

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.

VOL. XXXVIII.—NO. 19.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 11, 1882.

WHOLE NO. 1944.

Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3.

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tions intended for the Board of Managers, or for
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The Sabbath Recorder.
Entered as second-class mail matter at the post
office at Alfred Centre, N. Y.

For the Sabbath Recorder.
SPRING-TIME.
BY IDA FAIRFIELD.

From sleep the brown earth springs,
And robed in garments new,
With lips all wet with dew,
The rapturous song of life re sings.

Her myriad tongues upraise—
In forest flush of dawn
And flower besprinkled lawn—
The voiceless orisons of praise.

From sea to farther shore,
Through glossy feathered throats,
Their liquid, mellow notes
Her choir of singing birds outpour.

To fringe and flower her trees,
Her vast alabastic hills,
And incense sweet distils,
Borne heavenward on each passing breeze.

Shall not our souls awake,
And germs of purer life
With rarer beauty rife
From spirits too long frozen break?

When altar-fires are red,
And praise from clay-cold sod
Ascends to nature's God,
Shall human hearts alone be dead?

Oh! fount of life supreme,
Whence earth and air are thrilled,
And worlds uncounted filled,
Awake us from our Winter's dream!

THE DUTY OF CHRISTIANS TO STUDY CHRIST.
A Sermon preached at Five Corners, N. Y., April 14, 1882.

BY E. A. WITTER.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1.

The Epistle from which this text is chosen is believed to have been written by Paul, perhaps to the Church of Cesarea, and in this Epistle, he is giving to the Hebrews the counsel of a friend, one who is greatly concerned in their spiritual welfare; and as such we are to speak of it. The kindness of a friend, the gifts of a benefactor, and the forgiveness of the offended, are long cherished by the grateful heart. It would be ungrateful to forget the kindness of friends, especially in times of need, proving the presence of warm and sympathetic hearts. How do we, as a nation, remember the deeds of Washington, Lincoln, and others, who have given their lives and their all for the good of the country, for the sake of right, truth and justice, men in whose history we feel an interest, and whom we cherish in memory as benefactors! and how closely do we study their characters, that we may be able, not only to know them better, but that we may know more fully the mental and spiritual processes by which they became so noble and so true. Who is there that can study the life and character of such men, and not feel drawn more closely to them, as new excellences in their lives are unfolded? How carefully do we cherish the memory of those who have been the great benefactors of the church, who have sacrificed all personal interest and self-gratification, that the cause of truth might be advanced. The Scriptures teach us that Jesus is the benefactor of the church.

What he has done for his people, no human mind can fully understand, no tongue can tell. But he "loved the church and gave his life for it;" but the sacrifice which he made, was not for the church as a whole; it was for each individual member of the church. He thereby became a personal Savior to each one who would believe in him and accept him as their Savior. Should he then be forgotten? His character, his deeds, and his love ought to be studied constantly. His kindness has been so great, he has done so much for us all, that we should constantly have in mind one who has done so much for our welfare. It would indeed be ungrateful for one ransomed by the shedding of his blood, to forget Christ, his substitute, his ransom. Hence the words of Paul to the Hebrews, in the passage read, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." We have thus recounted some of the reasons why the apostle urged the Hebrews to consider Christ as the Apostle and High Priest.

In the first place, we find the apostle addressing those whom he calls to consider Christ, as "holy brethren, and partakers of the heavenly calling." Such language implies that they have become subjects of the renovating, forgiving grace of God. "Holy brethren" implies that they have become possessed of the Spirit of the Most High, that they have been cleansed from their sins, that they have put away the desires of the carnal heart, and have been clothed upon with righteousness. We are taught by the Word of God that all are lost in sin, except they are made whole, and pure, by the blood of the Lamb. Formerly, those to whom this Epistle was addressed, were not "brethren," but aliens. In Eph. 2: 6, and 19-22, we find these words: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly joined together groweth unto a holy temple in the Lord: in whom ye also are built together for a habitation of God through the Spirit;" and the 11th, 12th, and 13th verses

of the same chapter, this same thought is repeated. Those who are now brethren have been convinced of their dreadful state of alienation from God, and have been reconciled to God through Christ, as is shown by the verses just read from the second chapter of Ephesians. Their sins have been pardoned, their souls have been cleansed, and they have been regenerated. These three things—pardon, justification and redemption—have come to each believer in God, as a result of the death of Christ, and in consequence of their faith in his saving power. In Col. 1: 21, 22, we read what Paul says to those alienated, concerning this matter of regeneration.

In the second place they have united with God's people, as we find from the text, "partakers of the heavenly calling." They are consecrated to this service, they have given themselves to the Lord. This will be the result of the change of heart which comes to those who believe upon the name of the Son of God. They become "holy brethren," not alone holy in profession and title, but in principle and practice, in heart and life. By their profession of faith in Christ they become consecrated, for the service of God; hence it is, the greater our faith the more complete our consecration. Those who become thus consecrated are called by the apostle "partakers of the heavenly calling."

To be a partaker of a heavenly calling, one must be accepted by the Divine One. The first call to these "holy brethren" is heavenly; human instrumentality without heavenly aid, would be of no avail. "Paul may plant, and Apollos water, but God must give the increase." By this we are shown how it is that one may sow the seeds of truth by an earnest Christian life and faithful preaching. Another may water the seed thus sown by tears of patient anxious waiting, yet there will be no increase, no souls saved, no heart brought to the light of gospel-truth, except God sends his Spirit with the spoken word, to convict and convert. Hence we see how weak is the effort of man, and yet it is necessary that man should make the effort, as it is through his instrumentality that God sends his spiritual blessings. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Here again we are taught that "our weapons are strong to the overcoming of sin, through God, and only through him."

What a heavenly call that will be, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." They who believe are partakers of all this. God has graciously remembered them; from heaven he calls them to heaven; from heaven he calls them to a position and life where they will be above sin and out of its reach. Jesus is the apostle of the Father; he gave to mankind the new covenant; the whole of Christianity came directly from him. Moses was the apostle in the Old Testament times, and Aaron the Priest. When Moses was removed, the prophets succeeded him, and the sons of Aaron succeeded him. That system has passed away; and Jesus is the prophet, who declares the will of God, and he is a priest after the order of Melchizedek, who ministers in the things pertaining to God. As a prophet and teacher, he was infinitely wise, tender, benevolent, and faithful. He proved the divinity of his mission by miracles, by perfect holiness of character, and by the revelation of the plan of salvation. As that which is born of God is greater, more perfect and holy than that which is born of flesh, so in the priesthood, Christ is superior to Aaron and his successors. As they were divinely appointed to the office of priest, so was Christ, as is shown in Heb. 5: 4-6. We are taught by these and kindred passages of Scripture that Christ was appointed to the work of redeeming the world, to the position of High Priest on account of his worthiness. As he has withheld nothing that should bring us into reconciliation with God, as he has done so much for us, it seems to me to be a duty each one of us owes to Christ, to himself, and to the world, to consider him and his work, to study his character as it is revealed to us in the Scriptures, for by a well-known law of our being, we, in a great measure, copy into our own lives the character of those with whom we are most intimate, either in person or in thought.

Hence, if we would be Christ-like, if we would have our hearts pure, that we may be servants indeed of the Most High, how necessary it is that we should study the character, and meditate upon the life of him who knew no sin.

WM. P. MAXSON.

Captain W. P. Maxson, who died recently in Auburn, and whose remains were brought to this city for burial, was born in Friendship, Allegany county, N. Y., in 1837. At an early age he went with his father to the far west. Longing for higher culture, as soon as he was of age he came east and entered Alfred University, determined upon a thorough college course. As a student he commanded the esteem of teachers and pupils by his earnest faithful work. A ready writer and talker, he had early determined to make literature a profession. In 1860, while yet a student, in connection with his elder brother, Edmund, he started the *New Era*. The paper immediately took high rank among college papers and promised to become a success to the young editors as well as a help to the University. The war came, and, like thousands of others, he forsook all for his country. He was a member of the graduating class of '61, all the gentlemen of whom enlisted as privates in company K, New York volunteers. The elder brother, Edmund, was killed the first year of the war, but William P. served his full term, returning from the army untarnished with its vices, and the noble Christian gentleman that had entered it. He was brevetted captain for his especial bravery at the battle of Bull Run. During these years he wrote the "Camp Fires of the Twenty-third," a fine history of his regiment, and many letters that were published from the camp and field. In 1864 he was married by the Rev. A. C. George to Miss Elizabeth Norton, of Elmira. Glen Cathedral in Watkins Glen was chosen by the young people as a fitting place for this lovely festival. The congratulations of many friends made glad the happy day. All will testify that through the many failures and renewed hopes financially of after years, he ever proved the faithful, loving husband and tender father. The Hedding Church bears testimony to his faithful work in the prayer-meeting, Sunday-school and all other labors that tended God-wise. The last year of his life was marked by uncommon spiritual growth—a ripening for the heavenly change. On reaching Auburn his first business was to report to the Wall street Church for membership for himself and family, and to his pastor for active duty. In the shop he won the esteem and confidence of all. In the church he was untiring in good works, visiting the poor and sick, (as his pastor, Rev. Mr. Munger, said) forgetting nothing for the bodies or souls of those he met, as though he knew he should not again pass that way. The first prayer-meeting after his death was marked not only by uncommon solemnity, but by weeping testimony of what the church felt, their great loss. The bereaved wife and children will soon return to Auburn to take up again the sad burden of life. We are glad to feel that in Master Eddie (a manly boy of sixteen) they still have a strong support as he has already won the confidence of the proprietor of the shops. May the God of the fatherless give him strength for the burden.—*Elmira Advertiser*.

THE OUTLOOK FUND.

In looking over the field of duty, and the demands of the hour, the Tract Board did not dare do less by way of advance movement, for the present year, than is involved in the publication of the *Outlook*. The plan, as already explained to the readers of the *Recorder*, demands a special fund, over and above probable receipts, of at least *five thousand dollars*. If this demand is promptly met by the friends of the cause, it is expected, on carefully considered business principles, that the paper will be self-supporting after the first year. The fund is not asked as a "sinking fund," but as an investment for establishing a grand missionary and reformatory work; one which the Board hopes to extend to English-speaking Europe at no distant day. The whole plan has been carefully formulated in view of well-established facts in the history of similar enterprises. To this end the Treasurer hereby calls for volunteer-subscriptions to the *Outlook Fund*. He would be glad to open the list with at least a half dozen subscriptions of five hundred dollars each. Nevertheless, he will accept any amount which the blessing of God may enable you to give. Address: J. F. Hubbard, Treasurer American Sabbath Tract Society, Plainfield, N. J.

THE SABBATH RECORDER.
PUBLISHED WEEKLY,
BY THE
AMERICAN SABBATH TRACT SOCIETY,
— AT —
ALFRED CENTRE, ALLEGANY CO., N. Y.

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This office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with promptness and dispatch.

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500 per year can be easily made at home work for E. G. Rideout & Co., 10 Barclay street, New York. Send for their catalogue and full particulars.

SPECIAL NOTICES.

THE MINISTERIAL CONFERENCE of the West-Association will convene with the Church at Alfred, on Third-day, May 16th, at 10 A. M. Invocatory discourse by Rev. I. L. Cottrell. Exercises will consist of sermons, and discussion of questions pertaining to the minister's work and the ordering of God's house. Sessions open. All invited. D. E. MAXSON, Chairman of Com. of

Rev. W. B. GILLETTE, D. D., wishes his correspondents to address him at Shiloh, Cumberland N. J., as he now has his home at that place.

SOUTH-EASTERN ASSOCIATION.—The next year of this body is appointed to be held with the Church, beginning on Fifth-day, May 25th, 10 o'clock. The Executive Committee, in accordance with instructions given two years ago, made out a programme to be submitted at the opening of the year, subject to such changes as the circumstances require. They have not allotted as much time as usual to the mere routine of business, and given more room for preaching, Bible school work, and devotional services. It will also be seen that the report of the Committee on Resolutions, bringing up our denominational enterprises, will come the first night, when it is expected that the delegates from the other Associations who represent our different societies, will present the subjects of missions, Sabbath reform, education, and our publishing interests, in a manner that will make the first day the most important and profitable of all the sessions.

ORDER OF EXERCISES.
Introductory Sermon, L. R. Swinney.
Communications from Churches, corresponding societies, and miscellaneous.
Appointment of standing committees.

Report of committee on resolutions.
Discussions—S. D. Davis, "Temperance," James E. Wither, "Sabbath-schools, and their influence."

Sixth-day morning.
Report of committees, standing and special, and business arising therefrom.

Sermon, G. M. Cottrell, delegate from North-stern Association.
Afternoon.
Bible school Institute.

Sabbath morning.
Sermon, 10 A. M., L. E. Livermore, delegate from Eastern Association.

Communion, conducted by L. F. Randolph, Pastor.
Afternoon.
Bible school, conducted by L. R. Swinney.

Prayer and conference, S. D. Davis and M. E. Martin.
First-day morning.
Sermon, H. P. Burdick, delegate from Western Association, and collection for missions.

Afternoon.
Sermon, J. J. White, delegate from Central Association.
EXECUTIVE COMMITTEE.

SOUTH-EASTERN ASSOCIATION.—Associational Delegates, Church Delegates, and all persons intending to attend the Eastern Association, who reside west of Rhode Island, are requested to notify the pastor (E. Griswold) of the 2d Hopkinton Church, at the earliest convenience of such intention, in order that sufficient carriage arrangement may be made for conveyance from Westerly to Hopkinton City. Post Office address, Hopkinton, Washington county, Rhode Island. Delegates coming via New York City will find the pleasantest route via New York and Stonington boat, where they can obtain supper and a good night's rest, and arrive at Westerly at 7 A. M., where carriages will be in readiness to convey them to Hopkinton City in season for a late breakfast, and the opening session of the Association, at 10 A. M.

SOUTH-EASTERN ASSOCIATION.—This Association will meet with the Ritchie Church, on Fifth-day, May 25, 1882, at 10 A. M. Ritchie is about thirteen miles south of the Baltimore and Ohio Railroad. Persons coming by rail, and wishing conveyance to the Association furnished by the Ritchie Church, will leave the cars at Pennsboro, where passenger trains going East stop at 8:54 A. M., and 7:03 P. M.; going West at 9:18 A. M., and 8:34 and 10:20 P. M. Conveyance for foreign delegates will be provided on Fourth-day, May 24th, leaving Pennsboro, for Ritchie, at about 3:34 P. M. All other delegates and friends desiring conveyance will please give timely notice, of day and train of arrival at Pennsboro, to either Asa F. Randolph, Treas. Ritchie Co., W. Va., or F. J. Ebratt, White Mt. Ritchie Co., W. Va., who will provide, nearly possible, for all wishing conveyance.
L. F. RANDOLPH, Moderator.

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Missions.

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

OUR last letter from Shanghai informs us of a welcome addition to the foreign mission, by the birth of Theodore Carpenter Davis, born February 18, 1882. That was New Year's day in China; and to have a son born on that day is regarded one of the greatest of blessings to both child and parent. So Mr. and Mrs. Davis are accounted doubly blessed by the Chinese, whose attention the young missionary has already begun to win.

