

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. XXXIX.—NO. 23.

ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 7, 1883.

WHOLE NO. 2000.

The Sabbath Recorder.

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From the Jewish Record.
ELDER JOEL GREENE.

Obit April 27th, 1883, aet. 83 years.

BY MARY M. COHEN.

"And ye had turned this day, and done what is right in my eyes, to proclaim freedom every man to his neighbor."—Jer. 34: 15.

MINUTES OF THE SOUTH-EASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist Association convened for its Twelfth Annual Session with the Church at Lost Creek, W. Va., Fifth day, May 24, 1883, at 10 o'clock A. M.

The Introductory Discourse was preached by Jacob Davis, from Heb. 12: 28.

The Association was called to order by the Moderator, P. F. Randolph, and prayer was offered by S. D. Davis.

In the absence of the Clerks, L. R. Swinney was appointed Clerk pro tem., and Corless F. Randolph, Assistant Clerk pro tem.

Letters were then read from the following Churches: New Salem, Ritchie, Middle Island, Roanoke, and Lost Creek. No letter was presented from the Bear Fork Church.

Communications from corresponding bodies being called for, O. D. Sherman appeared as delegate from the Eastern Association, and H. D. Clarke from the Central.

After benediction by G. J. Crandall, the Association adjourned until 2 o'clock.

AFTERNOON SESSION.

The Association met according to adjournment. After singing, "What a Friend we have in Jesus," prayer was offered by A. E. Main.

The order of business being resumed, communications from corresponding bodies were continued. J. Summerbell appeared as delegate from the Western Association, and G. J. Crandall from the North-Western Association. A. E. Main appeared in the interest of the Missionary Society, and L. A. Platts in behalf of the American Sabbath Tract Society. After the remarks made by these brethren, the Moderator bade them welcome, and cordially invited them to participate in the deliberations.

Upon motion, the Moderator nominated the Standing Committees, which were confirmed as follows:

On Nomination of Officers, and on Obituaries—Lewis F. Randolph, Geo. Ford, L. H. Bond, Ellsworth F. Randolph.
On Petitions—Jesse Clark, S. T. Davis, F. J. Ehret, J. E. Willis.
On Education—Asa F. Randolph, J. J. Lowther, Booth C. Davis.
On Sabbath Schools—Judson F. Randolph, L. B. Davis, J. J. Hovever.
On the State of Religion—S. D. Davis, H. W. Maxson, Nathan Kelley.
On Finance—L. J. Kennedy, Lloyd F. Randolph, Fenton Clark.

To Nominate Preacher of Introductory Discourse, Delegate to Sister Associations, and Essayists—Jacob Davis, Jabez Spurgeon, W. B. Vanhorn, Abel P. Bond.

The report of the Executive Committee was presented, which was adopted as follows:

Your Executive Committee would respectfully report: 1st. We arranged for and held a Bible School Institute at Salem, March 29th—April 1st. The attendance was good, and not only our own people, but other denominations, heartily engaged in the exercises. As a result, our Bible-school at Salem has considerably increased in numbers and interest. We have also arranged for a Bible School Conference during the session.

2d. We have appointed S. D. Davis, O. D. Sherman, H. D. Clarke, J. Summerbell, G. J. Crandall, A. E. Main, and L. A. Platts Committee on Resolutions.

3d. We have prepared the following programme, subject to such changes as the Association may direct: ORDER OF EXERCISES. Introductory Sermon, Jacob Davis. Communications from churches, corresponding bodies, and miscellaneous. Appointment of standing committees.

Afternoon. Report of Committee on Resolutions. "Corless F. Randolph, 'Education of our Young People,' Perie F. Randolph, 'Sabbath-school and its Influence.'" Sixth-day Morning. Reports of committees, standing and special, and business arriving therefrom.

Sermon, 11 A. M., H. D. Clarke, delegate from the Central Association.

Afternoon. Bible School Conference. Sermon, 2.30, G. J. Crandall, delegate from the North-Western Association.

Sabbath Morning. Bible school, 10 o'clock. Sermon, 11 o'clock, A. E. Main, Corresponding Secretary of the Missionary Society. Communion.

Afternoon. Sermon, 2 o'clock, J. Summerbell, delegate from Western Association. Conference meeting.

First-day Morning. Business. Sermon, 10.30 L. A. Platts, and collection for the American Sabbath Tract Society.

Afternoon. Business. Sermon, 2 o'clock, O. D. Sherman, delegate from the Eastern Association. The meetings upon business days will, after the opening, continue from 9 A. M. to 12 o'clock, and from 1.30 P. M. to 4.30.

P. F. RANDOLPH, Chairman.

The Committee on Resolutions presented the following report: The Committee on Resolutions beg leave to report that they have prepared the following resolutions, and have asked the brethren whose names are placed in connection with them, to open the discussion upon them:

1. WHEREAS, moral suasion and the license system has failed to diminish the manufacture, sale, and use of intoxicating liquors, and the crimes resulting therefrom; therefore,

Resolved, That our only hope of saving the inebriate from his impending doom, and the nation from a speedy downfall which seems sure to come as the result of its crime in making legal this most gigantic evil is in the enactment and vigorous enforcement of prohibitory laws, or constitutional amendments forbidding the manufacture and sale of all intoxicating liquors for any except mechanical and scientific uses.

2. Resolved, 1st. We recognize the importance of our Sabbath school work; and acknowledge the imperative duty to make this auxiliary of the church as efficient as possible. 2d. We appreciate the very efficient services of our Sabbath School Board, in preparing lesson helps, and publishing a weekly paper; and would suggest, in order to greater efficiency, the publication of a Lesson Quarterly instead of the monthly lesson paper, as now published.

O. D. SHERMAN. 3. Resolved, That seeing and feeling the necessity of better and more advanced education for all our people to prepare them for any and every calling or profession they may choose to follow, especially for the gospel ministry, we do most heartily thank God for the public advantages now offering themselves on every hand; and that we extend to Alfred University, her able and well tried faculty, her well filled classes, and above all, her noble Theological Class, our prayers, our material patronage and support.

J. SUMMERBELL. 4. WHEREAS, the times demand of us the most earnest and persistent work for the diffusion of the gospel, and the knowledge of Sabbath truth; and WHEREAS, the press is one of the most powerful, as well as one of the most available means for prosecuting this work; therefore, Resolved, That we regard the enlargement of the plans and facilities of our Publishing Department a matter of the highest importance; and we pledge ourselves to do all we can to promote this object; and that we urge upon our own people the importance, both to themselves and to the cause of subscribing for, reading, and paying for our various denominational publications.

L. A. PLATTS. 5. Resolved, That the progress of our mission work is an occasion of gratitude; that it needs call for larger and more regular contributions from all our churches; and that the prospect, if we are faithful to our trusts, is full of encouragement.

A. E. MAIN. 6. Resolved, That the position we occupy as religious reformers, the tendencies of religious thought, and the work we have to do, require a complete consecration of ourselves to the Lord.

G. J. CRANDALL. The report was received, and it was voted to consider it item by item.

The first resolution was read, and on motion to adopt, remarks were made by H. D. Clarke, J. Summerbell, Asa F. Randolph, L. A. Platts, and O. D. Sherman, after which the resolution was adopted.

The second item was read, and, after remarks by O. D. Sherman, P. F. Randolph, H. D. Clarke, J. Summerbell and A. E. Main, was adopted.

After the third item was read, remarks were made by J. Summerbell, and L. A. Platts, when it was adopted.

Adjourned after singing, "Work for the night is coming," and benediction by L. A. Platts.

SIXTH-DAY—MORNING SESSION.

The Association was called to order by the Moderator. The congregation joined in singing, "What a Friend we have in Jesus," then were led in prayer by Lloyd F. Randolph.

The minutes were read in part, and approved. The report of the Treasurer was presented, and referred to the Finance Committee.

The Report of Standing Committees being called for, the Committee on Nomination of Officers reported as follows:

Your Committee on Nomination of Officers and Obituaries would respectfully report the following: Moderator—S. D. Davis. Clerk—F. F. Randolph. Assistant Clerk—L. A. Bond. Treasurer—Asa F. Randolph. Corresponding Secretary—C. N. Maxson. Committee on Obituaries—L. R. Swinney.

On motion, the report was adopted. The letter from the Bear Fork Church was presented and read. The Committee on Education presented their report, which was adopted as follows:

Your Committee on Education would respectfully report as follows: We think that our people of this Association are feeling the need, at least to some extent, of a more thorough training of our young people in the point of education, and we feel to deeply regret that we have not as yet academic privileges within the bounds of this Association, and we heartily recommend to those of our young people that desire better privileges that they would avail themselves of the opportunities offered at Alfred and Milton.

ASA FITZ RANDOLPH, Chairman. The committee to nominate some one to preach the introductory discourse at our next session, and for essayists and delegate, reported as follows, which, after remarks by Jacob Davis, was adopted:

Your Committee on Preacher, Delegate, and Essayist, would respectfully report as follows: Preacher of Introductory Sermon, S. D. Davis; Delegate, L. H. Davis; C. N. Maxson, alternate. Your Committee are of the opinion it would be best to appoint no Essayist this year, as there are three appointments now before the Association.

JACOB DAVIS, Chairman. The report of the Committee on Resolutions being resumed, the fourth item was presented, and laid on the table for future consideration.

The fifth item of the report of the Committee on Resolutions was taken up, and spoken to by A. E. Main, H. D. Clarke, James Summerbell, G. J. Crandall, O. D. Sherman, Asa F. Randolph, P. F. Randolph, and L. A. Platts. The hour for preaching having arrived, the further discussion of this item was waived, to listen to a sermon by H. D. Clarke, from Psalms 51: 12, "Restore unto me the joy of thy salvation," after which, discussion of the fifth item was resumed by remarks by S. D. Davis and others, and adopted.

The report of the delegate to the Sister Associations was called for, read, and on motion adopted as follows, and the item referring to expenses was referred to the Committee on Finance:

It was the privilege of your delegate to attend all the Associations, perform the duties assigned, and represent the interests of the West Virginia Churches to our beloved brethren of the East, North, and West.

The Eastern Association met with the Second Hopkinton Church of Rhode Island. The attendance was not large except from West Jersey and the adjacent churches in Rhode Island. A carefully prepared programme had been arranged, consisting mainly of papers and addresses on the different branches of our denominational work. These papers were the result of careful thought, and showed in a striking manner the advantage of a programme. The missionary cause had a prominent place, and was forcibly presented by the Corresponding Secretary, while the Tract Society's work in publishing the Outlook stirred up a great interest. The Education Society was ably represented by Dr. D. E. Maxson, who plead for increased facilities for the large class desiring to study for the ministry. The many sermons, the ordination of Bro. O. D. Williams, the full prayer-meetings, and the hearty interest in the Bible-school work, all betokened a deep religious activity among the churches of the Eastern Association.

The Central Association met with the Adams Centre Church, the largest in the Association, and one of the most efficient in the denomination. The churches were well represented by their pastors and members. In the appointment of committees, an advanced step was taken in giving the most important committee, that on the State of Religion, exclusively to the sisters. Here again the great interest of the meetings culminated in the forward steps taken by the Tract Society, the growing interest in missions, and the pressing needs of the Theological Department. Great congregations gathered, at the business meetings as well as at the preaching services. In the large congregations we again saw the advance class towards total abstinence in the churches.

The North-Western Association met with the large churches, favorably situated, so as to reach the great body of the membership.

The Western Association was held with the Second Alfred Centre Church, which is but two miles from Alfred Centre, and not far from most of the churches of the Association, so that a large attendance was secured. The educational interests received special attention. The increasing interest in the theological study gave hopes that we should soon have others in training to fill the vacant pulpits. During the previous Winter an extensive revival had been enjoyed in the First Alfred Church, under the labors of the now-sainted brother, Eld. C. M. Lewis, and over three score added the Church. On Sabbath and First-day, meetings were held at Alfred Centre also, and large congregations gathered in both places to listen to the Word. The subject of temperance stirred up an intense interest, and a resolution was presented looking towards total abstinence in the churches. The North-Western Association met with the Church at West Hallock, Ill. 140 miles southwest of Chicago, on a rich and beautiful prairie. Being more from most of the churches, there were but few from abroad, but the members did nobly in leaving their work and devoting themselves to the meetings. This Association stretches over eleven States and Territories, and year by year new churches are being organized. The West is all missionary ground, and as we looked off to the north and west, and heard of the widely scattered churches, it seemed as if a great work had fallen to the lot of the North Western Association, and one that deserved our sympathy and prayers and help.

General remarks. 1. There seemed to me in the different Associations a marked change in entertaining the delegates. In the Eastern, Central, Western, and partly in the North-Western, a plain dinner of lunch was served on the ground, and more time given to social enjoyment, and all better prepared for prayer and praise and preaching in the afternoon. 2. Less time was spent in discussion, and more in the forcible presentation of the work of the denominational societies by the secretaries or persons previously appointed.

3. There seemed to be a growing interest in the spiritual part of the meetings, more sermons being preached and more time spent in praise and prayer, while reports of large revivals indicated a gain in spiritual life and power.

4. I can but express my joy as I remember the warm interest manifested by our beloved brethren and sisters of the east, north, and west toward the people of West Virginia, and their hearty sympathy with us as a part of our beloved Zion.

In the item of expense, \$68 54 are chargeable to the Association, and on the order I received \$68 25, leaving in my hands a balance of \$1 71.

L. R. SWINNEY. The time for adjournment was announced by the Moderator. On motion, the time for adjourning the session was extended to listen to a petition from the Pine Grove Church.

The reading of the petition was called for, after the reading of which it was, on motion, referred to a special committee consisting of A. E. Main, O. D. Sherman, and G. J. Crandall.

Adjourned, after benediction by G. J. Crandall.

AFTERNOON SESSION.

Association called to order by the Moderator. After singing "Wonderful Words of Life," prayer was offered by G. J. Crandall.

The Bible-school conference being next in order, it was conducted by O. D. Sherman. A list of some fourteen questions had been previously presented to the teachers and superintendents of Sabbath-schools, and these questions formed the basis of a general discussion of the Bible-school.

After the Bible-school conference, the Association listened to a sermon from John 7: 17, by G. J. Crandall.

After the sermon, miscellaneous business was called for.

On motion, Eld. Maxson Babcock, of Iowa, was welcomed and invited to participate in the deliberations of the Association.

