

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 5, 1881.

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The Sabbath Recorder,

PUBLISHED WEEKLY,

BY THE AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reformatory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

TERMS OF SUBSCRIPTION.

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For the Sabbath Recorder.

ALPHABETICAL SCRIPTURES.

BY G. A. AMMONS.

A. Gen. 1: 26; 2: 20.

Adam the first man became.

To every beast and bird gave name.

B. Gen. 11: 7-9.

Babel with towers toward heaven aspires.

Here men many tongues acquire.

C. Gen. 1: 8.

Cain by an envious spirit filled.

His righteous brother Abel killed.

D. Psalms of David.

David the Psalms rejoicing sung.

With golden harp and thankful tongue.

E. 1 Kings 17: 4.

Elijah by the ravens fed.

Received each day his daily bread.

F.

Fruits are gifts of love divine.

On earth or tree or liden vine.

G. Judges 16: 3.

Gates Samson quickly bore away.

From Gaza's walls at close of day.

H. 2 Kings 18: 4.

Hezekiah with indignation strove.

The clay-constructed idols broke.

I. Ecclesiastes 2: 4, 8.

Idols of wood and stone and clay

Led Israel from its God away.

J. St. Mark 10: 16; 15: 37.

Jesus the little children blest.

And died to give us heavenly rest.

K. 1 Sam. 6: 10.

Kine were the oxen here displayed.

Drawing the ark which Moses made.

L. St. Luke 1: 1.

Luke wrote many a faithful line.

The history of our Lord divine.

M. Ecclesiastes 31: 13.

Moses, to whom God's will was known.

The ten commandments wrote on stone.

N. John 8: 2.

Nicodemus went by night

To learn from Jesus what was right.

O. 1 Kings 18: 4.

Obed, the man who strove to save

The prophets in a lonely cave.

P. Acts 9: 3, 22.

Paul, by a sign from heaven, became

A Christian both in faith and name.

Q. Num. 11: 31.

Quails to the Israelites were sent.

With manna for their nourishment.

R. Gen. 24: 18.

Rebekah spoke, in accents mild.

To Isaac as she sweetly smiled.

S. St. Luke 10: 38, 35.

Samaritan, thy love shall sound

Where'er the Gospel page is found.

T. St. John 20: 24.

Thomas believed it not when said

That Christ had risen from the dead.

U. 2 Sam. 11: 15.

Uriah, forth to battle sent.

Was slain therein, as David meant.

V. St. Matt. 1: 21.

Virgin Mary, sacred name.

By whom our Lord and Savior came.

W. St. Luke 8: 2, 17.

Wildernesses lone were sought

By John ere he the Gospel taught.

X. Eccl. 20.

The ten commandments stand;

Obey them, they are God's commands.

Y. Eccl. 12: 1.

Youth, the precious time to win

Eternal life, and turn from sin.

Z. Ps. 132: 13; 135: 21.

Zion the dwelling place shall be

For those who live religiously.

WESTERLY, R. I., March 29th, 1881.

AN ADDRESS

Delivered at the Installation Services of Rev. W. C.

Titsworth as Pastor of the First Seventh-day Baptist

Church in Hopkinton, March 12th, 1881. Published

by request of the Committee of Arrangements for the occasion.

BY S. S. GRISWOLD.

(Continued from last week.)

Fifth. *Religious.* The paramount object

of your pastor is to instruct you in religion,

and to urge its consideration upon you, and

by precept and example seek the develop-

ment of the highest form or type of Christian

life—the noblest Christian manhood and

womanhood, both individually and col-

lectively as a church and people. True re-

ligion is the knowledge of the true God so

received into the heart and the understand-

ing as to become the power of God unto sal-

vation. Theology is the science that teaches

this knowledge of God through the divine

revelations of nature—nature, super-nature,

and revealed religion in the Scriptures, and

especially through the glorious gospel of the

blessed God as revealed in the person of the

Lord Jesus Christ. Theology, then, is the

subject matter of the preacher of the gospel.

The Bible is his text-book, and universal

Being is the divine arena in which your

pastor is to unlock and use its mysteries as so

many symbols to explain and illustrate the

sublime truths of the sacred texts. Now, to

be benefited by his pulpit teachings, several

things on your part are necessary:

1. Regular attendance on his public minis-

tration. Your pastor will doubtless arrange

a systematic course of preaching, and a

method of presenting divine truth, which, in

order to be best understood, will require a

regular consecutive course of attendance.

Irregular attendance upon the ministry of

the Word, absenteeism from the public wor-

ship of God; is a most prolific cause of

delinquencies in Christian life, and of skepti-

cism, infidelity, and atheism. It is also a

cause of coldness, indifference, and disaffec-

tion toward a pastor, and the brevity of the

pastoral relation. Ignorance becomes a sin

where the means of knowledge are within

reach. The salvation of the soul and of the

world, the growth of the church in Christian

life, depends on the knowledge of God.

"This is life eternal [or salvation] to know

Thee, the only true God, and Jesus Christ,

whom he hath sent." This knowledge is to

be obtained principally from the pulpit; for

although the Bible is in every family, yet the

pressure of business, and many other circum-

stances, prevent a large portion of commu-

nity from such a study of it as is necessary

to understand its truths. Hence it has been

ordained that through the preaching of the

gospel men are to come in possession of Bible

truths. A regular attendance, therefore,

upon pulpit teaching is a necessity to a full

understanding of Scripture. But, on the

ground of fair dealing, is not a church sol-

emnly bound, in settling a pastor, to attend

regularly upon his ministry? Is not such

attendance really pledged by the church in

installing him into the pastoral office, as

much as his consenting to be installed? If

so, is not absenteeism then a violation of a

solemn contract? But such attendance is

necessary to your prosperity and growth.

No church can long prosper, either individu-

ally or collectively, where absenteeism to any

considerable extent prevails. Permit me,

then, to entreat it upon you by all that is sac-

red in ratifying by these solemn services

your mutual agreement by the respect due

your pastor as your chosen religious teacher,

by the solemn responsibilities of obtaining

the knowledge of God, and by the presence

of the great Head of the Church witnessing

your mutual consecration, that you "forsake

not the assembling of yourselves together as

the manner of some is." And further, that

you bring your wife and children with you.

I wish to emphasize children, for in many

congregations the children are nearly all ab-

sent from the preaching service and the pub-

lic worship of God. This is an alarming fact,

for without undervaluing the Sabbath-school,

or detracting from its importance as a means

of giving Scriptural knowledge, or as a

means of grace, I am impressed that it is not

safe to neglect the public worship of God for

Sabbath-schools. As a means of gaining

Bible knowledge, the pulpit has largely the

pre-eminence over the Bible-school of the

church. If children can attend but one ser-

vice, let that be the pulpit service. Train up

your children to regularly attend the public

worship of God and the ministration from

the pulpit; and when they are older, they

will not depart from it. Neglect to do this,

and your children will become Sabbath-

breakers, and when grown will utterly disre-

gard its observance. I pray you by the sanc-

tity of that blessed day that you bring your

children to the house of God every Sabbath-

day. [While copying this for the press, I

have read with great interest an article in

the SABBATH RECORDER of March 24th, upon

"The Evil of Non-Church Attendance,"

which I take the liberty of commending to

the serious attention of all.]

2. Attention. Attendance alone is not

sufficient. Attention to the word spoken

and the solemnities of the devotional and

worshiping exercises are equally necessary.

The apparent indifference in some congrega-

tions to the reading of the Scriptures, the

praying, and the singing, is shockingly irre-

verent. The bowing of the head and the

rising up and standing posture, once so im-

pressive during the worshiping part of the

services, has been superseded by continuous

sitting on cushioned seats, and eyeing the

vacancies of vacancies. Hence, such atten-

tion on this part of the services as will awaken

a profound interest in them is of the first

importance. Perhaps there is no greater

derelection in the public services of the Sab-

bath than in the devotional exercises. Close

attention during the delivery of the sermon

is positively necessary to a correct under-

standing and application of it. It is not al-

ways an easy matter to follow a speaker

through a discourse. A moment's inatten-

tion may so break a thread in the web or

woof as to leave only the warp, which may so

warp the whole sermon to the understanding

of the hearer as to give him the very oppo-

site of its true meaning. Some of the most

important instructions of Christ related to

the manner of hearing sermons, "Take heed

how ye hear," "Hear and understand,"

"Hearing that they may understand,"

"Hearing, they hear not neither do they un-

derstand," "When any one heareth the

word, and understandeth it not, then cometh

the wicked one [the devil] and catcheth away

that which was sown in the heart," "He

that heareth the word, and understandeth it,

beareth fruit," "Hearken every one of you,

and understand." The above are but a few

of the many instructions of Christ respecting

the hearing of preaching, all going to show

the danger of hearing and not understanding.

Students attending lectures often find it help-

ful to note down important thoughts as they

are spoken. If congregations were furnished

with memorandum books and pencils, and

would practice taking notes, much valu-

able hearing might be preserved without

taxing the memory, which would be matter

of thoughtful consideration during the week-

ly interims of Sabbath teaching.

3. Action. All doctrine has relation to

life. Faith without works is dead. "Bey-

doers of the word, and not hearers only, de-

ceiving your own selves; for, if any be a hear-

er of the word, and not a doer, he is like

unto a man beholding his natural face in a

glass; for he beholdeth himself, and goeth

his way, and straightway forgetteth what

manner of man he was. But whoso looketh

into the perfect law of liberty, and contin-

ueth, he being not a forgetful hearer, but a

doer of the work, this man shall be blessed

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.

LETTERS have been received from D. R. Stillman, H. B. Lewis, S. Carpenter, J. Summerbell, C. Potter, Jr., J. Vahl, (Naestved, Denmark).

WE are indebted to Bro. Wm. M. Jones, of London, for a copy of The Freeman, an English Baptist paper, which contains interesting missionary notes and comments.

ANY of our missionaries who can make good use of second hand children's Sabbath-school papers, or any superintendent who can do the same, is requested to send us his address.

As an illustration of the way in which missionary activity serves to keep our views and our work before the world, we have the request of a Denmark publisher of a missionary atlas for a copy of our last Annual Report.

As an example of the real feeling of our Board respecting aggressive denominational work, we record the fact that correspondence has been opened with one of our leading pastors in regard to permanent employment as a missionary, with special reference to the occupation of the Kentucky field.

WE desire to express, in our own behalf, and in behalf of the Board of Managers, our sympathy for Miss Nelson, of Shanghai, in the sorrow and loneliness she will feel, when the news of her sister's death shall have reached her. May the Father of mercies, and the God of all comfort, comfort her with the consolation that aboundeth through Jesus Christ.

WE were glad to receive the communication from Mrs. York of Farina, Ill., and hope she will write again for this department. We think, however, that Bro. Davis's report of the Shanghai Missionary Conference, and Sister Nelson's letter, [published in RECORDER of last week,] justify us in urging the importance or some kind of organized effort by the women of our churches. It is working well in the First Hopkinton Church.

THE Annual Report of the Board for 1878 reports home mission work at South Kings-ton, R. I., Coloma, Wisconsin, and Welton, Iowa. Work in Iowa was especially encouraging, twenty-eight having been baptized, and thirty-seven received into the church. The opening fields in Kansas and Minnesota could not be occupied, from want of men and means. The same report announces the addition of six by baptism to the little church in Shanghai; and calls special attention to the importance of re-enforcing the China mission, and pushing out into the interior.

