

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. XL.—NO. 15.

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 10, 1884.

WHOLE NO. 2044.

The Sabbath Recorder.

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

WHAT MAKES THE WRINKLES COME?

BY MRS. M. STRATTON BEERS.

Mamma dear, I wisht I knew
 Vat makes dese wrinkles come,
 Most all de folks I loves at all,
 Dere faces has dot some.
 Don't finks I'll have 'em when I's bid,
 'Fear folkses finks I's mad;
 I knows by yours mos' evry time
 When 'oo finks I is bad.

Wisht I tould tiss dis bid one out,
 Write here above 'oo'r nose,
 Dis mornin' it is awul deep,
 I finks perwaps it drows.
 What makes 'em mamma, feelin' bad,
 As if 'oo mos' mus' cwry,
 An den dey stays when 'oo dis dlad?
 P'ees mamma, tells me why.

So said my precious blue eyed girl
 Pating my cheek with her hand,
 As she strove in vain to kiss away
 What she could not understand.
 But how could I make my baby girl know
 That passion and discontent,
 To her mother's face so many lines
 In the passing years had lent.

How anger, malice, envy and hate,
 In my heart had a harbor found,
 Till on character, as well as face,
 Their impressions did abound.
 No darling's kiss, or caressing hand,
 From the face can wrinkle eface;
 But from character each spot and stain
 Can be cleansed by His grace.

Who fashioned a plan in infinite love,
 Whereby "who will" may become
 New creatures within, in Jesus Christ,
 And the race successfully run,
 To the beautiful home on other side
 Of this life of friction and fret,
 Where "we shall be like him" faces then freed
 From lines here indelibly set.

OAKLAND, Cal., March 19, 1884.

RELIGION AND SCIENCE.

I. CREATION OR EVOLUTION?

Some time ago I promised an outline of a series of articles on the above topic by George Ticknor Curtis, the eminent lawyer and author, published in *The Manhattan*. On completing the reading I find that Mr. Curtis is soon to publish a book on the topic and I shorten my outline in the hope that the Editor will review the book itself in due time.

In the beginning, it is shown how man, in all ages, has sought for a first cause, and the various theories are outlined. In considering various beliefs we have this principle: "The sole standard to which we can refer a belief in anything is its rationality; or a comparison between that which is believed and that which is most probable, according to the power of the human reason to weigh probabilities." Evolution, which must submit to this test, he defines as the hypothesis, "that distinct species of animals are not a creation but a growth; and also that the mind of man is not a special creation of a spiritual existence, but a result of a long process by which organized matter has slowly worked itself from matter into intellect."

In regard to the assumption that there is no conflict between evolution and religion, he says, "If the Darwinian hypothesis fails to establish a relation between the soul of man as a special creation and a competent creator, then the antagonism between that hypothesis and natural religion is direct, immediate, and irreconcilable; for the essence of religion consists in that relation, and a belief in that relation is what we mean, or ought to mean, by religion." He also says that "the doctrine of evolution is entirely incompatible with the existence of the human soul for one instant after the brain has ceased to act as an organism and death has wholly supervened."

The theory or hypothesis of evolution, like all hypotheses relating to the subject, rests on circumstantial evidence. In such evidence there are well-established laws or rules which must apply in a scientific case as completely as in a criminal case.

These rules are:

1. That every fact in a collection of facts from which we are to draw a certain conclusion must be proved independently of the other facts, and must not be itself dependent on any other fact.

2. That the basis of the law of inference must be drawn from an inference

quaintance or relation be proved between A and B, the two facts would have no relation to each other.

The third requires "that the whole collection of facts, in order to justify the inference sought to be drawn from them, must be consistent with that inference."

The fourth rule is "that the collection of facts from which an inference is to be drawn must not only be consistent with the probable truth of that inference, but they must exclude the probable truth of any other inference."

Trying Darwin's facts by these rules he shows that no breeding has ever produced a new kind of animal, but simply developed some trait or other belonging to the class of animals, that there are no proven connecting links joining the ten great groups in the line of descent as Darwin has arranged them, and that there are in fact chasms of inconceivable width between his nearest groups as in the mode of reproduction between the Amphibious and mammalia or between placental and placental mammalia. In the conclusion of his articles he handles Herbert Spencer's dogmatic assertions in a lawyer-like way more gratifying to Spencer's opponents than to his friends.

The writer certainly shows that Darwinism is unproven as yet even if unprovable. We hope that all interested in the topic will read the articles or the book, for a brief outline can do but little in bringing out such a theme, one of interest to all thoughtful Christians or honest skeptics.

II. THE UNCERTAINTIES OF SCIENCE.

The London Quarterly Review, in a review of Stallo's "Concepts of Modern Physics," discusses the uncertainties and unproved hypotheses of science at considerable length. Stallo shows the most radical contradictions in the current theories of physicists and chemists, and these contradictions the review quotes and concludes as follows: "No, the scientist can not get rid of mystery; he explains the world by the atom; then the atom needs explanation, and if the atom can not be explained by the world there is as much mystery in the ending as in the beginning. The theologian can not explain the world of living men without postulating a Spiritual Deity in whom all live, move, and have their being, and the scientist is haunted by the sense of an invisible and primary kosmos."

The scientist walks by faith as much as the religionist does; he is ever-looking to the things 'unseen and eternal.' . . . The science of to-day is not the ultimate science. We often reason as if it were. Church cosmography and geography are behind us; the system of Ptolemy belonged to past ages; we have entered into light. So the socialistic sectional world of mere science-talkers seem to think. But the patient reader of the work before us will understand that science can only be tentative; that science is full of assumptions and hypotheses, strained and strange as any of the medieval philosophy. Our world is in glass houses which are being removed; it is being taken to task; truth is being revealed; and the perfect day which

CHRISTIAN FAITH

BY G. S. WARD.

The Christian faith, looked upon as a theory of the universe, is a theory of the human mind, and principle of the human mind, are two very distinct things, each is to be regarded according to its character, and not to be confounded with the other. One may have very definite opinions as to what Christian faith is, and admit it to be an important factor in the plan of human redemption, while at the same time he is an entire stranger to the blessings that it imparts. The power of this Divine principle is not an intellectual power, but a power of the heart, and it is to be received by the heart. The Christian faith is not a mere intellectual

life and conduct of a devoted disciple of the meek and lowly Redeemer. And none but such as desire to be his followers can possibly be the recipients of a force that may be potential in subduing the tendency of evil within them, and delivering them from a bondage more galling and disastrous than all the calamities of a material nature that ever were or can be inflicted upon the human race. It is a very solemn reflection that a vast majority of the people, even in lands nominally Christian, to-day are living without faith, are so far practically heathenish in their ideas and aims, and differ from the pagan only as they are affected by the laws, manners and customs with which they are surrounded. The barbarian and savage have a faith, but not of the kind that purifies the heart, overcomes the world, and subdues and regulates the passions, and fits a soul for the heavenly inheritance. Surely if the world could be brought to comprehend the glorious, saving nature of faith and the potency it exerts in rescuing men from the perils of this life as well as the life to come, it would not be very long, it seems to me, before men everywhere would be anxious to become the happy possessors of it, and earnestly inquire as to how it can be obtained. If this is without Christian faith, and desires to know he can attain it, I refer him to the Holy Scripture, for it must be understood that they, and they alone, furnish the truth on which is based, and without which there is no faith that can meet the demands of the soul and make it jubilant and triumphant over all the sorrows and trials of life, and even over death itself.