On motion, Corliss F. Randolph was chosen Clerk to act in place of F. F. Randolph, absent.

After singing, and benediction by Maxson Babcock, the Association adjourned to meet at 9 o'clock First-day morning.

FIRST DAY—MORNING SESSION.

Association called to order by the Moderator. After singing, prayer was offered by J. Summerbell.

The roll of delegates was called and revised. The minutes of the previous sessions were read and approved.

The report of the Corresponding Secretary was read, and adopted as follows: Your Corresponding Secretary would beg leave to report that he has had no occasion for correspondence during the past year.

L. B. DAVIS, Corresponding Secretary. The report of the Committee on Sabbath-schools was presented, and adopted as follows:

Your Committee on Sabbath-schools would respectfully report, that in looking over the communications from the various churches, we believe that there is a living interest in the Sabbath-school work of this Association. Some of the schools especially speak of an increasing interest in this branch of the Christian work, and this we are led to believe is largely the result of the institute work in our midst. As proof of this, we have only to refer to those churches and schools where such institutes have been held, and notice their increased zeal in the study of the Bible. We regret that as yet our schools have not succeeded in keeping up teachers' meetings, for we think could this be done it would add much to the working power of the Bible schools. We believe that the Sabbath-school has become an established fact in the South-Eastern Association, and as such is growing in permanency and interest, and we hope the time will soon come when those who are called to office or any post of duty in this gospel work, that they will not refuse, but cheerfully accept and move forward at any bidding of the Master.

JUDSON F. RANDOLPH, Chairman of Com. The Committee on the State of Religion made a report, which was read and adopted as follows:

Your Committee on the State of Religion would respectfully report, that we have had the subject as presented in the letters from the churches and others under consideration, and rejoice to know that there has been at least two precious revivals of religion under the leadership of our people in the past year, which has brought to many hearts and homes that enjoyment which religion alone can give, resulting in ten additions to the churches; and while we regret that these blessed influences, which God alone can give, have not been enjoyed by all our dear churches in this Association, we are thankful to the great Giver of all blessings for what we have enjoyed, and for those blessed indications which seem to us to foreshadow a better day among us as a people. We refer to those expressions of appreciation of pastoral work on the part of those churches which have enjoyed such work in the past year, and to the desire as expressed by those churches which have no pastors to enjoy this means of grace; and one of our churches speaks of internal unity and harmony in a degree not hitherto enjoyed, and two others of our churches have within the year just closing amicably adjusted a difficulty between them which was of long standing; and a church trouble which caused the calling of a council from the several churches of this Association has been settled, for all of which we thank God and take courage.

In conclusion, your Committee would recommend that we seek for a deeper work of grace in all our hearts, that we may be better prepared for the work the Master has given us to do.

The Committee on Petitions reported as follows, which report was adopted:

Your Committee on Petitions would beg leave to report, that they have received petitions from the New Salem and Greenbrier Churches, each asking for the next session of the Association to be held with them, and your Committee would recommend the next session be held with the Church at Greenbrier.

JESSE CLARK, S. T. DAVIS, F. J. EHRET, J. E. WILLIS, Com. The report of the Committee on Finance was read, and, after remarks by L. A. Platts, was recommitted.

The essays were called for, and read as follows: "Temperance," S. D. Davis; "Education of our Young People," Corliss F. Randolph; "Sabbath-school and its Influences," Perie F. Randolph, read by L. R. Swinney, the writer not being present.

The following resolution was presented by J. J. Lowther, and adopted: Resolved, That the delegates sent from the Pine Grove Church be invited to an honorary seat and participation in the deliberations of this session of the Association; also all other visiting members of sister churches.

The Special Committee to whom was referred the petition from the Pine Grove Church, asking admission into the Association, made the following report, which, after remarks by S. D. Davis, M. E. Martin, Jacob Davis, and A. E. Main, was adopted:

Your Committee to whom was referred the Petition of the Pine Grove Church would respectfully report the following: After carefully considering the matter in the light of all the facts within our reach, we recommend that the Church be received into this Association on these conditions, viz: 1. That two mistakes of fact in their communications to this body be corrected. 2. That the Pine Grove Church shall be understood to agree, by coming into the Association, to take the very earliest practicable steps to bring about a consolidation with the Ritchie Church—steps that shall duly recognize the fact that the latter Church is and has always been a regularly-organized Seventh-day Baptist Church. 3. That all personal difficulties that have or may now exist on the part of persons concerned in the union of these Churches shall, in the exercise of mutual Christian forbearance, be forever dropped.

A. E. MAIN, G. J. CRANDALL, O. D. SHERMAN, Com. It was voted that the delegate of the Pine Grove Church, in token of the acceptance of their part of the conditions of their reception as laid down in the report of the Special Committee, come forward and receive the hand of fellowship. The delegate thereupon came forward, received the hand of fellowship, and the Church was welcomed into the Association.

The fourth item of the report of the Committee on Resolutions was then taken up, and, after remarks by L. A. Platts, was waived in order to listen to a sermon from 1 Chron. 21: 24, by L. A. Platts, also an outdoor sermon by J. Summerbell, followed by a collection for the American Sabbath Tract Society, amounting to \$36 10, after which the discussion of the resolution was resumed, and after further remarks by L. A. Platts, was adopted.

On motion, the Moderator-elect for next year was empowered to nominate the executive committee for next year.

On motion, it was requested that a copy of the essay upon "The Education of Our Young People," be furnished for publication in the SABBATH RECORDER.

The Finance Committee presented their report, which was adopted as follows: Your Committee on Finance would report as follows:

Probable expense of delegate, \$80 00
Sabbath Tract Society, for Minutes, 1881, 22 00
C. L. Polan, for stationery, 50
Due from L. R. Swinney, 102 50
1 71

Appointed as follows:
Salem, \$50 04
Lost Creek, 29 03
Middle Island, 16 04
Greenbrier, 13 17
Ritchie, 7 75
Roanoke, 2 84
Bear Fork, 1 96
Respectfully submitted,
LOYD F. RANDOLPH, Chairman of Com.

Adjourned, after benediction by O. D. Sherman.

AFTERNOON SESSION.

After singing, prayer was offered by Jacob Davis.

The sixth item of the report of the Committee on Resolutions was read and remarked to by G. J. Crandall and J. Summerbell, after which it was adopted.

The Committee on Obituaries reported as follows, and the report was adopted:

Your Committee on Obituaries would respectfully report, that while it has pleased God in his providence to permit death to call away quite a number of our dear brethren and sisters, who have so faithfully labored with us in the cause of the Master,

[Continued on the fourth page.]

Missions.

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

THE MISSION SPIRIT.

The missionary spirit is born from above. It is received in the act of regeneration. It is the spirit in man that is willing to make sacrifices for others, and even suffer in their behalf. It is the unselfish spirit, that sympathizes with the afflicted, comforts the grief-stricken, ministers to the wants of the needy and saves a soul from death. It is the divine energy in man manifesting itself in good words and deeds. The mission spirit seeks the lost in the mountains of transgression, in the deep mines of iniquity, in the highways and hedges, and in the wilderness of sin.

The mission spirit moved upon the heart of Peter in a vision, and he said, "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him." The mission spirit is not exclusive and partial, but embraces all the human race.

The mission spirit impelled the Apostle Paul to go from city to city proclaiming the good news of salvation and establishing the churches. No obstacle hindered the Apostle, no danger intimidated, and persecution even to death's door could not quench this spirit. This spirit braved danger, crossed swollen rivers, passed over steep mountains, and embarked upon the tumultuous sea to preach Christ and him crucified to kings and nations. The churches he established are monuments to the mission spirit. The letters he wrote were directed to mission churches. A certain one has said, "Had it not been for the foreign mission spirit, the Christian religion would never have seen its second century."

The reformation was the spirit of missions in opposition to the spirit of self-seeking, self-glory and selfishness. It was the antagonism of the spiritual mind with the fleshly mind. It was the work of faith that justified, the work of love that purified, and the work of the Holy Spirit that instructed in righteousness. This spirit was contagious. It inspired a Calvin to defend, a Bunyan to illustrate the life and experience of a Christian, and a Wesley and Whitfield to preach to the poor.

It was the spirit of missions that fired the heart of Dr. Judson to lay broad foundations on which to build for Christ in India. From his heroic bravery in trials the most distressing, in discouragements the most perplexing, and in labors unceasing, the Christian world have been inspired and energized to do for missions.

The spirit of missions is widely diffused. It throbs in the heart of every faithful, consistent worker for Christ. It unifies and organizes the Christian forces. It is the spirit of unselfish prayer, of whole hearted consecration, and of unmeasured love. It not only calls for silver and gold, but skilled hands, wise heads, and willing hearts.

The mission spirit is intelligent. It calls for the educated, the self-sacrificing and the wise of the body of Christ. It requires the gifted to meet in argument the opposers of Christianity. The native teachers are the first among the converts in natural endowments and acquired gifts. Every member of the body of Christ ought to study the life and journeys of the Apostle Paul, and the life of Dr. Judson, and others, until the spirit of missions is revived, enlightened and intensified. And then each individual Christian should study the different mission fields of the world, and learn something of their condition and needs. The sympathy for missions should be an intelligent one. And the giving should be with a knowledge of how the moneys are employed and the results accomplished. Missions depend upon the saints, those who live in Christ, and for Christ, and upon a knowledge of the fields and the men and women employed.

The mission spirit is aggressive. There is no foe that can intimidate, no obstacle prevent its progress, no mountain of difficulties that can be removed. It is patient, persevering and persistent. It is animated by the Spirit of Christ, peaceful in the midst of opposing forces, calm in the wildest tumult, and confident of success. It pushes out into the regions beyond, and ever responds to the Macedonian cry "come over and help us." The mission fields are ever widening, the work enlarging, the interest deepening and the fruits increasing. The missionary is sent into a new field, and soon calls for more workers and more teachers. The harvest is world-wide, "but the laborers are few."

The mission spirit pushes out into new fields and presses on to greater victories. It is not satisfied with the unfinished work. The aggressive spirit of missions would send every available man into the fields "white for the harvest," and all consecrated moneys and property into the treasury of the Lord. Prof. Christlieb says, "If a church can do nothing for foreign missions, she will soon begin to die at home." The mission spirit is then a necessity to the growth and prosperity of a church—to its spiritual development and life.

The mission spirit is fruitful in broadening Christian character, in developing the Spirit of Christ, and in building up the churches on the true foundation of future success. It is fruitful to every individual Christian in enlarged views of the work of Christ, and in deepening the love to God and for the souls of men. The Lord hath need of your faith in missions that you may pray and pay for their success.

The mind of Christ is energized in every

reform and in every benefaction for the good of mankind. It animates and stimulates the mission spirit and zeal. It guides and directs every worker in the vineyard, and every winner of souls. The mind of Christ is manifest in every act of kindness, the giving of a cup of cold water in his name; in every act of charity; the feeding of the hungry; in the teaching of the gospel, and in the disciplining of the nations. There is an out-flow from the Sun of Righteousness, as the out-flow of rays from the sun in the heavens, and efficient are they who feel its warmth and receive its life-giving power.—*Standard, Chicago.*

GOSPEL FLOODS.

If you travel in India to-day without any acquaintance with Maharrati, Hindoostanee, or Bengalee, you may, like Professor Seelye, speak to cultivated and attentive audiences in all the larger places in your mother English, and find the natives thronging to hear you on gospel themes. What the gospel can do is proven by what it has done.

Mark the power which it has shewn over both the *lowest and highest* type of man! Where can you find mankind sunk in deeper mental and moral degradation than in Australia and adjacent islands, whose savages are but one grade higher than the brutes they hunt and kill? Behold the Papuan and Maori and other tribes, equally lost to humanity like the coin whose original image and super-impression are worn off, restored to humanity and to God, and worn as precious and burnished pieces of silver on the necklace of Christ's bride!

POLYNESIA.

Polynesia has been the scene of gospel triumphs which for character, number, and rapidity scarce admit comparison. Wherever the gospel touches these islands it transforms their civil and social life with a speed that leaves us no doubt of the wonder-working power of God. Polynesia only a little while ago was the earthly realization of hell. To be cast on those shores meant robbery, torture, death, and then a cannibal feast. Your flesh, to-day, you would be as tenderly cared for as on the most hospitable shore, and would find over eight hundred churches of Christ in those islands.

Thomas Powell placed on the little island of Nanumaga a native evangelist. He found the island full of idols of stone and wood; altars in every house, and temples almost as many as dwellings. He was kept two hours on the beach while the priests with absurd rites sought to avert the wrath of their gods for allowing the stranger to land. The men and women, almost as nude as the children, made a virtue of nakedness. Eight years afterwards one-third of the entire population were members of the Christian Church, and two-thirds of the children were in Christian schools, and those new church members contributed to the support of the gospel and its extension \$1 60 each, average. Not an idol is now to be found, nor an idol temple, and the people all clothed decently sit with delight to listen to the gospel.

MADAGASCAR.

was fifty years ago one of the most degraded of all pagan lands. The gospel swept against a rock-bound coast. There was an opposition that reminds us of the days of Nero. The island flowed with the blood of converted Malagasy; the missionaries were compelled to leave and for years Madagascar shut out the gospel. But go there to-day, and you find an island that compares favorably with England herself for the signs of a Christian civilization. The number of converts in Madagascar during a period of *thirty-five* years of missionary labor is computed to "exceed the number of converts in the Roman Empire during the first three centuries of the Christian era." The gospel has subdued the fiercest men taming their ferocity. When Moffat resolved to go even to the ferocious *Africaner*, he was warned that this terrible demon delighted in cruelty, and would make a drinking cup of his skull and a drumhead of his skin. But the gospel turned that lion into a lamb. The savage chief was won to the precious gospel and became as lovable as he had been terrible.

This same gospel has conquered the most civilized pagans as in India Sheshadrai turned from the popular, the philosophical, and the atheistic forms of religion in India, to the Book of books, and the Christ of God, and, as he says, is but one among five hundred thousand. Sixty thousand turned in one year from Mohammedanism, Parseism and Hinduism to the Christian's God. Dr. Sherwin of Allahabad says, that if the gospel continues to advance for two hundred and fifty years as it has from 1851 to 1871, all India will be Christianized. Sheshadrai, however, well adds that "God works according to a higher arithmetic of his own," and declares: "I have no faith to wait for two hundred years. From what I have noticed in our own country and other countries the time may not be far distant when we shall have gone from sixty thousand converts to a hundred thousand, and from a hundred thousand to a million, and then within a short time the whole of India will be evangelized." Yet, when the late Robert Nesbit of Bombay was about to go to India, Dr. Hill, his theological professor, said to him: "You must be a fool for going to India to preach the gospel there! Don't you know that the Hindoos are all better than ourselves and that by your going there it will spoil the matter?"