THE American Baptist Publication Society has in press a "Foreign Missionary Manual," which is to be geographical, synoptical, statistical and bibliographical. Part I. will present a list of the principal mission stations in Asia and Africa, with their latitude and longitude. Part II. will present a survey of the missionary work in each part of the field. Part III. will contain a directory of the missionary societies of all the Christian world, with statistical tables. Part IV. will present a list of 2,000 books relating to missions. We shall look with interest for the appearance of this new book. It will be a small 12mo. volume, of probably 220 pages, and will be sold for one dollar.

OUR readers have already learned why more money is needed to complete our mission house in Shanghai; and we feel sure that the letter of Bro. D. H. Davis will commend itself to the judgment of all who are interested in the success of our China mission, while the recent communications from Sister Nelson greatly help to encourage us in regard to the progress of our work there. The sum of \$1,145 has been subscribed, and \$1,900 are needed. It is thought desirable to try to raise the balance, as the other was raised, by special contributions; and all pastors are earnestly requested to call the attention of their congregations to this matter on the second Sabbath in May, and to ask for contributions of from one to twenty-five or more dollars for the purpose named, the money to be forwarded to our Treasurer.

LETTER FROM DAVID H. DAVIS.

SHANGHAI, China, March 5th, 1881.

Dear Brother,—Since I wrote you last we have moved into the house of our friend, Mr. John Fryer. We are very pleasantly situated, and at quite a convenient distance for me to oversee the work of rebuilding our dwelling. The work was to be begun this week, but owing to the rainy weather, snow, and cold, it may not. The contractors have not arrived, but I expect them soon. Could our brethren have looked over this way and seen the transfer of our goods, they would have been amused and thought it a strange way. The heavy articles were carried by means of ropes and bamboo poles, the boxes were slung in the ropes on two poles carried by four men; the lighter articles were carried in the same manner by one man. It is surprising how much the Chinamen will carry at a single load in this way. The work of preaching is going on daily, as before reported. The schools are going on as well as could be expected. We concluded not to have another in the city until we get back into our house, as we are so far away. We are quite hopeful of the conversion of our teacher, Chung La's son. He seems very different from what he used to be. Pray especially for him.

March 9th. Contractor came with twenty-six men this morning to begin work. I send an abstract of remarks made at the last Missionary Conference, for your Department, if you wish to use it.

Yours in brotherly regard, DAVID H. DAVIS.

HOME CORRESPONDENCE.

From A. W. COON.

I will give four weeks' labor to the mission cause during the season, if the Board wish, and will direct where such work shall be done. Inclosed, you will find \$3, the amount of a collection at the Baptist church, where I preached a missionary sermon a few weeks since. It was intended for the China mission.

God bless the Board in their noble work. A. W. COON. UNION DALE, Penn., April 6th, 1881.

From James Summerbell.

I did not tell you, when I wrote about the Quarterly Meeting at Honeoye, of the collection that was taken. It amounted to \$8 35, so let this be added. I came near forgetting it, so absorbed was I in the meeting at the time. These small sums added to the mission fund help to make the large accretions by which the work is kept going. It was contributed to the cause of missions by those who appreciate the work for which they gave it. It was but little. They felt it to be so, but they were all the more glad to give it; and yet for the time and place, it was not so small a sum after all. Honeoye is one of the small mission stations, four or five of which form a Quarterly Meeting. Traveling from twelve to twenty miles over primitive forest roads, in a muddy season, to reach the meeting, is itself quite a contribution; and to take care of all these, is it a burden? No! It is a joy and a delight, and the contribution comes in among the other joys. Oh, these small things. Let us not forget their day. The poor widow, giving two mites, gave more than they all—they who of their abundance gave so much. When will we learn that giving is a grace? When shall the small gifts be brought into the Lord's storehouse? At this meeting, be it remembered, the people who gave called for the collection when it might have been overlooked. He who gave his life for us has said, "It is more blessed to give than to receive." It is not the Sabbath that so loads and bears us down. We need to tone up in giving. We can hardly enter a meeting of any kind among neighboring Christians where money is not given for the spread of that which is worth more than money. What we want is the small gifts, and the large ones will come along. "He that is faithful in that which is least is faithful also in much. If therefore ye have not been faithful in that which is another man's, who shall give you that which is your own? or who shall commit to you the true riches?" May it not be a mistake that we gather too much by the sheaf and neglect to glean by the grain?

J. SUMMERBELL. RICHMOND, N. Y., April 14th, 1881.

From M. B. D. YORK.

FARINA, Ill., April 4th, 1881.

Brother Main,—I notice in the Missionary Department of the SABBATH RECORDER of Nov. 25th, Mrs. Dr. Bixby's method of enlisting women in the support of missions, and think it a step in the right direction. Steps indicate progress, but I could wish that she had taken another step, or that she had

stepped twice as far, when she said, "Let all the women of a given church consider themselves, as they ought to do, being professors of Christianity, a missionary organization." Seeing that, in the church, "there is neither male nor female, but all are one in Christ Jesus," I would suggest that the step include also the other half of the church. Let each church consider itself "a missionary organization," which it really is if it is Christ's church, a real, living, acting "missionary organization," which shall, as a natural consequence of its union with Christ, the living Head, take the necessary steps to enlist each individual, not already enlisted, of which it is composed in the Master's work, one branch of which is mission work.

Then another step which naturally follows the one suggested, is the raising of necessary means with which to prosecute mission work. This should interest each alike. Each is under obligations commensurate with his ability, and each needs the blessing that follows the performance of duty in the proper use of what the Master has entrusted to his keeping for use, and not to be folded in a napkin.

Then let the next step be the application of a system which shall reach each individual member. And were I to suggest a plan, it would be something like this: In a book kept by the proper church officer, man or woman, let each member's name be enrolled, and each place opposite his name the figures representing some amount, which he will pay annually, for the general fund for missions, or for a special object if preferred. The amount named need not be so large as to preclude the ability to give to other objects, or more to the same object if desired; yet in this way many small sums would be gathered into the Lord's treasury which do not find their way there, for no other reason than that no system is employed which reaches every individual member.

There are few among us who could not give one or two cents a week, which latter sum, our Secretary tells us, "would bring in eight or ten thousand dollars." There are many who, if they were solicited, would not think of paying so little as one or two cents a week, yet some of these give little, give seldom, because they do not give systematically. I am glad that the church is waking up to the subject of doing its work systematically. Let the children of the world be no longer wiser than the children of light. And let each individual, and each church as well, feel that they are responsible for what the "many mites" would accomplish in the Master's service, and "each one lay by him according as God has prospered him." This should be reckoned between the individual and Him alone to whom he must finally account. In the closet, with the door shut, is a good place to give our "promise to pay."

Believing that we shall arrive at the best results when we work by churches, instead of by parts and parcels of the same, and when in the churches system shall become the rule rather than the exception, I am yours for the right, M. B. D. YORK.

REPORT OF SHANGHAI MISSIONARY CONFERENCE.

Convened at Dr. Farnham's, February, 1881.

After the usual refreshments, the meeting was called to order by Dr. Farnham. Singing, "All people that on the earth do dwell." Romans, 15th chapter, was read by the Chairman. Prayer by the Rev. Mr. Taylor. Singing, "I need thee every hour." The subject for discussion, "Woman's work among the heathen, and its relation to the old missionary organizations," read and remarked upon by the Chairman, as follows: If our Savior said to one of the early Christian women, "she hath done what she could," I feel that we should most certainly speak a word of commendation to the Christian women that are laboring to enlighten the women of this heathen race. Heathenism presses hard upon the women; it rests upon them with a crushing weight; she is deprived of all privileges and made the servant of all drudgery. Through the efforts of the women missionaries, much has been done to relieve their suffering and oppressed condition. It used to be considered that woman was not qualified for a work of this character, but we have seen a great change. The women have spoken by what they did on the American battle field in the recent war. They now long to lift up the fallen in heathen lands. The organization of the Women's Missionary Union in New York City has done much toward advancing the work. By their invincible courage against all opposition, they have shown us they were bound to succeed. As to the importance of this work, we know that the influence of woman has been great. Her efforts have done very much to advance the cause of Christ. The missionary's wife per-

forms a very important part of the work, both in her influence on the Chinese and affording comfort to the missionary. In our mission she is regarded a member of the mission. In most cases the work of women missionaries has been in common with the older missionary organizations. Mr. Mollman spoke briefly on the nobility of woman's work.

Mr. Butler said: In regard to the work of the ladies in the conversion of the heathen, I am sure I can say an encouraging word. I think this work most important. Whatever there is especially religious among the native Christians it is to be found among the women. The men are apt to look for temporal gain, the women have no such expectation. Buddhism offered but very little to women. They think, however, that by the performance of good works they will receive in the world to come certain honors, the highest of which is that they be changed into men. The women go to the temples for the spiritual benefit; not so with the men, they worship their gods especially for temporal benefit, that they may succeed in their business; for this reason the women are more readily led to accept the gospel, their minds better prepared to receive the spiritual teaching of the religion of Christ. There is much greater danger of receiving men into our Christian churches than women. I feel that this work for woman is the most hopeful work in China, and should be pushed in all possible directions.

Mr. Dyer said his experience was that it was quite difficult to get the women to come and hear the gospel, but if women missionaries go out and tell them the glad message at their homes, I have no doubt that much good can be accomplished.

Rev. Mr. Taylor said: It has been well said that she who rocks the cradle rules the world. I do not believe that the work of the lady missionary is more important than that of the men. I believe that China is a most difficult field of labor, and especially is it difficult for a lady to go from house to house, and tell them of Christ, and for this reason, those who have entered the work are most worthy of commendation. I think that her special work is in schools. As to the comparative value of her work I can not say. Perhaps if those who are in the field would speak we might be able to judge better.

Mr. Holt remarked: I believe that woman's work for woman in China is the most important work. I am inclined to believe that the great bulwark of idolatry is in the family. I have heard those who are Tanists and Buddhists say that their first and most strong impressions reached back to infancy. The mother teaches her children their idolatry, and from this very fact, work for the women of China is most important. We who preach can not reach them; they must be brought in by Christian women. As to organization, may it not be used to advantage by the ladies? The benefit derived already from woman's organizations prove their wisdom. What is necessary on the part of both man and woman, to give them success in their work, is consecration.

Dr. Yates said: I know that the children of China are made idolaters by their mothers. They are particular to teach the children all that pertains to the ancestral worship. They are trained in it and do not know the time when they did not perform these rites. On one occasion I went to a temple to observe how this instruction was given. I remained nearly all day. I saw the whole process. I saw the mothers come and enter the temple, and as they entered the children were often frightened by the strange appearance of the gods, would cry and try to escape; especially would this be the case if they had never been there before. Then the mother would console the terrified child and tell it that was Lau Ya, the venerable father; he loved children and gave them all nice things, and that if they worshiped him he would give them candy and nuts, then would force the child to bow before the image, after which the mother would adroitly slip candy, &c., into the child's hands, and tell it Lau Ya gave them. The older children who had been initiated did not always get these confectioneries, and asked why they should not also receive them as before, when they were told they were bad children, and Lau Ya was angry with them. Such is the deception taught, and by the mother. Woman's work for woman in China is an important part. I think the women are worth infinitely more than many of us who preach, for the reason that we are apt to reason too much; we argue the case, we convince the head, but do not reach the heart. Women do not stop to reason, they take the simple fact of the gospel, and for this reason their work is most valuable. You do not want to reason with the ordinary Chinamen; as soon as you commence to argue and polish the doctrine of religion they go through the Chinese mind like water through a basket. When a Chinese woman is converted she does not rest until her husband is also a Christian, but not so when the husband is first brought to ac-

cept the doctrine. I think that too much importance can not be attached to this branch of work.

Mr. Dyer said: I most cordially support the work which the women have done and are doing. Woman's influence is great upon the rising generation. Hitherto her sphere of mission work has been chiefly in schools; here the children are presided over by the lady missionaries. I feel sure that those who will follow on in the line of these Christian influences will be lifted up unto the light of the gospel.