We are taught in the divine Word that "faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17); that "Jesus is the author and finisher of faith" (Heb. 12: 2), and that it proceeds "from God the Father and the Lord Jesus Christ" (Eph. 6: 23). Hence it appears that, according to the inspired Word, there must be a diligent hearing or reading of the sacred Scriptures, united with earnest supplication for the grace of faith, which is the gift of God, and which petition, we have the promise, he will not deny to any who, with their whole heart, seek to obtain the heavenly and soul-saving boon. No blessing of a spiritual nature can be expected without prayer; therefore, to obtain faith there must be an application to the author of it, whose hands are full of blessings, and who has assured us that no one who seeks his grace shall be sent empty away.

Will the time ever arise in the history of the world when universally will seek by faith after the invisible riches that are the only permanent and enduring ones, instead of frittering away their existence in grasping the wealth of earth that so soon must fade from their nerveless and lifeless hands? We are admonished that the day of

still continues to work out the will of Him who created it; every material thing perfectly fulfills its destined purpose; but man has that within which assures him that he neither is nor does all that the soul could be and perform were it disencumbered of the body in its grosser state. Has he not then, the strongest reason to confide to Him who gave that body for good purposes here, that he will at its dissolution, still make it subservient to his wise intentions, and after he separates it from its present union with the soul, will assuredly place his rational creature in condition to be and to do all for which that creature was made? Man would then no longer be the exception to the rest of sentient beings, their wishes and desires are so arranged, that the means of their gratification are within their reach on earth; we, on the contrary, feel aspirations which can never be fully gratified here, and whose very existence foreshows a time when they will have their fruition. The moral consequence we may draw from this is almost too obvious to require notice. If we look forward to a state in which the body shall so be changed that its present enjoyments can exist no more, while those of the soul shall last forever, how important is it that the will, which triumphs over everything that is material in us, should be so regulated, that when that state arrives, it may not long for those earthly pleasures which are gone to return no more, but may have already anticipated in hope the reality it shall then experience. The wise of old, though but dimly perceiving what is assured to us under the pledge and seal of God himself, could yet draw the right inference from those dim perceptions. When in the varied phases of the butterfly's trail life they saw prefigured their own future destiny, they could urge their disciples to purify the soul, and fit it for the companionship with eternal Love. In the grain of wheat apparently perishing in the earth, but springing up in due season in a form "the same, and yet another," the Apostle found a similar correspondence with our lot: all can see the appropriateness and beauty of the comparison, all may likewise take to heart the Apostle's argument, and having this hope, may they continue "steadfast and immovable" in all that is good, knowing beyond all doubt or cavil, that their labor shall not be in vain.—*The Hebrew Leader*.

THE CONGREGATIONAL CREED

On the first page of our 13th, we gave a reprint of the Doctrine for the formulated sever"

an amiable desire to harmonize numbers, and to make room for varieties, rather than a stout purpose to vindicate truth and to resist falsehood.

"The times appear to me to call for a creed made of more positive material, and welded with more aggressive aim. Never, in the years that have passed under my observation, has there been a time when a really powerful confession of our faith could have done so much good, or a weak one so much evil as now."

A FULL GROWN MAN.

BY REV. C. H. WETTERBE.

It may seem to be very commonplace to speak of a full-grown man. There is not the slightest suggestion of originality in the expression as applied to people in general. But when referred to Christian people, one is strikingly impressed with the suggestion of the term. Paul in writing to the Ephesians, speaks of several gifts which are imparted to Christian men as the result of Christ's ascension. According to the Revised Version, Paul is made to say that the object of creating the several offices of apostles, prophets, evangelists, teachers and pastors, is "for the perfecting of the saints unto the work of ministry, unto the building up of the body of Christ, till we all attain unto the unity of the faith, and of the knowledge of the Son of God unto a full-grown man." Further on the apostle urges that we should "be no longer children." Now it is a blessed thing to be the "children" of God, and Paul would not be disposed to dispute this assertion, but, by both precept and example he vigorously protests against the Christian's remaining in spiritual childhood all the days of his life. The idea of being a Christian baby continually was repulsive to the aggressive and ever-growing apostle. Spiritual inertness was what he could not tolerate. And next to seeking the conversion of sinners, Paul sought with great diligence to have men and women "grow up" in the health and strength of men and women in Christ. And this is one of the greatest needs of our time. All through our churches we find a large number of little children, Christ who are spiritually feeble, who have been long enough in the kingdom to be full-grown men, but are still babies. They are still in milk and prefer to have even that. And we have reason to fear that the preference is too often gratified. The milk and water preaching of the Christians would get out of their babyhood they must be given "strong meat" of Bible truth. They must partake of the bread of life which has been given to us.

Congregationalist
we hope
new home
family is very happy here.
the warmest wishes for you and best
gratulations and welcome to
new addition

1884
Apr 10
Wetterbe
1100 1/2

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. XL.—NO. 15.

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 10, 1884.

WHOLE NO. 2044.

The Sabbath Recorder.

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

WHAT MAKES THE WRINKLES COME?

BY MRS. M. STRATTON BEERS.

Mamma dear, I wisht I knew
Wat makes dese wrinkles come,
Most all de folks I loves at all,
Dere faces has dot some.
Don't finks I'll have 'em when I's bid,
Fear folks finks I's mad;
I knows by yours mos' evsry time
When 'oo finks I is bad.

Wisht I could tise dis bid one out,
Write here above 'oo'r nose,
I finks mornin' it is awful deep,
Dis makes 'em mamma, feelin' bad,
As if 'oo mos' mus' cwry,
An den deys when 'oo dits diad?
Pees mamma, tells me why.

So said my precious blue eyed girl
Patting my cheek with her hand,
As she strove in vain to kiss away
What she could not understand.
But how could I make my baby girl know
That passion and discontent,
To her mother's face so many lines
In the passing years had lent.

How anger, malice, envy and hate,
In my heart had a harbor found,
Till on character, as well as face,
Their impressions did abound.
No darling's kiss, or caressing hand,
From the face can wrinkle efface;
But from character each spot and stain
Can be cleansed by His grace.