The divine promise is that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11: 9. That can mean nothing less than that:

good tidings shall no longer be anywhere on earth a new and strange story. And to-day behold this knowledge of the Lord, like the mighty sea, fast becoming omnipresent, gaining upon every shore, from Greenland to Australia and from Japan to Britain. Nothing is more omnipresent than the sea, except the *light*, and these are God's chosen symbols of the sure omnipresence of his gospel.—*Foreign Missionary.*

"WHAT IS THAT IN THINE HAND?"

"But how can the girls who have no money to give do anything to help the missionary cause?" Mattie was in earnest as she asked this question, for she had come home from a meeting of the Woman's Board of Missions filled with enthusiasm, and eager to form a mission circle among her friends. That there were difficulties in the way she well knew, and she must be prepared to meet them. What could she say to the girls when they urged, as they surely would, their lack of that all-important thing—money? She had come to Aunt Elsie, the patient invalid, whose room was ever a place of refuge, and whose sympathy never failed, sure of wise counsel and help. Aunt Elsie, in reply, handed her an open Bible, asking her to read aloud a few verses. Mattie did so, wondering what they had to do with foreign missions.

And Moses answered and said. But, behold, they will not hear me nor hearken to my voice; for they will say, The Lord hath not appeared to thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent." Ex. 4: 1-3. "Long ago," said Aunt Elsie, "I heard a clergyman comment on this passage as a lesson that God can use most unlikely instruments to carry on his work. It was only a shepherd's stick, but it was the thing that Moses possessed, and through God's power it would accomplish great wonders. Can you not find something here for your mission circle?"

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What is that in thine hand? Only a needle. Can you not use it sometimes for the Lord's work—dressing a doll to delight the heart of a little Indian girl; making a gay work-bag for a Micronesian Christmas-tree; basting patch-work for the schools in Madura; or, perhaps, making a garment toward the outfit of a missionary?

What is that in thine hand? A pencil. The very thing for making maps of mission fields or outline sketches, enlarging the illustrations in the *Missionary Herald* or other magazines, and thus giving needed help in our meetings.

What is that in thine hand? The pen of a ready writer. Then from you we may expect a bright paper on 'Missionary Heroines,' or the 'Contrast between Christian and Heathen Homes; and you will write an occasional letter in our behalf to a far-away missionary, who may be craving just such a 'cup of cold water' as you can give.

What is that in thine hand? One of these new copying-pads—a hektograph. Then you will be ready to copy the programmes for our meetings, the questions for our study of special mission fields, and the letters that come from our missionaries, in order to give them a wider circulation.

What is that in thine hand? Skill that can produce cake and candy and sweet meats equal to a confectioner's and warrant of pure. Can you not take orders for your work, and so convert it into a contribution to the Lord's treasury?

What is that in thine hand? If not any of these, it may yet be something which you can employ in the Master's service, remembering that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

"We wonder how Moses could hesitate any longer to carry the message from Jehovah, after such tokens of the divine presence and power; but we read that he used, 'O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken to thy servant, but I am slow of speech and of a slow tongue.' And the Lord said unto him, Who maketh man's mouth? or who maketh the dumb or deaf or the seeing or the blind? have not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say." But because he was too timid to improve this opportunity for serving God, the anger of the Lord was kindled against Moses, and the honor of being spokesman was given to Aaron in his stead.

"It may be that your share in the work of the mission circle will be to use your voice, not only in reading or singing, but in leading in prayer. Do not refuse this service, but look to the Lord himself for grace and strength. That which seems formidable in prospect will grow easier by degrees, and may yet seem to you a great privilege through the ability that God giveth."

Mattie's voice faltered as she read the closing words, for she had written out of her own experience, and only her Father in heaven knew the struggle it had cost her to pray with others for the first time. But she could testify that through this very effort a great blessing had come to her own soul, and she wanted to encourage others to a like consecration of both heart and voice.

"Thank you for bringing me the sermon," said Aunt Elsie. "I think it will do good,

and I hope every one who hears it will be inclined to say,

"Surely Thou hast some work for me to do! Oh, open Thou mine eyes To see how Thou wouldst choose to have it done, And where it lies."

—E. S. G., in "Life and Light."

CHINESE DOCTORS.

A lady who has been a medical missionary in China gives the following account of the native doctors: "A Chinese doctor does not study and go through a course as we do. Any man becomes a physician when he pleases. An ordinary man, if he can cure any particular disease, hangs out his shingle, declares himself, and starts out to kill or cure—generally the former. They pretend to discover all forms of diseases by the pulse, of which they claim to discover thirty-two varieties. For instance, they claim that a certain kind of pulse indicates disease of the liver, and another kind affection of the heart, but they have no idea of the internal organs, and no knowledge of anatomy whatever. They have not the slightest conception where the spleen or smaller organs are, and of course their treatment is quackery.

"One of their greatest remedies is to pinch the patient violently. One often sees patients recovering from attacks, covered all over with purple marks where they have been pinched until nearly dead with pain. Another very common treatment practiced is to cauterize. I have seen bodies with the skin fearfully burned by the doctors in trying to cure them of fits. There is no system. Each physician gives his patient anything which his fancy may dictate. The medicine, strange to say, is changed to suit the patient, the doctors seeming to think that costly medicine must perform a cure, and the costlier it is the quicker the cure. The richer the patient the more he has to pay for his medicine, and we have seen even solutions of gold and silver given. In extreme cases there is one remedy resorted to which is simply horrible. Should the head of the house be dying, and the doctors give up all other hope, they announce that the only thing which will save him is a piece of warm human flesh. When this announcement is made one of the daughters of the house is expected to offer herself as a sacrifice on the altar of ancestral reverence. The doctors cut out of her body a large piece of flesh, which the dying man eats. As a rule the patient dies, and also the heroic daughter. The relatives thereupon erect a monument on her grave inscribed with the story of her sacrifice.

"The Chinese doctors have no fixed fees. When a man is sick the family makes a bargain with him. If the family is poor the charge is small, even as low as ten cents a visit. If the family is well off, the fee may be as high as fifty cents, and for persons of great rank or wealth even one dollar might be charged."—*Gospel in all Lands.*

THE FUTURE CHURCH OF INDIA.

It is a significant token of the times that the greatest increase in the conversions to Christianity in this country has come from the lower orders, the almost outcast sections of the population, and the aboriginal tribes. The fact may be sneered at by those who judge of truth by the amount of social respectability that is attracted to it; but it is prophetic for all that. In the same spirit in which certain worldly-wise once asked, "Have any of the Pharisees believed?" do many ask, "Is Christianity making progress among the educated classes of the people?" In the first place, we are sick of the phrase, "the educated classes." There are no educated classes. We have thousands of young men who cram their memories with certain information to enable them to pass the intellectual tests provided by the examining bodies known as universities; but this is not education. Or if there is any education in it, it is the education of vanity and insolence. Too often the moral nature is not merely neglected, but absolutely wrecked in the process. That these people have urgent need of the gospel, there can be no question; that enlarged provision is being made to supply their spiritual needs, is a matter of thankful satisfaction; but they are to furnish the solid material out of which the strong walls of the future church of India is to be built; and the men who are helping to build it are there laboring to-day among the lower orders, the almost outcast populations of this great Continent, and the aboriginal tribes. These are the people who will form the broad basis of the future church. Their Christianity is educating them in the true sense of the word. It is stimulating intellectual growth; it is promoting habits of honesty and industry; it is raising the people to a higher moral level than any recognized around them; it must ultimately elevate them to a social status which in most quarters has not yet been anticipated for them; and the combined effect of the forces generated and fed among them by the Christianity which they have embraced, will at no distant date produce a social upheaval such as the "educated classes" and those who believe in them, have not yet dreamed of.—*The Indian Baptist.*

In Turkey, where a few years ago, men yoked their wives with oxen, the curriculum in some of the colleges for the education of females compares favorably with similar institutions in America. One of the girls who graduated from Harpoot Seminary is at present engaged upon making a concordance of the Bible in modern Armenian.—*Evangelical Messenger.*

Temperance.

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

THE PRICE OF A DRINK.

BY JOSEPHINE POLLARD.

"Five cents a glass!" Does any one think That that is really the price of a drink?
"Five cents a glass, I hear you say,
Why, that isn't very much to pay."
Ah no, indeed; 'tis a very small sum
You are passing over 'twixt finger and thumb;
And if that were all you gave away,
It wouldn't be very much to pay.

The price of a drink? Let him decide Who has lost his courage and lost his pride,
And lies a groveling heap of clay,
Not far removed from a beast to-day.

The price of a drink? Let that one tell Who sleeps to-night in a murderer's cell,
And feels within him the fires of hell,
Honor and virtue, love and truth,
All the glory of pride and youth,
Hopes of manhood, and wreath of fame,
High endeavor and noble aim—
Those are the treasures thrown away
As the price of a drink from day to day.

"Five cents a glass!" How Satan laughed,
As over the bar the young man quaffed
The beaded liquor; for the demon knew
The terrible work that drink would do;
And ere the morning the victim lay
With his life blood swiftly ebbing away;
And that was the price he paid, alas!
For the pleasure of taking a social glass.

The price of a drink! If you want to know What some are willing to pay for it, go
Through that wretched tenement over there,
With dingy windows and broken star,
Where foul disease, like a vampire, crawls
With outstretched wings o'er the moldy walls,
There poverty dwells with her hungry broods,
Wild eyed as demons, for lack of food;
There shame, in a corner, crouches low;
There violence deals its cruel blow;
And innocent ones are thus accursed
To pay the price of another's thirst.

"Five cents a glass." Oh, if that were all,
The sacrifice would, indeed, be small!
But the money's worth is the least amount
We pay; and whoever will keep account
Will learn the terrible waste and blight
That follows the ruinous appetite.
"Five cents a glass!" Does any one think
That that is really the price of a drink?

THE STRONGEST DRINK.—Water is the strongest drink. It drives mills, it's the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers if only for economy's sake. The b. er money will soon build a house. If what goes into the mash-tub went into the kneading trough, families would be better fed and better taught. If what is spent in waste were only saved for a rainy day, work-houses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do ye do, my good fellow?" means true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for the laborers' good; if they do, they certainly miss their aim. Why then should people drink "for the good of the house?" If I spend money for the good of any house, let it be my own, and not the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend because it takes your all and leaves you nothing but headaches.

He who calls those his friends who let him sit and drink by the hour together is ignorant—very ignorant. Why, red lions, and tigers, and eagles, and "cultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. T. ey might as well ask an elm tree for peas as look to loose habits for health and wealth. Those who go to the public house for happiness climb a tree to find fish.—*Spurgeon.*

MAKING DRUNKENNESS INFAMOUS.—The venerable Rev. Dr. Andrew P. Peabody, late preacher to Harvard University, in a recent letter on the sale and use of intoxicating liquors says: "I believe that the only remedy for intemperance is to make drunkenness the prime offense, and to bring about a state of public feeling in which drunkenness and all approaches to it shall be looked upon with the same disesteem, loathing, and intense moral disapprobation with which the attempt is made to brand the sale of spirituous liquors. Stigmatize the sale and the seller as you please, I care not with how deep a brand, if you will only make one deeper still for those whose vice make the sale infamous. The most efficient legislation in behalf of temperance would be subjecting intoxication in all cases to ignominious punishment. What the law makes ignominious, society will hold in like disesteem. If a young man of respectable family is liable to be looked up for coming home drunk from a convivial gathering, not only will he be restrained from excessive indulgence, but his parents and friends will be very careful how they start him on the first steps of the evil way. Making drunkenness infamous would do more than all things else toward checking, and to a very large degree entirely preventing the use of strong drink of any kind in families and on occasions of social festivity, and would multiply beyond any other conceivable cause the number of total abstainers."

LINCOLN, Neb., levies a license of \$1,000 on each of her liquor saloons, and her council think of raising the rate to \$2,000.

Education.

"Wisdom is the prince of wisdom; and with all thy strength."

THE LE

BY MARY A.

[A beautiful answer was given. When her class at school replied to the question, 'What was the dominie's name?' she said, 'The dominie's name was—']

A village school room—
A glow with slant sun
The dominie there, of you
With the sun of his spirit
And a class of girls in
Some taller, and some of
And some, like the morn
To reach the summit of
And, as eye, some un

"I canna, an' winna teach
Sae stupid the while I
Nae vision for ocht but y
With thundering rain the d
Out-bursted, chafed by a
Whose only care seemed
Her apron streamers."
Mak' answer in 'a' this gla
The dominie sighed awa

"Oh, ay," said a little on
"Weel, out wi't, then,
And the frown from the
For the sweetest girl in the
"I want ye to show me the
"O' patience; sin' o'w'ran
I've put it this day!"
The
With a roughish twinkle, s
"Wait a wee, an' dinn

EDUCATION OF OUR

An essay read at the South
27, 1888, and requested for
BATH RECORDER.

BY CORLISS F.

Education is defined as religious training. So the mental, moral and the young people. This vital importance, because of condition of society and the spread of the gospel largely upon the proper youth. How poorly fitted form well even trivial discipline.

It seems most proper subject under the following and where, should our educated?

1. Why should our educated? We were all placed an all-wise Creator for that purpose, summed up matters not how humble cup, so it be the one occupy. It ought to others as well as to course is, or should be, one of we benefit others, and pains to prepare ourselves duty which is morally at our hands. This preparation Every person has and which, as well as the duty, depends almost if education of his own in wish to exercise extensive fluence over our fellow- on the same, or far better of intelligence, morality Every individual selects whom he thinks best qualified as counselor, one with the subjects about vice and whose own effort have been attended with child finds something if and not understand, if "mamma" or "papa," them competent to prevent time of trouble. The study some intricate art, wastes not his time some equally ignorant seeks the help of one branch a special object clearly demonstrate a physician, desiring advice case where disease has and remedies, seeks so who is experienced, and successful in his own practical training selects has stored his own mind edge. Thus it is in every generation in life: he who some pattern of pure would know of religion Education is recognized every rank and station of this age is such that efficiently perform his life educated. If we carefully of the human race from in the Garden of Eden wants of man were all herself, following the science and art, through

temperance.