UNDER date of April 26th, Bro. S. R. Wheeler writes from Billings, Mo., as follows: Spent last night in a new neighborhood, about four miles from Billings, where a new meeting-house is nearly completed by the First-day Baptist Church of that community. The Sabbath is an interesting subject with them. They express themselves in a very friendly way, and wish me to preach for them when I have opportunity. I come to realize more and more that a friendly, Christian way of visiting will bring opportunities for effective Sabbath preaching in almost any community.

THE fifth session of the Chicago mission school was held on Sabbath afternoon, April 29th, with an attendance of between fifty and sixty children. It can not be expected, we suppose, that this number can be maintained for a great length of time; but should the regular and average attendance be much less than this, it will still prove, we earnestly believe, to have been, in more respects than one, a wise and successful endeavor. The *Sabbath Visitor* is a valuable help in this work. After the school, the Corresponding Secretary preached to a small congregation. The meetings will hereafter be held at the corner of Van Buren St. and 4th Avenue.

A VENERABLE temperance worker says that if he were to begin his life's work again, he would labor more to prevent the children from becoming drunkards; an eminent minister, that he would bend his energies more unto the work of saving the children. We believe heartily in temperance work, Sabbath reform, and kindred efforts; but along with these let us not forget, brethren, that the future of our churches and denomination depends, in no small degree, upon what we do to-day in our homes, Bible-schools, and churches, in our denominational schools, publications, and mission work, to save our children, our sons and daughters, from no-Sabbathism and irreligion.

THE Corresponding Secretary has secured the preparation of an original and excellent Missionary Concert Exercise, which will soon be published in some neat and convenient form. Copies will be furnished every school or Mission Band that will use them at a missionary concert or other missionary meeting, and there take a collection for missions, to be forwarded to our Treasurer. Exercises published by other boards have been used in some of our schools; but, so far as we know, this will be the first one written and published by Seventh-day Baptists. Promptness in ordering is earnestly requested, that we may know how many to print. There should be at least one copy for every two persons that would be likely to be in attendance.

DURING Bro. L. F. Randolph's missionary pastorate at Ritchie, W. Va., some have grown stronger in denominational doctrines; the Bible-school has been continued through the Winter for the first time; the meeting-house has been entirely finished; and some unpleasant difficulties happily settled. This is a good record. The following resolution was recently adopted by the Church:

WHEREAS, the Missionary Board has assisted us in procuring and paying Eld. L. F. Randolph as our missionary pastor for the past year; therefore,

Resolved, That we tender our hearty thanks for their assistance in the past.

WHEREAS, we are few, and the finishing of our house of worship has been quite a tax on us; therefore we solicit their help in the coming year to procure the services of Eld. L. F. Randolph whose efficient labors and counsels we very much appreciate.

By order of the Ritchie Church,
E. F. RANDOLPH, Secretary.

THE Secretary recently spent a few days with the Southampton Church, at West Hallock, Ill., preaching on Sabbath evening, Sabbath morning, and on the following Tuesday evening. Eld. Anthony Hakes and wife were the earliest Seventh-day Baptist settlers in that community; and he has

worked long and hard as a pioneer preacher of the gospel, and a successful farmer. His is now the privilege of counselling and cooperating with his young brother, Rev. W. H. Ernst, the present pastor of the Church. It is to this Church, too, with its thirty families or more, with a good meeting-house, and one of the richest of farming countries, that our Board and the denomination look for help in holding the land already conquered, and adding strength to the things that remain, and for aid in our efforts to carry the battle for truth farther and farther into the enemy's country. The next session of the North-Western Association is to be held with this Church; may the gathering be one of very great profit.

A PLAIN and intelligent farmer, who has lived long years in a plain home, has a new, large, and costly house nearly finished. While showing us around through the rooms, he called our attention to certain alterations that had been made, and to others that would have been desirable, because the man who had looked after the work, though a good carpenter, was, nevertheless, "fifty years behind the times." We were interested in this recognition of progress and improvement. There is progress in other things as well as in the building of houses. More is needed and expected from the pastors of our churches and the teachers in our schools, than fifty years ago. The methods followed in the carrying forward of our denominational work of different kinds a quarter or a half century ago, are not all adapted to the work now on our hands. Gratitude, not jealousy, becomes the past; humility, not pride, the present. The world moves; and, before long, the men and methods of to-day must give place to other ways and other workers.

ALL men are in need of spiritual freedom, who have not found it; all can have the blessings of redemption; and there are for all the same conditions to be fulfilled. "Who-soever shall call upon the name of the Lord shall be saved." To call upon the name of the Lord means supplication, thanksgiving, worship and service. He who sees his danger, and feels his bondage; he who realizes that sin is a death separating him from a true life, a noble destiny, and from God, because he walks in darkness, must call on the Lord to rescue and make him free, to recreate and enlighten him in respect to moral life, power, and wisdom. When the answer to prayer shall have come, then will men call upon the name of the Lord in thanksgiving for the wonders he hath graciously wrought in their behalf. And from the day of our redemption to the end of our pilgrimage on earth, the life of the redeemed of the Lord ought to be one of continued worship in spirit and in truth, and of humble and grateful service. It was fitting, then, that the early Christians should have been designated as "those who call upon the name of the Lord." But how shall men call on him in whom they do not believe? They who need and wish for help, look to some being or some thing on which their trust is placed. Now we, in our evangelical, missionary work, at home or in other lands, are to set before men a definite object of faith, namely, a crucified and risen Savior; and a definite end of faith, personal righteousness. The prophet Joel comforted Zion with the prospect of future blessing, saying, "And it shall come to pass, that whosoever shall call on the name of the Lord [Jehovah] shall be delivered." On the day of Pentecost, Peter quoted this prophetic utterance respecting the "last days," and concluded his discourse by exclaiming, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And Paul wrote to the Romans that there was no difference between the Jew and the Gentile, "For whosoever shall call upon the name of the Lord, shall be saved." The Jehovah of the prophet's message, the Lord and Christ of Peter's effective sermon and Paul's epistle, is the divine One in whom men are to believe, in order that they may call upon his name, and "save themselves from this crooked generation."

VERY touching incidents are often reported at the office of the Treasurer of the Board, showing how the Lord brings his children into loving sympathy with himself in his work of redeeming men. He moves on the hearts of the rich as well as the poor; of the young as well as the old. It means a great deal when a merchant comes with a thousand dollars and says: "I want no one to know where it comes from." It means just as much to the giving soul, when a little lad sends one dollar which "he had earned for the Foreign Missionary Society by raising potatoes." A few days ago the Board received a precious legacy, precious not for its size but because it was freighted with the love and prayers of a bright young soul. It

amounted to six dollars and came from a youth, the leader of his class in one of our foremost academies, who, when called to face death, asked that these six dollars, his whole property, which he had himself earned by a little labor, should be given, as soon as he was gone, to carry the gospel to the heathen.—*Missionary Herald.*

A LITTLE MISTAKE.

Such a funny thing is told to me,
And now I tell to you,
What a child as poor as you can be,
For the missions tried to do.

The story of the widow's *mite*
Has taught this lesson good:
Each gift is blessed in the dear Lord's sight
When we've done what we could.

Next Sabbath-day said the little child,
"I've dot *two mites* for you."
"Two mites!" the teacher said and smiled;
"What with them can I do?"

"I've brought my own two mites," she said,
"My *contribution* these;
You said, you know, that with *two mites*
The dear Lord once was pleased!"

Hushed was the rising merriment;
The two mites soon were sold;
Freely for them the rich ones spent
Their silver and their gold.

Ah! how they raised and raised the price,
All for the mission store;
So big a price for two small mite
Was never paid before!

Thus, sure enough, the gift was blessed,
The giver's heart made glad;
And so grew "more than all the rest,"
That poor child's "all she had!"

—*Children's Hour.*

BILLINGS, CHRISTIAN CO., MO.

This place has been recently brought to the attention of our people, because of some who have embraced the Sabbath of the Lord. Last week, April 13th, I found the place. This was easy, for it is situated on the St. Louis and San Francisco Railroad, 260 miles from St. Louis. It is about fifty miles north of the line between Missouri and Arkansas, and about seventy miles east of the west line of Kansas. The Ozark mountains are here, and so the twelve miles from Billings are to the neighborhood of the Sabbath-keepers is a long distance. The roads are stony and hilly, and by no means adapted to fast driving. This section is covered with timber. Oak of every variety is found in large quantities. During the war, this country was the foraging ground for both armies. The Rebel General Price spent one Winter in Springfield, only about eighteen miles from this neighborhood. The inhabitants are largely from Tennessee, and many of them have been here a good many years. The soil is a light clay. It is stony, and not so pleasant to cultivate as the lighter prairie soils free from stones, stumps and roots. But the splendid springs of clear, sparkling, and good water, the abundance of timber for all purposes, and the natural productiveness of the soil, make this not an undesirable place to live. The wild fruit trees scattered through the woods are giving promise of bearing plentifully. The crab-apple and the plum trees are loaded with blooms, while the oaks and the hazel are beginning to promise a supply of "mast" for the swine. There is no question about it, this country will support a good population, and just here as elsewhere, the man exercising intelligent industry and economy, thrives, unless as is the case more or less everywhere, unfortunate circumstances, as poor health, &c., beyond human control, beset the individual.

I find the people social, friendly, and hospitable. Human nature is here as everywhere, and there are the same natural obstacles to leading a religious life. Also, some are earnest in their determinations to follow the teachings of God at whatever cost. Others would like to be Christians, but are not anxious enough to deny themselves or resist the things which oppose. As to the Sabbath, some are firm in keeping it. Many are convinced, but waver as to putting it in practice, while others are bitter in their feelings towards it, and will favor nothing pertaining to it. In God we trust. Pray for the cause here.

S. R. WHEELER.

FROM D. H. DAVIS.

I am busy at work with my teacher. I have been at work of late on some small sheet tracts, and a calendar. I have already printed several hundred on my copying multiplier. I have also got out a small tract on the Sabbath.

I have been greatly interested to find in the Yuh Kiung, a Chinese Classic, the very idea of the seventh-day Sabbath. It speaks of the seventh day as the day of rest, when all work should cease. Its argument is that it is a physical necessity; but though physical, important. I am anxious to see both a boys' and a girls' boarding-school soon put into operation. The greatest hope of our mission, I think, lies in this direction. If we have only a girls' school, then the girls will all marry First-day Christians or heathen

men; but if we have a boys' school, then we can arrange this so as to keep those who may be converted, in our mission. I have a plan whereby I might put up a girls' building on the lot where we live, and I think it would be very convenient, and answer all purposes for a girls' school. It would not do for a boys' school, but would be very good for a girls'. I wish we might begin this work at once. I have not made any estimate, but I think that I could safely put up the building necessary for \$450. You know about what it would cost per scholar, about \$18 a year. My idea would be to have a boys' school at the new station, if one is started. I wrote you at one time about the city of Ga-Dene as appearing to me a good place. It seems to me that the Lord has opened the way for us to go into the very heart of that city. Our teacher in the boys' day-school told me the other day that he owned some over two *mu*, located about in the center, within the walls of Ga-Dene. To-day he said if I wanted to build a mission building on it to work there, he would give me the land. He says he could not sell it, lest the Chinese should make a fuss; but he can give it, and they can say nothing. I take this as a favorable indication. Some other missions have tried to get ground in the city but could not. The place is easy of access to Shanghai, and not far from Leoo. In several respects it is to be preferred to Leoo. I shall go to Ga-Dene within a few days to see the exact location of this land, and report further to you. In case the Board think favorable of this, I hope they will grant me \$250 for building some small buildings at once, so as to commence a day-school at first, until we can enlarge. This is the city where I thought it would be a good place to have a hospital. I feel that we should make sure if possible of this opportunity. I can not but feel that the Lord has opened the way for us. We pray that this work may prosper and be greatly enlarged. We also pray for all departments of our beloved Zion. There is need of greater love and earnestness on the part of all.

With kindest regards to all, I remain your humble servant,
DAVID H. DAVIS.
SHANGHAI, Feb. 26, 1882.

FROM G. VELTHUYSEN.

The report of my labor during the month of March is the following:

I had the privilege to perform my services as pastor of the Church here, and to visit such persons in this town as would give me opportunity to bring them the truth by conversing with them. I wrote and managed my monthly, till it was in the post-office; 800 copies being printed. Further, I tried to spread the truth by posting almost the half of an edition of 3,000 tracts, four pages, entitled, "Sunday not the Christian Sabbath." I wrote that tract, because from all sides my countrymen are now pressed to first-day consecration by religious items in the papers, under the pretext that Sunday is the Christian Sabbath. I have dispatched no more of these tracts, because I have not money for the stamps. As soon as I have, the rest will go.

In the first week of March I went to Abconde, a village almost five hours from hence. The minister of that place, Dutch Reformed, allowed me to express to him my feelings about baptism and the Sabbath, and I have since had some correspondence with him, not public but private. Further, I did what I could there.

The 14th, I started off early in the morning, for Goes, intending to have a trip of four days. In Goes, where I had been some weeks before, I have hope that the truth will do its work; but I can not give any decisive particulars. One of the ministers of that place wrote me afterwards of his regret that he did not enjoy an opportunity to meet with me. He longed for it. When the Lord will have the kindness to open the way that I go there again, I hope to fulfill the wishes of the reverend gentleman. Further, I went to Meddelburg, Bergen op Toom, Wona, Dordrecht, Twyndrecht and Rotterdam, sowing the truth as much as I could. I returned home on the 17th, a little time before the Sabbath.

On the 21st, I went to Taandam, because an inhabitant of that town sent me a letter, to tell me his desire for getting acquainted. I found in him a believer, some years ago baptized by a Mormon, who had stolen his and his wife's heart by his Christian words, but did not at first tell anything about their particular and abominable doctrines. Unawares man and wife read in the newspapers of the death of one of their leaders, who left behind some wives and a great number of children. And so they learned enough of Mormonism to bid it for ever farewell. Since that time they have been without fellowship, but by means of my writings they were con-

vinced of the Sabbath, and therefore they desired to see me. They do not keep the Sabbath, and I have admonished them in love.

On the 29th I labored in Utrecht. There also are those who confess the truth of baptism and the Sabbath, but till now only by word and not by deed, as so many others. My other time I bestowed to studying, writing, etc. As a consequence of the new appearance of my paper and the sending out of the tracts, my correspondence increased. Believing that I may not despise little things I willingly respond to every remark, as well from friend as from foe.

And now I have, as far as I know, told you, dear brother, the Secretary, all I have to tell you. Pray, receive my salutation in the Lord. The Lord bless you and all who serve him! Your brother in Christ,
G. VELTHUYSEN.
HAARLEM, Holland, April 2, 1882.

GOD'S WILL IS LAW.

