of Sessions, to be held at the Court House, in the village of Angelica, commencing on Monday, April 25th, 1881: Angelica—Norton Brown, Henry Green, Alonzo Hooker, May Fish. Albany—Henry Freeborn.

Albany—Henry Carr. Birmah—James Edminster, Wm. Edminster, Sidney Buzzell, James Leo. Burns—Fay Miller, Lewis Stewart, Edward Taylor, Walter J. Miller. Belfast—Benjamin F. Chamberlain, Charles P. Bixby. Cananda—Henry Houghton, Alonzo B. Towner. Cantonville—Alva Powell.

Granger—Edward Bennett, George E. Ferguson, Samuel Carter, George E. Soville, Jacob Aylor. Groce—Joel Brewer, Daniel C. Grunder. Hone—Chester F. Skiff. New Hudson—Abner Hendryx, Willis Carpenter, Henry Clapp, Fred Bell. Rushford—Clark Rice, James G. Bennett, Daniel H. Woods, Thomas N. Baker.

West Albany—Paul J. Perkins. DRUGGISTS say that LYDIA E. PINKHAM'S VEGETABLE COMPOUND is the best remedy for female weakness that they ever heard of, for it gives universal satisfaction. Send to Mrs. LYDIA E. PINKHAM, 233 Western Avenue, Lynn, Mass., for pamphlets.

SALT RHEUM for seventeen years. Helpless for eight years. Unable to walk. Got about on hands and knees. Head, face, neck, arms, and legs covered. Cured by Cuticura Remedies. Will McDonald, 2542 Dearborn street, Chicago. "IN THE SPRING A YOUNG MAN'S FANCY LIGHTLY TURNS TO THOUGHTS OF LOVE."—Rather, he should turn his fancy to the thought of how best to cleanse his blood and brace up his enfeebled system for the Summer's campaign. He should be using Parrot's Great Blood Purifier, the greatest medicine of the age. Price \$1 per bottle; sample bottles 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

"WHY 'WE DO IT.'"—We offer you Parrot's Dyspepsia Compound because we know it will cure you. We are tired of seeing that sad, dispirited air, tired of seeing you suffer so when you have only to use the Compound to find speedy relief. We know that this disease, Dyspepsia, unless cured, may continue for years, embittering your life and leading to an early decline. Then secure the Compound, and be once more restored to life and vigor. Price, \$1 per bottle; sample bottle, 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

"A THING OF BEAUTY IS A JOY FOREVER."—That "thing of beauty" is Hamilton's Cough Balsam, and in every household where tried, it has proven itself a thing of "joy" that will last "forever." It has permanently cured that beautiful young daughter whom you thought a victim of that dread disease, Consumption. Price per bottle, 50 cents; sample bottles, 25 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

VALUABLE REMEDY FOR A PAINFUL DISEASE.—Parrot's Pile Suppositories act promptly in allaying all inflammation of the rectum, and by being easily dissolved, are readily absorbed into the system, healing the diseased and irritated condition of those organs. They are convenient for self-application, causing no uneasiness, and affording such satisfactory results that to any one afflicted with that painful disease, the Piles, they are invaluable. By direct application to the seat of disease, they are the most efficacious means of cure to be met, and are particularly useful in cases attended with rigid contraction of the sphincter ani. Price, 50 cents per bottle. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

WICKED FOR CLERGYMEN.—Rev. —, Washington, D. C., writes: "I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article, made of valuable remedies known to all, that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them."—New York Baptist Weekly.

FROM THE VETERAN EDITOR OF THE FREEDONA CENSOR. Dr. M. M. FENNER, Fredonia, N. Y.:

Dear Sir,—I have been using your Blood and Liver Remedy and Nerve Tonic for the past few weeks, and desire to say that I like it. I find it admirably adapted to the purpose for which you recommended it. It is also an excellent remedy for the biliousness usually incident to the change from Winter to Spring, sufficiently physic and yet not debilitating as the mercurial remedies are, but strengthening, instead. Truly yours, W. MCKINSTRY.