Upon the wine when it is red,
Color in the cup, when it moveth
Sooth like a serpent, and stingeth

PRICE OF A DRINK.

JOSEPHINE POLLARD.

"Does any one think the price of a drink?" "I hear you say, very much to pay." "Is a very small sum over 'twixt finger and thumb, all you gave away, very much to pay." "Let him decide courage and lost his pride, a heap of clay from a beast to-day." "If you want to know how to get out of a murderer's cell, him the fires of hell." "Love and truth, pride and youth; and, and breath of fame, and noble aim—asures thrown away drink from day to day." "How Satan laughed, the young man quaffed; for the demon knew that drink would do; the victim lay and swiftly ebbing away; price he paid, alas! of taking a social glass."

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"Oh, if that were all, indeed, be small worth is the least amount never will keep account of a drink's waste and blight of appetite." "Does any one think the price of a drink?"

ST DRINK.—Water is the life of the world. It drives mills, it's the power of the horses, and Samson never else. Let young men be for economy's sake. The soon build a house. If what sh-tub went into the knead-ings would be better fed and if what is spent in waste for a rainy day, work-houses suit. The man who spends his money like a publican, and thinks the "How do ye do, my man's true respect, is a per- We don't light fires for the but to roast him. Men houses for the laborers' good; certainly miss their aim. d people drink "for the 2." If I spend money for house, let it be my own, and It is a bad well into put water; and the beer- nothing because it takes your nose his friends who let by the hour together is morant. Why, red lions, gles, and vultures are all and why do so many put the power of their jaws as drink and liveriously their faces are so blotchy so bare, would leave off had two grains of wisdom. Ask an elm tree for peas bits for health and wealth. The public house for hap- to find fish.—*Spurgeon.*

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Education.

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

THE LESSON.

BY MARY A. DODGE.

[A beautiful answer was given by a little Scotch girl. When her class at school was examined, she replied to the question, "What is patience?" "Wait a wee and dinna weary."]

A village school room—this the scene—
Aglow with slant sun cheery,
The dominie there, of youthful mein,
With the sun of his spirit sharp and keen,
And a class of girls in serried row,
Some taller, and some of stature low;
And some, like the morning sun, afire
To reach the summit of brave desire!
And, as aye, some unco' dreary!

"I canna, an' winna teach, an' ye
Sae stupid the while I query—
Nae vision for ocht but vanity!"
With thundering rap the dominie
Out-blurted, chafed by a listless girl,
Whose only care seemed to smooth and twirl
Her apron streamers. "Will onie lass
Mak' answer in a' this glistik class?"
The dominie sighed away.

"Oh, ay," said a little one, "I can tell."
"Weel, out w'it, then, my dearie!"
And the frown from the master's forehead fell,
For the sweetest girl in the school was Nell—
"I want ye to show me the meaning plain
O' patience; sin' ow'r an' ow'r again
I've put it this day!" Then the little maid,
With a roguish twinkle, soberly said:
"Wait a wee, an' dinna weary."
—*Appleton's Journal.*

EDUCATION OF OUR YOUNG PEOPLE.

An essay read at the South Eastern Association, May 27, 1883, and requested for publication in the SABBATH RECORDER.

BY CORLISS F. RANDOLPH.

Education is defined as mental, moral and religious training. So our subject embraces the mental, moral and religious training of our young people. This is a subject of most vital importance, because not only the future condition of society and the state, but also the spread of the gospel of truth depends largely upon the proper development of the youth. How poorly fitted is any one to perform well even trivial duties without culture and discipline.

It seems most proper to discuss this subject under the following heads: Why, how, and where, should our young people be educated?

1. Why should our young people be educated? We were all placed in this world by an all-wise Creator for some purpose, and that purpose, summed up, is usefulness. It matters not how humble the position we occupy, so it be the one God designed us to occupy. It ought to be a useful one to others as well as to ourselves. Our influence is, or should be, one of the means by which we benefit others, and we should spare no pains to prepare ourselves to perform this duty which is morally and divinely required at our hands. This preparation is education. Every person has and exerts an influence, which, as well as the degree of his usefulness, depends almost if not entirely upon the education of his own individual self. If we wish to exercise extensively the right influence over our fellow-beings, we must stand on the same, or far better still, a higher plane of intelligence, morality and religious life. Every individual selects as his ideal some one whom he thinks best qualified to be a model, and as counselor, one who is very familiar with the subjects about which he wants advice and whose own efforts in those directions have been attended with success. The little child finds something in its sports which it can not understand, hesitates not to ask "mamma" or "papa," because it believes them competent to promptly assist in the time of trouble. The student, wishing to study some intricate branch of science or art, wastes not his time seeking aid from some equally ignorant student, but at once seeks the help of one who has made this branch a special object of study, and can clearly demonstrate all its intricacies. The physician, desiring advice in some difficult case where disease has baffled all his efforts and remedies, seeks some fellow-physician who is experienced, and who has been successful in his own practice. He who seeks mental training selects as teacher him who has stored his own mind with useful knowledge. Thus it is in every pursuit and position in life: he who would be moral seeks some pattern of pure morality; those who would know of religion, ask the Christian. Education is recognized by all persons in every rank and station in life. The progress of this age is such that no person can efficiently perform his life mission unless well educated. If we carefully study the history of the human race from the primitive home in the Garden of Eden where the simple wants of man were all supplied by nature herself, following the path of civilization, science and art, through their various phases

of development to the present time, we see that there has been a general unfolding and expansion of the human mind in almost, if not every respect. The simple home of our forefathers, bearing no trace whatever of human architecture, has gone through many changes until to-day we behold with admiration the magnificent palaces all over our land. The rude natural walls of the Garden limited their transportation and communication, consequently no means except those provided directly by nature were necessary. To-day behold the fiery monster which rushes by with almost incredible speed, carrying its precious freight of human lives; for means of communication the lightning has yielded obedience to human will, and through its agency the Old and New Worlds are brought into immediate communication; it aids us to converse with our friends though miles intervene. While these remarkable changes in material things have taken place, the human mind has been and is now equally progressive. This is clearly shown in the progress made by art and science, for had the mind never been aroused to action, science and art would be to day just where Adam found them. Art has built and decorated our pleasant homes. Science has assisted art in her work, but has gone far beyond, showing man his own wonderful construction; it has brought to his inquisitive and admiring gaze the mysteries not only of this planet, but has enabled him to peer into the mysteries of the heavens beyond, till he exclaims, "The heavens declare the glory of God, and the firmament showeth his handiwork." Science has done much to better the condition of man, and to more firmly sustain the truths of the Bible. Nor does progress stop here. Mysteries, which to-day baffle all the attempts of man to solve, will, as education develops science, disappear as the fog before the rising sun. The Bible, the best authority, places the value of wisdom above that of rubies, and says, "Wisdom is the principal thing; therefore get wisdom." This alone is conclusive proof. The parable of the talents given by our Saviour is confirmatory on this point.

2. How shall our young people be educated? To answer this question for each individual peculiarity would be impossible, but there are certain general facts and methods which, if properly observed, will remove all ordinary barriers. We assume that every one asking this question, has decided that the education of our young people is a matter of great importance; that the moral obligation of man to man demands it; the advancement of the age requires it, and God requires it. No finite reasonable being will require of his fellow man any duty which he can not reasonably perform; much less does an all-wise God require anything unreasonable. This age of progress bringing such responsibilities, also provides ample facilities to meet them. When science or the advancement of the times called for well educated young people, it also furnishes and places within their reach means and opportunities for getting an education. Schools, libraries, and school appliances in great abundance and perfection take the place of the inadequate and poorly furnished facilities of only a few years ago. But while all these combine to make the education of our young people possible and easy, there is a personal work for each one to do. "God helps only those who try to help themselves." We are not only the architects, but the builders of our own fortunes; the very best foundation we can lay for this structure is a thorough education. This we can not sit idly by and acquire. The materials and implements are furnished us, that is as far as aids can go in the matter. Any one desiring to build must use the tools and materials furnished, and thus do the building himself. Perhaps we may not at first find all these implements, but we should search till we do find them. All of us can doubtless recall the familiar story of Henry Brown and his grammar. How, when his widowed and almost destitute mother, who had the care of a large family, could not furnish him the book he so ardently desired, he, only ten years old, took advantage of the heavy snow which fell during the night of his trouble, and cleared it from the premises of his more fortunate neighbors, who willingly repaid him for his faithful work; so with us, though circumstances seem to be against us, if we are determined to have an education, the night of our trouble will last but for a short time, and when morning dawns we will surely see a path some-where only obstructed by something, as easily removed as the snow-drifts, which will lead us to the coveted prize.

3. Where shall our young people be educated? The education of every young person should begin at home. It is there that the first

impressions are made, where the first ideas of life are imbibed, and "just as the twig is bent, the tree inclines." It lies in the power of the home to impress upon the young mind the importance and necessity of securing an education. It is there that it may learn how and where it is to be educated. These impressions when once carefully and properly made can never be effaced. The wise man said: "Train up a child in the way he should go, and when he is old he will not depart from it;" though uttered centuries ago, never was it truer than to-day. Fathers and mothers wield a greater influence over their children than any one else can. It is they who may instill into their minds the principles of mental, moral, and religious training, who may teach them by example as well as precept, to attend Sabbath-school and church, who may teach them to perform many other little duties which will prepare them for after life. Children never forget these first impressions, though they may battle with the storms and adversities of life till they become hoary-headed, yet will memory ever bring to them sweet and pleasant recollections. After the home training comes the common primary school, the value and use of which are too well-known to require much attention here; suffice it to say that every child and young person should, at least, have and make use of all the advantages afforded by our primary schools. Very few persons are so situated that they can not give their children this opportunity. Having now had the home and common-school training, the young person is ready to begin the academic and collegiate course. It is a deplorable fact that the great number of our young people think their education is completed at, or even before this time, while the fact is it is only just begun. Any one wishing to erect a good substantial building, knows that if he simply clears away the rubbish and digs shallow pits in which to plant the pillars, no matter how strong the frame, nor how magnificent the structure placed upon it, it will be like the house built upon sand, very insecure; but would he build securely, he must dig deep to lay the foundation, and then he will not fear the storms. Thus it is that too many of us young people simply clear away the rubbish and dig shallow pits in which to plant the pillars of our life work. True, the rubbish must be removed, and the digging begun, but it must never stop until the pit is deep. When we leave the common-school, we have at best but barely begun to dig, and it is only by taking the academic and collegiate courses that we can secure a foundation solid enough for the superstructure of our lives.

What schools shall we patronize? is the next question. There are scores of them, and good ones too, whose doors stand wide open, loudly calling us to enter; but after carefully noticing each, we will find none better suited to our wants than those founded, fostered and reared up by our own denomination; in truth, no other is near so well suited to the wants and needs of our young people as these. Other schools may be wealthier; others older, others may have larger corps of teachers; they may be more widely known, and some are nearer; but all this does not prove that they are as well adapted to our wants as our own schools; which, despite all their seeming disadvantages as compared with others, are well furnished, have a scope of well educated, faithful, earnest, hard-working and conscientious teachers, which is more than can be said of some others. In this age of steam and lightning one or two thousand miles is but a short distance, so that our schools are very accessible. Then the good society and freedom from clash of religious sentiment are advantages which no other institutions possess to so great a degree of our own. Other reasons might be given, but these are sufficient.

Art, with all her retinue of beauty, luxury, and dazzling brilliancy; and science with all of her stately, penetrating and convincing powers, are but an outgrowth of the educated mind. If we would have them pushed forward still nearer perfection, and other comforts and beauties provided, and other mysteries solved, then must we young people be educated, for if that is not done, ere long the progress of science and art will be stopped and their present fruits now so bountifully provided, will gradually but surely decay.

Young friends, we are placed in this age of rush and push, in which the mysteries of one day are common-place affairs on the following day. These advantages bring renewed responsibilities which we must meet, or fail; and we can not meet these without a thorough education. "He who would build high must first dig deep." The means with which to obtain this education are placed

within our reach; all we need is to make use of them. Any young person, blessed with health and all the privileges we enjoy, can surely procure an education! True, our privileges are not all equal, but we all have enough to succeed if we only will. If we have but one talent the more reason that we should try all the harder.

The future prosperity not only of ourselves and the nation, but of the cause of Christ, must be in proportion to the education of the young people of the land.

Upon us, as Seventh-day Baptists, devolves a great work, and our future prosperity as a denomination depends upon the culture of our young people. If we desire to promote the cause of Christ and push forward the great, grand and peculiar truths which we advocate, parents, guardians, and all Christian friends should join hands and hearts in this great work, and labor for the "education of our young people."

Sabbath Reform.

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

LETTERS TO THE OUTLOOK.

To the Editor of the Sabbath Recorder:

The following letters, lately received at the office of the Outlook, represent two classes of correspondence, more or less of which we are constantly receiving. The first letter will be seen to be right as to fundamental principles, but wrong in attempting a false application of them. The second is seriously wrong in fundamentals. It represents a large class of men who look at all questions mainly in the light of convenience. Sabbath reform finds little favor among such men. It involves too much that is authoritative and positive. EDITOR OUTLOOK.

THE SABBATH AND THE DECALOGUE.

Mr. Editor,—Through the kindness of some one, it may be yourself, I am favored with the reading of the Outlook. Permit me to address a few lines on this Sabbath question to your readers, or to yourself, if you are not able to find space for them in your paper. I believe in the First-day Sabbath; not a Sunday, but a divinely and legally appointed Sabbath; and I also believe the Decalogue to be in full binding force to day, in all its requirements, just as much so as before the coming of the Messiah; and that the first day of the week, the Lord's day, is to be observed as a Sabbath under the Sabbath law of the Decalogue. With all the thought and study that I have been able to give the subject, I am not able to understand the Bible, the Old Testament and the New, in any other way.