This is one of the most interesting principles of our holy religion. It must be believed with the powerful grasp of a living faith, and be realized in the inmost recesses of the Christian heart. Let but this principle pervade and inform our spiritual man, and it will effect a revolution in our whole nature. It will then be enough for us that God has spoken. Our Father must be true. It will be enough to know that he wills anything; it must be right. Mysterious as his providence may seem, we will know that all is well; for he is too wise to err, and mistakes happen not with God. The event may be trying. It may be almost more than flesh and blood can bear. Still submission is ours; patience is ours; resignation is ours. The hand that chastens is God's, and he doeth all things well. Perhaps the word revealed may be "hard to believe." It may conflict with our philosophy; it may go against our education; it may oppose our inclination; it may be veiled in mystery; it may even seem to involve contradiction; but it is the word of the Lord, and humility is ours, faith is ours—not the faith of the Rationalist, who believes because he understands; but the faith of the child, who believes his father's word because his father spoke it. Perhaps the duty enjoined is a difficult one. It may call for energy and effort; it may require sacrifices of ease and comfort; it may demand a high degree of moral courage. More than this, in performing it we may be obliged to encounter calumny, and meet with opposition, and face a frowning world. Nay more, we may be compelled to forsake father and mother, sister and brother, wife and children; to turn our back upon the home of our childhood, and our own home, the home of our children, who grew up like olive branches around our table, and the music of whose laughing voices made glad our tabernacle. But all this, and even life itself, is nothing when our Father bids us do his will. Duty is ours, obedience is ours. The consequences are his. And he who notices the sparrow's fall will see to them. Our times are in his hand, and he will appoint the bounds of our habitation.

In believing, obeying, and submitting to God, then, this great principle must be cordially received and practically acted upon by making it the ground-work of our personal Christianity. We must believe that the authority of God is supreme, and that his will is the Christian's law. Our convenience must be nothing, our comfort and ease nothing, our prejudices and wishes nothing, the opinions of others nothing. God must literally be everything. He is the Creator, we the creatures. He is the Potter, we the clay in his hands. He hath made us, and not we ourselves. And shall not he exercise authority over the work of his hands? Let us, then, believe, obey, submit. Let us yield a joyful allegiance in all things to the Father of our spirits, and live.—*The Workman.*

A KIND WORD.—An encouraging and hopeful word often exerts great power over character. Even a bad child is touched by kindness and the better qualities of his nature, which had been repressed by ill-treatment, by an appreciative expression. A kind word acts like magic. It touches, as it were, a secret spring of the soul. A new life, by this instrumentality, comes to the surface. Salem Towne, long a public teacher in an interior town in Massachusetts, was troubled with one of these proverbially bad boys. The bad boy was fortunate in having so wise and noble a teacher. The committee, on entering the school one day, and finding the bad boy there, advised the teacher to turn him out, as he would get no good himself, and would spoil the other boys. "No, sir," was his reply, "I will leave the school, if you say so, but I can not dismiss a boy so long as he behaves well." That word touched the lad's heart, and lent to him a new inspiration to do well. From that day the teacher found no occasion either to expel or reprove him. Obedient to all the rules of the school, he became diligent in study, and advanced rapidly in knowledge. That boy became a good citizen, an eminent lawyer, and a distinguished and honored statesman. He was thrice elected Governor of New York, and, later, was chosen United States Senator. He was also appointed Secretary of War under President Polk, and Secretary of State under President Pierce. The name of this man, made by a kind word, was William L. Marcy.

Four thousand emigrants landed at New York April 30th, making 68,000 during the month.

Education

Conducted by Rev. J. A. Hall of the Seventh-day Baptist Church.

"Lay the axe to the root of the tree."

From the A. B. C. of the Progress of Education.

BY PRESIDENT

The physical and intellectual enjoy, depend on moral and intellectual people always themselves abundant of life, and participating in all the socialities and socialities how to provide the comfort of the physical have little skill and education, though they may have the education of the homes of the New England unlike the Indian upon the lines of our of the conveniences tinguish the residence rectors of these line vantages of education little above the ox hence the diversity tion. What makes cities, whose streets learned on the one hand by the unlearned, into narrow, ill-vent fill the very atmosphere pestilence? The answer. The educated houses than the ignorant, eat wholesome how to enjoy the falling into excesses, personally neater, an attractive as companion.

But socially, an much superior to an are physically. Go to schools and churches affections of men puthies of the soul strike the tender emotions the largest amount elevate, and dignity in the intercourse of The asylum for the of refuge, home for pital for the sick; a sailor, are not found and Bibles. It requires, such as is the and schools to evolve for founding and tions of Christian managing their affairs blessings to mankind ence any man or possesses the advantage well-balanced, and sanctified by the grace.

By slow degrees the mental is superior attainment of knowledge and more the settled mind is shaking off for liberty of thought action. It is beating its path. It is not the work of many nations, many reverses resist the arrogant priestly domination, the throne of England of our fathers on P sisted the encroachment It fought the battle Its victories have as convulsed Europe to giving security to the struggle, but not may not be sufficient masses to give a s continued peace; awakened, will not triumphs are achieved.

As a people, we are some commendable enterprises of the age well worthy of serious we are not at the some of the most of the world. It is out our entire strength energies, on a few immediate interest, springs of action—of supplying the need perpetuating and ennobling human ex obvious that education foundation of all schemes for doing are to be written intelligence, and m of the soul for t open whose minds h plined, and who through which m reached. If Bible the hundreds of spoken by the m must be employed, discipline of man classical learning, pertaining to Bible If men are to ap the gospel to all "whom they possess that man structure of lan are secured by an ancient Latin. G No, indeed, in ever in its full propo-

Education Department.

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

"LET THERE BE LIGHT."

From the Alfred Student. PROGRESS AND EDUCATION.

BY PRESIDENT WM. C. KENYON.

The physical and social blessings that any people enjoy, depend, under God, upon their intellectual and moral development. An intelligent people always, as a whole, surround themselves abundantly with the real comforts of life, and participate largely in its refinements and socialities. The educated know how to provide the things that make for the comfort of the physical man; the ignorant have little skill and foresight in that direction, though they may live in the same community with the educated. The substantial homes of the New England yeomanry are very unlike the Indian wigwams. The shanties upon the lines of our public works have few of the conveniences and comforts that distinguish the residences of the owners and directors of these lines. These have the advantages of education; those have knowledge little above the ox that grazes the field; hence the diversity in their physical condition. What makes the difference in large cities, whose streets are thronged by the learned on the one hand, and on the other, by the unlearned, who crowd by hundreds into narrow, ill-ventilated tenements, and fill the very atmosphere they breathe with pestilence? The answer can not be doubtful. The educated everywhere live in better houses than the ignorant, wear better clothing, eat wholesomer food, and know better how to enjoy the luxuries of life without falling into excesses. They keep themselves personally neater, are more wholesome and attractive as companions.

But socially, an intelligent people are as much superior to an ignorant people, as they are physically. Go into a land abounding in schools and churches, if you would find the affections of men purified, the deep sympathies of the soul stirred to beneficent action, the tender emotions rendered delicate, and the largest amount of all that can ennoble, elevate, and dignify humanity, maintained in the intercourse of men with each other. The asylum for the unfortunate, the house of refuge, home for the friendless, the hospital for the sick, and the chapel for the sailor, are not found but in a land of schools and Bibles. It requires a high order of culture, such as is the business of our pulpits and schools to evolve, to develop the wealth for founding and sustaining these institutions of Christian philanthropy, and so managing their affairs as to make them real blessings to mankind. What a mighty influence any man or woman can exert, who possesses the advantage of a well-developed, well-balanced, and richly furnished intellect, sanctified by the grace of God.

By slow degrees humanity is learning that the mental is superior to the physical. The attainment of knowledge is becoming more and more the settled purpose. Struggling mind is shaking off its fetters. 'Tis asking for liberty of thought, of conscience, and of action. It is beating down the obstacles in its path. It is not a rapid operation. It is the work of many centuries, many revolutions, many reverses. It inspired Luther to resist the arrogant and stupid claims of priestly domination. It placed Cromwell on the throne of England. It planted the feet of our fathers on Plymouth Rock, and resisted the encroachments of foreign dominion. It fought the battles of our independence. Its victories have astonished the world. It convulsed Europe to its center. Instead of giving security to thrones, it wages a fearful struggle, but not a doubtful one. There may not be sufficient intelligence among the masses to give a speedy victory, and ensure continued peace; but intellect, when once awakened, will not again slumber till its triumphs are achieved.

As a people, we are evidently putting forth some commendable exertions in the varied enterprises of the age; but it is a question, well worthy of serious consideration, whether we are not, at the same time, neglecting some of the most efficient means of blessing the world. It is manifestly unwise to lay out our entire strength, to exhaust all our energies, on a few prominent objects of immediate interest, and neglect the main-springs of action—those life-giving sources of supplying the active, working element, in perpetuating and enlarging the sphere of the noblest human exertion. Now it is quite obvious that education must lie at the foundation of all our present and prospective schemes for doing the world good. If books are to be written which shall convince the intelligence, and move the deep sympathies of the soul for truth, men must wield the pen whose minds have been thoroughly disciplined, and who have learned the avenues through which man's best affections can be reached. If Bibles are to be translated into the hundreds of languages and dialects spoken by the millions of the earth, men must be employed to do it, who have had the discipline of many years of hard study in classical learning, as well as in everything pertaining to Biblical science and literature. If men are to "speak with tongues," preach the gospel to all peoples in the language "wherein they were born," they must possess that familiarity with the general structure of language, which can alone be secured by an accurate knowledge of the ancient Latin, Greek, and Hebrew tongues. So, indeed, in every scheme for developing, in its full proportions and strength, the spirit

of universal brotherhood, men of the very first attainments are required in devising efficient means, adapting them to the ends to be secured, and following them up, with unyielding assiduity to a successful issue. The times have gone by—if, indeed, there ever was such a period—when unintellectual men may hope to wield an extensive influence. As men with intellectual endowments, without holy devotion, perfect consecration to God, are valueless as instruments in reforming and bringing back a world to its allegiance to God, so ignorance, however sanctified and consecrated, is nearly powerless, as an instrument, in securing victory in the great moral conflicts of the age.

But, again, the condition of man, individually and socially, intellectually and morally, is one of progress. Society to-day is not what it was one year ago. An advance has been made. That advancement has widened the sphere of thought and action. Problems in politics and in morals that an age ago were darkly knotted, have been completely solved. Compare society now with what it was in this country at the beginning of the century. The progress of the sciences and arts, how rapid! Everything pertaining to the comfort, convenience, and improvement of man's individual or social welfare, how changed! Could one who died in 1800, one who had been familiar with all the resources of his country for the previous half century, have his sleeping dust reanimated, and again behold the great advance in its agricultural, commercial, mechanical and educational interests, would he know his country, could he credit his senses? He would find places that he had once known as mere wastes, changed to rich and populous cities. The means for transporting merchandise and all kinds of productions to and from all parts of the continent, are unlike anything known to the world when he was an actor in its busy scenes. The transmission of messages from city to city with the speed of lightning, how could he comprehend such a wonderful result? But for the exhibition of passions peculiar to his race, he would suppose that he had been awakened upon some other planet than this.

The eye of expectancy looks with the aid of bright-lighted faith to the "good time that's coming," when we shall no longer, as now, see the glorious fragments of a soul immortal, "with rubbish mixed and glittering in the dust." Instead of being enslaved to ignorance, the soul shall know its source and destiny. Human passions shall be in subjection to a well developed reason. Each man shall know his place in society and act well his part. There shall be no drones there, nor over-worked, half-fed, half-clothed ones. The brow, on which is the stamp of divinity, shall not be furrowed by anxious care. The cheek shall not be pallid with disease, nor the lustre of the eye dimmed with nightly vigils and weepings. Instead of deformity and decrepitude, the physical organs shall be attuned to perfect symmetry of form, combining all the elements of beauty in perfection, and the mind freed from participating in deranged organisms of the body shall have a clearness of perception and a comprehensiveness of grasp, far beyond what it now possesses, under the most favored influences.

Now the point to be observed is that this physical change in man's condition has and must result from, and be accompanied by, a corresponding change in his intellectual and moral condition. No great advancement in man's physical condition can come unless prompted by an enlarged intellectual and moral activity. But what has this to do with the subject under consideration? Much every way. The masses of the next generation will be in advance of the masses of the present. Their leaders, their spiritual guides, their educators, the sustainers of human interests and hopes, will require an intellectual training far in advance of those of the present generation, if they are to have the respect and confidence of the people. The world is demanding better educated men and women, and let no one suppose that qualifications, which may render him a successful and acceptable laborer in the world's vineyard this year, will render him such ten years hence. Daily observation may convince us that men in almost all the professions are, every year, crowded out of their places because they have not kept pace with the spirit and progress of the age. They have not diligently and faithfully used the means for mental discipline that might have rendered them popular and efficient, and they have, as a natural and necessary consequence, been superseded by others. If these views be correct, let each ask himself, in all candor, whether he is doing anything proportional to the demands of the age, in preparing himself for those interests so soon to be entrusted to him.

THE WOODEN SPOON.—The abolition of the Senior Wranglerships at Cambridge will naturally entail the extinction of the honor accorded to the junior of the junior Optimates—the presentation of the "wooden spoon." Last Saturday the presentation of the degrees took place in the Senate House, and being the last occasion on which this traditional ceremony was to be performed, it was resolved that the spoon should be something worthy of remembrance. Accordingly, one some four feet long was provided, the bowl measuring a foot each way, and being gorgeously emblazoned on one side with the arms of Clare College, of which the recipient was a member, and the motto *Cave adsum*. On the reverse was a sun-flower, and the legend "Quite Too Utter." It was lowered as usual from the galleries to the recipient, amid loud cheers.—*London paper, February 4th.*

THE RELIGIOUS DENOMINATIONS AND HIGHER EDUCATION.

The following tables and figures show what the five leading denominations are doing in the aggregate, and by comparison for higher education, and they furnish food for reflection to all persons interested in the general subject.

Table with 5 columns: Denomination, No. of Institutions, No. Faculty, No. Students, Val. grounds, etc., and Income from tithing. Rows include Meth., Baptist, Presby., Cong., and Prot. Epis.

Estimating volumes in libraries at one dollar each, and the membership of the denominations in 1880, he finds the total value of college property per capital as follows: Methodists, \$1 75; Baptists, \$3 82; Presbyterians, \$3 90; Congregationalists, \$6 93; Protestants Episcopalians, \$13 57. The ratio of students to membership is Methodist, 1 to 1,000; Baptist, 1 to 830; Presbyterians, 1 to 600; Congregationalists, 1 to 413; Episcopalians, 1 to 900; college students to the entire population, 1 to 1,600. The total benefactions by private parties to education of all grades from 1870 to 1879 averaged about \$6,000,000 a year, most of which was to denominational institutions. The total value of college property, estimating books at one dollar each, is about \$90,000,000, of which about \$37,000,000 is in denominational institutions.

The following table of averages of each institution of the denomination named, shows the relative work of each in higher education:

Table with 5 columns: Denomination, Ave. faculty, Ave. students, Ave. val. prop., and Ave. income. Rows include Meth., Baptist, Presby., Cong., and Prot. Epis.

The Methodist Episcopal Church proposes in 1884 to raise \$10,000,000 for educational purposes.

Sabbath Reform.

EDITED BY - - - REV. D. E. MAXSON, D. D.

GIVEN UP.