Mr. Royl said: It would be presumption for me, having arrived so recently in China, to presume to say anything on the merits of this question; but I wish to say that the work at home has never been so prosperous as now, and this is because the women are organized for work. I feel sure that they will enter into this work still more, and that in the South, the work will soon be increased tenfold.

The Conference sang "Blessed be the tie that binds," and adjourned.

D. H. DAVIS, Rec. Sec.

THE JOY OF SERVICE.

A devoted friend of missions in Missouri, in writing on the theme she loves, after inquiring, "Why our land should be the central point of attraction for the habitable globe, why peoples of every tongue flock to our shores, as doves to their windows, why the nations flow hither in one continuous tide of immigration," and after answering the inquiries, says: "It is not possible that the myriads who need the gospel should all come to us. The great majority must be reached through the missionary instrumentalities. See how the forces of nature respond to their Master's call. The wings of every wind flutter with eager readiness to waft the story to earth's remotest bounds. Ocean-currents lift their snowy hands to bear this costly merchandise to the regions that lie in darkness. The mighty energy of steam binds its ponderous neck to the yoke of Christ, and rushes, panting in its restless might, along the highways of the nations, freighted with the heralds of the cross. Electricity pauses a moment in its swift, ethereal flight, and flashes its petition before our wondering eyes. 'Send, me! send me!' And so the King of Glory approaches, borne upon the breezes of heaven—the seas, the flames, his ministers—the lightnings chained to his chariot-wheels; and so he shall haul the 'heathen for his inheritance, and the uttermost parts of the earth for his possession,' and so the redeemed of the Lord from every clime shall come to Zion with songs of everlasting joy." What an inspiring thought! what a beautiful prophecy! And we know that it is true, for already the prelude rings and swells, and fills our hearts with melody.

"The other morning, when the soft May sunshine bathed all billowy landscape of fair Saline, my little daughter stood before me, waiting to carry a bouquet that I was arranging for an invalid friend. As the little hand grasped the thing of beauty, teeming with its mingled scents of woodbine and mignonette, of heliotrope and rose, the child threw back an arch, bright glance, and said, 'I shall get the best of these darling flowers myself as I go along, mamma.' And, as she tripped away on her pleasant errand, I thought, it is just so with us, children of the heavenly Father. He commits rare priceless gifts to our hands; and, while carrying them to the sick and halt and imprisoned, we get the best of them ourselves as we go along. True, we are often sent through paths we have not known, and the way is always strait and narrow; but it is always a way of pleasantness, always a path of peace. It is hedged in by groves and cooling verdure, delectable fruits hang from the boughs, fountains of refreshment and cleansing spring beneath our feet, and ever and forever the air is throbbing with those 'songs of everlasting joy.'—Helping Hand.

TEACHING LITTLE FOLKS TO GIVE.

Mrs. A. D. Bassett, the very efficient teacher of the primary class in South Park Presbyterian Church Sunday-school, Newark, N. J., writes concerning her plans for educating the children to habits of Christian benevolence from their very infancy:

Our infant class is becoming much interested in the subject of home missions from hearing about Mrs. Cassell and her little missionaries. I determined to increase our contribution this year, if possible, by introducing a new plan—"the envelope system." During the month of November I told the little ones I wanted them to ask papa or mamma how much their little boy and girl might give every Sunday in the year 1881 to home missions. In order to fix a time for these pledges to be given in, I told them at our Christmas festival we would have a tree, not for gifts to the scholars, but we would call it a "missionary gift tree," and on this tree should be placed the children's pledges for the year, enclosed in large white envelopes provided for the purpose. To my great gratification, on the occasion of the festival, there among the white popped corn and white tissue paper ornaments which draped the evergreen tree, hung by an invisible cord nearly forty pledges, amounting to fifty dollars. In order to have the children prompt in responding to the call, I urged them to be among the first to pledge themselves, and not wait until everybody else had taken the first numbers. "And whoever comes first shall have package of envelopes No. 1, next shall have package No. 2," &c. Although there was no real advantage in this, except being prompt, it was amusing to see how anxious the little ones were to secure the first numbers. When all the pledges are in for the year I expect they will amount to at least seventy-five dollars.—S. S. World.

Education Department

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

"LET THERE BE LIGHT"

UNIVERSITY, WITH THEOLOGICAL

(Abstract of address by Prof. Harris.) The department of theology in a University, because theology is a sphere of knowledge, and essential to the circle of intelligence, is not complete till it is known in science, philosophy, and theology respecting nature is not out a knowledge of the author. It is not complete respecting a knowledge of God his Father is the particular subject of study. The knowledge of God is necessary to intelligence respecting it. The knowledge—nature, man, God, is sential in any complete system.

We first observe facts present the senses and our own conclusions learned from the well-attested of others. These observed facts according to their uniform sequence a uniform sequence is establishing observation, we call it a prediction of phenomena. This is or, for the sake of precision, it reaches the sphere of science, as it. Science acknowledges of Herbert Spencer, that "some principle which, as being science, can not be explained. The roots of intelligence, spread wide into the unseen; far into knowledge spreads its branches fruitful, in the light of day, its roots in the unseen. The sphere of science in whatever way, sooner or later you comprehend that all comprehending ocean.

"So in season of calm weather, Though inland far we be, Our souls catch sight of the truth, Which brought us hither. Can in a moment travel thither, And see the children spotless, And hear the mighty waters roar."

Again, every science has a which the mind determines the facts, and without which neither justify its own laws, significance of its own facts, man is the observer; in philosophy the interpreter of nature. The ing the questions of philosophy in rationality. But philosophy That which is comprehended compassed by that which is ed by it. Philosophy can and give the rationale of its it can not interpret and Like science, it must rest which, as the basis of philosophy can not comprehend. The existence of God. Here the utmost bounds of thought absolute repose. We can God, because by the knowledge comprehend all that is; an all else is comprehended in transcend comprehension. his being is assured; because science is meaningless, philosophy, and knowledge vanish. His absolute rationality, are assured, because these ideas respecting God, by unity, the significance, and that is. But while our knowledge is limited; to grasp and compass him, to compasses all. Theology, kind of learning in which terminate.

If we clearly apprehendments of thought in them shall see that there is no them, and that no one of another or be indifferent when one of them claims field of thought, and to knowledge, that antagonism. These three departments not only not in conflict; but rationally supplemental and philosophy must use the fact; otherwise its deduction; and discipline in and methods is necessary; brieftly of its reasonings; the study of philosophy, Milton, more vigorous than "deluded with ragged notions, and dragged to a saw-histles and brambles. On the other hand, so

Education Department.

Conducted by Rev. J. Allen, D. D., Ph. D., in behalf of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT."

UNIVERSITY, WITH THEOLOGICAL DEPARTMENT.

(Abstract of address by Prof. Harris, Yale College.)

The department of theology is essential in a university, because theology is a legitimate sphere of knowledge, and essential to complete the circle of intelligence. The circle of intelligence respecting any object is not complete till it is known in the light of science, philosophy, and theology. Intelligence respecting nature is not complete without a knowledge of the author of this nature. It is not complete respecting man without a knowledge of God his Father. Whatever is the particular subject of study, the knowledge of God is necessary to complete our intelligence respecting it. The three spheres of knowledge—nature, man, God—are all essential in any complete system of culture.

We first observe facts presented to us by the senses and our own consciousness, or learned from the well-attested observations of others. These observed facts we classify according to their uniform sequences. When a uniform sequence is established by unvarying observation, we call it a law of nature, and rest on it the prevision and prediction of phenomena. This we call science, or, for the sake of precision, positive science. But the sphere of human intelligence out-reaches the sphere of science, and encompasses it. Science acknowledges, in the words of Herbert Spencer, that "there must exist some principle which, as being the basis of science, can not be explained by science." The roots of intelligence strike deep and wide into the unseen: far as the tree of knowledge spreads its branches, leafy and fruitful, in the light of day, so must it spread its roots in the unseen. Travel within the sphere of science in whatever direction you will, sooner or later you come in sight of that all comprehending ocean.

"So in season of calm weather,
Though inland far we be,
Our souls catch sight of the immortal sea
Which brought us hither:
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling ever more."

Again, every science has a philosophy, by which the mind determines the rationale of the facts, and without which science can neither justify its own laws nor grasp the significance of its own facts. In science, man is the observer; in philosophy, he is the interpreter of nature. The necessity of asking the questions of philosophy is inherent in rationality. But philosophy leads to God. That which is comprehended must always be compassed by that which is not comprehended by it. Philosophy can interpret science and give the rationale of its phenomena; but it can not interpret and comprehend itself. Like science, it must rest on a principle which, as the basis of philosophy, philosophy can not comprehend. That principle is the existence of God. Here the intellect reaches the utmost bounds of thought, and rests in absolute repose. We can not comprehend God, because by the knowledge of him we comprehend all that is; and that by which all else is comprehended must itself forever transcend comprehension. The reality of his being is assured; because without it, science is meaningless, philosophy is impossible, and knowledge vanishes like a dream. His absolute rationality, power, and love, are assured, because these are the positive ideas respecting God, by which we find the unity, the significance, and the reality of all that is. But while our knowledge of him is positive, it is limited; our minds can not grasp and compass him, for he is that which compasses all. Theology, then, is the third kind of learning in which the other two culminate.

If we clearly apprehend these three departments of thought in their distinctness, we shall see that there is no conflict between them, and that no one of them can exclude another or be indifferent to it. It is only when one of them claims to occupy the whole field of thought, and to be the whole of knowledge, that antagonism appears.

These three departments of thoughts are not only not in conflict, but they are reciprocally supplemental and necessary. Philosophy must use the facts certified by science; otherwise its deductions are void of reality; and discipline in the scientific spirit and methods is necessary to the safety and sobriety of its reasonings. Without these in the study of philosophy, to use the words of Milton, more vigorous than elegant, we are "deluded with ragged notions and brabblements, and dragged to an asinine feast of sow-thistles and brambles."

On the other hand, science can not com-

plete itself as science, nor verify its own laws, nor interpret its own phenomena, without accepting the aid of philosophy and accepting the principles and processes of thought which make theology likewise inevitable and trustworthy. Without it, science loses its significance, and reality drops out from human knowledge.

Both science and philosophy are but reading and interpreting the thoughts of God. Theology thus is the ultimate of both. Theology finds in every discovery of science a new illustration of the wisdom of God. Kepler exclaimed, "Oh God, I read thy thoughts after thee!" The very possibility of reading thought in nature implies that nature is the expression and product of thought, and existed as thought in the mind that planned it, before it existed as the same thought expressed in worlds and systems. Intelligence, antecedent to phenomena and expressed in them, must be acknowledged as the condition of the possibility of science. The laws of science are the thoughts which facts express. We read thought in the face of physical phenomena, as a child reads thought in the face of its mother, interpreting her smiles and frowns. Knowledge being the apprehension of thought in phenomena, the three departments of science, philosophy, and theology, are necessary to its completeness; and no one of them can be complete knowledge without the others.