I. The Decalogue is in full binding force, as the law of God, under the New Testament dispensation. 1. All the requirements and prohibitions contained in it are in their nature of necessity perpetual. The obligation to worship Jehovah as God must of necessity commence with the beginning of the race, and continue forever. The laws prohibiting idolatry and profanity must be perpetual. Our relation to God and our needs as a race require one day in seven to be kept holy to the Lord, just as much now as they did then. The requirement to honor our parents must be perpetual. Adultery, murder, stealing, false witness, and coveting must always be sin against God, and must always be prohibited. As far as I can see, every reason existing then for the laws of the Decalogue exist now. 2. The laws of the Decalogue could not be annulled in the New Testament without a distinct substitution in their stead of something else that would serve the same purpose. Such a change was not made. Under the dispensation of grace, motives are introduced for the control of human conduct, which are stronger than any written law could be; but they do not annul the laws of the Decalogue. They show the basis of the laws to be in human and in divine relations, which are unending; and in the case of the saved, they constitute the strongest possible motives for obedience to the laws as they exist. 3. The Decalogue is in all its parts, either directly or indirectly, affirmed in the New Testament. This affirmation is so distinct that there should be no question in regard to it. The first three commandments are abundantly affirmed in the many passages requiring all to worship God in reverence and obedience. See Matt. 4: 10; 22: 37; Rev. 19: 10; Acts 5: 29; Heb. 12: 28, and others. The last six commandments are several times directly quoted as the existing law of God to those subjects. See Matt. 15: 4-9; 19: 17-19; Rom. 13: 8-10. The fourth commandment was often a subject of controversy between Jesus and his Jewish opposers. They charged him with constantly breaking the Sabbath by healing on that day. In his replies, he never for once intimated that the Old Testament Sabbath law was annulled. On the contrary, he taught (a) that he, as the Messiah, had the right to teach what pertained to a proper observance of the Sabbath; (b) that the Sabbath was made for man, i. e., like all other religious requirements, it was to be observed in conformity with existing needs and conditions; (c) and that their traditions, the critical observance of which they so strenuously insisted upon, were not a part of the original Sabbath law, and hence were without authority. In all these teachings, Jesus endorsed the fourth

commandment, only correcting their errors in the manner of its observance. See Mark 2: 27, 28; Matt. 12: 1-6, 10-13; Luke 13: 11-16; 23: 56; John 9: 13-16. We find the same endorsement of the requirements and prohibitions of the Decalogue in the Epistles. Rom. 7: 9-14; 1 Cor. 6: 9-11; Eph. 5: 3-6; James 2: 10; Rev. 21: 8. I should most certainly affirm that the laws contained in the Decalogue are fully confirmed in the New Testament; and that at the present day any disregard of any of its commandments must be regarded as disregard of the law of God.

II. How, then, under the present dispensation does the seventh day lose its sacred character, and the first day of the week become the Sabbath to be kept holy to the Lord? The only answer is, in just the same way that everything that was peculiar to the old covenant took a new form and a new application under the new covenant. The need of men to lead and to serve in the worship of God is a permanent need. Under the patriarchs they were the heads of the families; under the Mosaic law, they were the priests; under the gospel, they are the ministers, and other specially-called workers in the church. The necessity for money to meet the expenses of the worship and service of God was a permanent necessity. Under the old covenant it was raised by means of tithes, first fruits, and sacrifices mainly. Under the new covenant, it is evidently intended to be raised by the voluntary gifts of the people. Time was necessary for the special purposes of the worship and the service of God. This was provided for then by the patriarchal and Jewish Sabbath. Under the New Testament dispensation, it is the New Testament Sabbath. So of all the general requirements of the kingdom of God; their special application, under the old covenant, was changed to a different special application under the new covenant. I think of no exception. If the Sabbath had not been changed in something pertaining to the form of its observance, the exception would have been peculiar, while there would have been no reason for the peculiarity. The Decalogue requirement to observe one day in seven holy to the Lord was a general and perpetual requirement. What was to constitute the legal or the proper observance of the day was defined by laws peculiar to the Jewish polity. When the Jewish polity ended, these Jewish statutory laws ceased to exist. It was under this condition of things that the New Testament kingdom and church, under the teaching of the Holy Spirit, if not under the teachings of Jesus himself, took up the Sabbath required to be observed under the general law of the fourth commandment. Now it is to be kept holy to the Lord, under the laws of this dispensation. Under the old covenant, the time and manner of the observance were ordained by God. Under the new covenant, the time and manner of its observance were taught by the Holy Spirit. We have it now from the same authority as that from which they received it then. And our responsibility to observe the day holy to the Lord is just as great as that of the Jews when they were taught to observe the seventh day of the week.

In the above I have only indicated the basis of what I believe the Scriptures teach on this question. The change of the day, and the history of the change, and all other questions connected with the general subject of the Scriptural Sabbath, old and new, it seems to me must harmonize with the above views. If yourself or any of your correspondents can show from the Scriptures that the above views are untenable, in an article in the Outlook, you will find one interested reader in
A. B. T.

NEW LONDON, Conn., May 22, 1883.
ALL SAITS' RESTORY, LONGWOOD, Md.,
May 25 1883.

Editor of the Outlook,—I have read with not a little interest several articles in your paper on what you are pleased to call non-Sabbathism, meaning the non-observance of the Christian Sabbath. All good men must deplore the evil which you are aiming to suppress, but I wholly disagree with you as to the remedy which you propose, viz., a return to the observance of the seventh day, which day has never been "abrogated." Here is the mistake which you make with all other Protestants in not regarding the Church of Christ as a divine institution, having the power to decree rites and ceremonies and the observance of days. The Sabbath has been abrogated for 1,800 years by the church, and the Lord's day observed instead. This is our authority for the observance of the first instead of the seventh day. Back of this we can not get. The Scriptures themselves rest upon the authority of the church. We do not know that the books we possess are canonical, except by the church. This authority Protestants abrogated when they threw off the three-fold apostolic ministry of bishops, priests and deacons, and committed the horrible sin of schism by setting up each for himself a little sect of his own making. The non-observance of the Lord's day is only one among the many evils which division in the body of Christ has fastened upon us. We are now beginning to reap the bitter fruit of division, individualism, and irreverence for sacred things whose seed was sown 300 years ago. There is no hope for us except to pray for union, a return to the doctrine, worship, and discipline of the church of the final three hundred years. May the good Lord hasten it.

BROWNS TOWN, Ind., May 22, 1883.
Dear Friends,—Please send your excellent Outlook to the above post-office, instead of Nashville, Ind., as I have taken charge of a Presbyterian Church here and at Lavonia. Your paper is an excellent auxiliary in my work, and am grateful for it.

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A. W. COON.

SEVENTH-DAY BAPTIST QUARTERLY.

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...LIVERMORE, Secretary.

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...S. D. DAVIS, Com.

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utive Committee for next year which were confirmed, as follows: S. D. Davis, *ex officio*, L. R. Swinney, J. F. Randolph, Jacob Davis, J. J. Lowther, A. F. Randolph, M. E. Martin, Jabez Spurgeon.

The Association then listened to a sermon by O. D. Sherman, from Ecclesiastes 11: 6. A. E. Main also preached an out-door sermon; theme, "The Prodigal Son."

Minutes read and approved. Adjourned to meet with the Greenbrier Church on the fifth day of the week before the last Sabbath in May, 1884, at 10 o'clock A. M. P. F. RANDOLPH, Moderator.

CORLETT F. RANDOLPH, Secretary.
CHAS. N. MAXSON, Assistant Secretary.

LIST OF DELEGATES IN ATTENDANCE.

- Romanok**—F. L. Bond.
- Lost Creek**—L. R. Swinney, Levi Bond, H. W. Maxson, M. H. Davis, Wm. B. Vanhorn, L. B. Davis, Sr., W. P. Bond, D. H. Davis, A. P. Bond, Ebenezer Bond, Milton S. Davis, C. H. Davis, L. J. Kennedy, Booth Bond, Bromfield Bond, S. O. Davis, L. A. Bond, John M. Batten, C. N. Maxson.
- Ritchie**—L. F. Randolph, Asa F. Randolph, Ellsworth F. Randolph, Mrs. Asa F. Randolph, F. J. Elbert.
- Middle Island**—J. J. Lowther, G. H. Davis, A. W. Kelley, W. H. H. Davis, S. T. Davis, Nathan Kelley, A. J. Davis.
- Bear Fork**—Jabez Spurgeon, Christiania Spurgeon, M. E. Martin.
- Greenbrier**—L. F. Randolph, Jacob Davis, Jesse Clark, Judson F. Randolph, Fenton R. Clark, E. J. F. Randolph, Wm. L. Wildman, John F. Randolph, Marcellus Clark.
- Salem**—S. D. Davis, L. H. Davis, Lloyd F. Randolph, Geo. Ford, Preston F. Randolph, Corliss F. Randolph, Booth C. Davis, Margaret F. Randolph, Morton Wardner Davis, Madison F. Randolph, Olonzo Ford, Iesus F. Randolph, Sarah Lowther, Willie Ford, Ellen Ford, Bird Davis, Mrs. S. D. Davis, Mrs. G. W. F. Randolph, F. F. Randolph.

Home News.

New York.
ALFRED CENTRE.

Tuesday evening, May 29th, quite a large company, composed of the Theological faculty and students, with others, gave Rev. D. K. Davis and family a surprise, as a sort of farewell visit previous to their departure to their Western home. The evening was spent in pleasant sociability. At the request of the company, Rev. A. H. Lewis described several places of interest in Europe, and related many experiences and incidents of European travel which were both pleasing and profitable to all present.

ALFRED.

It is expected that the Rev. Mr. Coit, pastor of the Baptist Church in Wellsville, will occupy the pulpit of the Second Alfred Church, on Sabbath, June 9th, the pastor, Eld. James Summerbell, being in attendance upon the session of the Central Association at that time.

DE RUYTER AND VICINITY.

The canvass for funds for publication and general work by the Tract Society has resulted here in a subscription of \$111 85, including \$31, church collections. Of this subscription, only four dollars remain unpaid. This for a town heavily bonded for railroad construction, is a generous response. I spent a pleasant Sabbath with this people. The Sabbath-eve prayer-meeting was the largest and liveliest I have attended in the State. The Sabbath-morning congregation filled the house, as usual. Their pastor, Eld. J. Clarke, has been with this people over thirteen years, and the fraternal bond between pastor and people is as strong as ever. With the pastor, I visited his missionary outposts, at Lincolnlaen and Otselie, where, amid the winter's snow and Summer's heat, this robust soldier of the cross meets his appointments with almost unvarying punctuality. I also visited Cuyler Hill, and here, as in the other outposts, praying ones are looking and laboring for a revival of pure and undefiled religion. Eld. Thomas Fisher supplies the latter place with preaching when his health will permit. I go next to Alfred Centre, N. Y., and with many thanks for past favors, and bright hopes for the future.

L. C. B.

Ohio.

JACKSON CENTRE.

As to the weather, we are having a wet time just now, which is favorable for small grain and grass. The prospect for corn is not encouraging at this writing, but there is ample time for that yet in this latitude. We were visited last week with snow nearly a foot in depth, which, when mingled with the green that covered the face of the earth, gave us a most beautiful scenery. After two days it left us with but little if any damage, except it stripped from the forest as well as fruit trees some of their boughs.

The Church here is working in unity and harmony with an increasing spirituality, moral and religious growth and development. Sabbath services are well attended. The preaching is listened to with more than usual attention. The average attendance at the weekly prayer-meetings is between forty and

fifty. The Sabbath-school is well attended and interesting.

Eld. Maxson Babcock, of Iowa, made us a pleasant call, and spoke words of cheer to us, while on his way to the South-Eastern Association. We are also enjoying a visit with Eld. J. B. Davis and wife, and Dea. Polan, of West Virginia. We believe the visitation of these Christians is doing us good.

I have this month enjoyed a pleasant visit of ten days with the churches at Berea, West Virginia; preached twelve times, six in the Pine Grove and six in the Ritchie churches, to large congregations. I spoke five times upon the "Nature and Destiny of Man," in review of the theories of materialism. I think the effect on the people was good. The churches there are becoming more and more united in heart and work. Bro. L. F. Randolph has done a good work there. Deep regret is felt by all that he is to leave them. They need a good, faithful pastor at once. My earnest prayer is that the Seventh-day Baptist churches of Berea may be prospered in all holy and right doing.

J. L. HUFFMAN.

MAY 28, 1883.

Minnesota.

DODGE CENTRE.

By invitation of J. S. Langworthy and wife, something over forty of their many friends met at their house on the afternoon of May 29th, it being the twenty-fifth anniversary of their marriage. Many valuable presents from their children, and from their relatives in other places, as well as from the members of this church and society, were brought in. When all were assembled, the party was called to order by Joel Tappan, when the following exercises were held: Presentation speech by G. W. Hills; reception speech and general remarks by H. B. Lewis; a poem from Mrs. E. Ellis, of Milton College, read by Mrs. H. B. Lewis; a poem by G. W. Hills; and prayer by H. B. Lewis.

After these exercises, the party was invited to partake of a sumptuous feast prepared for the occasion, consisting of a great variety of the luxuries of life. After doing justice to this bountiful repast, as the shades of twilight began to draw on, the party separated. The old bride of 1858 sent out many packages to be enjoyed on subsequent occasions. All felt that the occasion had been one of pleasure and profit. May the best of Heaven's blessings rest upon this family, and the prosperity and happiness they have enjoyed during this quarter of a century be continued through the rest of their earthly pilgrimage.

H. B. LEWIS.

MAY 30, 1883.

Condensed News.

A terrible accident occurred on the Brooklyn Bridge, Wednesday, May 30th, in which ten or fifteen lost their lives. As the vast crowd was surging over the high structure, from both sides of the river, a panic ensued, and in a moment there was the wildest tumult and confusion. Men, women and children were trampled beneath the feet of the frenzied multitude, and a number of victims were crushed to death. The scene was appalling in the extreme. The police commissioners, at the request of the Brooklyn bridge trustees, have since directed that eight men be detailed for duty on the bridge from the New York entrance to the center of the main span, from noon to midnight every day.

The Empress of Germany has presented a gold brooch of the value of fifty guineas to Miss Jessie Ace, daughter of the lighthouse keeper at the Mumbles Rock, on the Welsh coast, in recognition of her bravery on the occasion of the wreck of a German barque last January. Money rewards have been given by the German Government to members of the Mumbles Lifeboat crew for their services at the same time.

Mrs. Thomas Hines, of Green Island, has received pension papers for \$7,862 and an allowance for the future of \$75 a month. The pension is the largest ever obtained. It is the result of eleven years' struggle. Her husband's head was injured at the battle of Gettysburg. He is an inmate of the soldier's insane asylum at Washington.