Who fashioned a plan in infinite love,
Whereby "who will" may become
New creatures within, in Jesus Christ,
And the race successfully run,
To the beautiful home on other side
Of this life of friction and fret,
Where "we shall be like him," faces then freed
From lines here indelibly set.

OAKLAND, Cal., March 19, 1884.

RELIGION AND SCIENCE.

I. CREATION OR EVOLUTION?

Some time ago I promised an outline of a series of articles on the above topic by George Ticknor Curtis, the eminent lawyer and author, published in *The Manhattan*. On completing the reading I find that Mr. Curtis is soon to publish a book on the topic and I shorten my outline in the hope that the Editor will review the book itself in due time.

In the beginning, it is shown how man, in all ages, has sought for a first cause, and the various theories are outlined. In considering various beliefs we have this principle: "The sole standard to which we can refer a belief in anything is its rationality; or a comparison between that which is believed and that which is most probable, according to the power of the human reason to weigh probabilities." Evolution, which must submit to this test, he defines as the hypothesis, "that distinct species of animals are not a creation but a growth; and also that the mind of man is not a special creation of a spiritual existence, but a result of a long process by which organized matter has slowly worked itself from matter into intellect."

In regard to the assumption that there is no conflict between evolution and religion, he says, "If the Darwinian hypothesis fails to establish a relation between the soul of man as a special creation and a competent creator, then the antagonism between that hypothesis and natural religion is direct, immediate, and irreconcilable; for the essence of religion consists in that relation, and a belief in that relation is what we mean, or ought to mean, by religion." He also says that "the doctrine of evolution is entirely incompatible with the existence of the human soul for one instant after the brain has ceased to act as an organism and death has wholly supervened."

The theory or hypothesis of evolution, like all hypotheses relating to the subject, rests on circumstantial evidence. In such evidence there are well-established laws or rules which must apply in a scientific case as completely as in a criminal case.

These rules are:

First, "that every fact in a collection of proofs from which we are to draw a certain inference, must be proved independently by direct evidence and must not be itself a deduction from some other fact. There is a maxim in this branch of the law of evidence, that you can not draw an inference from an inference."

Second, we must place "the several facts, when so proved, in their proper relation to each other in the group from which the inference is to be drawn." For instance, if a boy bought a certain kind of poison and B soon after died of that kind of poison and no ac-

quaintance or relation be proved between A and B, the two facts would have no relation to each other.

The third requires "that the whole collection of facts, in order to justify the inference sought to be drawn from them, must be consistent with that inference."

The fourth rule is "that the collection of facts from which an inference is to be drawn must not only be consistent with the probable truth of that inference, but they must exclude the probable truth of any other inference."

Trying Darwin's facts by these rules he shows that no breeding has ever produced a new kind of animal, but simply developed some trait or other belonging to the class of animals, that there are no proven connecting links joining the ten great groups in the line of descent as Darwin has arranged them, and that there are in fact chasms of inconceivable width between his nearest groups as in the mode of reproduction between the Amphibious and mammalia or between im-placental and placental mammalia. In the conclusion of his articles he handles Herbert Spencer's dogmatic assertions in a lawyer-like way more gratifying to Spencer's opponents than to his friends.

The writer certainly shows that Darwinism is unproven as yet even if unprovable. We hope that all interested in the topic will read the articles or the book, for a brief outline can do but little in bringing out such a theme, one of interest to all thoughtful Christians or honest skeptics.

II. THE UNCERTAINTIES OF SCIENCE.

The London Quarterly Review, in a review of Stallo's "Concepts of Modern Physics," discusses the uncertainties and unproved hypotheses of science at considerable length. Stallo shows the most radical contradictions in the current theories of physicists and chemists, and these contradictions the review quotes and concludes as follows: "No, the scientist can not get rid of mystery; he explains the world by the atom; then the atom needs explanation, and if the atom can not be explained by the world there is as much mystery in the ending as in the beginning. The theologian can not explain the world of living men without postulating a Spiritual Deity in whom all live, move, and have their being, and the scientist is haunted by the sense of an invisible and primary kosmos. . . . The scientist walks by faith as much as the religionist does; he is ever-looking to the things 'unseen and eternal.' . . . The science of to-day is not the ultimate science. We often reason as if it were. Church cosmography and geography are behind us; the system of Ptolemy belonged to past ages; we have entered into light. So the socialistic sectional world of mere science-talkers seems to think. But the patient reader of this work before us will understand that our science can only be tentative; that science is full of assumptions and hypotheses as strained and strange as any of the dreams of medieval philosophy. Our scientists dwell in glass houses which are ever being fractured and removed; it is strangely inconsistent for them to attack religion. The duty of all truth-seekers is to ponder and wait for that perfect day which still seems so far away."

W. F. P.

CHRISTIAN FAITH—HOW OBTAINED.

BY C. S. VANDERHOOF.

The Christian faith, looked upon or embraced as a theory or doctrine, and a Christian faith as the ever-present and abiding strength and principle of the human heart and mind, are two very distinct things, and each is to be regarded according to its own character, and not to be confounded the one with the other. One may have very clear and definite opinions as to what Christian faith is, and admit it to be an important factor in the plan of human redemption, while at the same time he is an entire stranger to the blessings that it insures to every possessor of this Divine and inestimable gift. A mere intellectual knowledge of what faith is has no power in the spiritual realm as opposed to the mighty forces of evil and to the things which exist in the world of matter, and are familiar more or less to the observation of every one. A great deal has been said and written about faith and what it has achieved, and the world has been pretty well enlightened as to its theories and victories; but how very few comparatively know by gracious experience what an uplifting, sustaining and consoling efficacy there is in faith when it has its proper and unobstructed influence upon the

life and conduct of a devoted disciple of the meek and lowly Redeemer. And none but such as desire to be his followers can possibly be the recipients of a force that may be potential in subduing the tendency of evil within them, and delivering them from a bondage more galling and disastrous than all the calamities of a material nature that ever were or can be inflicted upon the human race. It is a very solemn reflection that a vast majority of the people, even in lands nominally Christian, to-day are living without faith, are so far practically heathenish in their ideas and aims, and differ from the pagan only as they are affected by the laws, manners and customs with which they are surrounded. The barbarian and savage have a faith, but not of the kind that purifies the heart, overcomes the world, and subdues and regulates the passions, and fits a soul for the heavenly inheritance. Surely if the world could be brought to comprehend the glorious, saving nature of faith and the potency it exerts in rescuing men from the perils of this life as well as the life to come, it would not be very long, it seems to me, before men everywhere would be anxious to become the happy possessors of it, and earnestly inquire as to how it can be obtained. If this is without Christian faith, and desires to know he can attain it, I refer him to the Holy Scripture, for it must be understood that they, and they alone, furnish the truth on which is based, and without which there is no faith that can meet the demands of the soul and make it jubilant and triumphant over all the sorrows and trials of life, and even over death itself.