There is an argument also from the moral and religious side of man's being. Reason knows itself as a law of action. This side of man's being, as directed by conscience in duty, we call moral. In religion, the moral law is acknowledged as the law of God, and the sense of duty is acknowledged as his voice. Religion is morality illuminated by the knowledge of God's law, vitalized by faith in his love, glowing with answering love to him, and alive in loving and self-sacrificing service to man. Thus quickening the moral being, it penetrates with its light and warmth the whole man. It refines the intellect to delicacy of spiritual discernment, and kindles the soul in enthusiasm for ideals. Here God seems to come into immediate communion with the soul, to reveal himself within the consciousness. If there is a step in the argument from the law within us to the law above us, from the spiritual necessities of our being to the God who meets them, it is a step scarcely discernible. There seems to be philosophy, not less than religion, in the doctrine of God in us the hope of glory. This is a trustworthy source of knowledge. The moral nature is as really a part of man's rational constitution as the pure intellect; and what is necessary to its perfection is as completely verified truth as any conclusion from a logical process. Hence, theological knowledge is clearer and fuller as the moral nature is more quickened and developed. If the moral nature is torpid or undeveloped, moral distinctions are obscure. To such a mind, moral distinctions can not be established by argument; but the moral and spiritual capacities must be developed; the man must be instructed in new ideas, trained in new conditions. Hence, the more cultivated the soul is in moral character, the greater the appreciation of theology. As society becomes more spiritual, the greater will be the capacity to understand theology, and the higher will be the appreciation and greater the demand for theological instruction. So far as theology springs from the moral nature and advances with its culture, it is a legitimate and trustworthy branch of knowledge and investigation, and entitled to a place in the university. It is a department which, by its far-reaching and important practical relations, may reasonably be expected to awaken an interest in all educated minds.

The denial of the legitimacy of one of the spheres of knowledge by the students of another, evinces a lack of breadth and comprehensiveness of thought, and belittles the sphere of human intelligence. One of the highest ends of liberal education is to enlarge and liberalize the mind, and to create in the cultivated man an appreciation of all kinds of knowledge, even of those which he does not specially cultivate. There is always a tendency in any special pursuit to narrow the mind. A man accustomed to investigation in one sphere and by one method, is in danger of coming to regard this as the only sphere and the only method; coming to regard other spheres of thought with a certain contempt. The obvious remedy is a large and liberal general education, preparatory to all special pursuits. The prosecution, side by side, in a university of the studies, preparatory for special pursuits, also tends powerfully to check this evil tendency, and to enlarge and liberalize the students in special professions, enabling them to appreciate the knowledge and work in other professions. Like the bee which, in the words of Swift, "visits all the

flowers of the field and the garden, and by a universal search, much study, true judgment, and distinction of things, brings home honey and wax, thus furnishing mankind with the two noblest things, sweetness and light."

It must be added that if theology is excluded, as not a legitimate subject of knowledge, the exclusion belittles the sphere of human knowledge. If science shall shut out God and spiritual realities, if it shall smother all spiritual hopes and aspirations, then science itself comes down on us, itself a solid firmament, shutting us down to the earthly and phenomenal, like mice beneath a glass receiver, from which the air is being rapidly exhausted.

"I'd rather be
A pagan, suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn."

A solid firmament, with God and heaven above it, his law and love and redeeming grace beneath, is a grander theater of thought; aspiration and endeavor, in which the soul can expatiate with larger freedom and a grander development, than the open and sun-thrugged vast of space in which no supreme reason guides, no divine love rules, no aspiration to know God and to be like him inspires the animated clods, which, for a little time, eat, drink, and propagate, enjoy and suffer, and then sink again into dust. Then is all our knowledge what Pindar calls "a dream about a shadow;" and we must adopt in literal verity the pathetic words of Burckhardt, after the death of his son, "What shadows we are, and what shadows we pursue."

It is evident, therefore, that a university can not be secularized without being brought into positive antagonism to religion. It would then exist as an institution for the highest education in every branch of knowledge, and for every useful profession; but in all its departments there would be none of theology, and in all its provisions no provision for religious culture. Then the voice of the university would proclaim through every day and year of its existence, that the neglect of religion is the becoming attitude of educated minds, and that the religious instruction of the people demands in the university no school for the professional training of religious teachers. The theological department is the voice of the university proclaiming its faith in God, acknowledging theology as a legitimate department of knowledge, and holding an important place in the higher education, and declaring the necessity of training with the highest discipline and culture the religious teachers of the people.

CHRIST THE ARTIST.

A few years ago Mr. Ruskin announced as a beautiful discovery the fitness of the tint of the olive leaf for decoration and wall paper. He received large credit for it, and olive is on everybody's walls, and has passed into textures and dyes; but the tint of the olive is on every leaf of my old Bible where the Botanist went up on the Mount of Olives far from the purple of the Roman world and the flash of Jewish jewelry, and with the cool but unappreciated shadow of the olive branches composing His spirit as they softened His portrait. He expressed the taste without a word of artistic pedantry it has taken nineteen hundred years of painters and artists to grow up to.

Raphael and Correggios have wrestled with their conception of Jesus and put him in robes of brickdust tint on haloes of the sun and moon; but who has thought of the olive leaves, familiar to him as the pale olive of the tea field to the decorative art of Japan?

This divine model of the modern world nowhere offended nature, either in the utterance of a false theory, mistakes as to natural phenomena, passion for dogma, artificiality of mind or address, or any asceticism, or any snobbery. A false society, proud priests, and indifference to nature and her wants, were the objects of his indignation. Taste is in every natural movement of this divine botanist who led our era out from shams. How has that taste been appreciated by the artificial churches planted on the merely physical and heroic part of his life? By forgetting every natural element and incident in it and leaving us chiefly the bloody parts of that pleasant, healthy life among the brooks and fields and in the cool pulpits of the ever-open synagogues where he retreated from the sun and talked from the loving fullness of his mind and heart. Nine hundred years of Christian art is still driving the nails into the cross and counting the drops of blood paid in the common penalty of life. The cathedrals are stained in all their windows with the one monotonous murder of the man who aimed to draw man to heaven through the souls in the seeds and the simplicity in the blooms. Preachers who know no nature, or knowing do not feel it, are unprofitable, tasteless and stale, because our age is learning taste from the uncommentaried

passages in the story of its founder, and not from the passages of violence and passion.

Scarcely one of his parables is based upon the life of animals. The horse, the ass, the ox, the fox, the swine, all common to his country, drew neither compliment nor illustration from him; while the mustard seed, the cedar on Lebanon, the sower sowing good seed and tares, the sparrows in the branches of the trees, the ears of corn, the water turning into the color of the grape, the perfumes of frankincense and myrrh at the nativity, and palms strewn like worshiping intelligences before the Son of humanity, and the night of agony in the garden, when every animal disciple slept, and only the flowers awakened and were in tears, bespeak the tender instinct of the divine botanist, with healing in his wings.—Tribune.

For the Sabbath Recorder.
"SHALL WE CONSOLIDATE?"

To one outside of denominational lines, this question may seem startling, when it is understood to apply to denominational work; and it is with much surprise that there are those among us who are ready to answer, No.

Let us look at this question according to acknowledged standards: Webster—"Consolidate; to unite, as various particulars, into one mass or body; united together; joined into one; to combine," &c. Paul—"In the following passages of Scripture, he urges the necessity and duty of being of one mind, and agreed in judgment: 1 Cor. 1: 10; 2 Cor. 13: 11; Phil. 1: 27 and 2: 2. Peter, in his 1st Epistle 3: 8. Why this array of testimony? Because of the importance and feasibility of the ideas. Now these important doctrines of the gospel will not come upon us spontaneously, but will require an effort on our part, doubtless much sacrifice of personal feeling and submission to the opinions of others. But whose teachings shall be accepted? Whose judgment shall prevail? What standard of ethics shall be resorted to? The Church at Ephesus was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth into a holy temple in the Lord." Now, I conclude that all Seventh-day Baptist churches are expected to build upon the same foundation, and they will only become a power for good amidst all the breezes of conservatism and cyclones of popular favor, when they do. What are the teachings of Christ upon this question of Christian labor and efficiency? He said to his disciples, the church in miniature: "Ye are the salt of the earth; ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Paul, in giving instructions on this question, gave it to churches and "to those who are sanctified by God the Father," and "those who have obtained like precious faith." Now then, as those who have accepted the commandments of God and the faith of Jesus, it will be safer to consult the authorities referred to than the opinions of men.

These thoughts are suggested by what has appeared in the RECORDER from time to time, on the questions of "Consolidation," and "What we think of ourselves." I have read these articles with much interest, and have felt like learning, in silence, wisdom from these able counselors. But now, as these ideas are again introduced to our notice in recent numbers of the RECORDER, I have a few thoughts to express, not for the desire to press a personal view, but rather to call attention to some vital considerations relative to strength, harmony, and success. I am grateful that a sense of our duty as representatives of Christ and his cause has so developed among us, that we have come to realize that for us to live is Christ; that no man liveth to himself; that notwithstanding we are the salt of the earth, no one will be saved unless our savory influence is applied where men are perishing in sin; that the world will remain in darkness, and grope its way down to everlasting ruin after all the light provided in Jesus Christ, and passed over to us so that we become the light, if we remain inactive, and refuse to let it shine, or so cover it up by conforming to the spirit of the world and its customs that the light in us becomes darkness; and yet, doubtless, there may be an improvement in all of these interests, great as has been the change, and will be when each one shall realize that the manner in which duties are met will have much to do with our own acceptance with God in the future world of bliss. Should any one yet be so far lost to a realizing sense of these duties, and the results to themselves and others as to remain inactive, and doing comparatively little to make the world better, let them remember that it is a fearful thing to fall into the hands of the living God, and that if we do not fill our mission in this direction, God will raise up others who will, for the world is to be filled with the knowl-

edge of his will. The main question then, is; how; or methods of work.

1st. Let each build over against his own house; keep himself in the love of God; cast out the beam out of his own eye, ask for grace to enable himself to realize his own defects in all of his efforts in Christian labor, both in winning others to Christ and in Sabbath reform, and, realizing these, so correct them that no one can say, "Physician, heal thyself."

2d. Remember into whose hands this important work was placed by the Great Teacher, and upon whom the special blessing in the line of success is promised. We believe it to be to his children, and to them alone; and they will labor in vain who shall presume to engage in such a holy enterprise without this divine appointment and approval. Hence, I am not surprised to learn that there is differences of opinion, and friction, among Christian workers, when they go outside of heaven-appointed methods, based upon universal love to God and man, and according as each has prospered; and come under human constitutions with their liabilities to defects, and based upon financial restrictions, which each child of God may not be able to comply with.

We are told there are two elements in the working forces of our denomination—conservatism and radicalism. Is this gospel wise? Was Christ divided? Which, then, is the Christ-spirit? Consulting Webster (we omit his definition because of length, which please see), we conclude it was the radical; and the apostles continually taught earnestness, zeal, diligence, &c. No compromise with sin has ever been the watchword of every faithful Christian worker since Christ set us the example in that direction. May our course, dear Christian workers of the Seventh-day Baptist denomination, be this, so that the Captain of our salvation shall never be ashamed of his soldiers. Let him depend on each of us.