The obvious tendency of the Sabbath controversy, is, on the one hand, back to the Sabbath of Jehovah, as instituted in Eden, and enacted on Sinai, or, on the other hand, off into the wild chaos of no-sabbathism by Divine authority, and this on the wilder, fearfuller plea of no-lawism. With none of the hesitancy of Dr. Hall, as to whether the Decalogue enjoins rest upon the first or the seventh day of the week, the common mind sees at a glance that it was the seventh day that was by Divine enactment set apart for Sabbath uses; while all the other six were set apart to secular uses; and it is seen in the same glance that the Sabbath commandment is an integral, and indispensable part of the code, so that if that be not valid and of universal authority, no part of the code is. The "ten words" are so related to one another, to their Author, and to their object, that to destroy one, destroys all. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2: 10.) Now, what shall be done? If there is no Sabbath, there is no law; and conversely, if there is no law, there is no Sabbath. Now, with our feet in this fearful tangle of alternatives, it is scarcely possible not to pitch headlong down to the somber night of stark atheism, for if there be no moral law, there can be no

moral government, and if there be no moral government, there can be no moral governor, no God; and if there be no law there can be no sin, since "sin is the transgression of the law." Surely, to get rid of the Sabbath of Jehovah, and of his Decalogue, is too costly business!

The old masters of thought, and advocates of Sunday stood by the Decalogue, and held to its universal application with stalwart grip, and did the best they could to prove a change of the day of the Sabbath, while the law of the Sabbath remained inviolate in the Sinaitic code. The weakness and failure of this effort has become too obvious to be much longer continued. Standard authorities break down under it, as shown in a previous number; and recent and less weighty authorities accept the break-down, and try their skill at alternatives, and very few of them keep out of the currents that converge to the awful malstrom of no-lawism. The latest of these is Dr. Litch, in a pamphlet entitled, "The Law of the Sabbath," issued by the American Millennial Association, 74 Kneeland St., Boston. This author swings fearlessly out upon the shoreless sea of no-lawism, for the sake of no-Sabbathism by Divine authority. He takes the bold stand that the Decalogue was entirely Jewish, and passed away with that economy. "The whole Mosaic code, embracing the ten commandments, was national, to the Jews; local over the land of Israel, limited, till the seed should come to whom the promise was made. If the law, as a whole, was never enjoined on any Gentile, was the fourth commandment, as a specific portion, ever imposed on them? The text has never been found which teaches so. This is a bold assertion, but true. Disprove it who can." The author claims that "so far as the moral claims of the law are concerned, the Jews are still held by the law," while its provisions as a civil code have become "null and void." Having thus swept the whole moral law, including the Sabbath law, from the face of the Gentile world, he seems to feel that he has left us, poor Gentiles, quite afloat without some sort of guide to our moral natures, and rest to our physical, and so goes to work to patch up some sort of a substitute for that he has swept away. Looking the New Testament through he finds no substitute put by Divine authority in place of the Sabbath of the defunct Decalogue. "There is not, nor has there ever been, a divinely ordained legal Sabbath under the new covenant. Neither Christ nor his apostles ever enjoined such an ordinance to be observed by his followers." Feeling how sadly humanity suffers by this forgetfulness of "Divine authority" to give it a Sabbath, feeling that "a weekly rest is essential to human welfare, as well as that of laboring brutes," the author goes not long in search of the needed benefaction, and finds that in a kind of second-hand way, Divine authority does, after all, ordain a Sabbath for man, and here it comes: "The legal obligation of Christians to observe the first day of the week as a day of rest (Sabbath) grows out of the oft enjoined duty of being 'subject to every ordinance of man for the Lord's sake.'"

In the conception of this learned divine, then, this Sabbath law tumbles down from its God-ordained and infinite consequence as the fixed and immutable law of human life, based in the very nature and necessity of human beings, as held by Edwards and the old Sunday advocates, and by all soundly thinking men, down to be at the caprice of whatever human government may be pleased to meddle with it. He says, "It is the prerogative of the civil authority to enforce so salutary and sanitary a provision," "the church is to be subject to all worldly governments, everywhere subject to the government under which they live." Now, since there is no Divine law fixing the time and the duty of Sabbath-keeping, it rests entirely with the caprice of human lawgivers to enact a Sabbath or not, and to fix it if enacted, on which day of the week they may please, and according to our author, "the church" being a pilgrim body, "are to be subject to all worldly government, to be subject to the government under which they live," and hence it follows, that if a person, professor of religion or not, happens to live in a country or state which happens to have enacted a Sunday law, he is bound to keep Sunday, while there; and if he happens to move into another country or state which happens to have enacted a Monday or a Friday law, or both, he is equally bound to keep the day or days enjoined by the law of the country, and if perchance he should become a citizen of a state which happened to have enacted no-Sabbath law, he would have no obligations to keep any day for Sabbath, for, according to our author, Dr. Litch, "the obligation of Christians to observe the first day of the week, grows out of the oft en-

joined duty of being subject to every ordinance of man, for the Lord's sake." If, then, there should happen to be no Sunday ordinance of man, there could not possibly grow out of a nonentity an "obligation to observe the first day of the week." In some countries there are Sunday laws, in some there are none; and so Sunday obligation depends upon the country one is in. And, if, per chance, seven different states should enact each a different day of the week into Sabbath, and enforce its observance, then if some peripatetic should happen to move into each of these states, and tarry a week, he would have incurred the obligation to sabbatize on each of the seven days of the week, for is he not "subject to every ordinance of man for the Lord's sake?"

The true animus and ultimate outcome of this movement, from the futile effort to place the Sunday upon the authority of Christ and the apostles, down to the base of secular authority as its sole authority, is but poorly concealed: Such expressions as the following of Dr. Litch, too plainly indicate the animus of the secular Sunday-law movement. "Nor do I see how any Christian can, with good conscience toward God, in a Christian land, set at defiance all authority of law, and Christian custom, and pursue their secular callings on that day, to the scandal of society and annoyance of their Christian neighbors. This is a matter of no small importance to the peace and well being of society." The writer under review truly attributes the beginning of Sunday enforcement by civil law to Constantine, but mistakenly assumes that he was a Christian, legislating for Christianity, whereas, at the time of enacting the Sunday law of 321, Constantine was a most devoted pagan, and the law was only a crafty effort at compromise with the growing Christianity in his Empire, with a view thereby to strengthen his pagan power, and so he enacted that the pagan Sun-day, "the wild solar holiday of all pagan antiquity," as one historian calls it, should be observed, instead of the Sabbath, by the portion of his Christian subjects dwelling in cities and large towns; nothing less than a mean attempt to popularize paganism, by forcing its favorite holiday of Baalism upon the most popular portions of the Christian communities growing up within his kingdom. This act our author quotes as a legitimate and praiseworthy act, and as the rightful origin of all subsequent Sunday legislation. "From that time, Christian rulers have in all lands done the same thing, as they have a sacred right to."

To this, then, has the Sunday claim narrowed itself: Civil authority, the all-sufficient basis of the Sunday observance, and that rightfully enforced by civil pains and penalties. Something is gained when the enemies' batteries are unmasked, and their true aim is discovered. Would it not have conducted to a more speedy and God-honoring conclusion of this Sabbath controversy, had the advocates of the theory of Divine authority for a change of the day from the seventh to the first, as soon as the untenability of that theory had been found out, accepted the Sabbath just as Jehovah himself instituted, and enacted it, the rest-day of the Creator—the day accepted and honored by Christ and his apostles, and by the early Christian Churches for the first five centuries of the Christian era. It does not take a far-seeing eye to discover whether this cumulating stream is tending. The greatest blunders and crimes of history have been committed in just this attempt of human governments to assume the prerogatives of the Divine. The Sabbath commandment, just like all the other nine of the Decalogue, had its beginning and has its perpetual authority in the Divine word. It was "made for man" by him who made man and who knew his ever recurring need of it. And it "was made for man" just as soon as man was made; he was not left to live a day in the world without it; and in just the right time it was made a central and indispensable part of that immortal code of laws, written by Jehovah's finger on the tables of stone, given as the one great charge of God's chosen nation, to be borne by them in the ark, under the mercy seat, behind the great veil in the tabernacle, and thence to be placed in the holy of holies of the temple beneath the overshadowing shekinah, and thence to be written on the ever-enduring tablets of human hearts, made meet for its holding by the blood of atonement, and whence "not one jot or tittle of it should in any wise pass till the transpiration of all things." Not made void by faith, but "established" by it. "The law of the Lord is perfect, converting the soul, more to be desired than gold, yea than much fine gold." "Blessed is the man whose delight is in the law of the Lord, and in it doth he meditate day and night. He shall be like a tree that is planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so, but are like the chaff which the wind driveth away." "No man can serve two masters. He that is not with me is against me." "Who is on the Lord's side?"

of the Sabbath, and therefore they do not keep the Sabbath, and I have admonished them in the 29th I labored in Utrecht. There are those who confess the truth of baptism the Sabbath, but till now only by deed, and not by word, as so many others. Every time I bestowed to studying, writing. As a consequence of the new aspect of my paper and the sending out of my correspondence increased, finding that I may not despise little things I respond to every remark, as well as from foe.

Now I have, as far as I know, told my brother, the Secretary, all I have to say. Pray, receive my salutation in the Lord. The Lord bless you and all who are dear to you. Your brother in Christ, G. VELTHUYSEN.

HEM, Holland, April 2, 1882.

GOD'S WILL IS LAW.

is one of the most interesting principles of our holy religion. It must be believed, it is the powerful grasp of a living faith, realized in the inmost recesses of the human heart. Let but this principle pervade our spiritual man, and it will revolutionize our whole nature. It is enough for us that God has said, "Our Father must be true." It will be enough to know that he wills anything; it will be enough to know that he does it. Mysterious as his providence may be, we will know that all is well; for he will not err, and mistakes happen to him. The event may be trying, but it is almost more than flesh and blood can stand. Still submission is ours; patience and resignation is ours. The hand that created the world is God's, and he doeth all things. Perhaps the word revealed may be to believe. It may conflict with our worldly views; it may go against our education; it may oppose our inclination; it may be in mystery; it may even seem to contradict; but it is the word of the living God, and humility is ours, faith is ours—faith of the Rationalist, who believes that he understands; but the faith of the Christian, who believes his father's word because he speaks it. Perhaps the duty enjoined is a difficult one. It may call for much effort; it may require sacrifices of comfort; it may demand a high order of moral courage. More than this, in following it we may be obliged to encounter opposition, and meet with opposition, and face a hostile world. Nay more, we may be called to forsake father and mother, sister, brother, wife and children; to turn away from the home of our childhood, to go upon a journey, the home of our children, to live up like olive branches around our Father's house, the home of our children, and the music of whose laughing voices made glad our tabernacle. But all this, even life itself, is nothing when our Father bids us do his will. Duty is ours, and obedience is ours. The consequences are his. He who notices the sparrow's fall will see that our times are in his hand, and he will point the bounds of our habitation. Believing, obeying, and submitting to him, this great principle must be received and practically acted upon by every man. We must believe that the will of God is supreme, and that his law is the Christian's law. Our convenience is nothing, our comfort and ease nothing, our prejudices and wishes nothing, the will of others nothing. God must literarily everything. He is the Creator, we are creatures. He is the Potter, we are the clay. He hath made us, and not we ourselves. And shall not he exercise authority over the work of his hands? Let us, then, obey, submit. Let us yield a joyful obedience in all things unto the Father of us, and live.—*The Workman.*

WORD.—An encouraging and word often exerts great power over the soul. Even a bad child is touched by the better qualities of his nature, which had been repressed by ill-treatment, by an appreciative expression. A word acts like magic. It touches, as it does the secret spring of the soul. A new truth, instrumental to the soul's liberation, comes to the Salem Towne, long a public teacher in interior town in Massachusetts, was with one of these proverbially bad boys. The boy was fortunate in having a noble teacher. The committee entering the school one day, and the boy there, advised the teacher to let him out, as he would get no good and would spoil the other boys. "That was his reply, 'I will leave the boy as you say, but I can not dismiss a boy as he behaves well.'" That word touched the lad's heart, and lent to him a new direction to do well. From that day he found no occasion either to expel or to punish him. Obedient to all the rules of the school, he became diligent in study, and rapidly in knowledge. That boy, a good citizen, an eminent lawyer, distinguished and honored statesman, thrice elected Governor of New Hampshire, was chosen United States Senator. He was also appointed Secretary under President Polk, and Secretary under President Pierce. The name of the boy, made by a kind word, was William.

thousand emigrants landed at New York on the 30th, making 68,000 during the

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 11, 1882.

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RELIGIOUS AND SECULAR.

We are apt to divide our duties into religious and secular, our literature and history into sacred and profane, a classification not altogether arbitrary, but yet a mistaken one. What has to do with the Bible, the church and religion, we call sacred; and history which is not of the church, we call profane; not that it is by any means wicked, but secular. This classification arises from a disposition to view things outwardly, rather than in their inner nature and spirit. We speak of a man's religious duties, his political, his social and his secular, as if all duties, when viewed in the spirit in which they should be performed, religious. And then we come to think of a man's religious duties on the one hand, and his secular on the other, as if the two were not incompatible; praying, reading the Bible, attending churches incompatible with voting and attending political meetings, and buying and selling laboring and trafficking, as if the former must be attended to with a religious, devotional, and the latter in a worldly spirit; whereas all duties,—political, social, secular, and religious—should be performed with the same spirit of integrity, and the same purpose to honor God, and bless our fellow-men.

Again we are impressed with the incompatibility of a religious with a secular life, because we find our secular duties necessarily occupy so much of our time; none is left to think of God, to study his Word, and to engage in devotional exercises; forgetting that it is possible for us to have an undercurrent of thought and feeling which is continually toward God, while occupied with the varied secular duties of life, making all these duties sacred and religious. The earth has a motion around its axis and another in its orbit around the sun, yet there is nothing inharmonious in these two movements; there is an undercurrent in the ocean and an upper current in the opposite direction, or there may be a tumultuous storm on the surface, and a deep, quiet calm below; so with us, while performing the duties of the earthly, we may in heart and spirit be living and breathing the life of the heavenly; while tempest-tossed with the cares and perplexities of the temporal, in our spiritual nature there may be deep and abiding trust and peace. Thus it is possible for us to obey the seemingly incompatible injunction of Paul to be "not slothful in business; fervent in spirit, serving the Lord."

ARE THESE THINGS SO?

Religious people affirm that religion affords them certain joys of a very high order. They declare that in the worship of God they have precious spiritual experiences in which they hold communion with God and receive his gracious approval. They seem not to doubt the reality of these experiences. They often declare that they value them above any worldly consideration. Such is the concurrent testimony of nearly all professing Christians. The essential agreement of so many different witnesses should certainly be sufficient to convince the doubters of the truth and value of religion. But there are very many convincing evidences of the vitality and power of religion in its fruits. But we can not now enter into the question of what it has done for the world—a question of the utmost importance it is true—because it will be readily seen that it has done almost every thing to ennoble the human race. But here is a fact worth considering: There is no other subject, or system of ideas, offering no prospect of worldly advantage, that will draw people together week after week for years, as will the religion of the Bible. A man may have a pet idea which he will follow up for many years, but how many others can he interest to go with him for any great length of time? But multitudes assemble weekly all their lives to hear expounded the teachings of that old book, the Bible. They pay their money to hear explained doctrines and truths which they already understand and accept. They meet often to pray with and for each other and tell the same old story of Jesus and his love. A superficial observer might easily conclude that all this was but an endless routine, a useless repetition but the Christian says I find great profit and satisfaction in these services. Though they be repeated over and over week after week, my soul is fed and refreshed by them, as my physical nature is by my daily food. Can any philosophy explain this course of Christian people upon any other theory than that

expressed in the testimony of these people, that there are blessed spiritual experiences of which the world of unregenerate sinners knows nothing. The direct testimony of the devout child of God is, therefore, not to be impeached, because it is supported by his character and life. And, indeed, if the character and life do not corroborate the profession, the world will not accept our testimony though we affirm it never so positively.