We are taught in the divine Word that "faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17); that "Jesus is the author and finisher of faith" (Heb. 12: 2), and that it proceeds "from God the Father and the Lord Jesus Christ" (Eph. 6: 23). Hence it appears that, according to the inspired Word, there must be a diligent hearing or reading of the sacred Scriptures, united with earnest supplication for the grace of faith, which is the gift of God, and which petition, we have the promise, he will not deny to any who, with their whole heart, seek to obtain the heavenly and soul-saving boon. No blessing of a spiritual nature can be expected without prayer; therefore, to obtain faith there must be an application to the author of it, whose hands are full of blessings, and who has assured us that no one who seeks his grace shall be sent empty away.

Will the time ever arise in the history of the world when universally will seek by faith after the invisible riches that are the only permanent and enduring ones, instead of frittering away their existence in grasping the wealth of earth that so soon must fall from their nerveless and lifeless hands? We are admonished day by day of the frail tenure with which men hold their worldly possessions, and this consideration, if there were no other, ought to awaken them to a sense of the overwhelming importance of securing a clear title to an inheritance undefiled, and that fadeeth not away, eternal in the heavens.—*Watch Tower*.

THE MYSTERIES OF CREATION.

The power of vitality so wonderfully conspicuous in the vegetable kingdom, which enables a seed to retain its vegetating power though dormant for many years, has a remarkable analogy with the revivification of some of the animalcules. The *Rotifer redivivus*, or wheel animalcule, can live only in water, and is commonly found in that which has remained stagnant for some time in the gutters of houses. But it may be deprived of this fluid, and reduced to perfect dryness, so that all the functions of life shall be completely suspended, yet without the destruction of the vital principle; for this atom of dust, after remaining for years in a dry state, may be revived in a few minutes, by being again supplied with water. Nothing stands alone in this world. "The chain holds on, and where it ends, unknown." How strongly is this felt even in the vegetable creation! Who does not perceive it while looking on the principal constituents of plants, *i. e.*, carbon, oxygen, hydrogen, and nitrogen, and contemplating their gradual transformation into vegetable albumen, and vegetable caseine, or on any of the elementary forms of the nitrogenized compounds, so absolutely essential, directly or indirectly, to animal life. And even should it also occur to the mind, that the same process ceases not with us, but that these human bodies, thus marvelously made and nourished are even the organs by which the high functions of the brain are performed, material and perishable, and that "we feed ourselves to feed the worms," and, being dust, return literally to that dust again; let us not pause on the threshold of the argument, where despondency might await us, but go beyond on through the portal, and calmly consider what deduction we may draw, by the simple light of reason, from the undeniable truth. We see that everything around us here, when it has accomplished the end of its being, is not annihilated, but only transformed into some other state, in which it

still continues to work out the will of Him who created it; every material thing perfectly fulfills its destined purpose; but man has that within which assures him that he neither is nor does all that the soul could be and perform were it disencumbered of the body in its grosser state. Has he not then, the strongest reason to confide to Him who gave that body for good purposes here, that he will at its dissolution, still make it subservient to his wise intentions, and after he separates it from its present union with the soul, will assuredly place his rational creature in condition to be and to do all for which that creature was made? Man would then no longer be the exception to the rest of sentient beings, their wishes and desires are so arranged, that the means of their gratification are within their reach on earth; we, on the contrary, feel aspirations which can never be fully gratified here, and whose very existence foreshows a time when they will have their fruition. The moral consequence we may draw from this is almost too obvious to require notice. If we look forward to a state in which the body shall so be changed that its present enjoyments can exist no more, while those of the soul shall last forever, how important is it that the will, which triumphs over everything that is material in us, should be so regulated, that when that state arrives, it may not long for those earthly pleasures which are gone to return no more, but may have already anticipated in hope the reality it shall then experience. The wise of old, though but dimly perceiving what is assured to us under the pledge and seal of God himself, could yet draw the right inference from those dim perceptions. When in the varied phases of the butterfly's trail life they saw prefigured their own future destiny, they could urge their disciples to purify the soul, and fit it for the companionship with eternal Love. In the grain of wheat apparently perishing in the earth, but springing up in due season in a form "the same, and yet another," the Apostle found a similar correspondence with our lot: all can see the appropriateness and beauty of the comparison, all may likewise take to heart the Apostle's argument, and having this hope, may they continue "steadfast and immovable" in all that is good, knowing beyond all doubt or cavil, that their labor shall not be in vain.—*The Hebrew Leader*.

THE CONGREGATIONAL CREED.

On the first page of our issue for March 13th, we gave a reprint of the "Statement of Doctrine of the Congregational Church," as formulated by the commission appointed several years ago for the purpose of revising the creed. We find in the *Independent* of last week in the "postlude" to Joseph Cook's Monday lectures, a letter from Dr. Austin Phelps, on the subject of the creed, which we think will be of interest to our reader. Dr. Phelps says:

"A creed designed as a testimony of a large body of believers, and as a test of the orthodoxy of its clergy, ought in my judgment, to be framed on several principles, of which two are indispensable, viz:

"1. It should conserve with extreme care all those essential doctrines which the faith of the Church, as expressed in preceding historic creeds, has held for ages as the truth of God. No surrender should be made of any such doctrine. No backward step should be taken for the sake of making room for novelties, or harmonizing varieties of opinion.

"Secondly. The creed should be eminently a creed of the time, and for its time, in the courage with which it opposes those errors which threaten the faith of the Church at the period at which the creed is framed. It should resist these errors by the definiteness with which it emphasizes the opposing truths. An *irrenic* creed which dispenses with this *polemic* outlook can never be timely. There is never a time when truth is not threatened by errors peculiar to the age. A creed which ignores them invites them.

"Tested by these principles, the Creed now offered for our adoption seems to me defective. I do not find in it, in sufficient force, either the conservative element, as related to the past, or the aggressive element, as related to the present. The Church has held, for ages, certain beliefs respecting the Word of God, the Atonement, and eternal retribution, which appear to me essential beliefs. The great confessions of the past have so regarded them. They have been gained at great cost. Yet some of these beliefs this Creed ignores. Its deliverance on these three doctrines, therefore, is weak. So far, we suffer a positive and lamentable loss. The opponents of our faith reasonably welcome it as their gain.

"Further, on these three doctrines errors are afloat at present which are disastrous in their tendency, yet fascinating to the natural heart. If generally accepted they must enervate the gospel as a working force in our pulpits. Those errors this confession by its reticence tolerates, and so far encourages. In this respect it fails to defend the faith of the time against the errors of the time. As a whole, it seems to me to express

an amiable desire to harmonize numbers, and to make room for varieties, rather than a stout purpose to vindicate truth and to resist falsehood.