The application of these arguments, is as follows: The Seventh-day Baptist church or denomination formerly carried on its benevolent and reformatory work in its own name, and under the high obligations imposed by the Great Head of the Church, than which no other is as imperative and as sure of success. Under this method, all felt an equal and common interest; and whatever was done, was done in the name of the Lord Jesus Christ, to whom all the praise should be given. In my judgment, it was a sad mistake when we made the "new departure," and went out under human constitutions and by-laws upon a money basis, thus drawing lines which the gospel does not warrant. I was encouraged when it became apparent that a mistake had been made, and a proposition to return was introduced and so nearly perfected, but again disappointed when recommendations to secure that important end were not carried out. I believe the sooner we return to the old path the better. Let our interests be one, based on the vows we made to God, that we would do all in our power in return for pardoned sin and acceptance through Jesus Christ. It is claimed that the old method is defective, and will not secure the amount of funds equal with the new. We ask, why? Is any new incentive introduced stronger than the love of Christ which constraineth us? Are pledges to each other more powerful than those to God? Nay, verily. Should there be a falling off of funds, we shall secure the fulfillment of divine promises that would more than make up the deficiency. Let me be understood. I am not finding fault with what has been done, nor impugning the motives of any, believing that those having these matters in charge have done nobly, and acted wisely, with the means at their command. But I am opposed to the source from which these efforts emanate, viz., human organizations or societies rather than the church of Jesus Christ. Then let all boards or committees necessary to carry on our work successfully be appointed by the churches represented in General Conference, and each member feel that all that he has and is belongs to God, and that we shall be held responsible for the faithful use of these gifts, to the glory of God and the salvation of men from all sin. I am not prepared to admit that we are called upon to make a specialty of any one sin, but God would have us remove the world of all sin, and consequently I have made use of all means at my command, both as pastor and missionary, to spread the knowledge of God's truths by preaching, by distributing Sabbath tracts in cars and other places, by lecturing on the Sabbath question, private talk, etc. No missionary among us should regard his work complete without presenting the subject of the Sabbath in common with all other requirements of the Bible. Let us return to the platform of the General Conference, where there shall be equal liberty to all. And to you, ye radical workers, we can not dispense with you; return to this platform of common brotherhood, and let us stand shoulder to shoulder in the great conflict against sin; then shall we secure "strength, harmony, and success." H. B. LEWIS.
WELTON, Iowa, March 29th, 1881.

doctrine. I think that too much
nce can not be attached to this branch
ver said: I most cordially support the
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I feel sure that they will enter
work still more, and that in the
e work will soon be increased ten-

conference sang "Blessed be the tie
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D. H. DAVIS, Rec. Sec.

THE JOY OF SERVICE.

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other morning, when the soft May
bathed all billowy landscape of fair
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to carry a bouquet that I was arrang-
in invalid friend. As the little hand
the King of beauty, teeming with its
scents of woodbine and mignonette,
rope and rose, the child threw back
bright glance, and said, 'I shall get
of these darling flowers myself as I
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TEACHING LITTLE FOLKS TO GIVE.

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-season of the festival, there among
-popped corn and white tissue paper
-which draped the evergreen tree,
-in invisible cord nearly forty pledges,
-ing to fifty dollars. In order to have
-ren prompt in responding to the call,
-them to be among the first to pledge
-es, and not wait until everybody else
-in the first numbers. "And whoever
-rt shall have package of envelopes
-xt shall have package No. 2," &c.
-there was no real advantage in this,
-ing prompt, it was amusing to see
-ous the little ones were to secure the
-bers. When all the pledges are in
-at I expect they will amount to at
-ny-five dollars.—S. S. World.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 5, 1881.

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

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

THE SABBATH QUESTION.

A. Robbins, of Centerville, Iowa, has commenced a series of articles in the Central Baptist, published at St. Louis, under the above heading. A large portion of the first article is given to a statement of the value of the Sabbath to society. With this part of the subject the writer deals fairly, and while his statement is brief it is clearly made, and will meet a ready acceptance with many of his readers. The article closes thus:

"As it regards the particular day of the week to be observed as the Sabbath, there has been remarkable unanimity among Christians for centuries past. Whatever differences have existed on other subjects, all who accept Christ and the New Testament, with comparatively few exceptions, have agreed in the observance of the first day of the week as the Lord's day or Christian Sabbath. The Jews, who reject Christ and adhere to the Mosaic economy, have consistently maintained the observance of the seventh day, so far as they have observed any day of rest. About the close of the fifteenth century, or the beginning of the sixteenth, there arose in Germany a denomination of Christians, formerly called Sabbarians, but now known in England and the United States as Seventh-day Baptists, who, though holding the general principles of Christianity, yet advocate the observance of the seventh day. And within the last forty years another sect has arisen in this country, known as the Seventh-day Adventists. They differ materially from the Seventh-day Baptists on many other points, but make common cause with them on the Sabbath question. They are not very numerous, but they are very bold, zealous, and aggressive in the dissemination of their views, and unsparing in their opposition to the observance of the first day of the week.

"Thus, the Sabbath controversy in this country has assumed the form of a triangular battle, with the masses of professing Christians advocating the observance of the first day; the Jews, Seventh-day Baptists, and Adventists contending for the seventh day; while Rationalists, Communists and infidels of every grade are clamoring for the abrogation of the Sabbath altogether. Under these circumstances, it is manifestly important that the subject shall be fully investigated and fairly understood. He fights at a great advantage who knows well the ground over which he is to contend. It is important, too, that those who reverence the Bible, and desire to see its authority maintained, should be united on this subject. Divisions among Christians tend to weaken their influence and give aid and encouragement to their enemies.

"Having given this subject considerable study, with the hope of contributing my humble mite to the triumph of truth and righteousness, I undertake the writing of these articles. They will contain the substance of a series of lectures which have been delivered at different times and places, and have met the approval of intelligent and judicious brethren. I solicit the careful and, as far as may be possible, the unprejudiced attention of every reader of the Central Baptist; and if any question or objection should arise in the mind of any reader, relative to any position taken or argument advanced, I will esteem it a favor if such person will state his or her question or objection as clearly as possible on a postal card and send it to me by mail. I promise that every such favor shall receive prompt and respectful attention. My motto shall be, 'Prove all things; hold fast that which is good.'

We think the observers of the seventh day, especially Seventh-day Adventists and Seventh-day Baptists, will watch with interest this discussion, nor will they fail to keep the writer informed of their views of the correctness of the positions taken, and of the soundness of the arguments offered in their defense. As for ourselves, we will send him the RECORDER free while the discussion continues in the Central Baptist.

We hope we will be excused in making this request in advance, that when Bro. Robbins comes to discuss the change of the day from the seventh to the first, he will quote the passage or passages entire where the matter is clearly stated. Let there be no inferences, but simple straightforward statements. Bible institutions have their record and their name given in the Book.

Since the above was in type, we have received another article, in which Mr. Robbins adopts Joseph Cook's method, as follows: "1. Definition; 2. Argument; 3. Answers to objections." He then says, "The word Sabbath, abstractly, signifies simply rest, just that and nothing more." In justification of this definition he offers several proofs. We accept this definition as well enough, but we think the idea of triumph entered into Jehovah's rest at the close of creation.

He then says that "Sabbath is not the name of a day, but of an institution." "The Sabbath," he says, "is authoritative, because it is a divine institution." He closes his present article by considering the question of when the Sabbath was instituted, and in the place of giving his own form of stating the matter, gives Dr. Conant's at length, the sense of which is that the Sabbath was instituted at creation, a portion of which we give, as follows:

"Blessed the seventh day, distinguished it above other days, by his special regard; and hallowed it, set it apart from common and worldly uses, and consecrated it as a season of sacred rest. His consecration of the day makes it sacred for all time; and his blessing has made it rich in temporal as well as spiritual benefits to the race of man. The consecration of the seventh day (that is, of every seventh day, a seventh portion of time), was made from the beginning, for a reason of universal application, and therefore for all mankind. So long as men, in obedience to the divine requirement, labored six successive days and rested on the seventh, they were continually reminded of God, their creator and savior,

whom they thus imitated and obeyed. The necessity of this to the maintenance of the knowledge of God among men is manifest; and its many other advantages render it one of the most important and salutary institutions of divine wisdom and goodness."

In this otherwise excellent note of Dr. Conant, there is one misleading statement. Included in a parenthesis are these words, "that is, of every seventh day, a seventh portion of time." Our difficulty is with the words "a seventh portion of time." It comes about as near the truth on this subject as the phrase "watering ceremony" does to defining baptism. Baptism is indeed a "watering ceremony," but it is also a certain kind of "watering ceremony." And so when God blessed the seventh day he blessed a seventh part of time, but this is not all, he blessed a particular and well defined seventh portion of time. He rested on a certain day and not on any one day in seven, and the day he rested on he blessed and sanctified. The note of Dr. Conant, by its peculiar construction, provided for the introduction of another day in the place of the seventh, and for still retaining the blessing, a thing the passage in Gen. 2: 2, 3 does not do. It reads, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his 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 created and made." It was the day on which God rested that he blessed and sanctified, and that day was the seventh of the first week of time.

SENATOR JONES'S SPEECH.—We have received copies of Senator Jones's speech in behalf of "Religious Liberty" in Pennsylvania, delivered in the Senate of that State, March 17th, 1881, and could we spare room for it in our columns we should give it an insertion. It would be a treat for our people to read it, in more ways than one. Nor should our people, and those of Pennsylvania alone read it, it should be "scattered abroad" everywhere. The speech is not a mere ebullition of untempered or ill-tempered zeal, although it speaks the sincere convictions of a warm heart, but its reasonings are cogent and its proofs conclusive. We believe the utterances of Senator Jones, in his efforts to secure Religious Liberty in his State, will shed light far beyond its boundaries, not only securing the boon sought for there, but will essentially contribute to a better understanding of that important question in our whole country.

SARTOR RESARTUS, by Thomas Carlyle, No. 60, Standard Series. Price, 25 cts. I. K. Funk & Co., New York. This is one of Carlyle's most famous books. Says Dr. John Lord of this book: "Every page is stamped with genius. It shows pictures of the struggle of the soul which are wonderful." We quote the following from "Appleton's Cyclopaedia," 1860 edition, "Carlyle," page 443: "In the course of the year 1833-4, he published, in Fraser's, the most peculiar and remarkable of all his works—the quaint, the whimsical, the profound, the humorous and the poetic 'Sartor Resartus,' into which he seems to have poured all the treasures of his mind and heart. Under the eccentric guise of a vagabond German philosopher, and on the homely topic of the philosophy of clothes, he has brought together much of the deepest speculation, the finest poetry, the noblest morals and the wildest humor that his or any age has produced."

HEART AND VOICE IN THE SUNDAY SCHOOL is the title of a new singing book from the press of John Church & Co., Cincinnati, Ohio, edited by W. F. Sherwin. Dr. Geo. F. Root and James R. Murray are named as special contributors. In typography and general appearance, the book is above the average of its class. It has 192 pages bound in boards, and is sent by mail for 35 cents; \$3 60 per dozen, or \$30 per hundred, by express.

THE ASSOCIATIONS.—The South-Eastern Association will meet this year with the Middle Island Church, West Virginia, May 26th; the Eastern with the Church at Berlin, N. Y., June 2d; the Central with the Church at Scott, N. Y., June 9th; the Western with the Church of Scio, N. Y., June 16th; and the North-Western with the Church at Albion, Wis., June 23d.

THE NUTRITIVE CURE, by Robert Walter, M. D., No. 59, Standard Series. Price, 15 cents. I. K. Funk & Co., New York. This book is full of practical hints on how to get well and keep well, without the use of medicines. The author ably maintains the food, properly used, is the best of medicines. It is a suggestive book on an important subject.

HARPER'S MAGAZINE for May has a long list of articles by the best of writers, and its engravings constitute an art gallery of themselves. We regard Harper's as the magazine of America.

THE DIARY OF A MINISTER'S WIFE, Part II., No. 58, Standard Series. Price, 15 cents. I. K. Funk & Co., New York. It is quaint, it is laughable—not much exaggerated. There are ministers' wives who can testify to many such experiences. Laymen, get it and read it.

Communications.

WHERE IS THE PROMISE OF HIS COMING? 2 Peter 3: 4.