Dr. Fenner's Blood and Liver Remedy and Nerve Tonic may well be called "the conquering hero" of the times. Whoever has "the blues" should take it, for it regulates and restores the disordered system that gives rise to them. It always cures Biliousness and Liver Complaint, Jaundice, Dyspepsia, Constipation, Headaches, Fever and Ague, Spleen, Enlargements, Scrofula, Erysipelas, Pimples, Blotches, and all Skin Eruptions and Blood Disorders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous Debility; restores flesh and strength when the system is running down or going into decline; cures Female Weakness and Chronic Rheumatism, and relieves Chronic Bronchitis, and all Lung and Throat difficulties. It does these things by striking at the root of disease and removing its causes.

Dr. Fenner's Improved Cough Honey will relieve any cough in one hour. Try a sample bottle at 10 cents.

Dr. Fenner's Golden Relief cures any pain, as Toothache, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney Complaint, Diarrhoea, etc. Try a sample bottle at 10 cents.

Dr. Fenner's Vegetable Blood and Liver Pills. The best family physic known. For sale by Dealers. Sold by A. E. & W. H. CRANDALL, Alfred Centre, and WILLIAM R. BURDICK, Alfred, N. Y., and RANDOLPH COMPANY, New Salem, W. Va.

NOT SO BAD. The agony of Neuralgia, Toothache, Headache, or any pain whatsoever can be relieved instantaneously by using Dr. Fenner's Golden Relief. It also readily cures Rheumatism, Backache, Kidney disease, Colic, Diarrhoea, Dysentery, Burns, Bruises, etc. Try a sample bottle at 10 cents.

AGENTS AND CANVAASERS make from \$25 to \$50 per week selling goods for E. G. RIDEOUT & Co., 10 Barclay Street, New York. Send for their Catalogue and terms.

"BUSINESS PRINCIPLES." When you want something to attend strictly to business and cure a cough or cold in the head, get Dr. Fenner's Improved Cough Honey. It will relieve any case in one hour. Try a sample bottle at 10 cents.

CURED OF DRINKING.—"A young friend of mine was cured of an insatiable thirst for liquor, which had so prostrated him that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appetite for liquor; made his nerves steady, and he has remained a sober and steady man for more than two years, and has no desire to return to his cups; I know of a number of others that have been cured of drinking by it."—From a leading R. R. Official, Chicago, Ill.—Times.

WHOLESALE PRODUCE MARKET. Review of the New York markets for butter, cheese, etc., for the week ending April 9th, reported by the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 65 and 67 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 24,601 packages; exports were 298 packages. Old butter is in lighter stock and fine quality higher. 20 cents was bid for extra early firkins, but they are held higher, 2ds Western were offered at 14 cents, and 3ds at 11 cents, without buyers. In new creamery make, extras were held at 25 cents, and the "Hatfield Creamery" were offered at 32 cents. 10 tubs new Chenaug county 1sts were offered at 29 cents, and 27s bid, 28 cents was bid for extra Jefferson, Lewis, or Herkimer Welch, but the standard of "Extra" is so high that there were no offerings. There were plenty of offerings of 1sts at 27 to 28 cents, but buyers would not bid on them; 2ds and 3ds new butter sold at 15 to 20 cents. The market closes sharp and quick for all extra new dairy make. We quote: Old butter, poor to fine. . . . . 12 to 23 New butter, finest creamery make. . . . . 23 to 35 " farm dairy, choice selections. . . . . 20 to 30 " good to choice. . . . . 25 to 28 " common. . . . . 12 to 15

CHEESE.—Receipts for the week were 10,965 boxes; exports, 14,966 boxes. 13c cents were bid for any fancy cheese, State or Western. 13c cents were bid for fine October N. Y. State Factory, and offered at 14 cents. Medium and lower grades, dull; fat skins unsalable. We quote: Factory, regular prime, fine. . . . . 13 to 15 " good to prime. . . . . 11 to 12 " fair to good. . . . . 9 to 11 " off flavor, faulty. . . . . 6 to 8 " half skimmed. . . . . 5 to 8 " full skimmed. . . . . 3 to 5

EGGS.—Receipts for the week 22,825 packages. Next week being Easter, demand is good, but supplies appear to be ample. 65 barrels Canada do to-day at 18 1/2, and Tennessees at 18 1/4. N. Y. State and choice near-by marks may be quoted at 18 1/4 to 19 cents. 14 cents was offered for [D] deliverable any time in April, and 13 cents offered any time up to the 18th of May.