Sunday trains on the Housaonic railroad were stopped June 3d by the Massachusetts authorities. Clergymen in Berkshire county, Mass., presented a petition against the running of trains on Sunday, but the railroad company disregarded them, and the trains were stopped.

About one hundred and fifty women, the wives and daughters of the striking coal miners at West Belleville, Ill., marched, armed with short clubs, to the works at that place on the 28th ult. and compelled the non-union men to desist work.

An abstract of the special report of the mint places the yield of the United States for 1882 at \$32,500,000 in gold and \$46,800,000 in silver.

The beautiful ceremonies of Decoration Day were very generally observed throughout the country on Wednesday of last week.

All Russians who travel outside of the empire are to be taxed on their return home \$5 a month during their absence. As there are 10,000 Russians who go abroad every year, the imperial exchequer will have a goodly increase to its income.

Patent Commissioner Marble estimates that the receipts of the Patent Office for the current year will be \$1,200,000, or \$200,000 more than last year. After July 1st the force in the office will be reduced to twenty-one clerks.

The steel rail production in this country last year was 22,280 tons. Six thousand nine hundred and forty-nine tons was bessemer; 4,170 open hearth. This is less than 1,000 tons in excess of production.

The New Orleans *Times-Democrat* says that Mrs. Myra Clark Gaines has offered to compromise her claim against that city for the sum of \$1,317,000.

Benjamin Bunker, grandson of the owner of Bunker Hill at the time of the battle, died at Norwich, Conn., on the 28th ult., aged eighty-six years.

There was a wild excitement in the oil circles last week, oil advancing to \$1 25 on Friday, closing at \$1 20.

The crown of the emperor and empress of Russia are said to be worth \$2,000,000.

THE importance of painting roofs, not only for ornamentation, but for preserving as well, is a matter which is meeting the attention of property holders throughout the country. A Roofing Paint that is reliable in quality and moderate in price is what is needed, and such an article is manufactured by the New England Paint and Oil Company, whose advertisement appears in this issue.

REV. G. VELTHUSEN and daughter's Cabinet Photos will be sent to any one sending seventy-five cents to Irving Saunders, Alfred Centre, N. Y.

RAILROAD NOTICE.—The Burlington and Missouri River Railroad in Nebraska will carry delegates to the Association at Nortonville from any point on their line to Atchison, Kan., and return, for one and one fourth fare, provided there are ten or more lay delegates. There is probable no question about the number. But in order to take the advantage of this rate, it will be necessary for the delegates to be furnished with certificates. There is, therefore, no time for delay. Whoever wishes such a ticket, can notify me at once, stating the name of the station where he wishes to take the train, and the certificate will be provided. This road has no jurisdiction east of the Missouri River, but delegates from Minnesota and the East can be supplied with certificates for use from Omaha or Plattsmouth to Atchison. Any one thinking of attending the Association should by all means secure a certificate, and if it is not used no harm will be done in any one. Persons coming on this line reach Atchison at 9 o'clock P. M., giving plenty of time to take the train for Nortonville the same night. S. R. WHEELER, PARDEE, Atchison Co., Kan.

TICKETS TO THE NORTH-WESTERN ASSOCIATION.—Tickets from Buffalo to Chicago, via New York, Pennsylvania, and Ohio Railroad, are of two kinds: 1. Limited, first-class, \$7. These tickets are good in any car except drawing-room or sleeper. Time, two days. 2. First-class, \$10. To have plenty of time, delegates should leave Hornellsville at 5 o'clock A. M., June 18th. This will allow about twenty-four hours for delays, should they occur. As there will not be sufficient time in Buffalo to get tickets, they may be procured by applying to the undersigned about one week previous to the time of starting named above.

—Since the above was issued, it has been suggested that there is a more direct route from Little Genesee to Buffalo than by Hornellsville, and arrangements may possibly be made to use tickets referred to above, and go by Salamanca instead of Buffalo. D. K. DAVIS, Alfred Centre, N. Y.

SPECIAL NOTICES.

THE Western Association will meet with the Church at Little Genesee, N. Y., June 14-17, 1883.

ORDER OF EXERCISES.

- Fifth-day—Morning Session.**
- 10.30, Opening address, by I. L. Cottrell; Report of Executive Committee; Appointment of Standing Committees.
- Afternoon Session.**
- 2 to 2.15, Devotional exercises.
- 2.15 to 4.30, Communications from churches; reports of delegates; annual reports; reports of committees; miscellaneous business.
- Evening Session.**
- 8 o'clock, Paper, "Conditions necessary for a revival of religion and the method of conducting it," by C. A. Burdick.
- Sixth-day—Morning Session.**
- 9.30, Unfinished business.
- 10.30, Sermon by the delegate from the Eastern Association.
- Afternoon.**
- 2 to 4, Sermon by the delegate from the Central Association; Paper, "Course to be pursued in church discipline when the things complained of are not clearly defined in Bible language," by D. E. Maxson.
- Evening.**
- 7.30 to 8, Praise service, by J. G. Burdick.
- 8 to 9, Prayer and conference meeting, conducted by A. H. Lewis.
- Sabbath Morning.**
- Sermon L. A. Platts, followed by a collection for the Tract Society.
- Afternoon.**
- Sabbath-school service, conducted by J. E. N. Backus.
- Evening.**
- Sermon by the delegate from the North-Western Association, G. J. Crandall.
- First-day—Morning Session.**
- 9 to 9.45, Religious service.
- 9.45 to 10.30, Unfinished business.
- 10.30, Sermon by A. E. Main, followed by a collection for the Missionary Society.
- Afternoon.**
- Sermon by the delegate from the South-Eastern Association; unfinished business; final adjournment.

THE NORTH-WESTERN ASSOCIATION will convene with the Church at Pardee, Kan., June 21, 1883, at 10 A. M. In addition to the usual business transacted upon such occasions, the following programme of religious exercises has been arranged by the Programme Committee, subject to such change as may be ordered upon the meeting of the Association:

- Fifth-day, June 21, 1883—Morning Session.**
- 10 o'clock, Introductory Sermon, by W. H. Ernst.
- Afternoon Session.**
- 3 o'clock, sermon by G. M. Cottrell, "Loose church discipline; its effects and remedy."
- Evening Session.**
- Essay by W. F. Place, on "Ministerial support."
- Sixth-day—Morning Session.**
- 11 o'clock, sermon by the delegate from the South-Eastern Association.
- Afternoon Session.**
- 3 o'clock, sermon by O. U. Whitford, "Better Sabbath observance; its importance, and how secured."
- Sabbath morning.**
- Sermon, by A. E. Main, followed by a collection for the Missionary Society.
- Afternoon.**
- Sermon by the delegate from the Eastern Association.
- First-day—Morning Session.**
- Sermon, by L. A. Platts, followed by a collection for the Tract Society.
- Afternoon Session.**
- Sermon by the delegate from the Central Association.
- Evening Session.**
- Sermon by the delegate from the Western Association.

NATHAN WARDNER,
E. M. DUNN,
S. H. BABCOCK, } Com.

THE regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society will be held in the vestry of the church at Alfred Centre, N. Y., on the evening after the Sabbath, June 9, 1883.

A. C. LEWIS, Recording Secretary.

ARRANGEMENTS have been made with the Chicago, Rock Island and Pacific Railroad, for round trip tickets from Chicago, Bureau (junction with the Peoria branch), LaSalle (junction with Illinois Central Railroad), to Atchison, Kan., for fare one way, good for sixty days. The round trip from Chicago to Atchison will be \$14 80; from Bureau and LaSalle to Atchison, \$12 20. All persons desiring tickets under this arrangement must get an order from Ira J. Ordway, 205 W. Madison Street, Chicago, Ill., either by mail or in person. Tickets can be obtained on said order at the above mentioned depots early in the week of the Association.

O. U. WHITFORD.

IT is desired that a report of each Sabbath-school Institute, held within the bounds of the North-Western Association, this association year, together with all other matters pertaining to the Sabbath-school work, which should be presented to the Association to convene this year, be forwarded at once to the undersigned, in order that a full report may be forwarded to the Association at its session next month.

S. H. BABCOCK,
Cor. Sec. of the S. S. Board, North-Western Assoc.

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.

MARRIED.

In DeRuyter, Madison Co., N. Y., May 16, 1883, by Rev. J. Clarke, WILLIS PARKER, of German, and LURA E. SMITH, of Pharsalia.

On Lost Creek, W. Va., May 27, 1883, by Eld. S. D. Davis, SAMUEL L. FORD, of West Union, and LAURA A. DAVIS, of Lost Creek.

At the Seventh day Parsonage, in Jackson Centre, Ohio, May 24, 1883, by Rev. J. L. Huffman, Mr. L. D. SEAGER and Miss BLANCA MAXSON, both of Jackson Centre.

MONTHLY STATEMENT OF FUNDS FOR TRACT SOCIETY.

GENERAL FUND.	
Amount previously reported.....	\$1,846 10
<i>Receipts for April, 1883.</i>	
Mrs. C. T. Rogers, Preston.....	1 00
Church of Hornellsville.....	7 00
Harriet A. Pierce, Clifford.....	2 00
Clarieta H. Wells, ".....	1 00
Rent of Rake Shop, 16 months.....	35 70
From sale of Rake Shop to LeRoy Maxson.....	700 00
Sabbath-school, Farina.....	10 00
Plainfield.....	23 57
Church of Shiloh.....	50 00
LeRoy Maxson, for insurance on Rake Shop transferred.....	15 00
\$3,191 37	
Amount previously reported.....	\$52 00
<i>OUTLOOK FUND.</i>	
Amount previously reported.....	\$63 50
<i>Receipts for April.</i>	
Subscriptions to Outlook.....	50
George R. Wheeler, Salem, N. J.....	1 75
C. Potter, Jr., Plainfield.....	500 00
Sabbath school, Farina.....	2 37
Mrs. Delia Gardiner, Adams Centre.....	75
\$680 87	
<i>TENT FUND.</i>	
Amount previously reported.....	\$1 00
<i>Receipts for April.</i>	
Mrs. S. H. Goodrich, Edgerton, Wis.....	5 00
Mrs. L. C. Rogers, ".....	5 00
Woman's Auxiliary Tract Society, West Edmeston, N. Y.....	2 12
\$13 12	
E. & O. E.	
MAY, 1, 1883.	

LETTERS.

W. J. Haight, J. P. Lundquist, J. J. White, Flora Randolph, C. A. Burdick, J. G. Spicer, J. Clarke, J. E. Mosher, T. B. White, Emanuel Specht, A. G. Bee, Sr., L. A. Platts, H. W. Randolph, D. W. Cartwright, L. M. Cottrell, Fanny M. Greenman, Chas. Partloe, W. E. M. Oursler, D. C. Willard, J. H. Babcock, A. C. Dunn.

RECEIPTS.

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

Name	Paid to Vol. No.
Mrs. F. E. Main, Alfred	\$2 00 39 52
Jeremiah Clarke, Andover	2 00 39 52
Mrs. B. L. Burdick, Hornellsville	2 00 39 52
D. Everette Willard, Nile	2 00 40 23
J. P. Dye, Richburg	2 00 39 52
Mrs. Selinda Green, Adams Centre	2 00 39 52
Ella J. Clarke, Scott	2 10 40 2
Mrs. Hiram Cross, DeRuyter	2 00 40 23
L. H. Babcock	1 00 38 52
H. W. Burdick	2 00 39 52
Eld. Halsey Sillman	1 00 39 48
Miss Cornelia Galispie, Lincolnlaen Cen.	1 00 39 52
Emanuel Specht, Forward, Pa.	2 00 39 52
Mrs. J. R. Groves, Coudersport	2 00 40 5
Mrs. A. W. Sullivan, Smethport	95 39 23
Edwin Knight, Jack on Centre, O.	2 00 40 23
F. D. Read, Walworth, Wis.	2 00 40 2
Amos W. Davis	2 00 39 52

FOR LESSON LEAVES.

S. G. Crandall, Independence, \$3 60

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending June 2d reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 32,935 packages; exports 1,425. As noted on May 19th, exports of dairy produce for the year ending May 1st, were, in round numbers, five millions six hundred thousand dollars less than the previous year. The export of butter was only 111,000 packages, and yet with these limited shipments from this country, the English markets kept at a moderate price throughout the year. During the present season, with a good grass crop, exports would seem to be necessary to relieve the surplus make here, so that the ultimate of the market is in the English demand and price. This is the present position of the market, which is now working for export on a basis of 20c. for sweet cream and Western creamery butter, and 16@18c. for choice lines of imitation creamery make. Fancy near-by sour cream creameries are bringing 20@23c., with a tendency to accumulate. Both creameries and New York State dairies may now commence to pack down, and thereby somewhat relieve the market through the flush, but unless this dairy product can be consumed at home, the ultimate average price of it must depend upon the export trade. We quote:

	Fancy.	Fine.	Faulty.
Sour cream creamery	22@23	18@20	—
Sweet "	18@20	—	—
Home dairy	20@22	16@18	10@15
Imitation cream'y, fresh	16@18	14@16	10@13
Factory butter, fresh	14@16	12@14	10@11

CHEESE.—Receipts for the week were 62,009 boxes; exports, 41,567 boxes. There has been good business, with receipts quite fully supplying the demand, and a fractional decline in price, closing at 12 cents for the top, and skimmed cheese not so much in favor and with considerable of them carried over unsold. We quote:

	Fancy.	Fine.	Faulty.
Factory.....			

Selected Miscellany.

PLEGGED TO THE DEAD.

BY WILLIAM WINTER.

I. From the lily of love that uncloses In the glow of a festival kiss, On the wind that is heavy with roses...

II. They loved, as we love, yet they parted From all that man's spirit can prize; Left woman and child broken hearted...

III. Where they roamed on the slopes of the mountain, That only by angels are trod; Where they mused by the crystalline fountain...

IV. Divine in their pitying sadness, They grieve for their comrades of earth; They will hear us and start into gladness...

V. In the grim and relentless upheaval, Which blesses the world, tho' a curse, Still bringing the good out of evil...

VI. If the wind that sighs over our prairies No longer is solemn with knell, But lovely with flowers and fancies...

VII. Oh! grander in doom-stricken glory Than the greatest that linger behind, They shall live in perpetual story...

VIII. To the clouds and the mountains we breathe it, To the freedom of planet and star; Let the tempests of ocean enwrap it...