In addressing the Fraternal Union by appointment of its committee, we have chosen this theme, not because we think ourself master of the subject, but because the second coming of our Redeemer is a promise we love to think of, and is a subject that once was and should be now of great importance to the church, and especially to us who stand before the world as advocates of a broken law, and the glorious gospel of our Lord Jesus Christ. How often do we read such passages as these: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. "Behold the Lord cometh with ten thousand of his saints," etc. Jude 14: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2: 12, 13. And especially Acts 1: 11, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

These and like words spoken by holy men as they were moved by the Holy Ghost, have made the doctrine precious to every watchful and prayerful believer in the Son of God. There is power in them to alarm and arouse the sinner and the lukewarm Christian, and to comfort the faithful. But the more this truth is proclaimed the more we hear the question, "Where is the promise of his coming?" not from unbelievers only but from millions of professed Christians who ought to remember that the Lord hath said, "Watch, therefore, for ye know not what hour the Son of man cometh." Having become "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof," they say: "for since the fathers fell asleep, all things continue as they were from the beginning of the creation." That is what the vast majority of mankind are saying to-day, and that is what the apostle declared should be said "in the last days." Do they believe Jesus once came as prophesied by Isaiah and others? Yes. And that he will come the second time to judge the world? Yes, away off in the future after unnumbered ages have rolled by; when the world is all converted to him, but not now, while there is such rapid advances made in the arts, in science, in everything that makes the world wiser and better (?). His coming now would bring to an end all our cherished plans.

While a worldly church may not openly reject, or scoff at the Bible doctrine of the soon return of the Lord, yet those who love their divine Master and receive the word relative to his coming with all gladness, are, with a reproach not becoming Christians, termed "Adventists," as though to be an Adventist was sufficient cause for such treatment. We do not have special reference to those who are called thus denominationally. But we will here say that we think that people for their zeal in proclaiming this precious doctrine, and though we may believe they embrace some errors which tend to bring reproach upon the name of Adventist, we love them for their adherence to the broken law of God and their proclamation of the faith of Jesus. If we read our Bible aright, we learn that such as "keep the commandments of God and the faith of Jesus" (Rev. 22: 14) are those who "may enter in through the gates into the city," and one prominent part of that "faith" is the prophecy concerning Christ's literal coming to reign with those ready for him, and to "destroy with the brightness of his coming" all who reject him. While his chosen ones wait in joyous expectation of speedy deliverance, their Lord saith, "Surely I come quickly," "Watch and pray," to which they respond, "Amen, even so, come, Lord Jesus." Rev. 22: 20.

We have no faith in the doctrine which tends to lull the church to sleep, namely: the conversion of the whole world and union of sects before the second advent. The prospect looks darker at the present time than ever. We do not doubt but that there will be more of the "form of godliness" as years roll by, but that will not be real godliness, or genuine conversion. In the words of another let us inquire: "And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of

greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; and we stronger than they? The martyrs could not convert the world; are we mightier than they? The apostles could not convert the world; can we do more than they? The church for eighteen hundred years could not convert the world; can we do it? They have preached the gospel of Christ; so can we. They have gone to earth's remotest bounds; so can we. They have saved 'some;' so can we. They have wept as so few believed their report; so can we. Has God a mightier Savior—a more powerful Spirit? Has he another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with him unless we first suffer in his cause?"

If all are converted long before his coming, how can these scoffers spoken of by Peter arise and deny it, and persecutions and perils exist in the last days? Were they converted at the time Noah entered the Ark? But words of inspiration tell us that "as it was in the days of Noah, so shall it be also in the days of the Son of man," "When the Son of man is revealed." Luke 17: 26-30. At the very moment when many popular churches cherish the delusive hope of "the good time coming," destruction, instead of conversion, awaits the world. While they see no danger, those they brand as fanatics, alarmists, will obey the prophetic injunction, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. When they say "peace and safety," sudden destruction cometh. 1 Thess. 5: 3. We are no "timist," but we learn a lesson from the fig tree, and God promises us "signs" though we ask not for them.

See how dark were the features in Noah's time. That "preacher of righteousness" warned them of the swiftly coming destruction and the works he wrought were calculated to send home to the hearts of unbelievers the truth of what he preached, and was condemnation to the careless, scoffing world. But the time drew nigh and the favored family was alone entering the ark. As the people say now, "Do a few Seventh-day Baptists or Adventists know more about God's law than the world's popular and esteemed clergy?" so then they no doubt said, "Does Noah and family know more than all the world?" while the wise ones explained away the fears of those almost inclined to believe the "preacher." The shepherd is tending his flock, the mechanic is building, some young and gay are being joined in holy matrimony, there is feasting and sporting by many, and all are planning for the future years, looking for prosperity, when lo! the heavens blacken and soon descends the rain in torrents. "The fountains of the great deep are broken up." Every heart then is filled with fear, and as the panic-stricken multitudes flee with their treasures to the highest hills, the floods mount up after them, until no foot-hold is found for man or beast, and soon the teeming millions are still in death. Mercy slighted! The evidences which Noah gave of the impending destruction were considered insufficient for them to base their faith upon. But they were sufficient, and those too, given by God through the testimony and acts of one man. But how many hundredfold greater and more convincing are the evidences that are to, and no doubt have already come to us, to tell us of the approach of the Son of man. Prophecy is fulfilling while the church grows lukewarm and the spirit of holiness is departing. Will there be such signs given that the world will be compelled to believe? In the days of Noah no one was compelled to believe. God never thus reveals his truth. Blinded by pleasures, smooth preaching, cares and wealth, men will continually grow careless, and an unbelieving, infidel generation in and out of the church, will say, "Where is the promise of his coming?" until the Lord shall descend with multitudes of his saints and then "shall all hands be faint, and every man's heart shall melt." Isa. 13: 6, 7. O blessed thought for God's people! Jesus will come, and soon come. Be ready, be anxious, pray for it. "Even so, come, Lord Jesus." H. D. C.

THE FRATERNAL UNION.

"Who compose it?" The Fraternal Union is at present composed of thirty-one ministers and seven lay workers of our denomination, thirty-eight in all. It is not strictly an organization. The bond of union is an agreement by these brethren: (1) to pray for each other, (2) to write for the RECORDER, and

(3) to hold a meeting at the time of the Anniversaries to talk over plans and methods of Christian work. It is open to all. At its meeting last Fall at Little Genesee, it agreed to try the plan of printed topics in the prayer-meetings, and a committee was appointed to prepare them. Can there be any good reason why the pastors of the Fraternal Union should not be at liberty to use these topics if they can do so to advantage? Or any harm in offering others the privilege of using them? Certainly any one has full liberty to decline to use them if he chooses, whether a member of the Union or not. In the light of these facts it seems strange that any one should characterize the action of the Union in this matter, as its "decrees," and "its law," and as a demand that "the people must stop in their accustomed modes and give place." Is it not evident that the specter which has so much disturbed our "Friend" is unreal, the result of the twilight he is in?

A. B. PRENTICE.

SABBATH REFORM NOTES.

We are indebted to Bro. C. D. Potter, who sends us from Chicago the following items: "The Chicago Times of April 11th says, 'The heaven of intelligent liberalism works in the old world, while in the new, the old authority seeks to assert itself. It is a staid New England paper that is moved to say, 'The New York Sabbath Committee have invited, by circular, all churches in the United States to unite with the churches of Great Britain and the Continent in observing the days from the third to the tenth of April as a season of special prayer for the sanctification of the Sabbath-day. As no one keeps the Sabbath-day except Jews, it must be supposed that the Christian Sunday is meant. Per contra, news comes from England that a society is forming, composed of clergy and laity of position, to bring about the opening of museums, picture galleries, and libraries on Sunday, to the people.' The Times adds, 'The movement will be successful, and it is absurd to suppose that that which is permitted in England may not be enjoyed in free America.'"

In view of the effort to induce the people to implore God to sanctify the Sunday, Bro. Potter asks, "Inasmuch as God blessed and sanctified the seventh day a great many years ago, would it not be easier to get the people to accept God's Sabbath than to induce God to sanctify a Sabbath of man's choosing? Has man more wisdom than God?"

The following paragraphs from the Chicago Tribune of Monday, April 11th, show how Sunday, the 10th, was observed, not only in Chicago, but also by the high court of Russia:

"A probable murder, the result of a protracted Sunday debauch by a party of ruffians in this beautifully governed city of ours, is chronicled this morning. It is a natural outgrowth of the 'wide open' policy as applied to saloons of the lowest and vilest description. The Chicago Labor Union, at its meeting yesterday (Sunday), adopted resolutions recommending that the tenants of Chicago refuse to move, &c.

"The end of the trial of the bomb throwers in St. Petersburg is what was universally expected, the more so, as they made no denial of their complicity in the plot to assassinate the late Czar. All were found guilty and at 6.20 o'clock yesterday (Sunday), sentence of death by hanging was pronounced."

The Chicago Times of the 12th contained the following:

"The Sunday question is many sided. The new Mayor of Cincinnati flattered himself that he was fully meeting the religious sentiment in his city, when he ordered that the grog-shops be closed from 11 to 1 o'clock on Sunday, but a petiferous correspondent chips in with the inquiry 'would not this be a recognition of the evangelical churches by the city government? Are not the Catholics who have services from 5 A. M. until noon, and the Jews who worship on Saturday, the undisputed Sabbath, or Seventh-day, to have any chance?'"

"At the annual meeting of the Presbytery of Chicago, held Monday, April 11th, and attended by forty-six of the clergy, besides a number of other persons, the following was adopted:

"Resolved, That we regard the increasing desecration of the Sabbath in this country, and especially in our large cities, with great apprehensions; that we hail with gratification the movement of the International Sabbath Association for the rescue and preservation of the National Sabbath as a day of rest and worship for all the people; that we rejoice in the recognition of the Chicago Sabbath Association on the basis of the International; that we recommend an urgent appeal to our church and people to identify themselves with the Chicago Sabbath Association and with the International, and give to them their prompt and constant sympathy and support, to the end that a quiet and peaceful Sabbath may be secured and maintained throughout our land."

We thank Bro. Potter for furnishing these signs of the prominence which is given to the Sunday question in so many quarters.

The Watchman, leading Baptist paper in New England, says of Religious Freedom in Pennsylvania:

"The prosecution a few years ago of persons who observe the seventh day as the Sabbath, for the violation of the Sunday laws of Pennsylvania, called attention to a defect in the law calling for amendment. It is clearly a violation of religious freedom and equality

before the law for a man who rests from secular work on Sunday, compelled to pass the next day and restraint of his normal activities, admitted that he should be re-employed that would disturb the Lord's day. But so long hinder or annoy the peace and his fellow-citizens, it is his right time in such other ways as he permits. It is oppression to give up two-sevenths while others give up one-seventh of the time from the life.

"Strange as it may seem, some persist in opposing the amendment of the law. Hon. Horatio of the State Senate, has in such a measure introduced a bill for this it has been annually defeated. The Legislature the same day reached, but in the Senate received a majority of the Senate and voting. The constitution majority of the whole number to pass a bill, and the bill required number of votes. However, that there is progress measure of justice will not long

Such words are gratefully acknowledged by all who keep the Sabbath of the Lord. J. B. CLARK

NAMES OF THE DAYS OF THE WEEK.

To the Editor of the Sabbath Recorder:

It has often occurred to me that keepers should be more particular to appear to be, in the way they name of the week, especially the evening names, are Firstday, Secondday, the state of society at present compels us to use the heathen day, Monday, &c.

May I be permitted to suggest: 1. That Firstday, Secondday, etc., from sunset to sunset; names be written as one word, as; much as possible. 2. That day, &c., be allowed to be from midnight, as generally accepted. 3. That the greatest of the night or eve is Saturday evening or Sunday evening, Sunday evening or Friday evening, &c. I think this very important, and all Sabbatharians should conform on this point. I have noticed the name Firstday evening thus connect the name Firstday the evening should be carefully in some way and not called Firstday at evening, would perhaps be, or better, "evening after."