"The times appear to me to call for a creed made of more positive material, and welded with more aggressive aim. Never, in the years that have passed under my observation, has there been a time when a really powerful confession of our faith could have done so much good, or a weak one so much evil as now."

A FULL-GROWN MAN.

BY REV. C. H. WETHERBE.

It may seem to be very commonplace to speak of a full-grown man. There is not the slightest suggestion of originality in the expression as applied to people in general. But when referred to Christian people, one is strikingly impressed with the suggestion of the term. Paul in writing to the Ephesians, speaks of several gifts which are imparted to Christian men as the result of Christ's ascension. According to the Revised Version, Paul is made to say that the object of creating the several offices of apostles, prophets, evangelists, teachers and pastors, is "for the perfecting of the saints unto the work of ministry, unto the building up of the body of Christ, till we all attain unto the unity of the faith, and of the knowledge of the Son of God unto a full-grown man." Further on the apostle urges that we should "be no longer children." Now it is a blessed thing to be the "children" of God, and Paul would not be disposed to dispute this assertion, but, by both precept and example he vigorously protests against the Christian's remaining in spiritual childhood all the days of his life. The idea of being a Christian baby, continually was repulsive to the aggressive and ever-growing apostle. Spiritual inertness was what he could not tolerate. And next to seeking the conversion of sinners, Paul sought with great diligence to have men and women "grow up" in the health and strength of men and women in Christ. And this is one of the greatest needs of our time. All through our churches are to be found a large number of little children in Christ who are spiritually feeble. They have been long enough in the Christian kingdom to be full-grown; but, alas, they are still babies! They cling to the diet of milk and prefer to have even that reduced. And we have reason to fear that their preference is too often gratified through the kind of milk and water preaching they get. If Christians would get out of their spiritual babyhood they must be nourished on the "strong meat" of Bible doctrine. They must partake of the evangelical truths of inspired writ. For these they need an appetite which has been sharpened by much prayer and the Holy Spirit's presence. The true Christian does have an appetite for the bread of God and the meat of the gospel, and it is because of his abuse of it that his appetite ceases to act normally and progressively. If we would grow in grace we must neither misuse nor neglect those spiritual cravings of our new natures which by a divine impulsiveness call for supply and satisfaction. Let us so exercise ourselves as to become full-grown men.—*Baptist Weekly*.

SONGS IN THE NIGHT.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings the song in the light. With many of us it is as with the bird. The Master has a song he wants to teach to us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, they have been taught in the darkened chamber of sorrow.—*Christian Weekly*.

DOCTRINE OF FORGIVENESS.

The venerable Dr. Duff once read the Sermon on the Mount to a number of Hindoo youths, and when he came to the passage, "I say unto you, love your enemies," etc., so deep and intense was the impression produced on one of them that he exclaimed, "Oh, how beautiful! How divine! This is the truth, this is the truth!" And for days and weeks he could not help repeating over and over to himself the verse, constantly exclaiming, "How beautiful! Surely this is the truth!" Nor could he rest until he had renounced his false gods and their senseless worship, and accepted the truth as it in Jesus.

New York City.

THE BABCOCK & WILCOX CO.
Patent Water-tube Steam Boilers.
H. BABCOCK, Pres. 30 Cortlandt St.

THE N. Y. SAFETY STEAM POWER CO.
Vertical and Horizontal Steam Engines & Boilers.
H. BABCOCK, Pres. 30 Cortlandt St.

THOMAS B. STILLMAN & CO., CHEMISTS.
Analyses of Ores, Minerals, Waters, etc.
40 & 42 Broadway.

M. TITSWORTH, MANUFACTURER OF
FINE CLOTHING. Custom Work a Specialty.
L. TITSWORTH. 63 Lispenard St.

POTTER, JR. & CO.
PRINTING PRESSES.
12 & 14 Spruce St.

WALTER, JR. H. W. FISH. JOS. M. TITSWORTH.

WATSON'S HOUSE-HEATING STEAM GENERATOR.
Cheapest and best. Send for Circular to
GORTON BOILER MFG CO., 110 Center St.

Leonardsville, N. Y.

ARMSTRONG HEATER, LIME EXTRACTOR, and
CONDENSER for Steam Engines.
STRONG HEATER Co., Leonardsville, N. Y.

Adams Centre, N. Y.

ANDY PACKAGE DYE COMPANY.
Best and Cheapest, for Domestic Use.
Send for Circular.

Daytona, Florida.

D. ROGERS. L. T. ROGERS.
D. ROGERS & BROTHER,
Civil Engineers & Dealers in Real Estate,
on Purchase in Volusia and Brevard Counties.

Westerly, B. I.

E. BARBOUR & CO.
DRUGGISTS AND PHARMACISTS.
No. 1, Bridge Block.

B. CLARKE,
DEALER IN FURNITURE OF ALL KINDS.
Orders by mail promptly filled.

F. STILLMAN & SON,
MANUFACTURERS OF FINE CARRIAGES.
Orders for Shipment Solicited.

N. DENISON & CO., JEWELERS.
RELIABLE GOODS AT FAIR PRICES.
Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSION-
ARY SOCIETY.
GEORGE GREENMAN, President, Mystic Bridge, Ct.
CLARKE, Recording Secretary, Ashaway, R. I.
MAIN, Corresponding Secretary, Ashaway, R. I.
RT. L. CHESTER, Treasurer, Westerly, R. I.

Hopkinton, B. I.

O. H. SPICER, CARRIAGE MANUFACTURER.
First Class Work. Low Prices.
by letter, Hopkinton, R. I.

Chicago, Ill.

DWAY & CO.
MERCHANT TAILORS.
205 West Madison St.

ED. D. ROGERS, M. D.
PHYSICIAN AND PHARMACIST.
2384 Prairie av. Store, 2406 Cottage Grove av.

B. COTTRELL & SONS, CYLINDER PRINTING
Presses, for Hand and Steam Power.
by letter, Westerly, R. I. 112 Monroe St.

Walworth, Wis.

A. WALTERS.
PATENT HAY ELEVATORS AND CARRIERS.
in use. Agents wanted.

Milton, Wis.

W. CLARKE, DEALER IN BOOKS,
Stationery, Jewelry, Musical Instruments,
TOY AND HOLIDAY GOODS. Milton, Wis.

P. CLARKE,
REGISTERED PHARMACIST.
Office Building, Milton, Wis.

MILITARY DEPARTMENT OF MILTON COLLEGE.
Piano Playing, Voice Culture, Organ, Harmony,
Violin, &c. N. W. WILLIAMS, Director.

Milton Junction, Wis.