DAILY BREAD IN HARD TIMES.

"It's dreadful to live this way! I do wonder why God doesn't answer your prayer and send you some work," said Mrs. Wilson.

"But we're nothing for dinner!" "But it isn't dinner-time yet, my wife."

"Yes, my dear child, I suppose he knows exactly that. I've done my best to get work, and I'll go out now and look about; you go to school, and don't be the least mite afraid, Maggie."

"As for the starch, you couldn't use it if you had it. I'm sure I had soap when I washed my hands this morning," said John.

"Well, I'm going out now to try and find some work. You just cast your burden on the Lord, mother, and go about your household just as if you knew what was coming next, and don't go and take the burden right up again."

"Well, I do wonder he lets such troubles come. Here you've been out of work these three months, with only an occasional day's work, and you've been a faithful conscientious Christian ever since I knew you."

"I've been an unfaithful, unprofitable servant, and that's true, mother, whatever you may think of me," replied John humbly.

John Wilson went away to seek work, and spent the forenoon seeking vainly. God saw that there was a diamond worth polishing.

He subjected his servant's faith to a strain, but it bore the test. I will not say that no questionings or painful thoughts disturbed the man as he walked homeward at noon.

"Thou knowest, O Lord, that I've done my best to support my family. My abilities are small, but I've done my best. Now, Lord, I'm waiting to see thy salvation. Appear for me! Let me not be put to shame."

So he prayed in his own simple fashion as he walked along. It was all true as he said. His abilities were not great. Some frivolous young people smiled at the phraseology of his prayers.

"Come right in, father; quick! We've got a splendid dinner all ready. We've been waiting for you, and we are fearfully hungry."

"How is this, mother?" said he. "Why father! Mr. Giddings has been over from Bristol. He came just after you went out. And he says a mistake was made in your account last August, which he has just found out by accident; he owed you fifteen shillings more, and he paid it to me. So I—"

"I don't think it was by accident, though," said John Wilson, interrupting her. "Well, I thought as we had nothing for dinner I'd better buy some meat, and—"

"No, I don't think so," said his wife humbly; "I think it was Providence. And I'm thankful, I'm sure. I did try to trust, but I'll try harder next time. You haven't heard the whole though. Mr. Giddings wants you next Monday for all the week, and he thinks for all Summer."

The grace at the table was a long one, full of thanks and praise, but not even the youngest child was impatient at its length.

We give as follows the figures in relation to the New York and Brooklyn East River Bridge, that has just been opened for public use:

Length of the main span by four cables, from tower to tower, 1,595 feet and 6 inches. Length of the New York approach, 1,562 1/2 feet; and of Brooklyn approach, 971 feet.

Weight of anchorages, about 60,000 tons each. Weight of anchor plates to which the cables are attached, 23 tons each.

Size of the towers at high-water mark, 140 by 59 feet; and at the top, 136 by 53 feet.

Height of the towers above high-water mark, 271 1/2 feet. Cubic yards of masonry in the New York tower, 46,945; and in the Brooklyn tower, 38,214.

Height of the main span in the middle of the river, 135 1/2 feet. Length of each cable, 3,578 feet. Total length of wire used in our cables, 14,000 miles.

Length of wrapping wire, 243 miles. Weight of four cables, 3,588 tons. Strength of each cable, 13,200 tons. Greatest weight that can come on one cable, 3,000 tons.

Total length of bridge, 5,989 feet. Weight of the whole suspended superstructure, 6,740 tons. These figures outstrip any other bridge-figures that the world has ever seen.

"THEN WHAT MUST I DO?"—A woman called one day on the late Dr. Chalmers in great distress of mind. "Oh, doctor," she asked, "what must I do to get peace?"

"You have for me?" "Yes, that's all," said the doctor, "you have nothing to do, but you have something to take. It's all done. Christ has done it. He has bought a pardon and peace for you, and you have just to take it."

THE TIME IS SHORT.

I sometimes feel the thread of life is slender. And soon with me the labor will be wrought; Then grows my heart to other hearts more tender— The time is short.

A shepherd's tent of reeds and flowers decaying. That night winds soon will crumble into naught; So seems my life, for some rude blast decaying— The time is short.

Up, up, my soul, the long-spent time redeeming: Sow thou the seeds of better deed and thought; Light other lamps, while yet thy light is beaming— The time is short.

Think of the good thou might'st have done, when brightly The suns to thee life's choicest seasons brought; Hours lost to God in pleasure passing lightly— The time is short.

The time is short. Then be thy heart a brother's. To every heart that needs thy help in aught; Soon thou may'st need the sympathy of others— The time is short.

If thou hast friends, give them thy best endeavor. Thy warmest impulse and thy purest thought; Keeping in mind, in word and action ever, The time is short.

Where summer winds, aroma-laden, hover. Companions rest—their work forever wrought; Soon other graves the moss and fern will cover— The time is short.

Up, up, my soul, ere yet the shadow falleth: Some good return in latter seasons wrought; Forget thyself, when duty's angel calleth— The time is short.

By all the lapses thou hast been forgiven. By all the lessons prayer to thee hath taught; To others teach the sympathies of heaven— The time is short.

DID BOB THINK?—Bob was an old horse on my great-grandfather's farm. He was a very clever horse; but is not so much for his cleverness as for one thoughtful thing which he did, that his name has been handed down to us who live so long after him, and who never saw him.

He was very fond of children; the boys who lived near used to have many a pleasant game with Bob on sunny afternoons when he was grazing in the fields or by the roadside.

Do you wonder that we keep Bob's memory green? And isn't his thoughtfulness a lesson for the little boys and girls whose common excuse for carelessness which injures others is, "I didn't think?"

THE AVERAGE MINISTER.—There is no class of men for whom I have so much respect and affection as for the average minister of the gospel. They are not sustained in their labors by popular applause and newspaper puffs, but by the love of Christ and the souls of men.

They are patient, persevering, self-denying. They endure as seeing him who is invisible. They lay the foundations for others to build upon. They do not estimate themselves at so many thousands a year, but are willing to work, even though poorly paid and not highly esteemed of men.

It is these average ministers who have extended the church over this broad continent, and established missionary stations around the world. Let us honor them as God does. Let us not provoke him to anger by treating them with indifference or contempt.

CONSECRATION.—When property is consecrated to God we cease to fear the loss of it, for it is not ours. If God leaves it still in our care, he only requires of us what we can do, and so, having done all, we can stand.

When consecration covers everything we claim and call our own for the present and time to come, faith can then receive Christ, "who, of God, is made unto us sanctification."

THE BIBLE is an anvil which has worn out many a hammer.—Beza.

FOR SALE AT THIS OFFICE.—THE CONSTITUTIONAL AMENDMENT, OR THE SUNDAY, THE SABBATH, THE CHANGE AND RESTITUTION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the Christian Statesman.

A TALKING HORSE. Would ASK for SEELY'S Liquid Cough, Hayfever, and Distemper Cure. It has cured many horses of these diseases.

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IN MEMORIAM.—THE MANY FRIENDS OF THE late REV. N. V. HULL, D. D., will be pleased to know that an account of his "FUNERAL SERVICES" will be published in an appropriate form by the American Sabbath Tract Society.

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PENNSYLVANIA. Hebron—Geo. W. Stillman. Mostertown—J. Greene. New Enterprise—D. C. Long. Rowlett—Roy Lyman.

OHIO. Jackson Centre—Jacob H. Babcock. Albion—E. L. Burdick. Berlin—Datus E. Lewis.

ILLINOIS. Farina—Isaac Clawson. Villa Ridge—M. B. Kelly. West Hallock—E. B. Saunders.

MINNESOTA. Alden—Dodge Centre—Geo. W. Hills. Freedom—J. L. Shaw. New Richmond—R. D. Burdick.

KANSAS. Florence—W. E. M. Oursler. Nortonville—Osman W. Babcock. Paradise—Samuel R. Wheeler.

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Popular Science

COAL TAR sugar is said to be a discovery, and is claimed to have the advantage of superior sweetness.

NEARLY two millions of eggs are produced annually in the United States. The peculiarity of the paper used in the manufacture of these eggs is that it is made of raphers, and known as albumen paper.

A CAR on a street railway in England, has been run by a stored in accumulators, to the distance of fifty miles per hour. But when it is run on the fifty accumulators require 1,800 kilos or 4,000 lbs., and of 812 cubic decimetres, or a feet, and the power was insufficient, it does not seem to have been a successful experiment.

NINETY-SIX Electric Light Storage companies, have been organized in the State of New York, with a capital of \$119,120,000. If they have incorporated similar companies, the ratio of their production must be something like one to one million dollars of nominal capital.

SIR WILLIAM THOMSON's light has about 70,000 times the intensity of candle flame. The latter result differs from that obtained by Arago, who found that the light of the sun to have about 15 times the intensity of candle flame.

It appears that, in Southern large caterpillar is harvested like a field crop. Wherever large numbers of the negroes are employed, the caterpillars, caught in the wilderness, to grow the crop. After the insecting out, the caterpillars are dried and rolled up in packages of 100. To a civilized taste they are a small reminder of the bage-worm.

A WRITER in the American states that there is a coincidence between the Southern States between the abundance of cotton-wool and the abundance of cotton-wool being the most abundant most trains running daily.

THE Scientific American, 1883, describes a new invention, "Nordenfelt Gun," which charges 108 steel shots of thirty seconds. At a distance of 1,000 yards, a bullet from this gun passed through a steel plate covering a torpede.

OF many substances lately discovered, notice for fast leather together, and in joining machinery belting and one of the best is made by sulphide of carbon with oil. One essential prerequisite to the union of the parts consists in the surfaces to be joined from greasy.

Mr. FRANCIS DARWIN has performed which lead him to permit that the power which leaves themselves at right-angles to light is due to a specialized light which is able to regulate the action of other external forces, or of internal forces.

Epinasty and hypinasty are terms used by DeVries, and of which the former means the bending of an organ, such as a leaf, upwards, and the latter downwards.

Epinasty will be covered by below, or curving downwards, hypinastic when the curvature is upwards.

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Popular Science.

COAL TAR sugar is said to be the latest discovery, and is claimed to have the advantage of superior sweetness over other sugars.

NEARLY two millions of eggs are used per annum in the United States in the manufacture of the peculiar paper used by photographers, and known as albumen paper, by these manufacturers.

A CAR on a street railway at Gunnersburg, England, has been run by electric energy stored in accumulators, to a speed of six miles per hour. But when it is stated that the fifty accumulators required weigh about 1,800 kilos or 4,000 lbs., and occupy a space of 513 cubic decimetres, or about 90 cubic feet, and the power was insufficient for starting, it does not seem to have been a very successful experiment.

NINETY-SIX Electric Lighting, Power, and Storage companies, have been formed in the single State of New York, with a nominal capital of \$119,120,000. If the other States have incorporated similar companies in anything near the ratio of their population there must be something like one thousand millions dollars of nominal capital invested in this business in the United States. Not less than ninety-nine per cent. of this has been issued for patents. Considering the actual results obtained so far this would seem to be sufficient.

SIR WILLIAM THOMSON finds that sunlight has about 70,000 times the intensity of the light of the full moon at any place on the earth, and 53,000 times that of candle flame. The latter result differs widely from that obtained by Arago, who found the light of the sun to have about 15,000 times the intensity of candle flame.

It appears that, in Southeastern Africa, a large caterpillar is harvested by the natives, like a field crop. Wherever it appears in large numbers the negroes march out in full force from their villages, camping out for weeks in the wilderness, to gather and cure the crop. After the intestines are squeezed out, the caterpillars are dried before the fire and rolled up in packages of fresh leaves. To a civilized taste they are most disgusting, the small reminding one of that of our cabbage-worm.

A WRITER in the American Naturalist states that there is a coincidence in the Southern States between the lines of railroads and the abundance of cotton-worms, the latter being the most abundant where there are most trains running daily. In 1881 the worm existed in Mississippi, north of Tallahatchie, only at two points, both in Marshall county. Both points were near the railroad. In 1880 there were two points of propagation of the cotton-worm north of Tallahatchie, one at the Waterford station and the other near Holly Springs station.

The Scientific American of March 31, 1883, describes a new invention called the "Nordenfelt Gun," which is able to discharge 108 steel shots of 7/8 oz. weight in thirty seconds. At a distance of 300 yards, a bullet from this gun passed through the steel plate covering of a torpedo boat, one-sixteenth inch in thickness, through four bulkheads, and then striking the boiler, buried itself one-half inch in the half inch steel plate. In experiments that were made under motion, the target was a model torpedo boat, and at different degrees of speed the number of hits was 48, 65, and 103, per minute. No boat could stand such a pelting for any great length of time.

Of many substances lately brought very speciously to notice for fastening pieces of leather together, and in mending harness, joining machinery belting and making shoes, one of the best is made by mixing ten parts of sulphide of carbon with one of oil turpentine and then adding enough gutta percha to make a tough, thickly flowing liquid. One essential prerequisite to a thorough union of the parts consists in freedom of the surfaces to be joined from grease. This may be accomplished by laying a cloth upon them, and applying a hot iron for a time. The cement is then applied to both pieces, the surfaces brought into contact, and pressure applied until the joints are dry. —Practical Farmer.

MR. FRANCIS DARWIN has made some experiments which lead him to the conclusion that the power which leaves have of placing themselves at right-angles to the incident light is due to a specialized sensitiveness to charge, and all who are interested in the question of Patents are invited to our "Guide for Obtaining Patents," which is sent free, and contains full instructions how to obtain Patents, and also contains full instructions how to defend them. During the past five years, nearly three thousand Patents for new inventions, and can give satisfaction to every county in the State. RAGGER & CO., Attorneys at Law, Le Droit Building, New York City.

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Prof. Doremus on Porous Plasters THE COLLEGE OF THE CITY OF NEW YORK, Cor. Lexington Ave. and 23d Street, New York, April 27, 1883. GENTLEMEN,—At your request I have obtained in open market samples of Benson's Capcine Porous Plasters and Alcock's Porous Plasters, and have submitted them to chemical analysis, and have determined their comparative merits as external remedies. I find in Benson's Capcine Plasters valuable medicinal ingredients, which do not exist in Alcock's Porous Plasters; hence in my opinion they are superior to those of Alcock's. Yours respectfully, R. OGDEN DOREMUS, M. D., LL.D., Professor of Chemistry and Physics in the College of the City of New York; and Professor of Chemistry and Toxicology in Bellevue Hospital Medical College.