Do let us be correct in so important a matter. One more suggestion with common division of a week in and "week days." Of course approve of such. We could, however, talk of "Sabbath" and "work days" being those given us, the first six. As the "week" is always understood to be the last seven, not be at all probable that we are able to understand us as meaning if we used "week days" in the sides, the term week days being only six days of the seven, is to be an inadequacy. Yours faithfully, THOS. WM. RICHMOND, 118 St. Thomas Road.

Home News.

Southern Illinois.

For the benefit of inquirers of geography, people, and religion in Southern Illinois, I pen a few lines lived here thirty years, and lived over the greater portion of this State. Southern Illinois is a pretty heavily timbered. A line from Shawneetown on the Ohio Mississippi, will just foot the prairies. A traveler on that Equality, a small town twelve miles from Shawneetown; thence sixteen miles; thence eighteen miles. Where the first appearance of prairie and it is so dim that he would think there ever was any prairie the early times it was called D and the Baptist Church in the thence six miles, Marion, county thence six miles, Marion, county thence six miles, and you Eight Mile Prairie, some prairie appearance, but most farms, orchard, etc. These are on this line called prairie.

Selected Miscellany.

AN "OLD BOY'S" ADVICE.

BY EBEN E. REXFORD.

My boy, you're soon to be a man; Get ready for a man's work now, And learn to do the best you can. When sweat is brought to arm and brow. Don't be afraid, my boy, to work; You've got to, if you mean to win! He is a coward who will shrink; Roll up your sleeves, and then "go in!" Don't wait for chances; look about! There's always something you can do. He who will manfully strike out Finds labor; plenty of it, too! But he who folds his hands and waits For "something to turn up," will find The toiler passes Fortune's gates, While he, alas, is left behind! Be honest as the day is long; Don't grind the poor man for his cent. In helping others you grow strong. And kind deeds done are only lent; And this remember, if you're wise, To your own business be confined. He is a fool, and fails, who tries His fellow-men's affairs to mind. Don't be discouraged and get blue If things don't go to suit you quite; Work on! Perhaps it rests with you To set the wrong that worries, right. Don't lean on others! Be a man! Stand on a footing of your own! Be independent, if you can, And cultivate a sound backbone! Be brave and steadfast, kind and true, With faith in God and fellow-man, And win from them a faith in you, By doing just the best you can! —Golden Days.

SELF-DENIAL.

"I wonder who that little greenhorn is? Looks as if he'd jumped out of a rag-bag; just see the patches on his pants. That's a pretty way to dress. I'd be ashamed to be seen in the street, wouldn't you?" "That would depend upon circumstances, Frank. If it was the best I could get, I think I should try to make the best of it," replied Herbert Winters. "Folks that can't afford to dress their children better than that ought not to be allowed to send them to school with rich folks' children; besides, it's not at all likely he's got any manners, and mother says it does boys of my age no good to go with ill-mannered boys. I, for one, don't mean to have anything to do with him; will you?" "I calculate to wait and see what kind of boy he is, Frank; and if I find he is a good boy, I shall play with him just as much as if he came to school every day with a brand new suit of clothes. Father says nobody's clothing can make them good or bad, wise or wicked, and I've heard him say lots of times to sister Nellie, 'Handsome is that handsome does,' and I guess that means boys as well as girls." "It was the beginning of a new term in the High School for boys. As is always the case, every new comer had to pass through a thorough inventory made by the old pupils; every inch, from their head to their heels, was taken account of, and noted down in their boyish craniums for future reference. The subject of the foregoing remarks was a rather slender lad, pale-faced, about, perhaps, thirteen years of age, very shabbily dressed, yet neat and clean. His name was Paul Patterson. He had a very intelligent face, full of sunshine, with a bright, bubbling-over-with-good-humor expression that made you feel, when you took a good look at him, as if you had caught the infection. He was the son of a poor widow who supported herself by spinning and knitting, with what Paul could earn by running errands and doing odd jobs. She was a very sensible woman. In her younger days she had had an opportunity to acquire a common school education, consequently she realized the importance of sending her son to school; she had managed to keep him in school most of the time. Not far from them lived a very kind gentleman—a minister. He used to get Paul to cut his wood and milk his cow, and, in payment, taught him evenings, so that Paul was really a little in advance of most boys of his age. The principal of the High School, Mr. Sommers, had engaged to take him at half price, knowing his mother's circumstances, and Paul was to cut wood and run errands to pay for the balance of his tuition. Herbert Winters and Frank Harris were about the same age of Paul. There was a wide difference between these boys. Herbert was noble-hearted and generous; Frank was conceited and selfish. "Come, Herb, let's go out to the other side of the yard and see what the fellow's made of. Guess we'll have a little fun." As they started, several of the other boys joined them. Coming up to Paul, who was seated on the grass, Frank accosted him thus: "What you doing here alone? Somebody turned you out to grass?" "Oh, I was just watching the boys playing ball over there," he replied good-humoredly. "What do you expect to do here with us high school boys?" continued Frank. "I expect to learn my lessons." "Do you know enough about arithmetic to count the patches on your pants?" Paul blushed and said, "I guess so." "Let's see how smart you are. I'll give you an example. If your jacket is too big by ten inches, and your boots too long by twelve inches, how much have you got to grow to make a good fit?" Here some of the boys set up a roar of laughter. But Paul managed to keep quiet, although he felt his anger rising.

"I say, but tell us what you expect to learn here besides book larnin'?" again asked Frank, saucily. "Giving Frank a sharp look, nothing daunted, he replied, "I expect to learn good manners." "That's good," remarked Herbert Winters; "if I were you, Frank, I think I'd keep quiet." Feeling the cut, Frank turned, saying, "Come on, boys, let's leave the booby to himself." They ran after him, for he was a kind of acknowledged teacher among them, many of them fearing more to offend him than caring to please him. Herbert stayed back. Throwing himself on the grass near Paul, he asked, "How far do you live from here?" "Not very far—about a mile, down to Factoryville." "Oh! down there?" "Yes, my mother owns a little bit of a house there, and that is our home." "Do you ever work in the factories?" "No, mother never would let me. I used to tease her to let me, because I thought I could earn more money than doing odd jobs; but she said it was no place for a boy of my age, and I think she knows best." "Did you ever go to school much?" "Not so very much; mother teaches me home, sends me to day-school part of the time, and evenings I recite to a gentleman who lives near us. He is ever so kind, and I do his chores for pay." "There goes the bell, time for school." Both boys jumped up, and were soon in the building. Paul blushing, stood waiting for the teacher to give him a seat. Mr. Sommers soon seated him. The boys eyed him closely, as much as to say, "What are you doing here?" Paul took up his satchel of books, and was soon apparently absorbed in one of them; still he could not help contrasting his shabby clothes and clumsy boots with the trim dress of most of the boys. As the classes were called, and Paul took his place, the boys seemed still more and more astonished; even Mr. Sommers had no idea he was so far advanced in his studies. Frank Harris thought he was the smartest boy in school, and generally he did as well as any of them in his recitations. Paul was in all his classes. One day, about a week after the opening of the term, the teacher gave them some difficult examples in arithmetic; one in particular seemed to puzzle the boys. After all had tried who seemed willing, Mr. Sommers, knowing Paul's modesty was such that he would not put himself forward, and noticing the interest he took in the other boys' work, asked, "Would you like to try it, Master Paul?" Paul's eyes lighted up as he replied, "I would like to, if you please." "Certainly, step right up to the board." The boys passed knowing winks, and in half the time spent by each of the other boys, he had it correctly solved. "Well done, my boy; did you never do it before?" "No, sir, I never tried it before, but I saw where each boy made his mistake, so I could do it quicker." Frank felt his plumage droop; to be outdone by that "rag-a-muffin" (as he generally called him) was too much for his pride. "I'll pay him off," he thought to himself. No sooner was school dismissed than one of the boys said to Frank, "Do you remember the first day of school, when you asked Paul if he understood enough of arithmetic to count the patches on his pants? What have you got to say now?" "You go along and mind your own business," muttered Frank. "Three cheers for Paul Patterson," cried Bob Emory. "Three groans for Frank Harris," said another boy. Paul grey in favor with the boys, in spite of his shabby clothing; he always had a pleasant word for all of them. One morning he was engaged chopping wood behind the school building, when Frank Harris came up with several boys, all hands stopped to see him work. "I suppose your dad calculates to have you a wood-chopper by profession," said Frank to him sneeringly, "don't he?" "I have no father; my father is dead." "Well, your mother, then?" "Perhaps I shall be a wood-chopper; that is honorable employment, I believe," replied Paul, not at all angry. "I believe you told me you milked a cow; how do you like being a cow-boy?" "That suits me," replied Paul, keeping at his work. "Does she give milk enough to fill one of your boots?" Some of the boys laughed outright at this. Paul felt his anger rising, but put it all into his axe instead of venting it on his tormenter. Frank, finding he could not move him, said: "Come on, boys; let's find higher company." Thus things went on, Frank never letting an opportunity pass when he could say something cutting and unpleasant. Paul made rapid progress in his studies; he never entered a complaint against one of the boys, but bore all their jeers and taunts patiently—telling no one but his mother, who encouraged him by saying, "Never mind, my dear boy; they harm themselves much more than you. Try to keep your temper, and always treat them well in return." There was a silver medal to be presented to the boy who showed the best scholarship. Frank was striving for the medal. His vanity inspired him to study faithfully. Paul was striving to gain knowledge, to make him useful, that he might be able to take care of his dear mother, who had worked so hard to take care of him.

It was the day before the closing exercises at the school. Mrs. Patterson had succeeded in getting Paul a suit of clothes, but she had not enough to get him some boots. Paul had a small sum laid aside; he intended to get them with this money. He started out for this purpose. Just as he was about to enter a store, he heard the cry of "Fire!" Looking toward the factories, he saw one of the buildings in flames. Forgetting all about his boots, he hurried to the scene of the fire. The fire was soon extinguished; but adjoining the building, facing on an alley, was a row of small frame buildings, where many of the operatives lived; these were entirely consumed. The families lost everything, nearly, that they possessed; women and children were crying, with no place for shelter. But soon kind hands came to their rescue. A subscription paper was at once drawn up, and circulated through the town for the relief of the sufferers. Paul saw the paper, saw the suffering people; it was too much for his warm heart to withstand. Without a moment's hesitation he gave the sum intended for his boots, and his name was put down opposite the amount. He went home and told his mother what he had done. "My son," said his mother, "you have done a noble deed, and God will some day reward you. Go to school with your old boots; nobody should think less of you; surely God will not." So encouraged, Paul went to bed and slept sweetly, thinking how much good even his little sum might do those suffering people. Paul now reached the school-house the next morning then he was accosted by Frank Harris with this salutation: "Guess those boots will take the prize to-night." Herbert Winters stood near. Paul passed on into the building without saying anything but "Good morning," as he met the boys. "Now, Frank," said Herbert, "I really think you are very unkind to that boy, and you will some day be sorry for it. A better boy than Paul is not in this school. To prove it, I can tell you something he did last night, that neither you nor I would have done. You know how many poor families were burned out down to Factoryville. Well, he put down three dollars on that subscription list for their relief, and you know he could have bought a good pair of boots with that." "I don't believe it," replied Frank. "It is true, for my father put his name down on the list, and he saw Paul's name; and I'm going to tell the teacher just as soon as he comes." "What do you want to tell him for?" "Because I want him to know what a real little man he is. And now, Frank, if I were you, I would be kind to him hereafter. You can see for yourself he has a real good heart." Evening came; many of the town's people were present; the house was crowded—all anxious to hear the boys' speeches and to see which would receive the prize. The boys, also, were all on tip-toe with excitement, most of them thinking the prize lay between Frank and Paul. After the usual exercises were over, Mr. Sommers said, "Mr. Paul Patterson will please come upon the platform." As he did so, the teacher took the medal to which was attached a blue ribbon, and placed it around his neck, saying, "This boy has not only won this medal for being the best in scholarship, but the best also in deportment; he justly deserves it." Several beautiful bouquets were thrown on the platform. Paul hardly knew what to do, but picking up one of them, blushing, he turned to the audience, bowed, and left the stand amid the cheers of the people. Mr. Sommers said, "Ladies and gentlemen, I have something more to say of this lad. He helps to support a widowed mother. I have been informed of a noble deed he did last evening, and I must, in justice to him, relate it. You all know of the fire at the factory. This boy's mother spent her last cent to get him some clothing to wear here to-night. He had just money enough to get himself a pair of boots, but he preferred to wear his old boots, and give the money to those suffering families, which he has done. What do you think of that, ladies and gentlemen? Was it not noble? How many of us grown men in this audience to-night would have done the same thing at the same age? That is what I call real self-denial; acting the Golden Rule." Cheer after cheer went up. Some lady said, "Pass around the hat." Two gentlemen went through the house, and in less than ten minutes something over a hundred dollars was collected. Mr. Sommers then said, "Master Paul, please come upon the stand once more, and receive the reward you merit." Paul shyly complied. He felt confused, but said plainly enough for all to hear, "Thank you, ladies and gentlemen; and I thank you again for my mother." He took his seat again amid a perfect torrent of cheers. Frank was so humiliated he asked Paul's forgiveness that night.—M. H. F., in Christian Standard.