A. B. P.

PULPIT SCIENCE.

Science is classified knowledge. There is no great difficulty in finding sufficiently well-defined characteristics of plants, minerals and animals on which to base the sciences of botany, geology, and zoology. Writers on homiletics have attempted to distribute sermons into well-defined classes, such as textual, topical, expository, according to the method of treating the subject. Others have classed sermons according as they are addressed to different faculties of mind, and a still more general classification has been into doctrinal and practical, or dogmatical and experiential. All such efforts to bring sermonizing into the terms of exact science must always fail of entire satisfaction, from the obvious fact that texts and topics, doctrines and duties, as they are enunciated in the Bible, so overlap and permeate each other, that neither of them can be extracted from the others without drawing blood. Take for example the doctrinal and the experiential. No Christian doctrine can be fully set forth in pulpit teaching which does not so grapple with some point of human experience as to be inseparable from it except by violence to both. A doctrine is only the theoretic statement of a latent duty, while a duty can only be enjoined as the perceptive form and natural fruitage of a doctrine. There can be no duty without a doctrine for its root, nor can there be a doctrine which does not push up into injunction and necessitate a duty. All most elegant rhetoric and stateliness of pulpit eloquence would waste on the desert air if they should expend themselves in expounding doctrines that have no touch down upon the life of man to help him on toward his destiny. Christian doctrines are vital truths adapted to quicken the soul and set out upon the road that "leadeth unto life."

There has been a time even in the history of the American pulpit when its occupants treated doctrines very much as the clinical professor treats his dead body upon the dissecting table, and the result was a bare, long skeleton, staring at you with empty eyesockets. "There were giants in those days," and such analytical experts in dogmatical theology as Taylor, Bentham, and Emmons filled a large place in the pulpit department of church edification. But their method has passed away, given place to methods of pulpit utterances which set life aglow with bounding blood, and clothe it with the beauty of adaptation to useful ends, out on the great battle-fields where living forces are struggling for mastery.

The sermon that does not come vivid from some soul experience of the speaker can hardly be expected to go with much power to the heart of the hearer. He can but imperfectly know a truth who has not lived it, and very feebly can he impress a truth upon another who has not himself been deeply impressed by it. Dr. Robinson, in his "Yale Lectures," utters the following pertinent thoughts on this subject:

"But if the doctrinal can not be justly divorced from the practical, nor yet the experiential from either of them, is it possible to unite them? Can a requisite degree of each be combined in one and the same discourse? Can the sermon that builds on experience, both instruct the understanding and impel the will to action? Let the example and experience of the apostles instruct us. We have brief sketches of their sermons in the Acts; we know how they combined the three in their epistles. At the outset, they manifestly had only the words of Jesus, and the facts of his life. Out of these, by aid and guidance of the Holy Spirit, they evolved, each in his own consciousness, the great doctrines which they preached in their sermons and unfolded in their epistles. Every doctrine came like a living truth from the depth of their own hearts. Every word was big with religious emotion—they spoke out of the fullness of their own experience; and every word was supplemented by its correspondent action. They were always instructive, inwardly illuminative, and intensely practical. He who would preach as the apostles did, must have something of the same experience that they had. Guided by the same Spirit that animated them, we must live over again the great truths of Christianity as they lived them. No doctrine can be fully understood by us, much less effectively preached, until we have worked ourselves out into a clear apprehension of its meaning and power through Christian experience. We must know, both by experience and action, what we preach, or we shall fail in our calling."

D. E. M.

WE, THE PEOPLE.

Much has been written of late about the minister. The nature and responsibilities of his high and holy calling have been faithfully portrayed. The proper matter and methods of his work have been much discussed. Even the minister himself has been variously served up to the reading public, as pastor, preacher, evangelist, and teacher. This is as it should be. It would be difficult to overstate the importance of the minister's work. If, by this frequent discussion of the theme, the minister shall be stimulated to better work, and, if by the same means, the people shall be helped to a better understanding of his holy office, and to a higher appreciation of its true dignity and worth, it will be well worth the while to continue the discussion. But why is it that we hear so little about the people? We are intensely congregational in our polity. We would be greatly alarmed at the possibility of a Presbytery, or a bishopric in the administration of church affairs, either in the individual church, or in the denomination, among Seventh-day Baptists. But do we not invite a greater danger when we accustom ourselves to think so exclusively of the minister, whenever the question of church work is under consideration? Why, for example, must the question of the pastor or evangelist be the first to be considered, when the church, or any considerable portion of it, sees the need of a revival? A score of earnest, devoted, praying men and women in almost any church may be instrumental, in God's hands, in the promotion of a gracious revival without an evangelist, or even without a pastor, while both pastor and evangelist would be comparatively powerless without the devoted band in the church. Or, why must it be expected of the minister that by far the greater part of his efforts, both public and private, shall be put forth in an unequal endeavor to keep the membership of his church somewhere within the limits of Christian propriety? Is it for his own good, or for theirs, that the pastor labors thus among, and for, his people? Manifestly for their sakes. Why, then, should they not be, at least, as anxious as he, that his labors be successful? And they certainly have the power to make such labor a success or failure as they will. Or, again, why must the church regard the pastor and his labors as their exclusive possessions to such an extent that he may not listen to the Macedonian cry that greets his ears from far and near, lest he should be thought to be neglecting his regular duties? Why should it not rather be considered the duty and privilege of the church to hear this many-voiced cry, and say to its pastor, Go to the needy and perishing with the messages of life and love, while we keep up the fires on the home altars, and then return to us that we may rejoice together in the blessed fruits of our common work?

Yes, let us magnify the office and work of the Christian ministry in all its forms. Then let us remember that the church is before, and greater than the ministry. To her it was said, "Ye are the light of the world," and, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These good works will be seen when the church, in the person of her individual members, recognizes her true place and calling, and addresses herself to her noble work of bringing men to Christ. She could hardly fit a bushel to her light more effectually than to address herself, in her individual members, to all manner of worldly pursuits, and delegate all her Christian labors to her ministry. It might be good for the ministers. It would be bad for the world. It would be worse for the church.

L. A. P.

THE JOY OF A HIGHER LIFE.

While engaged in mission work in New York City, I was sent by Dr. Kittredge to visit an old wooden tenant house on 49th Street, near Second Avenue. On the upper floor and back room, I found a family busily engaged in stringing beads for parasols. Their looks showed that they had seen better days, but poverty, and as I soon learned, drink, had reduced them to wretchedness and want. From working all day and much of the night, the frail mother broke down and was laid away in the cemetery, while the bright little children were left to the mercy of a drunken father. Meeting him on the street some time after, he begged me to take the four children and provide for them for their dear mother's sake. After consulting with a wealthy friend, it was decided to do so, and we started to look them up. Two of them were running the streets, one was in the police stationhouse, and the oldest, scarce twelve years of age, had been smuggled into a bad house as a waiting girl. Gather-

ing the motherless children from these haunts of vice, they were taken to his mansion in Waverly Place. I shall not soon forget how happy they were when they were once more all together. I can see the little boy yet, how he looked when I took him to the pawnbroker's and redeemed the little coat and pants his mother's hands had fixed for him, and how glad they all were when he put them on again. How I loved to go around to Waverly Place and see them in their new home, for they seemed perfectly happy. But the adversary could not rest and let them enjoy that mansion, for the father, now his children were gone, gave himself up to drink, and in his spells of madness, attempted to get them away. One day, in his fury of delirium, he rushed into the house and tried to catch up the baby; but the girl, taking it into her arms, ran out around the block and he after her, shrieking in his madness, but God helped her, and she reached the door and swung it to with its spring-lock on the inside. How the precious children cried for joy when they found they were safe from their delirious parent. It was now deemed best to send them to the country, safe from their father's reach, and away from the influences of their early surroundings, where they could be trained up for usefulness and heaven. The adopted father had a Summer residence in northern Vermont, at the foot of Mount Mansfield, and he asked me to start immediately with them. With the four children and an Irish nurse, we left the city on the Connecticut Valley train, and stopped overnight to rest at Springfield, Mass., at the Massasoit House, then one of the finest in New England. I shall never forget that night. How happy the little ones were in that great hotel, where everything was so strange and wonderful. How many questions the little boys asked in their childish joy. It was to them like Pilgrim in the "Palace Beautiful." Oh, I thought if these children from that filthy garret in New York are so happy to reach a better life, what will be the joy of the redeemed from sin when they enter the mansion above? The next day, passing Bellow's Falls, we sped our way up into the Green Mountains, and their great blue eyes seemed filled with delight at all they saw. But the next day after was the happiest day of their lives when they found themselves at their country home. It seemed to me they only began to live then, for they were so unspeakably happy. I could but thank God that four little ones had been rescued from a life of sin, and quickened with the new joy of a higher life. I think, too, I could realize some little of that joy which the blessed Savior must experience as he sees the sinful and erring of earth putting on the white robes and entering into the mansion of heavenly joy. I feel to thank God that in city and country, earth's sinful children are being sought and lifted up to a higher life and to spiritual enjoyment.

L. R. S.

SINGING ON THE WAY, is the title of a new music book by Mrs. Belle M. Jewett of New York, designed for Sunday schools and social worship. D. W. Carroll & Co., Publishers, Cincinnati, O., price 35 cents. This is the first work of the kind that has come to us from a female musician, but there is no reason why others should not have preceded it, and this specimen would indicate that others might properly follow.

THE Brookfield Courier comes to us dressed in a new Spring suit, and enlarged to a nine column paper. We rejoice in the prosperity of the Courier, always one of the most acceptable of our exchanges. Give us your Bro. Spooner, and continue on in your prosperous march.

S. H. COON, the first compositor employed on the RECORDER, after its establishment at Alfred Centre, now editorially connected with the Cattaraugus Republican, came in for a hearty shake all around on Sunday morning. He was most cordially greeted.

CHANGE OF TIME.—Attention is called to the change of time of the Ministerial Conference of the Western Association to 8 o'clock in the evening of Third-day, May 16th, instead of in the morning, as previously noticed.

ELD. TODD requests it stated that a misunderstanding caused the delay in forwarding the obituary notice of Dr. Saunders, which appears in this number of the RECORDER.

TENT WORK.—A private letter contains the information that the Tent Board of the North-Western Association has concluded not to try to man the tent this season.

Communications.

GROWTH OF CHRISTIANITY.

Our pastor has recently preached three sermons upon the evidences of progress in Christ's kingdom, which have been listened to with much interest. Under the head of "The Mathematics of Christian Progress," he showed that since 1804 at least one hundred and sixty million copies of the Bible have been put in circulation; that modern missions have been developed almost entirely since 1800; that in the year 1800, there were in the United States about 2,500 ordained ministers in the evangelical churches, and about 365,000 communicants; in 1880, there were about 70,000 ministers, and over 10,000,000 communicants; that in 1800 the ratio of communicants to inhabitants was one in 14; in 1880, one in five, making an actual increase of over 9,000,000, in eight years.

Under the head of "Progress in Faith," it was shown that the law of Christian life is "growth in grace." By the law, the church has passed from the cold intellectual creed-making period to that of a deeper and richer heart-experience; to a conception of God as a loving Father, of Christ as a divine Elder Brother, of the Bible as a rich and exhaustless mine of truth; to a period of practical goodness, benevolence, charity in material and in spiritual things; that the tendency is toward faith in pure living rather than in fine-spun theories of what ought to be.

"Progress in Moral Reforms" was shown by three salient points of comparison. First, the terrible state of morals in the Pagan world when Christ came. Second, the corruption within the Papal Church at the opening of the Lutheran Reformation. Third, the reaction in England after the time of Cromwell. In reference to specific reforms, it was shown that at the opening of the present century, human slavery was widespread, Hungary had 9,000,000, the peasantry of the present German States were practically slaves. Even in England a man might sell his wife into slavery. It took twenty years of agitation to suppress the slave trade, and twenty-six more to obtain emancipation in England, it being decreed in 1833, 600,000 being then liberated. In the United States the evil had died a terrible death within the memory of this generation. He showed that the consumption of foreign wines and distilled liquors of all kinds in 1810 was 4 3-5 gallons to each inhabitant; in 1823, 7 1/2; in 1880, 1 1/2. The use of beer has increased from 1 1/2 gallons in 1850, to 8 1/2 in 1880. Notwithstanding which, there is a real gain over drunkenness, though it is still a monstrous evil. Other specific points were discussed, and the general conclusion reached that the promises made in the text (Isa. 9: 6, 7), were being fulfilled, and that the gospel is conquering its way among men.

PLAINFIELD, May 5, 1882.

"WHAT IS THERE IN A TITLE?"

A query has been raised by reading an article with the preceding caption in the RECORDER of April 20th, as to whether the teachings of Christ to his disciples, in their private interviews, are to be considered of equal authority with his more public utterances. The writer of the article takes the ground that titles are proper and right, if "conferred judiciously" upon those who are really entitled to them for their learning and piety, giving emphasis to his words by the remark that, "D. D., is a grand title." Now there is a record of what Jesus once said on this very subject to "the multitude and to his disciples." Matt. 12: 1-12. In alluding to the character and conduct of the scribes and Pharisees, which he criticises very severely, he said, among other things, that they "loved to be called of men 'Rabbi, Rabbi.'" This expression I believe is considered to be equivalent to either Doctor or Master, both of which Christ positively forbids his disciples, or any body else, to assume; for he was speaking "to the multitude," as well as to the disciples. "But be not ye called Rabbi, for one is your Master, even Christ." "Neither be ye called masters, for one is your Master, even Christ." Are such utterances entitled to any consideration by the followers of the "meek and lowly" Jesus, in these days? The utterances of the Master quoted above, very clearly imply that no one, but himself, however learned or good, was ever to have such titles bestowed upon him. They were given to him, on several occasions, by those who addressed him, and he made no objection, because he was entitled to them. These commands are just as positive and authoritative as any others which he ever uttered. If such titles were entirely withheld, the evils of which

"E. M. D." complains, every man would then be a merit, and be estimated. A person's learning, ability if really possessed, would be recognized just as readily, as of "A. M.," "D. D.," or omission of any, or all, take from the individual he really possessed. Of people of the Lord be that they may be perfect the plain teachings of O this, as well as "the w the law," not being world, but transformed the mind, proving the perfect will of God."

WHITEWATER, Wis.

ASSOCIATIONAL

In an article over the Rhoda," in the Recorder to which the reader is referred a severe criticism in reference to delegates. I have often feelings of those delegates, thinks they ought not to programme unless they were. What might be a "dry," her would be food, life. Some are content to be that fall from the Master thankful, while others may be dissatisfied. I do I ever heard a sermon so but what I have found in it. If the Association cause they are smart and of oratory while "speaking just to please the people by them, to me is not in ments or requirements," thus spent would certainly the "Missionary and Trueries." And with referring these delegates we should Golden Rule: "Whatsoever should do unto you, do I think if Aunt Rhoda delegates we would not wish nored, because we were others, and could not quite so well. I always pleasure to these associates and if the delegates sent not be as talented as other my prayers and not my

"If you can not stop if you can not stop You can tell the lie 'You can not say he'd If you can not say With the Judge You can lead the lie To the Savior's w

ERROR.—The Sabbath please allow me to correct adjourning clause of Eastern Association of before the second Sabbath fore the first Sabbath in commences on Thursda

Home

New York INDEPENDENT April 27th, a goodly middle-aged and young and vicinity assembled Bassett's, and spent the antly. The weather w it did not prevent the pastor and family in and later it was ascertain ary circumstances had extent of some \$54, for have hearty thanks.