F. ROGERS,
Notary Public, Conveyancer, and Town Clerk.
Office at residence, Milton Junction, Wis.

Minnesota.

IS AYRES, PHOTOGRAPHIC ARTIST.
COPYING IN INDIAN INK, OIL, CRAYON, &c.
Dodge Center, Minn.

Kansas.

FEIN & SON,
DEALERS IN DRUGS AND GROCERIES,
Nortonville, Kansas.

The Sabbath Recorder.

PUBLISHED WEEKLY.

BY THE

AMERICAN SABBATH TRACT SOCIETY.

— AT —

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

in advance. \$2 00

to foreign countries will be charged 50 cents

in addition on account of postage.

Payment is delayed beyond six months, 50

cents will be charged.

Advertisements discontinued until arrangements are paid,

at the option of the publisher.

ADVERTISING DEPARTMENT

Advertisements will be inserted for 50

cents for the first insertion, and 25 cents for

each subsequent insertion. Special con-

cessions with parties advertising extensively, or

for long periods.

Advertisements inserted at legal rates.

Advertisements may have their advertisements

inserted without extra charge.

Advertisements of objectionable character will

not be inserted.

FOR PRINTING.

This is furnished with a supply of jobbing

and more will be added as the business may

require. All work in that line can be executed

promptly and dispatch.

ADDRESS.

Communications, whether on business or for

miscellaneous, should be addressed to "THE SABBATH

RECORDER, Alfred Centre, Allegany county

Missions.

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

PLEDGE CARDS and subscription envelopes are furnished free at the RECORDER office.

BEFORE this item is read, Eld. Andrew Carlson, of Rush Point, Minn., will probably have reached New Sweden, Aroostook Co., Maine, for a short term of missionary work among quite a company of Sabbath-keeping Swedes. He hopes to organize a Seventh-day Baptist Church there; and we shall look with great interest for reports of his labors. Let our brethren and sisters not forget to pray for the spread of the gospel and the whole truth of God among our Scandinavian fellow-citizens.

OUR friend Rev. Mr. Bunker, a Baptist missionary in Burma, writing from Toungoo, after speaking of the gracious deliverance of Baptist converts in the Yah-doo Valley from the machinations of Roman Catholics, says: "The Karens call Saturday the 'day of preparation.' The early missionaries taught them to call the Sabbath the seventh day, but their successors have taught them that the Sabbath was the first day of the week. I suppose they had no idea of Sabbaths in their heathen state; at least I find no sign of such a knowledge among the heathen. Thanks for your kind wishes, which I reciprocate."

THE following note admirably illustrates the value and use of effort, in the direction of systematic giving: "Please send me 250 more envelopes for Mission and Tract contributions. I was appointed to canvass the society and concluded to try the envelope system. Though it meets with some objections I have already more pledged than ever raised here before in one year for those objects according to my recollection, and I have hope of getting more from those who were not decided what or how they would give; and some I have not seen yet. Have \$117 pledged for both Societies. Quite a good proportion of this is from the young children; youth and even children promise something. I think it a necessity that the people grow up with an idea of their duty and privilege to do something in this way for the Master."

EXTRACTS FROM LETTERS.

"A word fitly spoken is like apples of gold in pictures of silver."

"I inclose one dollar to be used in the missionary work. I should prefer to have it applied to Miss Swinney's work if you think best. But there are so many interesting calls that the little I can send seems less than nothing in comparison. I wish it were a thousand times more."

"Please accept the inclosed \$5 for missions. Wish I could make it as many thousands. The cause needs it, and the workers would have less anxiety to bring their plans to meet the desired ends."

"Inclosed please find a draft for five dollars (\$5). I would be glad if it was more. As I am interested in all the undertakings of the Missionary Society, I prefer that the Board shall use it where it is needed most."

"I inclose a draft for \$100, as a contribution to the missionary fund. Use it where it is most needed, and may God add his blessing."

"I most cheerfully send a mite for the fund so much needed to carry on the work that I am deeply interested in. I pray it may be blessed according to the interest I have."

"Inclosed find \$2 for Missionary Society. It is a small amount, but will, I trust, help a little in the great and good work in which you are so earnestly engaged."

"Oh, that our people might come to realize the value of immortal souls, and be willing to make sacrifices accordingly."

"I feel impressed now to seek to arouse in myself and the Church a revival spirit and work. Pray for us."

"Inclosed please find 30 cents for the dime collection for the Shanghai Mission School Fund, from my sister, son and self. We are lone Sabbath-keepers but interested in the cause."

"If you and some others would write them [the little church in Idaho] letters, or short sermons, which could be read at their meetings, would it not be of advantage to them? If this plan could be followed in relation to all our feeble churches, I think it would help to build them up, and would be of lasting benefit to the cause of Christ."

"I inclose you my check for one-hundred (100) dollars to help on the good cause."

"Inclosed find 10 dollars for the Missionary Society. I am so much interested in our mission work, especially the China field, that it is a pleasure to me to send you even a small amount."

"I received from the former Superintendent, a card asking our Sabbath-school to contribute our mite in furnishing part of what is needed to pay expenses of day and boarding schools in Shanghai. This we do gladly, and pray the kind Father to bless those benighted heathen in China who are groping in darkness for the want of the 'Light of the World.'"

"Never have I seen such encouraging prospects for our people to do their very utmost for the dissemination of the truth, as we hold it, as at the present. And never did I want money to give to the missionary cause as much as now. It is a glorious work to spread a knowledge of the truth of God, and I hope that he will put it into the hearts of all the brethren and sisters to stand by the Board faithfully in their good work."

"Inclosed please find card for China Mission-school. Am very sorry we could not do better. We pray the school may prosper, and that God may bless us every one."

"Our Sabbath-school has voted to try and raise two shares for the Shanghai Mission School; and I hope we may also be enabled to raise more than we did in 1883 for the general Missionary Fund. I feel very much interested in mission work and would be glad to do more than I do; but while I am not possessed of very much this world's goods, I remember that the widow's mite was not without its blessing. Pray for us that the true missionary spirit may pervade every heart."

"I must thank you, as I believe others would, for giving us the opportunity to do what little we can for the cause of missions. I am glad I had sent the amount I did before this call came, or doubtless it would have been less, as others would, in taking part, have made the sum required, and I should not have seen the necessity. Now you have it and we will send the third share as soon as we can get it. Some may have to wait till the money from their dairies comes in. I will get all I can and if more than we promised all the better."

"It is possible that our school might do more during the year, but we do not want to promise more than we can promptly pay. We wish to do a little for each department of our great mission work. Are you likely to get the sixty shares pledged promptly? If not, let me know and I will venture to ask our school to take another one. Yours for the success of the cause."

The above is from one of our small Sabbath-schools. A. E. M.

PAUL, THE MODEL MISSIONARY.

BY REV. W. H. ERNST.