A CHEAP AND DURABLE CISTERN. An abundance of rain water for family use, for the barn-yard, and for irrigation in the garden, is still a great desideratum in our rural districts. The great bar to this water supply is the anticipated expense. It costs money to excavate and line the sides of a cistern with brick and stone. Most farm houses have no provision for washing except well-water, drawn with the bucket, and this is often hard, and the yard and barn-cellar are without any water for stock. A cistern that will hold all the water that falls upon the house, or the barn, is within reach of every thrifty farmer, and will pay for itself every year in saving labor, and in the health and comfort of the family, and in the care of the farm stock. A neighbor of ours, who is a gardener as well as a farmer, built a cistern for his greenhouse last year, and liked it so well that he has built another this Fall for his barn and garden. The first item of expense was the labor of excavating on the south side of the barn, where the frost does not penetrate very deep. The excavation is about ten feet deep, ten feet in diameter at the bottom, and twelve feet at the top. The soil is gravelly loam at the top, and compact gravel below. But sand, if it were compact enough not to cave, would answer just as well. The sides of the cistern are made as even as possible, and a wash of Portland cement is applied with a broom to the bottom and sides. This dries very rapidly, and four or five coatings will make a perfectly tight and strong basin to hold all the water that will ever fall into it. The cost of the cement is very small, and the thin crust, backed by the solid subsoil, is just as good and durable as mason work of brick or stone. For a covering, he used chestnut timber of one foot in diameter, hewn upon one side, upon which chestnut plank two inches thick were laid. Two leaders conduct the water from the caves of the barn into the cistern. A man-hole was left at the top large enough for the cleaning of the cistern, and for the insertion of the pump. The plank was covered with about two feet of earth, which is a sufficient protection against frost in this latitude. The cistern will hold 8,000 gallons of water, or more, and will furnish an abundant supply of water for stock, and for irrigation in ordinary seasons. The whole cost for labor, timber, and cement was about fifteen dollars. Most farms will furnish the necessary labor and lumber, and the only money outlay would be for the Portland cement. This cement will harden under water, and become as solid as stone. It is entirely practicable for almost any farmer to build a cistern of the kind described, and to have a good supply of water for his cattle during the winter. Build a cistern.—American Agriculturist, for Dec. 1st.

A WEALTHY, popular, and gay young gentleman, who was addicted to strong drink, once boasted that he could walk home with any one of the members of a certain division of the Daughters of Temperance from church; he accordingly, after services were over on the next Sabbath, spruced up to a fair dandy, and with a polite bow tendered his arm. The young lady, as by instinct, drew back as from a serpent, and exclaimed: "No, sir; I'll never put my arm through a jug handle as long as I live!"—South-Western Christian Advocate.

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THE GIGANTIC CRIME OF Some time ago the Convo province of Canterbury, Eng evidence—from clergy, recor and chaplains of prisons, of governors of work-houses, agents of police—as to the res of liquor. The evidence resti complexion. "I can trace," man, "nearly every case of tion to intemperance." Another would be no real poverty her some illness, if there were no The governors of work-hous lows, following the exact ord are printed: "Twelve years e that two-thirds of the inmates are victims of intemperance." cent. may be given as the paupers who are the victims ance." "I should say that t the inmates of this house h of intemperance." "Witho should say that seventy or eigh of the paupers come to th drink." And so it goes on cent," "eighty out of one hun fourths," "eighty per cent. very soon range themselves in tology. One master of a wo "I have been relieving offic and during that time I nee taler applying for parish relie

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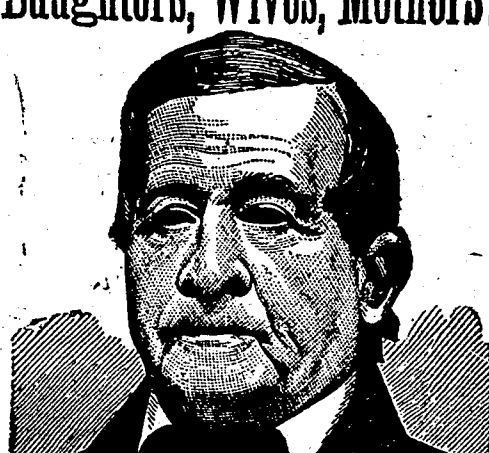
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UPRIGHT, DOWNRIGHT, OUTRIGHT.

Three things I would counsel you to be. The three are vital to the best success of life. You can not build a strong, reliable character without them:

1. Be upright! Integrity is that without which no man can make success. Some men think they succeed when they haven't it, but they don't. What they get to is no more success than shoddy is cloth, or glass is diamond. Other people know it, and they themselves find it out before they die, no matter how high they hold their heads, or how broadly they seem to rule. Integrity endures, and is capital when everything else is swept away. Young men do not know how important at the start it is, because they see some older people thinking so little about it. A great many other things get the emphasis. The boy enters the store, and the first article of his faith is not integrity, but money. He determines to be rich, and the chances are very narrow that he will lose something of uprightness, and if the pinch comes, he will let the character go if he can save the gold. That is all a mistake, and terribly avenges itself at some time upon him. Let him resolve to be upright, and let the money take care of itself. Uprightness will stand you in stead when everything else fails. No disaster can eclipse it; but in the wreck and chaos of all else, it will stand and shine as a bright beacon over the dark waters, a haven to others, a refuge to yourself. It won't sell where gold sells, but it will pass where gold never goes.

2. Be downright! A certain positive resoluteness of character, from which no man can withhold his admiration, which is needed to an entirely manly character, is that known as downrightness. A straight up and down man, a man whom you know just where to find, a man as true as steel, a man who has a conviction, states it, stands by it, who can say no, and have it mean no, he is a power in society. Many an upright man wants strength. He may be good and yet fragile. You feel his integrity, but you miss his power. What you want is to be downright, as well, your foot planted, yourself there; the hemisphere going to move, not you. Each of us needs to be bravely positive as well as positively brave.

3. Upright, downright, outright! That third is a good trait. Nothing behind, nothing kept back, nothing equivocal! A hearty, honest, frank man may have faults, but they are of the surface, while the transparent deeps sparkle and overflow in every intercourse of life. Almost I am tempted to say, pearl of pearls is this virtue, so great does it seem in itself, so broad in its embrace, so little has the world of it, so much the world needs of it. Either it is a hard thing to get, or men are afraid of it. How very unlike your smooth, conventional, hollow, formal man, your outright man in manhood's self, a diamond in the rough, it may be, but then a diamond! Covet earnestly this grace of outrightness. It is going to cost something. The premium of the world is the other way; but the premium of your self-respect is this way. Stand square; and what you are, honestly and frankly, fearlessly, always, and openly avow!

Uprightness, downright, outrightness, here are three strands, twisted into one, make a strong and reliable character. Character will grow into a grandly substantial thing when it shall be the evenly woven product of these three virtues, when there shall be no social or individual cowardice, and no knee bent except to Him whose right it is to receive man's daily homage.—Censer.

THE GIGANTIC CRIME OF CRIMES.

Some time ago the Convocation of the province of Canterbury, England, called for evidence—from clergy, recorders, governors, and chaplains of prisons, of lunatic asylums, governors of work-houses, and superintendents of police—as to the results of the use of liquor. The evidence returned is one of complexity. "I can trace," said one clergyman, "nearly every case of family destitution to intemperance." Another says, "There would be no real poverty here, except from some illness, if there were no drunkenness." The governors of work-houses replied as follows, following the exact order in which they are printed: "Twelve years' experience shows that two-thirds of the inmates of this house are victims of intemperance." "Eighty per cent. may be given as the proportion of paupers who are the victims of intemperance." "I should say that three-fourths of the inmates of this house have been victims of intemperance." "Without hesitation, I should say that seventy or eighty per cent. of the paupers come to that state through drink." And so it goes on, "eighty per cent.," "eighty out of one hundred," "three-fourths," "eighty per cent.," in terms that very soon range themselves into a grim tautology. One master of a work-house says, "I have been relieving officer eleven years, and during that time I never knew a teetotaler applying for parish relief."

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ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.30, Forestville 5.40, Smith's Mills 5.57, Perryburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.58, Carrollton 10.20, Vandalia 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perryburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M. 5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M. 10.00 P. M., daily, from Dunkirk, stopping at Sheridan 10.16, Forestville 10.28, Smith's Mills 10.40, Perryburg 11.03, Dayton 11.11, Cattaraugus 11.42, Little Valley 12.20, and arriving at Salamanca at 12.45 P. M.

WESTWARD. STATIONS, No. 3*, No. 9†, No. 29, No. 1. Leave New York 7.00 PM, Port Jervis 10.55 PM, Hornellsville 8.10 AM, Alfred 12.45 PM, Andover 1.05 PM, Wellsville 9.13 AM, Cuba 10.01 AM, Olean 10.29 AM, Carrollton 11.04 AM, Great Valley 3.40 AM, Salamanca 11.15 AM, Little Valley 11.52 AM, Dunkirk 1.30 PM.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.35, Forestville 7.20, Sheridan 7.38, and arriving at Dunkirk at 8.00 P. M. 4.00 P. M., daily, from Hornellsville, stopping at all stations, arriving at Salamanca 10.50 P. M. Sunday Train 1 will run between Salamanca and Dunkirk. *Daily. †Daily between Port Jervis and Dunkirk. BRADFORD BRANCH WESTWARD. STATIONS, 20, 21. Leave Carrollton 9.20 AM, Bradford 10.09 AM, Custer City 10.45 AM, Buttsville 12.25 AM. Arrive at Bradford 10.09 AM, Custer City 10.45 AM, Buttsville 12.25 AM. 7.05 A. M. and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.30 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

SUNDAYS. A train will leave Buttsville at 6.40 A. M., arriving at Carrollton 8.45 A. M., and leave Carrollton at 5.05 P. M., arriving at Bradford 5.54. 12.15 P. M., Sundays only, stopping at all stations, and arriving at Gillesville 2.05 P. M. Trains 20 and 21 run daily. Passengers can leave Buttsville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.30 P. M., and arrive at Titusville 7.30 P. M. Through Tickets to all points at the very lowest rates, for sale at the Company's office. Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