April 30th, the treasur committee paid the presented him money enough vidual pledges to liquid ary for the year ending A commences the new year arrears to the minister. are usually in debt are and do likewise. It ver the cares and perplexities Mr. Berry and fa (who lately came from see), are regular attend service. They also members of a family in embraced the Sabbath three or four miles fr brethren coming that portunity to preach week, to those along the faithfulness.

Selected Miscellany.

LINES TO A CHURCH BELL.

BY ROSS MARTIN.

The morn has broken, O glorious token Of what was spoken long years ago. The grave's dark slumber, that death encumber, Shall burst asunder for weal or woe. And 'tis the warning I hear at dawning, Each Sabbath morning at break of day, As o'er each number I deeply ponder, And often wonder if it doth say— "For prayer—for prayer—'tis time for prayer— 'Tis time for prayer—'tis time for prayer— Then gently sinking, it sets me thinking, And often linking with bygone days Each solemn number that wakes from slumber The sheeted phantoms of childhood's ways. O, star-eyed reason, wait for a season— 'Tis cruel treason to break my spell— And science bids thee, some day you'll guide me, Come sit beside me and hear the bell. For oh, 'tis charming, each Sabbath morning, To hear this warning flung out in air; Aloft now rolling, then sweetly falling, As thus 'twas calling mankind to prayer: "For prayer—for prayer—'tis time for prayer— 'Tis time for prayer—'tis time for prayer— Till with emotion, like swelling ocean, My heart's devotion with raptures swell; And loving kindness through tears of blindness Still fondly clings to the magic spell. O, sacred tower, long be thy power Ere storm and shower shall end thy days; Till future ages and other sages, On snow-white pages record thy praise: Long, long deferred, those that attend thee, While I befriended thee in simple song; And future nations and generations Come hushed in silence to hear thy tongue—" "For prayer—for prayer—'tis time for prayer— 'Tis time for prayer—'tis time for prayer— Thus softly tolling and gently rolling, It holds my soul in a magic spell, While with attention and wrapt in suspension, My heart still turns to the chiming bell. —Sacramento Bee.

MISS PRUE'S HAPPINESS.

The afternoon sunshine crept lazily along the west side of the house, until it reached the sitting-room window. Passing it unimpeded it found Minnie's head directly in its path, and lingered lovingly on the gold-brown braids of hair, turning them into a crown of glory. She sat on a low ottoman, her fingers lost in the meshes of some bright worsteds, and her face unusually grave and thoughtful. Mrs. Ray was near by with her knitting-work, and in an easy-chair close to the window sat Minnie's handsome brother Tom. Profound silence reigned for some time. Tom was absorbed in his book, Mrs. Ray was planning economy for the coming winter, and Minnie—where were her thoughts? Suddenly she dropped the tangled skein which her slender fingers had been unravelling, and leaned her head on her hand, partly shading her eyes. She had a sweet, mobile face, which, at first glance, one would call girlish pretty; but something impelled a second look, which would discern the earnest lines about the mouth and chin, and the thoughtfulness of the broad forehead. It was the same way with her eyes. Clear, simple brown eyes they seemed, sparkling with youthful happiness; but there were darker depths, like the still places in a river, which told of something below the surface. Tom, coming to the end of his chapter, threw down the book, and looked up to find his sister in a brown study. "What is it, Min?" he asked. "Is fancy-work too deep for you? Does it take as much thought as that sober face of yours indicates?" She gave the worsteds a little impatient push, which sent them to the floor, as if to show that they were far from occupying her thoughts. The deep garnet and pale-blue threads found an excellent background in the shaded browns of the carpet, and the sunshine stole on and touched them softly, as if to solace them for their exile. "I was wondering what it really means to be happy," Tom looked at her curiously, and her mother spoke in a rather reproving tone. "Why Minnie, child, aren't you happy? I'm sure we have given you every advantage, and I try the best I can to make your home pleasant." "I was not complaining, mother," answered the girl, stopping the course of the needles long enough to imprint a kiss on one of her mother's hands. "It seems as if I wasn't making as much out of my life as I might—that's all." "I'm sure you do a great deal, dear. There's your Sabbath-school class, and the mission work; and I'm pretty sure there's no young lady about here who visits the poor, and sympathizes with those who are in trouble, as much as you do." Minnie made no reply, and her face still wore its grave expression. "Just how would you define happiness?" asked Tom. "I don't know," answered his sister, hesitatingly. "I'll read you what Kant says," and Tom reached for his book. "Here it is: 'That life we may call happy, which is furnished with all the means by which pain can be overcome; we have, in fact, no other conception of human happiness.'"

Remember that there are other varieties much more difficult to endure. Let us say, for instance, that you are in pain now because you can not answer the question which puzzles you. That is a mental pain, but it causes you suffering of a certain kind. Now, if you have the means by which that pain can be banished, will you not be happy?" "Then, all Kant has done for me is to tell me what the trouble is. I knew that before, only I should not have dignified it by the name of a 'mental pain.' He doesn't furnish the means to overcome the pain, and that is the present necessity. Enough of definitions, Tom! They do very well in books and for school-children. I want something living."

"You know," interrupted Mrs. Ray, "what the Word says, 'Whoso trusteth in the Lord, happy is he.'" "Yes, mother, my trust is all right. Do not think I am faltering in that direction" for Mrs. Ray's voice had in it a hint of anxiety—"but I want something, and I don't know just what." After a moment more of grave meditation, she sprang to her feet, saying: "I'll go and ask Miss Prue." As she came to the door ready to start, Tom caught up his hat and walked out with her. Mrs. Ray watched them from the window. "I don't just understand either one," she murmured. "They are more like their father than they are like me. If he had lived," and she paused a moment to brush away a tear, "he could have helped them as I don't know how. What is happiness to me doesn't seem to content them. There, I knew Tom would turn that corner! I don't know what will come of his going so much to see Maude Reynolds. She is a nice girl, but I can't bear to think of giving up my first-born so soon. He is only twenty-two." And she turned from the window to answer some question of eight-year-old Willie, who had not yet grown beyond her comprehension. Minnie's light tap had been speedily answered, and she soon found herself seated in a comfortable rocker, awaiting the return of Miss Prue, who had excused herself for a moment. The room was long and low, but gave one a feeling of cozy brightness. A secretary at one end was covered with papers, which seemed to indicate some amount of literary work. There was a book-case in one corner, and near the window stood an easel with a half-finished picture on it. There were pictures on the walls, and brackets with bright lambrequins, while fancifully worked tides adorned the chairs. Miss Prue's real work was among the poor. She gave the greater part every day to visitations among the needy, the wretched, the sorrowing, the wicked, reading the Bible to them and praying with them, as well as finding material aid for those who were deserving. Many a sad face was brightened by her presence; many a tear she wiped away; many a fair face, which had felt its first blush of shame, was turned from the path of sin to righteousness and truth, by her earnest, pleading words. Her spare minutes at home she devoted to something which should take her thoughts into an opposite direction. "I see and hear so much of the dark side of life," she often said, "that I must have bright, cheery things at home." She lived alone, took care of her own rooms, and still, besides her regular work, found time to write for the papers, to paint, to read, and to make various articles of fancy work. Many of her friends treasured the work of her hands in the shape of a little painting, or some dainty tidy or pin-cushion. With her usual quick perception, Miss Prue saw that her guest had come for some special purpose, and, like a wise woman, gave her time to tell it. She chatted to her about her visitations, showed her the painting she was at work on, and told her the idea of her last new story. "Have you noticed that little white cottage across the street?" she asked at length. "I want to tell you about the young couple who have lately moved in there. They have known each other for a long time, and pledged their mutual love some five years ago; but misunderstandings and lovers' quarrels separated them from time to time, only to be forgotten in the renewal of their affection. Young people think too lightly of such things in these days. If an engagement was looked upon as being as sacred as a marriage, there would be fewer wrecked hopes, and more happy hearts. Well, these friends of mine were delaying their marriage until Harry should be well settled in business. When he determined that he was ready for a wife, to his complete surprise Mamie suddenly broke off the engagement. I was deeply interested in it all, for I have known Mamie since she was a little girl, and I was kneeling close by Harry the night he was converted, which somehow gave me a claim to him. Moreover, they both trusted me with their trials, as well as their joy. I have a sister living in the town where Mamie's parents reside, and I concluded to go there for a visit. Of course I saw Mamie. She was miserable and unhappy, just as I had left Harry. She told me all about it, finally. She is a very sensitive, conscientious girl, and, a short time before, a gentleman, of whom she had thought merely as a friend, had asked her to marry him. She thought that she must have been guilty of some indiscretion in order to encourage him to such a proposal, and only wrote to Harry that she was not fit to be married, which, of course, puzzled him very much. I came back with her permission to tell Harry all about it. He took the next train to her home after he had heard the story, and they were married six weeks after. And they are so happy, perfectly contented with each other, and devoted to their little home. And when I am very weary, and

have been where I have seen only wickedness and crime, I stop in there, on my way home, to steal a bit of their sunshine. And when they say, 'If it hadn't been for you, Miss Prue, we might not have been here,' I come home with my heart glowing with the thought that I have a share in that happy home life." Miss Prue paused, and Minnie came to a stool by her side, and laid her head in her lap. "Tell me some more," she said, softly. "There's another one of my girls," went on the gentle voice, "in whose happiness I do so rejoice. She came in one day to tell me how perplexed she was. A number of paths seemed opening before her, and she did not know which was the right one to follow. After she had told me all about it, a verse came into my mind, which I quoted to her: 'Commit thy way unto the Lord; and trust also in him; and he shall bring it to pass.' The very next day she came in with a radiant face to tell me how she did commit it all to him the night before, and in the morning she saw the way clearly; and, moreover, a letter had come to her, which assured her that she had made the right decision. So she is teaching now, and has made a home for her widowed mother, and her last letter was full of gladness from beginning to end. And I said to myself, Aren't my girls rich! A bit of their wealth belongs to me. I like to live with those I love, especially in their joys. In fact, I have become so habituated to living with others, that I really question whether I have much life of my own. I have thought, lately, that if an angel should come to me as to Abou Ben Adhem, and ask me the same question, I should have to answer much as he did. Though I think that I should say, 'Write me as one who loves his fellow-men, and loves above all to find God in their lives.' There, my dear, have I tired you with my stories? You were so unfortunate as to find me in a talking mood."

Minnie lifted her face, the brown eyes looking very deep, and the thoughtful lines most prominent in her whole face, but with a light over all. "You have given me just what I wanted, without my even asking you for it. And now I must go." "But this is not fair," and Miss Prue laid her hand detainingly on the girl's arm. "You know I must have my bit of it." "Well," Minnie answered, "I was thinking about what real happiness was. Tom quoted Kant, and mother quoted Scripture, but neither one answered my questionings. I know now." "There are two great commandments," said Miss Prue, earnestly. "To love God is first, but to love our fellow-men is like unto it." With a light step and lighter heart, Minnie hastened homeward. Willie was in the front yard, turning somersaults on the soft grass. "Oh, Minnie, he called out, 'I have won the first prize at school.'" "Have you, dear?" Well, I am ever so proud of my little brother." Will stopped his preparation for another turn, to look after her. "She never said anything like that before. I'll get the prize next time, too, if she's proud of me—you bet I will," and over went his heels, more emphatically than before. At the door Minnie met her mother. "Mr. Johnson was here while you were away, and he can invest that money for me at eight per cent." "How fortunate!" cried Minnie. "Now don't worry any more, will you, mamma?" and with a caress added to the endearing word, Minnie went on, while her mother's eyes moistened as she murmured, "She is a good daughter." Tom noticed the glad, bright eyes, and the sweet expression of his sister's face. "Happiness—that reminds me. Have you solved your problem, Min?" "Yes, Tom. It is to 'rejoice with them that do rejoice,' as well as to 'weep with them that weep.'"—North-Western Advocate.

"UNCLE LUTE."

We clip the following article relating to a native of this village from the Detroit Commercial Advertiser: "Uncle Lute" is the euphonious nom-de-plume taken by the author of one of the most original books published in many years. Uncle Lute is a name suggestive of gray hairs, and wrinkled, yet kindly features of old age. It is a name which one repeats to himself, and unconsciously comes to love the dear old man who so feelingly recounts the sorrows and joys, the trials and triumphs of Paul Hart and his charming sweetheart, beautiful Lisette Lawrence. And yet to those who, like the writer, thus imagine the venerable appearance of Uncle Lute, when perusing Paul Hart, would come a certain and undefinable degree of disappointment should they ever be accorded the pleasure of glancing into his kind young face. The fact is, Uncle Lute—how grandfatherly it sounds, the fact is, Uncle Lute is not a silver-haired old myth, but a handsome young man of not over 34 years of age. This revelation first came from an inspection of his photograph, which some gentle zephyr had wafted unto the writer, aided by the accelerated speed of the fast east bound mail. Why it is, I know not, but after looking into that pictured face, admiring the many features and well-knit physique of Uncle Lute, "Paul Hart, or The Love of His Life," was read for the second time, with renewed interest; while an irrepressible idea possessed the reader, that the story of Paul Hart's life had its origin in the life experiences of Uncle Lute himself. It seems impossible that such an attractive