In the life of any great man there are many characteristics that are of a general nature, and many also that are peculiar to him. It is these peculiar qualities that distinguish him from others. In no two men are these qualities exactly similar. There is always a ruling characteristic found in the lives of such men. Generally such men can not be explained entirely. There are likely to be secret springs of action that are buried and hidden from the popular gaze. I believe, however, that there is one characteristic that is likely to be found very prominent in such men. That is physical force, impetuosity of nature, unrestrained activity. It is a great deal easier for Christianity to tone down a rough nature than to tone up a smooth one, especially when a smoothness of nature means a want of positive, personal power, as it too often does. But sometimes it does not mean such a want. John, the loving disciple, as well as Peter the impetuous one, belonged to the favored three; but they are of little account as fore-runners and reformers. Peter was rightly chosen as the leading disciple, to whom was given the supremacy in the organization of the Christian Church. He was exactly fitted for that work by his temperament and nature. The fact that Peter and John worked together, in the early history of the Church, but that Peter was the spokesman, and John the counsellor; that Peter had the steam and John, the break, intensifies this thought. The same contrast is seen in Old Testament times, the history of Elijah and Elisha. "Elijah was stern and severe, solitary and lonely; Elisha, benevolent and tender, a man of the city and the home." At the time when Elijah appeared upon the stage of action, the nation was almost imbedded in idolatry, but by his bold

and daring acts it was very largely delivered from that condition. Elisha came to build up, hold and develop, what his predecessor had gained. Exactly the same was true in the great German reformation, in the case of Luther and Melancthon. Luther was the reformer and Melancthon the builder. These two characters are found side by side in every age. The one leads in the van and the other brings up the rear. If is very evident to me that the frontier and missionary stations require Peters for the controlling and predominant personal agency, although Johns may be the best for assistants.

1. I think there can be no doubt that Paul belonged to the class of reformers or missionaries. A young man that would breathe out threatenings and slaughter against the Church, and would enter into houses and drag men and women out and commit them to prison, and go even to strange cities to appease his wrath and wreak his vengeance upon the harmless objects of his anger, would not be easily discouraged by opposition, nor even frightened by threatenings. Such a man would be well fitted to go from one city to another, equally unaffected whether he is worshiped as a god or expatriated and stoned as a demon. In his second letter to the Corinthians, fourth and eleventh chapters, he has very clearly shown that his zeal for Christ was as great as it had been for the Jews. Therefore I should consider the first characteristic of our model missionary to be an uncompromising zeal in advancing the cause of his choice. This was much stronger in him because it was natural; it was imbedded in his very nature. He had grown up from his youth with a constantly developing inclination in this direction. Although it is possible for Christ to change our nature, it is very much easier for us to intensify a previously existing characteristic of our life. Hence those elements of our unregenerate nature that can be used in our Christian life by merely changing their direction, will be by far the strongest elements of our nature. That call of God which is a natural, if not a necessary outgrowth of our whole being, will be enduring and successful. Such, certainly, was Paul's call to the mission work.

2. The second element of success and one largely an outgrowth of the previous one, is that he immediately found his place and went to work when he was converted. I believe that the best workers in the vineyard of the Lord are those who immediately find their work. Men who find their way into the ministry by force of circumstances or pressing demands of others, years after their conversion or manhood, are not the most useful men. I knew a man who came to the point of professing Christ in baptism, but he felt such a strong conviction that he must preach if he went further, and such a repugnance to doing that duty, that he never went any further, and is now nearer infidelity than Christianity. If he had gone forward in the performance of his duty, he would have been impelled toward the ministry immediately. Paul clearly belonged to this class. While he was on his way to Damascus and was arrested on his journey by that miraculous circumstance, almost the first thing he said was: "Lord, what wilt thou have me to do?" From the very first he supposed that Jesus Christ had some work for him to perform. Luke says, "Straightway he preached Christ in the synagogues, that he is the Son of God." In his letter to the Galatians he says, "When it pleased God to reveal his Son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood." He did not even use unnecessary time in preparation, and much less in anything else. I believe it is very seldom the case that men, of the first water are brought into the ministry by the agencies outside of themselves. But rather that it is in their very nature, an indispensable part of their Christian life, as Paul said it was with him. "For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me, yea, woe is unto me if I preach not the gospel." 1 Cor. 9: 16.

3. The third characteristic of our model missionary was a perfect embodiment of the spirit of the commission of Christ, "Go ye into all the world and preach the gospel to every creature." He felt a special solicitation for his own nation. He was more anxious for the welfare of the Jews than the Gentiles. In the agony of his soul for them he says, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." And yet when he found that they would not accept Christ, he turned to the Gentiles with the same zeal and consecration, and travail of soul, that he had previously manifested toward the Jews. When

he had once stepped over this line, his ambition for the conversion of the Gentiles knew no bounds. He was not confined to one locality. He was not willing that one province even should contain all his labors; nor was he even satisfied with one continent. He was willing to go in bonds even to the Capital of the almost boundless Roman Empire that he might preach the same gospel. He selected the great centers of thought and action. While Rome ruled the world, politically, Grecian philosophy was equally potent in the realms of thought. The standard of Christian life and feeling were planted by him in these sources of power, in order that, as Christ represented it, "the whole lump may be leavened," as the life-giving nutriment is planted in the blood and thereby carried to every point and particle of the whole body. Paul had in his preaching not Athens nor Corinth alone in view, but all Greece; nor Rome, but Italy. He was cosmopolitan in his grasp of thought and intensity of feeling. To him the "world was the field." This is a necessary condition of the "ideal missionary." He who would be such, must unselfishly seek for the souls of men without distinction of color, race, sex, condition of servitude, or degradation. It is certainly very hard for us to tell how far our selfish desires and motives control us even in our highest and holiest impulses of soul and acts of life. We should be upon ourselves very sharp critics in order that we may apprehend our true bias and tendency.