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Table with columns: STATIONS, No. 1, No. 5, No. 8, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Arrive at Salamanca, Little Valley, Arrive at Dunkirk.

WESTWARD. STATIONS, No. 1, No. 5, No. 8, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Arrive at Salamanca, Little Valley, Arrive at Dunkirk.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1883.

SECOND QUARTER.

- March 31. Simon, the Sorcerer. Acts 8: 14-23.
- April 7. Philip and the Ethiopian. Acts 8: 26-40.
- April 14. Saul's Conversion. Acts 9: 1-18.
- April 21. Saul Preaching Christ. Acts 9: 19-31.
- April 28. Peter Working Miracles. Acts 9: 32-43.
- May 5. Peter Preaching to the Gentiles. Acts 10: 30-44.
- May 12. The Spread of the Gospel. Acts 11: 19-30.
- May 19. Peter and Paul. Acts 12: 1-17.
- May 26. Paul and Barnabas in Cyprus. Acts 13: 1-12.
- June 2. At Antioch. Acts 13: 13-16, 43-52.
- June 9. At Iconium and Lystra. Acts 14: 1-18.
- June 16. End of the First Missionary Journey. Acts 14: 19-38.
- June 23. Review.

LESSON XII.—END OF THE FIRST MISSIONARY JOURNEY.

BY REV. O. D. SHERMAN.

For Sabbath-day, June 16.

SCRIPTURE LESSON—Acts 14: 19-38.

(Old Version.) (New Version.)
 19. And there came thither certain Jews from Antioch, and Iconium, and Lystra, who persuaded the people, and having stoned Paul, drew him out of the city supposing he had been dead.
 20. Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe.
 21. And when they had preached the gospel to that city, they returned again to Lystra, and to Iconium, and Antioch, and confirmed the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.
 22. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
 23. And after they had passed throughout Pisidia, they came to Pamphylia.
 24. And when they had preached the word in Perga, they went down into Attalia.
 25. And thence sailed to Antioch, from whence they had been recommended to the grace of God.
 26. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.
 27. And there they abode long time with the disciples.
 19. But there came Jews thither from Antioch and Iconium; and having persuaded the multitude, they stoned Paul, and dragged him out of the city, supposing that he was dead.
 20. But as the disciples stood round about him, he rose up, and entered into the city; and the next day he went forth with Barnabas to Derbe.
 21. And when they had preached the gospel there, they returned again to Lystra, and to Iconium, and Antioch, and confirmed the souls of the disciples, and exhorted them to continue in the faith, saying that through tribulation we must enter into the kingdom of God.
 22. And when they had appointed them elders in every church, and prayed with fasting, they commended them to the Lord, on whom they believed.
 23. And after they had passed throughout Pisidia, they came to Pamphylia, and came to Perga, and thence sailed to Attalia.
 24. And from thence they were recommended to the grace of God for Antioch.
 25. And when they were come, they gathered the church together, and rehearsed all the things which God had done with them, and how he had opened a door of faith unto the Gentiles.
 26. And they tarried no little time with the disciples.

CENTRAL TRUTH.—God directs his servants' steps.
 DAILY READINGS.
 1. Gen. 12: 1-3; 15: 1-6. 4. Isa. 61: 1-11.
 2. Ps. 2: 1-12. 5. Mark 8: 34-38.
 3. Eccl. 11: 1-6. 6. Mark 10: 35-45.
 7. Acts 14: 19-38.

GOLDEN TEXT.—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19.

TRN.—Continuing from last lesson.
PLACES.—Asia Minor, and Antioch in Syria.
OUTLINE.
 I. Paul stoned at Lystra. v. 19-21.
 II. Revisiting the churches. v. 21-26.
 III. A great missionary meeting. v. 27, 28.

QUESTIONS.
 I. Paul stoned at Lystra. v. 19-21. Who came to Lystra? From what places? Which Antioch was this? What did they persuade the people to do? Why were these Jews so bitter against Paul? After stoning, what condition was he supposed to be in? Was he really dead? As the disciples stood around, what did Paul do? Where did he and Barnabas go the next day? What did they do in this city? With what success? How far is Derbe from Lystra? (About 20 miles.)
 II. Revisiting the churches. v. 21-26. What places did Paul and Barnabas revisit? What did they do for the "souls of the disciples?" What is it to be confirmed? What did they describe them? Through what was the kingdom of God entered? What is tribulation derived from? (Ans. Latin *tribulum*; which was a threshing instrument, to separate grain from husks.) What were ordained in the churches? By what process? To whom were they commended? (Note. Pisidia and Pamphylia were provinces of Asia Minor; Antioch, the chief city of Pisidia, and Perga of Pamphylia. Attalia was a seaport town of Pamphylia.) Where did they sail from Attalia? How had they been "recommended to the grace of God?" (See Acts 13: 1-3.) What work had they fulfilled?
 III. A great missionary meeting. v. 27, 28. When Paul and Barnabas arrived in Antioch, what did they do? What did they tell the church? What kind of a door had been opened to the Gentiles? What is the door of faith? Is that door accessible to every human being?

PRactical SUGGESTIONS.
 1. Note the persistence of bad men in a bad cause.
 2. Note the retribution of history. Paul aided to stone Stephen, and is now himself stoned, although he had repented. "With what measure ye mete, it shall be measured unto you."
 3. Individuals and churches ever need "confirming" growth in grace, and knowledge, is the law of Christ's kingdom.
 4. The cross is the way to the crown. Trials separate the wheat from the chaff.
 5. Missionaries are sent out with blessings and God's grace; and churches are blessed both in sending, and receiving them back again.

COMMENTS.
 [The Comments for the above lesson not having come to hand, we give the following from the *Teachers' Quarterly*, Chicago.]
 I. v. 19-21. *Come thither.* Came to Lystra. *Certain Jews.* The same Jews who had driven the missionaries out of Antioch and Iconium. *Persuaded the people.* That it was through some evil power the miracles had been performed, and that the missionaries were wicked, dangerous men, whom it would be well to have out of the way. *Stoned Paul.* This stoning would probably remind Paul of a similar scene, in which he was one of the persecutors, and Stephen was the martyr. They stoned Paul rather than Barnabas because he, being the more zealous and daring, was looked upon as the leader, and was the one most hated. *And came into the city.* To show the discouraged converts there he was really alive, and thus confirm their faith; also to obtain rest and refreshment before proceeding on his journey. *The next day he departed.* Wounded and suffering though he was, he started on his journey of twenty miles. To Derbe. The limit of Paul's first missionary journey. *Taught many.* "Made many disciples." (Revised Version.)
 II. v. 22-26. *Exhorting.* Urged them to persevere and re-

main true and steadfast, even through temptations and persecutions. *Ordained them elders in every church.* The missionaries settled these converts in order, forming them into churches, after which they appointed elders, who would act in the part of leaders or pastors. *Passed through Pisidia . . . Pamphylia.* They remained in these places only a short time, but long enough to plant the good seed. *Went down into Attalia.* Which was about sixteen miles southwest of Perga. *They sailed to Antioch.* This was Antioch in Syria, the great center from which they started forth as missionaries. *For the work which they fulfilled.* This was the work of spreading the gospel among the Gentiles.
 III. v. 27, 28. *Gathered the church together,* and held a great missionary meeting. *Rehearsed all that God had done.* Gave an account of what had been done. Disclaiming all credit for themselves, they gave God all the glory. *Long time.* Probably a year or two.

THE STORY.

While Paul and Barnabas were preaching at Lystra, "certain Jews from Antioch and Iconium," the same people that had driven them from those places, came here also, so strong was their hatred. After persuading the people to join them, they commenced stoning Paul, and even dragged him out of the city, then leaving him, supposing him to be dead. But while some of the disciples stood around him, lamenting over his misfortune, "he rose up," and came back into the city. The next day he with Barnabas left Lystra, and went to Derbe. After preaching there awhile, they returned again to Lystra, and Iconium, and Antioch, looking after those who had been converted under their preaching, "exhorting them to continue in the faith," assuring them that they must expect persecutions for Christ's sake. The missionaries went about setting apart elders or leaders of the churches. Passing down through Pisidia, to which territory Antioch belonged, they came to Pamphylia, where they preached the Word awhile, and then went down to Attalia, a seaport lying twenty miles from Perga, where they took ship to Antioch, not the Antioch in Pisidia, spoken of above, but Antioch in Syria, where they had previously "been recommended to the grace of God for the work which they fulfilled." On their arrival there, they gathered the church together, and told them what God had done through them, all about their persecutions and trials, and of the many who had been converted from heathenism, and they remained for a long time with this church. Thus ended the first missionary tour of the apostles Paul and Barnabas.
 J. M. M.

FAITH ILLUSTRATED.

"How is it that ye have no faith?" Mark 4: 10.
 One of the simplest and best illustrations of "faith" which I remember to have seen is a story told by M. Theodore Monod. A Sabbath-school teacher, when teaching his class on one occasion, left his seat and went around among his scholars with his watch in his hand. Holding it out to the first child he said:
 "I give you that watch."
 The boy stared at it and stood still. He then went to the next and repeated:
 "I give you that watch."
 The boy blushed, but that was all. One by one the teacher repeated the words and action to each. Some stared, some blushed, some smiled incredulously, but none took the watch. But when he came nearly to the bottom of the class a small boy put out his hand and took the watch which the teacher handed to him. As the latter returned to his seat the little fellow said, gently:
 "Then, if you please, sir, the watch is mine?"
 "Yes, it is yours."
 The elder boys were fairly roused by this time.
 "Do you mean to say, sir, that he may keep the watch?"
 "Certainly, I gave it to any boy who would have it."
 "Oh, if I had known that," exclaimed one of them, "I would have taken it."
 "Did I not tell you I gave it to you."
 "Oh, yes; but I did not believe you were in earnest."
 "So much the worse for you; he believed me, and he has the watch."
 Saving faith is as simple as this. It just takes God at his word and trusts him. Though it sounds too good to be true, yet Christ is the gift of God, freely and fully offered (John 3: 19); "his unspeakable gift."
 —Rev. James Neill.

THE BELIEVER'S VICTORY.
 Satan will, if possible, awaken a practical unbelief in respect to the feasibility of living a triumphantly victorious life while in the flesh. How few persons really expect, habitually, to overcome the world! They know they are to be tempted and believe the tempter will triumph over them. They magnify the power of the adversary, they dwell upon the peculiar difficulties of their case, and are afraid to venture upon the Deliverer with a full confidence that he will make them conquerors indeed, by his own power. They fear to make the promises their own; they forget the covenant and the oath of the Redeemer; they lose sight of the "strongholds"—the altar and the mercy-seat—and have no heart to insist, "By these, the victory is mine, now and forever!" Thus they are full of a subtle unbelief, into which Satan has inveigled them. They have bowed their necks to the yoke of bondage, which they expect to wear all their lives, looking to their own death, at last, for deliverance, instead of looking now to Christ for a power to break their yoke, and to put them into "the glorious liberty of the children of God." So unbelieving has the Church been, that it has often been deemed a heresy to hold that a practical victory over "the world, the flesh, and the devil" is even possible to the Christian.—Rev. W. L. Parsons, D. D.

HOW TO SUSTAIN A TEACHERS' MEETING.

How are we to sustain a teachers' meeting in our church Sabbath-schools? Have it regularly once a week. Select the most convenient hour and day for it. If possible, have it near the close of the week, to give all the opportunity for thorough study of the lesson. Have it as one of the rules that every teacher is expected to be present. Hold it if only two persons are present.
 Do not conduct it as you would a Bible-class. The teachers' meeting is not for the study of the lesson. Pile up the nuggets that all have dug out. Let the one grand central truth of the lesson stand out bright and clear in every one's mind and heart. The teachers' meeting should be a social one. The teachers' meeting should be a meeting for prayer—much prayer. Raise the standard of teaching. Raise the dignity of the pupils by stopping talking in the school,

the church, presbytery, synod, and General Assembly, as if the Sabbath were for children only. Stop robbing our schools of boys and girls from fifteen to twenty years of age, who will not stand baby talk. Stop robbing faithful teachers of their precious thirty to thirty-five minutes for any purpose whatever. Use your best endeavors to enlist the entire congregation in the study of the International Series of Lessons, whether they attend the regular session of the Sabbath-school or not. Trust the simple study of the Holy Book to keep up the interest of your school, discarding all sensational methods or matter whatever. Urge systematic Bible study upon every one, for their own heart's sake, for their own growth in grace, we, who are officers and teachers in the Sabbath school, searching the Word of God "as for hid treasures," giving to our lesson each week first for ourselves asking, "What has God for me in this lesson?"—The Interior.

CAN A CHILD HAVE FAITH?

Golden Days for February 24th, has the following from the *Parish Visitor*.
 Yes, a child can have faith. Not one of our readers is so young as not to be able to believe in the Lord Jesus Christ and be saved.
 Every one knows how to believe in a father or mother, in an older brother or sister. Children naturally believe. We say to all the boys and girls that God their heavenly Father asks them to believe him in the same way as they believe their parents. When they promise anything, no matter what, their children expect them to keep their promise. So when God promises anything, the smallest child may expect him to keep his promise. And certainly he will do it.
 God never disappoints those who put their trust in him. The earlier children can be taught to remember their Creator, the better for them.
 One day, in talking with a college student, an excellent young man, the question, "when did you become a Christian?" was asked. He replied, "Ever since I can remember I have loved God and loved the Lord Jesus Christ."
 The incident shows that children from their earliest years may be Christians. They can have all the faith that is required of them. As they live in this world, and by degrees learn how to live and act, so by degrees they learn more and more about religious matters. At first their faith may be small, but, like the mustard seed, it will grow until it fills all their life.
 The *Visitor* is perfectly right. But more might be said as to the reasons why Christians believe that a child can have faith. "He that believeth not shall be damned," saith the Lord. This would be the doom of a child if it had no faith. Jesus says, "Of such is the kingdom of God." In his kingdom no unbelievers are accepted; therefore these children who are accepted must be little believers. They have the faith they need. Aguin the Saviour speaks of children in Matt. 18: 6, as of little believers. All these things show very plainly how God wants children treated in the economy of his grace. He wants them regarded as little believers.

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