story, so true to nature and so full of those noble sentiments which commend themselves to the liberal minds of the present day, could be wholly the result of the imagination, untutored by personal experience; and, reading the book under such an impression, one feels the ties of friendship binding the hearts of author and reader. The only mistake Uncle Lute made was in not having his publishers insert his portrait as a frontispiece in the book. Uncle Lute is a native of New York, but for a number of years has been a citizen of Michigan; and that as an author, he has brought credit to the State as one of her adopted sons, as well as to himself, will remain an undeniable fact. He is also the author of meritorious poems in addition to his prose writings. "Paul Hart" has had, and is still having a great sale; and the Petersons are to be congratulated upon introducing its author to the public. It is pleasant to know that the genius and talent of the Northwest is well appreciated by the East, whose people begin to understand that out of Michigan's training school have come, and can come, some of the most prominent public men, accomplished scholars and talented authors of the country, proving to the world that New England air is not absolutely essential to the evolution of genius. Of all the criticisms yet pronounced on any book, that of a little Canadian girl, who lately read "Paul Hart" is the most unique and demonstrates the true naturalness of this living story of real life in America; and also the high ideal of the author in his choice of characters. Writing to the editor of this paper to thank him for the book, awarded as a prize in one of the letter-writing contests, in which the young people participated; this little lady said, "I wish Uncle Lute would send me the photographs of dear Paul and sweet Lisette." The dear child, for the time being, under the realistic fascination of the story, thought that the hero and heroine were real living persons, and doubtless with her, as even with the writer, this impression so unconsciously formed, will always remain. In a communication to the writer, referring to this young reader's request, Uncle Lute truly said, "Of all the compliments I have received from cultured critics, there is not one so beautiful, and which speaks such volumes, as do the words of this simple child." Lucius C. West is the real name of the author of "Paul Hart." He is a professional gentleman, and resides in the famous and cultured "Big Village" in the central portion of this State. We understand he is preparing other works for the press; and it is safe to say that if Uncle Lute again appears before the public as an author, he will be heartily welcomed. WHERE BOULDERS COME FROM.—All have seen the immense boulders called "lost rock," in some sections, scattered over the northern part of the United States, which have little or no resemblance to any mass of rocks anywhere in the vicinity, and have perhaps asked the question: Where did they come from? Also the heaps of sand, gravel, and cobble-stones of various sizes, which form many of our ridges, knolls and hills, and which are totally unlike any fixed rock near them. All these phenomena are attributed to a single cause, and that is the great sheet of ice which nature stored up ages ago without the necessity of protecting it in an ice-house. According to Agassiz, the sheet of ice extended in this country so far south as South Carolina or Alabama, and was thick enough to cover all the mountains of the eastern part of North America, with the exception of Mt. Washington. This peak projected, a lone sentinel on that vast waste of ice, two or three hundred feet. In the latitude of northern Massachusetts, he conceives the ice to have been two or three miles thick. The boulders were all torn off by the advancing ice sheet, from the projecting rocks over which it moved, and carried or pushed as "bottom drift," scratching and plowing the surface over which they passed, and being scratched and polished themselves in return, till they were finally brought to rest by the melting of the ice. They were not carried as far south as the ice sheet extended, seldom beyond the parallel of forty degrees north. The native copper of Lake Superior was drifted four or five hundred miles south; and the pudding stones of Roxbury, Mass., were carried as far south as the Island of Penikese.—Scientific American. HOW NUTMEGS GROW.—Nutmegs grow on little trees which look like little pear trees, and are generally not over twenty feet high. The flowers are very much like the lily of the valley. They are pale and very fragrant. The nutmeg is the seed of the fruit; and mace is the thin covering over the seed. The fruit is about as large as a peach. When ripe, it breaks open, and shows a little nut inside. The trees grow on the islands of Asia and tropical America. They bear fruit for seventy or eighty years, having ripe fruit upon them all the seasons. A fine tree in Jamaica has over four thousand nutmegs on it every year. The Dutch used to have all this nutmeg trade, as they owned the Banda Islands and conquered all the other traders, and destroyed the trees. To keep the price up, they once burned three piles of nutmegs, each of which was as big as a church. Nature did not sympathize with such meanness. The nutmeg pigeon, found in all the Indian islands, did for the world what the Dutch had determined should not be done—carried those nuts, which are their food, into all the surrounding country, and trees grew again and the world had the benefit.—Confectioner's Journal.

SHOULDER GALLS.—Galled shoulders are generally a consequence of an ill-fitting collar. The use of a too large or a too small collar, should be discontinued. It may be necessary to use pads, so arranged as to prevent any bearing or friction on the sore places; or some of the stuffing may be removed at the places where the collar hurts. It will be necessary to keep the parts of the harness that comes in contact with the horse, free from sweat and dirt, by the use of warm soap-suds, afterwards sponging off with cold water. This should be done every evening; but in winter too much water should not be used. When thus cleaned, the parts should be wiped dry with a piece of soft cloth or chamois skin. Thereafter apply a portion of the following preparation: To about two pounds of unslacked lime, add two quarts of cold water, and, after they have intimately combined, let it stand until settled; then pour off the clear liquid into a dish or pot. (The lime is not to be used.) Add to the fluid a pint of linseed oil and two ounces of sugar of lead, previously dissolved in a gill of water. Stir well together, and when not used, keep it corked. If the shoulders are raw or badly galled, the horse should be kept from work until fully recovered.—Prairie Farmer. MOTHS PREVENTIVE.—A correspondent of the Furniture Gazette commends the following remedy for exterminating moths in carpets and furniture. After some years of experience with the troublesome pests, says the writer, I found a sure preventive of moths in pitch paper, the same as roofers use. The moth will live and grow on cayenne pepper and tobacco, while I could never see that the use of these articles kept the moth miller out. The plan for the furniture dealer or housewife is to cut the paper in slips and place about the room, under and behind sofas, chairs, etc. This should be done as early as the middle of April, and in warm climates earlier. If the dealer wishes to make parlor suits moth-proof, he should place on the inside of backs of chairs and seats small strips of the pitch paper, and rest assured that the miller will not select these places to deposit eggs. It is the miller that is the foundation of all the mischief. BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 25 cents; per quire, 35 cents; per hundred, \$1 25. Church Clerks will find them both convenient and economical. \$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLETT & CO., Portland, Maine. A KEY, THAT AND NOT SOLD FREE. J. S. BIRCH & CO., 38 DEW ST., N.Y. THE SABBATH RECORDER. LIST OF LOCAL AGENTS. NEW YORK. Adams—A. B. Prentice. Brookfield—C. V. Hibbard. Berlin—Edgar R. Green. Ceres—R. A. Barber. DeWitt—Barton G. Stillman. Genesee—E. R. Crandall. Independence—Sherman G. Crandall. Leavenworth—Assa M. West. Lincoln—Benjamin H. Stillman. New London—H. W. Palmer. Nile—Ezekiel R. Clarke. Portville—A. K. Crandall. Richburg—Edwin S. Bliss. State Bridge—Joseph West. Scott—Byron L. Barber. Verona—Watson—Benj. F. Stillman. West Edmeston—J. B. Clarke. CONNECTICUT. Mystic Bridge—George Greenman. Waterford—Oliver Maxson. RHODE ISLAND. 1st Hopkinton—Alfred B. Burdick, 2d 2d Hopkinton—S. S. Griswold. Rockville—U. M. Babcock. Westerly—Sanford P. Stillman. Woodville—Horace Stillman. NEW JERSEY. Marlboro—J. C. Bowen. New Market—L. E. Livermore. Plainfield—J. Elias Mosher. Shiloh—W. S. Bonham. PENNSYLVANIA. Hebron—Geo. W. Stillman. Mostertown—J. Greene. New Enterprise—D. C. Long. Roulette—LeRoy Lyman. Union Dale—A. W. Coon. WEST VIRGINIA. Berea—D. N. Meredith. Lost Creek—L. B. Davis. New Milton—Franklin F. Randolph. New Salem—Preston F. Randolph. Quiet Dell—D. H. Davis. OHIO. Jackson Centre—Jacob H. Babcock. WISCONSIN. Albion—E. L. Burdick. Berlin—Datus E. Lewis. Cartwright's Mill—D. W. Cartwright. Edgerton—Henry W. Stillman. Milton—Paul M. Green. Milton Junction—L. T. Rogers. Utica—L. Coon. Walworth—Howell W. Randolph. ILLINOIS. Farina—Isaac Clawson. Villa Ridge—M. B. Kelly. West Hodge—E. B. Saunders. IOWA. Welton—L. A. Loofboro. Toledo—Maxson Babcock. MINNESOTA. Aiden—Dodge Centre—Geo. W. Hills. New Richmond—R. D. Burdick. Transit—John M. Richey. KANSAS. Nortonville—Osman W. Babcock. Pardee—Samuel R. Wheeler. NEBRASKA. Harvard—Elmore C. Hibbard. Long Branch—Joshua G. Babcock. North Loup—Oscar Babcock. Orleans—H. E. Babcock. KENTUCKY. Carrollville—C. W. Threlkold.

Popular S THE CORROSION OF IRON immersed in salt water, as experiments lately made in materials different, when connected together, or to a when an iron and a steel is cally connected, under th stances, the corrosion of th doubled, while that of the 73 per cent. TEST FOR ABSOLUTE Al absolutely free from water permanganate of potash, m mains colorless if this subs the same. This has been test for absolute alcohol; will be found to stand f alcohol absolutely free fro absorb enough from the st solve some of the permang THE EDISON system of c fairly inaugurated in Lond present in use 161 street lan in hotels, offices, &c. The Babcock & Wilcox boiler of and an Armstrong & Sim direct to the largest "dyna to practical use. Six sin being put into the Pear York, where they will soo "FOSSIL MEAL," compo shells of diatomaceae, is be siderable extent in Engla ducting covering for boiler from mines in Germany, a cined—which process is ac combustible in the materi of pure silica in the form A layer of an inch in thick about 90 per cent. of th hair or gluten, is said to fo protection against loss of SOME curious experime heated metals in receive charges were recently m Guthrie, F. R. S. At a h ball would not discharge machine, either positive cooling the ball, a point it would discharge the ne but not the positive one temperature, but still glow charge both. A platinum candescent by the curren the negative more readily electricity. H. BECHAMP has demo doubt the presence of alcoh tissues during all stages of the stages of death and p experiments were made horse-meat, with the b oxen, as well as with the a she-drunkard who had hours before her death. presence of alcohol was s trovery. In order to pr ing it is not sufficient, it show the presence of alcoh but the amount also. CHLORATE OF POTASH are extensively employe of fireworks, and their great danger. Before pu are moistened with alcoh wet. The following meth avoids that inconvenience ger to the workmen solved in hot water unt solution is obtained, when dipped into the solution out, is found covered w crystals of the salt. Th with a paper card onto a form a kind of meal. A the salt is thus readi tively short time and v enience. PRESERVATION OF TEL —In the course of a recen the society of Telegraph concerning the best meth decay in wooded telegr stated that an experie with hop-poles had sho lower ends were simpl vessel of creosote, the w served from decay. The od of creosoting wood is under a pressure of 120 lb square inch. This invol ratus; but the wood thr indefinitely. It was al painting the bottoms of hastened decay, as the that point when the the application of the w ful.

S. S. Department. Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

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INTERNATIONAL LESSONS, 1882.

- SECOND QUARTER. April 1. The Mission of the Twelve. Mark 6: 1-13. April 8. Death of John the Baptist. Mark 6: 14-29. April 15. The Five Thousand Fed. Mark 6: 30-44. April 22. Christ Walking on the Sea. Mark 6: 45-56. April 29. The Tradition of Men. Mark 7: 1-23. May 6. Sufferers Brought to Christ. Mark 7: 24-37. May 13. The Leaven of the Pharisees. Mark 8: 1-21. May 20. Seeing and Confessing the Christ. Mark 8: 22-33. May 27. Following Christ. Mark 8: 34-38; 9: 1. June 3. The Transfiguration. Mark 9: 2-13. June 10. The Afflicted Child. Mark 9: 14-32. June 17. The Child-like Believer. Mark 9: 33-50. June 24. Review.

VIII.—SEEING AND CONFESSING CHRIST.

BY W. R. POTTER. For Sabbath-day, May 20.

SCRIPTURE LESSON.—MARK 8: 22-33.

(Old Version.) 22. And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he said unto him, See thou again. 24. And he looked up, and said, I see men as trees, walking. 25. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. 26. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town. 27. And Jesus went out, and his disciples, into the towns of Caesarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am? 28. And they answered, John the Baptist; but some say Elias; and others, One of the prophets. 29. And he saith unto them, But whom say ye that I am? And Peter answered and saith unto him, Thou art the Christ. 30. And he charged them that they should tell no man of him. 31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 32. And he saith that say openly. And Peter took him, and began to rebuke him. 33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men.

CENTRAL TRUTH.—Jesus of Nazareth, the Son of God.

DAILY READINGS. 1. Isaiah 53. 4. John 7: 25-53. 2. John 1: 1-14. 5. John 14: 1-12. 3. John 1: 15-24. 6. Isa. 42: 1-21. 7. James 1: 20-27.

GOLDEN TEXT.—"Thou art the Christ, the Son of the living God."—Matt. 16: 16.

PLACES.—Bethsaida and Caesarea Philippi.

OUTLINE. I. Healing the blind, v. 22-26. II. Teaching the disciples, v. 27-33.

QUESTIONS.

What miracle had Jesus recently performed? In what country? What territory do you understand Decapolis to include? Was the term confined to the ten cities? Did Jesus perform another similar miracle? Was it before or after this? In what place? Relate the circumstances of this one just wrought. I. Healing the blind, v. 22-26. Where was Bethsaida? Who was brought to Jesus there that he might be healed? How did they request that he be healed? What did Jesus do preparatory to the healing? Why did he lead him out of the village? What was the process of the healing? What was the effect of the first application? How did he complete the cure? To what place did he send him? Where do you conclude he lived, in the country or village? Why did he request him not to tell? Was it his habit to do great things to be seen of men? Can you mention one of a parables wherein he illustrates such a spirit? II. Teaching the disciples, v. 27-33. Into what towns did Jesus and his disciples go after the healing? Where was Caesarea Philippi? On the way, what question did he ask of his disciples? What several answers did they make? In the 29th verse, what other question did he ask? Was this a specially important question? Why? Has it any importance to us, who live 1800 years later? Why? What answer was made to his last question? Who answered? Why did he charge him to tell no man? In the 31st verse, what did he teach them? What prophet told of his death? In what chapter do you find it? Which of the evangelists tells of his resurrection? (John 2: 19.) Who "rebuked" him for this? Define the word "rebuked." What did Jesus then say? What is the meaning of the word "Satan" as here used? From what standpoint did Peter look upon this revelation to thus judge of it? Do you see how you can be a hindrance to the prosperity of Christ's kingdom?

NOTES.

Jesus had just before shown his wonderful power by adding another miracle to the already long list. Four thousand people had been fed by him with seven loaves of bread and a few fishes. Later, when the disciples were without bread, he took occasion to remind them of their need of spiritual bread. V. 22. And he cometh to Bethsaida. Not the Bethsaida of Galilee, the city of Peter, Andrew, and Philip, but on the east side of the lake, known as Bethsaida Julias. They touched at this point. And they bring a blind man. Not always blind, from verse 24. And besought him to touch him. An evidence that his fame was universal, even to his manner of healing. V. 23. Led him out of the village. A

separation, as in the case of the deaf man in the previous chapter, only more complete. The design in this we may not know. It may be that he thought it best, since men were trying to bring him into contempt, that he should not at this time make a public exhibition of his power, and thus facilitate the trouble that awaited him. When he had spit on his eyes. A similar procedure to that in the cure of the man who suffered from an impediment in his speech, but quite different from the instantaneous healing of the nobleman's daughter, the paralytic at the pool, Jairus' daughter, etc.

V. 24. I see men if I behold them as trees walking. The natural inference from this comparison is, that the man had once seen, and became blind years after his birth. He saw faintly those who were around him, like shadows moving about.

V. 25. Then again he laid his hands upon his eyes. The second time he had done this; an evidence that his cures did not come through set forms or stereotyped ways—at one time a word of command, at another a contact with the part affected, at another the healing was done at a distance, as with the nobleman's son—thus it could not easily be attributed to magical power.

V. 26. And he sent him away to his home. It is evident from this that he did not live in the village. Jesus was seeking an opportunity to be more alone with his disciples, that he might more thoroughly prepare them for the near events of the future. He did not wish to create any commotion that would divert them from this object.

V. 27. Into the villages of Caesarea Philippi. This locality should be distinguished from the Caesarea where Paul was imprisoned on the seacoast of the Mediterranean. It is in the northern extremity of Judea, near the source of the Jordan, at the foot of Mt. Hermon. It is now called Banias. It has about two hundred houses, the inhabitants consisting principally of Turks. In the way. On the journey to Caesarea. Who do men say that I am? The public life of Jesus thus far should have been sufficient to convince the world of his Sonship. The time had now arrived when his disciples, especially, should have positive knowledge of his true mission and how his kingdom was to be established in the earth. That they did not correctly apprehend is clear, from the manner in which he proceeded to teach them, as well as their astonishment at the teaching. There is no question as to their belief in his Messiahship, only as to the manner of its fulfillment.