BEANS.—The market is very firm. We quote: Marrows, per bush., 62 lbs. . . . . \$1 90 to \$2 15 Mediums, . . . . . 1 90 to 2 15

DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice. . . . . 7 to 8 " fair to good. . . . . 6 to 7 State and Western, quarter apples. . . . . 4 to 5 Apples, North Carolina, sliced. . . . . 4 to 5 Peeled peaches, evaporated. . . . . 25 to 28 Unpeeled peaches, halves and quarters. . . . . 6 to 8 Raspberries, dried. . . . . 24 to 25 Blackberries. . . . . 7 to 8

BEESEWAX per lb., 23 to 25 cents. DRESSED POULTRY.—We quote: Turkeys, per lb. . . . . 14 to 17 Ducks, per lb. . . . . 15 to 19 Fowls per lb. . . . . 12 to 14 Geese, per lb. . . . . 8 to 11

MAPLE SUGAR.—Few lots new arrived this week and sold at 9c. We quote: Choice, light colored. . . . . 9 to 10 Mixed lots, new. . . . . 7 to 8 Syrup, per gallon. . . . . 75 to 81

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

ROYAL BAKING POWDER Absolutely Pure. Made from Grape Cream Tartar.—No other preparation makes such light, flaky, hot breads or luxurious pastry. Can be eaten by Dyspeptics without fear of the ill results from heavy indigestible food. Sold only in cans, by all grocers. ROYAL BAKING POWDER CO., New York. THE NEW SYSTEM OF BEE-KEEPING.—Every one who has a farm or garden can now keep bees with pleasure and profit. Send for circular Address MRS. LIZZIE E. COTTON, West Gorham, Maine. They resolved to go to

PUBLISHED BY THE AMERICAN SABBATH SCHOOL BOARD, VOL. XXXVII.—NO. 4. The Sabbath Recorder PUBLISHED WEEKLY BY THE AMERICAN SABBATH SCHOOL BOARD.—AT—ALFRED CENTRE, ALLEGANY COUNTY, N. Y. Entered as second-class mail matter July 15, 1880, at Alfred Centre, N. Y. BY REV. D. E. MAXSON (Continued from last page) Second proposition: This 1794 is in derogation of the principles upon which the American Sabbath School was founded, not less than which the Commonwealth of Massachusetts was founded, both as a colony and as a state. The doctrine of Religious Liberty was the American shores with their origin, and taboo their Religious Liberty will be seen of the pilgrims, the home-lands, and of William Penn, make them conform, or else out of the kingdom, or else exclamation of King James Puritan nonconformists, the of our Republic. He could conform, and so he "harried kingdom." with fire and historian Neale, "Many a Puritan was driven from the therland to seek an asylum in the West Indies, and thus England lost her jewels; if citizens of our rightness be a nation's wealth." "The honest man for the Is king of men for a" This harriving them out we James, and his weak and in Charles II., says the historian, 554), through twenty years there was an amount of perhaps, than had been an space of time since the Reform er chronicler, Jeremy Whit of 60,000 Dissenters, who s ed intolerance of the religio under James and Charles. 5,000 of them died in pris eluding noble men and won ed; some on the scaffold, o suffered martyrdom for their to conform to the decreets of the Church of England. Lady ing comfort to a nonconfor charged with treason, and led by the infamous Jeff bench, to find her guilty. condemned her to be burn mufed her sentence to han woman died forgiving her er woman, on charge of formist, was tried, but no against her; but when big compass its ends, evidence quence. Without eviden demned and burned at th that she was deemed wa Christ's sake. Of this ma Mackintosh says, "Thus an supported, under a dea by the lofty consciousness righteousness' sake, and faith in the final triumph can never visit the last n pressor." But I will not protract further than to quote th Puritans, in words follow ber of the nonconformist though the engines of long and assiduously wor a fact well enough to be who resort to the argum of fines, and penalties, fagots, to silence the opp ope with on the fair fie Pilgrims went to Lyden, mained there eleven yea genial home for their f should they go next? T far-away land across the rich, whose air was fre despotism had shed no b "Freedom winged m And find at length a They resolved to go to