V. 28. John the Baptist, Herod's belief. John 6: 14. One of the prophets, Elijah, etc. John 6: 15. Forerunner of the Messiah.

V. 29. But whom say ye that I am? This was the real question, the important one. Soon they were to stand for him in the world, and it was all important that they fully understood him, or they would fail to comprehend their own work, as well as his. Thou art the Christ. Matthew adds, the Son of the living God. Luke says, the Christ of God.

V. 30. That they should tell no man. "Until our Lord himself announced his Messiahship before the Sanhedrim. Chap. 14: 62. The Christian acknowledgment was to be kept separate from the carnal expectation of the Jews."—Riddle.

V. 31. And he began to teach them. The announcement which follows of opposition, of suffering, of disgrace, and even death itself, was in strange contrast to the brilliant career which they had pictured for their beloved leader as the Messiah who was to come to set up a kingdom of righteousness in the world, and to their minds, was to draw all men to him by the brilliancy as well as the righteousness of his administration. Rejected of the elders. By the Sanhedrim and through it by the whole people. Be killed. A startling statement, long before announced by Daniel. Chap. 9: 26. After three days. Matthew and Luke have it "the third day," also his previous statement of "three days and three nights," in Matt. 12.

V. 32. And he spake the saying openly. So that they all heard. Began to rebuke him. Interrupted him. We are not to suppose that Peter would indulge in such presumption as to upbraid him.

V. 33. Get thee behind me, Satan. Adversary, hindrance, an opposer. "A rebuke for all who have a sentimental admiration for Jesus of Nazareth, but stumble at the cross, which belongs to the things of God."—Schaff.

PRACTICAL THOUGHTS.

1. Healing the blind. In Isaiah 35: 5, in referring to the Messiah, we are told that "then the eyes of the blind shall be opened." The literal fulfillment of this prophecy had taken place. Several times, in his public life, was he called upon to furnish this direct proof of his Messiahship. This lesson furnishes one of those instances. It teaches us, as do all others of his miracles, of the omnipotence of God and his readiness to do us good. In no instance did he turn away such as came to him suffering however much his attention and presence were needed elsewhere. His ear was always open. We do well to remember that all such as are spiritually blind have access to the same healer—Jesus of Nazareth. As we need and must have spiritual food, so we must have spiritual sight. Sin has blinded us. On this account we wrong the Master, wrong our neighbors, wrong ourselves. The teaching of sin is selfishness. The teaching of the Spirit is charity. One is spiritual blindness, the other the bright effulgence of the Sun of Righteousness.

2. Teaching the disciples. Since the Saviour's work in the world was to introduce a new gospel, it was quite natural that he should ask his disciples what the world really thought of him by this time. His works were now known, therefore an intelligent judgment could be formed. That he was thought to be other than the Son of God, shows how slow the world is to believe truths it does not wish to. And so, to-day, men refuse to recognize the sure evidences of God's fatherly care and concern for them. That spirit is abroad to-day. It is not confined to the world. It is a great hindrance to the success of the gospel within the church. As Christians, we pray for results. When results come, if they are according to our prayers, we are frightened at our temerity. If they do not come just as we wish, we turn a cold shoulder and ascribe God's

providence to chance. By this means we make faith a cheat, and weave for our consolation a covering of doubts, and fears, and uncertainty. The question of "Whom say ye that I am?" was now the important thing with Jesus. He was fitting these men for the armor which he was to lay off so soon, that they might efficiently do his work. If it was important that Jesus should know as to his disciples, so is it equally important that Jesus should know as to us, to whom he looks for discipleship. Whom say ye that I am? As this solemn interrogation comes ringing down the ages, do you realize that its mission is to you? It is the voice of the Son of God. Its reality will one day startle into activity the drowsiness of spiritual torpor. "He who is not for me is against me." The summary manner in which he dealt with Peter when he tried to rebuke him, is only a faint type of his execution of final judgment upon such as know the truth and do it not.

OUR BLACKBOARD.

I hope that all the readers of the RECORDER remember that the lesson for last Sabbath (April 29th) contained something about the traditions of men. Well, our blackboard also illustrated the subject in a most striking and forcible way. The efficient artist, Miss E. S. Saunders, placed on the board the two tables of God's law, and then to illustrate how this law is made void by men's traditions, drew an open scroll that was rolled right across both tables of the law, and on this scroll was written in large letters, "The traditions of men." Below this was placed in large letters the RECORDER's suggestions for the blackboard for that lesson. It was a rich repast for those who aspire to be pure in heart, and put God's holy law above the traditions of men.

I am glad to say that our Sabbath-school is in a prosperous condition. Forty copies of Our Sabbath Visitor are taken here, and I hope that we shall be able to increase the number. The little folks are much pleased with it, and when they are pleased, the older ones are pleased too. Let us go on in our work. J. M. T.

THE following is taken from the last annual report of the Superintendent of the Plainfield (N. J.) Sabbath-school:

"The teachers' meetings have been generally interesting, and have been attended by a number besides the teachers. Upon the character and permanence of the teachers' meeting depends, in a large measure, the success of the school, so far as the one great object of the school is concerned. Unity of plan and unity of teaching are essential, and can not be secured in any other way than through an efficient teachers' meeting. Teachers who habitually absent themselves from these are not only far behind in their duty, but deprive themselves of one of the most efficient means of preparation. The prayer meetings which have been held following the session of the school, for the most of the past year, have been seasons of much profit and comfort, as well as of spiritual growth. I consider this one of the most valuable adjuncts of the Sabbath-school and Church. Our aim is to lead souls to Christ, and to feed them when within the fold. Our little prayer meetings, with their variety in leadership and methods, must exert a permanent influence toward securing an active church membership in the coming years."

THE best teachers always feel that the thirty-minute period allotted for the lesson is too short. But would it be better to lengthen the time? It is fairly doubtful. For many of the classes, a longer time would be too long. Rather let the teacher who finds the time too short make the preparation more thorough, condense more, arrange better, and throw out irrelevant matter. Let the lesson be methodical, direct, solid.—Bible Teacher.

A COMMON MISTAKE.—To consider as consumption what is really an affection of the liver. To keep your liver healthy and your blood pure, and thus avoid many distressing complaints, use Parmelee's Great Blood and Liver Purifier. It cures sick and nervous headache, and indigestion, and removes all unhealthy bilious secretions of the stomach and bowels. For costiveness, no medicine is so effective, also for bad breath, sour stomach, etc. A positive guarantee of no cure, no pay. Price per bottle, \$1; sample bottles, 15 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

THE HUMAN LOCOMOTIVE should be carefully engineered, otherwise it may run off the track of life at any moment. To keep its delicate internal machinery in perfect trim, or put it in good working condition, use Parmelee's or Duppe's Compound. The tone and vigor which it imparts to the stomach, its appetizing effects, the relief it affords in headache, its anti-bilious properties, and its superior merits as a general corrective, makes it the most valuable family medicine of the age. Price per bottle, \$1; sample bottles, 15 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

WORMS! WORMS!—Children having worms require immediate attention, as neglect of the trouble often causes prolonged sickness. In children worms are indicated by paleness, itching of the nose, grinding of the teeth, starting in sleep, irregular appetite, bad breath, swelled upper lip, and other symptoms. Get a box of Parmelee's Worm Cauter or Lozenges. They are a safe, pleasant and effectual remedy. Price, 25 cents per box. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

\$1.500 per year can be easily made at home working for E. G. Rideout & Co., 10 Barclay street, New York. Send for their catalogue and full particulars.

HAMILTON'S ORIENTAL BALM, or Magical Beautifier, removes all pimples, freckles, and skin blemishes, and gives a clear, transparent complexion, while its naturalness of operation is such that the use of a cosmetic is not suspected. It is the only preparation that meets the wants of refined ladies. Price, 50 cents per bottle. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

SPECIAL NOTICES.

THE MINISTERIAL CONFERENCE of the Western Association will convene with the Church at Richburg, on Third-day, May 16th, at 8 P. M. Introductory discourse by Rev. I. L. Cottrell. Exercises will consist of sermons, and discussion of questions pertaining to the minister's work and the well ordering of God's house. Sessions open. All invited. D. E. MAXSON, Chairman of Com.

SOUTH-EASTERN ASSOCIATION.—The next session of this body is appointed to be held with the Ritchie Church, beginning on Fifth-day, May 25th, at 10 o'clock. The Executive Committee, in accordance with instructions given two years ago, made out a programme to be submitted at the opening of the session, subject to such changes as the circumstances may require. They have not allotted as much time as usual to the mere routine of business, and given more room for preaching, Bible school work, and devotional services. It will also be seen that the report of the Committee on Resolutions, bringing up our great denominational enterprises, will come the first afternoon, when it is expected that the delegates from the other Associations who represent our different societies, will present the subjects of missions, Sabbath reform, education, and our publishing interests, in a manner that will make the first day the most important and profitable of all the sessions.

ORDER OF EXERCISES.

Introductory Sermon, L. R. Swinney. Communications from Churches, corresponding bodies, and miscellaneous. Appointment of standing committees.

Afternoon. Report of committee on resolutions. Essays—S. D. Davis, "Temperance," James E. Strawther, "Sabbath-schools, and their influence."

Sabbath morning. Report of committees, standing and special, and business arising therefrom. Sermon, G. M. Cottrell, delegate from North-Western Association.

Afternoon. Bible school Institute. Sabbath morning. Sermon, 10 A. M., L. E. Livermore, delegate from Eastern Association. Communion, conducted by L. F. Randolph, Pastor.

Afternoon. Bible school, conducted by L. R. Swinney. Prayer and conference, S. D. Davis and M. E. Martin.

First-day morning. Sermon, H. P. Burdick, delegate from Western Association, and collection for missions.

Afternoon. Sermon, J. J. White, delegate from Central Association. EXECUTIVE COMMITTEE.

SOUTH-EASTERN ASSOCIATION.—This Association will meet with the Ritchie Church, on Fifth-day, May 25, 1882, at 10 A. M. Ritchie is about thirteen miles south of the Baltimore and Ohio Railroad. Persons coming by rail, and wishing conveyance to the Association furnished by the Ritchie Church, will leave the cars at Pennsboro, where passenger trains going East stop at 8:54 A. M. and 7:03 P. M.; going West at 9:13 A. M., and 3:34 and 10:20 P. M. Conveyance for foreign delegates will be provided on Fourth-day, May 24th, leaving Pennsboro, for Ritchie, at about 3:34 P. M. All other delegates and friends desiring conveyance will please give timely notice, of day and train of arrival at Pennsboro, to either Asa F. Randolph, Berea, Ritchie Co., W. Va., or F. J. Ehrett, White Oak, Ritchie Co., W. Va., who will provide, nearly as possible, for all wishing conveyance. L. F. RANDOLPH, Moderator.

THE SEVENTH-DAY BAPTIST EASTERN ASSOCIATION.—The Forty-sixth Annual Session is to be held with the Second Hopkinton Church, Hopkinton, R. I., commencing Fifth day, June 1, 1882.

ORDER OF EXERCISES.

Fifth day, 10 A. M. Introductory Sermon, T. L. Gardiner. Appointment of Committees. Afternoon. Communications. Our Missionary Interests, L. A. Platt's Discussion.

Evening. A Layman's View of the Revised Version, Wm. A. Rogers. Discussion.

Sixth-day Morning. Interests of the Tract Society, L. E. Livermore. Discussion. Business. Afternoon. Reports of Committees. Spiritual Interests of the Sabbath-school Work, L. R. Swinney, Delegate S. E. Association. Discussion.

Evening. Prayer and Conference Meeting. Sabbath Morning. Sermon, Communion. Collection for Missionary Society. Overflow Meeting—Sermon, U. M. Babcock.

Afternoon. Sabbath-school Service, Wm. L. Clarke. Evening after Sabbath. Historical Sketch—Second Hopkinton Church.

Business. Sermon, J. J. White, Delegate Central Association. Afternoon. The Deacon and his Office. S. S. Griswold. Sermon—"Where are the Reapers?" G. M. Cottrell, Delegate N. W. Association.

Evening. Sermon—"Temperance." H. P. Burdick, Delegate W. Association. Time of opening and closing sessions will be determined by the Association. Each session will be opened with devotional exercises. B. F. ROGERS, Moderator. O. D. SHERMAN, Rec. Sec.

EASTERN ASSOCIATION.—Associational Delegates, Church Delegates, and all persons intending to attend the Eastern Association, who reside west of Rhode Island, are requested to notify the pastor (S. S. Griswold) of the 2d Hopkinton Church, at their earliest convenience of such intention, in order that sufficient carriage arrangement may be made for conveyance from Westerly to Hopkinton City. Post Office address, Hopkinton, Washington county, Rhode Island. Delegates coming via New York City will find the pleasant route via New York and Stonington boat, where they can obtain supper and a good night's rest, and arrive at Westerly at 7 A. M., where carriages will be in readiness to convey them to Hopkinton City in season for a late breakfast, and the opening session of the Association, at 10 A. M. S. S. GRISWOLD.

THE CENTRAL ASSOCIATION will meet with the Church at Adams Centre, N. Y., on Fifth-day, June 8, 1882, at 10 o'clock A. M. Persons coming by rail can leave Rome at 6.10 A. M., 1.05 P. M., or 5.15 P. M.; or they can leave Syracuse at 5.55 A. M., 12.55 P. M., or 8.05 P. M. An effort will be made to secure reduced rates on return tickets. C. D. POTTER, Clerk of the Association.

REDUCTION OF FARE TO THE NORTH-WESTERN ASSOCIATION.—Persons attending the Association, to be held at West Hallock, Ill., June 23, 1882, and having paid full fare from any point on the Chicago, Rock Island & Pacific Railway, will be returned from Chillicothe for one-third fare, making the round trip cost one and one-third fares. Fare from Chicago to Chillicothe \$4.20; return, \$1.40; total, \$5.60. IRA J. ORDWAY, 205 West Madison St., Chicago.

THE next Quarterly Meeting of the Southern Wisconsin Churches will commence at Milton Junction, on the evening of May 26th, at 8 o'clock. At 9.30 on First-day morning, a Sabbath-school Institute will be held, and at 2 P. M. the Ministerial Conference will hold its session. N. WARNER.

A SABBATH-SCHOOL MEETING will be held at Milton Junction, in connection with the Quarterly Meeting of the Churches of Southern Wisconsin, on Sunday morning, May 28, 1882, beginning at 9.30. At this meeting the following papers will be presented:

1. "Ought our Sabbath-schools to be graded, and the pupils graduated, for merit, from one grade to another, until the highest grade is reached?" Rev. N. Warden, D. D.

2. "What is the best method of conducting the Sabbath school?" Rev. O. U. Whitford.

3. "Relation of the Sabbath-school to the Church?" Clayton A. Burdick.

[Each paper is to occupy ten minutes, and to be followed by ten two-minute speeches.] 4. Question Box. Conductor. W. F. PLACE, Chairman S. S. Ex. Com.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 3 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

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ADDRESS.

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