4. The missionary should be a man who is led by the Divine Spirit. There is always danger that the work of reformation as conducted even by the ministers of the gospel, may be carried on too much from a human standpoint instead of the divine. We may mistake an outward reformation for an inward change of heart. It appears to me that if this age is retrograding in any respect it is with reference to this idea, that human agencies are too far supplanting the divine. The minister does not seem to have the faith in the power of the Spirit to convince of sin and to sanctify the heart, that his predecessors had. We depend more in training and moral reformation than they. The reformation that this age needs is to return to that pristine habit and doctrine of being directed by the Holy Spirit more than we are, and of depending upon that direction. Paul's life singularly illustrates this important thought. Perhaps no man in the Christian dispensation has been more favored in this respect than he. In his second letter to the Corinthians, he dwells on this thought to some length. According to the common interpretation, he even says, "he was caught up to the third heaven" and "into paradise, and heard unspeakable words which it is not lawful for a man to utter." While his writings are largely filled with thoughts of a similar import, we desire to speak of only one, familiar to all our Sabbath-school scholars. In his second missionary journey, Paul was especially directed in a very important matter. He had been working in the small villages around his home, Derbe, Lystra and Iconium. He traveled through the neighboring provinces of Phrygia and Galatia and seemed inclined to continue that plan of work. He was intending to preach in Asia, but the Holy Spirit forbade his carrying out that intention. The same was repeated in regard to Bithynia. The Spirit afterwards told him plainly enough that he should go into Europe, which he immediately obeyed. Ever after that his ideas of his work were greatly enlarged. I do not think that we are told of his ever again going into a small place to introduce the gospel. He only visited the great centers of thought and government. This enlargement of plan was doubtless owing to the leadings of the Divine Spirit upon his mind. There is so much in his history and writings to confirm this thought that no one conversant with them will deny it. What therefore was so necessary and at the same time so important and beneficial to him, must be valuable to us. We can not admit that all this directing power which so assisted him was purely apostolic and was withdrawn at the death of the apostles. I believe that God designs now to lead those who will place themselves in the proper relation to him as certainly as he ever did. Such a course would add great power to us and efficiency to our work. May we not as a people reconsider this question and thereby acquire this power.

5. The model missionary must be a man not easily discouraged by adversities. We will refer to Dr. Judson as a modern example in this connection. He was called "the apostle of Birmah," and was one of the first and most devoted of American missionaries. "During the war of England against Birmah Mr. and Mrs. Judson

suffered almost incredible hardships. He was imprisoned for seventeen months in jail, being bound during nine months of this period with three, and during two months, with no less than five pairs of fetters. His sufferings from fever, excruciating heat, hunger, repeated disappointments, and the cruelty of his keepers, form one of the most thrilling narratives in the annals of modern missionary trial." "When once he had resolved upon a course of action it was a part of his nature to pursue it to the death. Difficulties did not discourage him. Hence when he observed that the friends of missions began to be disheartened because no converts had been made for several years, the idea of failure never occurred to him. Instead, he replied by sending back words of good cheer which struck upon the ears of the churches like a trumpet, and then said at the end of some twenty years you may hear from us again." These statements fairly represent this characteristic of the true missionary. Paul certainly would not fall behind Judson in this particular. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths often; of the Jews five times received I forty stripes save one," &c. He goes on to enumerate a long list of his persecutions and trials. It would seem that, if discouragement was possible to any man, he would have been discouraged. When he was rejected, stoned, beaten in one city, he immediately went to another, and he sometimes went there knowing that the same was in store for him. He said, "Now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me." As compared with these great models of Christian activity, how weak our faith seems, how tame our resolutions are, and so how inferior our work is. Could we all but possess such zeal and courage for only one year, we can scarcely imagine the results that would follow. I would say in conclusion, that there is no other individual except the Saviour that will yield so many lessons of instruction. We ought to study his character and life, comprehend the vital force of his power, and drink from the same fountain of life which he did, and imbibe the same spirit which he possessed; we will then be thoroughly furnished for the great work before us. We stand in great need of such men. Where shall we find them? We ought to produce them.

NORTH LOUP, NEB.

FEB. 17, 1884.

Dear Brother Main,—Your letter and also Mrs. Lewis's came yesterday. I was glad to hear from you and your words of encouragement. I think now that I shall go to Calamus the first Sunday in March, and if the interest is as good as when I was there last shall hold extra meetings a week at least. The work here is demanding so much of my attention that it is difficult to get away from it at any time, so I have to ask myself often which of the two or three interests demand my attention most; and sometimes it is hard to tell. I have been led some of the time to feel somewhat as I suppose Jesus felt, when it is said he rejoiced in spirit. To have the young people giving themselves to the service of Christ, and willingly entering into an agreement to begin now to be active workers in the church, fills our heart with joy and gladness. May they all be efficient and may God prepare and call some of them to be ministers and missionaries. If some faithful man could be found to go to Idaho and make that field his center of operations and settle down for a life work how glad I should be. O Lord, raise up and send us more men and give us a more liberal spirit that we may give cheerfully unto thee.

Your brother burdened with anxiety for the kingdom of Christ.

G. J. CRANDALL.

FROM H. M. OWEN.

HOUSTON, TEXAS CO., MO., March 11, 1884.

Dear Brother,—Though you are a stranger to me, I trust you are my brother in Christ. I am a member of the Providence Seventh-day Baptist Church, and have been contending for the Bible Sabbath ever since Bro. Johnson was here. This is the place to push the work, for the people are becoming very much interested. I am a poor man, and have to work hard, but I am willing to give a part of my time to the Lord. If you will send me some tracts, or anything that will advance the cause, I will do the best I can with them. This is a good place for a steam mill and a dry goods store. Will not some of our Northern friends come over and help us build up our town? Brother Rutledge says he will give any of them a lot if they will go into some kind of business. May the Lord bless you in sending the truth where it is not, and in sustaining it where it is.

Yours in Christ,
H. M. OWEN.

Edura

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

THE Baptist Weekly for the fifty thousand new Theological Seminary at Ilton are good.

THE Catalogue of Rochester shows a total of which number 31 are 39 Sophomores, 38 Freshmen, and 100 chemical laboratory notes.

WE notice that Prof. employed to give regular vocal music to the school in Westerly, R. I. has done the same thing in Plainfield, N. J., for a year. This is as it should be. Music ought to be made a part of the curriculum in every such school.

PRESIDENT GATES, concerning the study of a few surer tests for fibrous, and for that clear expression which is an influence as a leader of which is found in love efficiency in this study of Athenian culture rule which Greek is taught.

JEWISH EDUCATION

A Jewish child was instructed by his parents years of age, when he was dressed in a tattered garment of a teacher. The instruction was given by a school teacher who was a Jew. The child was located in a densely populated city, near a river, by an insecure bridge. The child was accustomed to see that place with the teacher. The Hebrew Scriptures were taught orally; and as soon as the child was able to read, the Old Testament was used, or if pupils were portions were copied on the floor. Lessons suited the progress of the children. Elementary instruction was simple and popular. A prominent Jewish teacher in the city of New York, who is preserved by "the Jews in schools," and "a to no school must perish."

CLIPPING

There are 219 students in University, 30 of the are classed with the...

The Danes in this number, have two of considerable importance, Mich., and the Iowa.

A Western college instead of granting record of the student college be kept, and in life if his success serve it. Under such be less money invest their value would be...

Mrs. Jane W. St. A. Sterrett, deceased \$10,000 towards the of Political Philo. Her husband had for purpose before his; also intimated her toward a fund for of limited means in...

A bill has been setts Legislature of minors under during vacations of minors over four where there are even to read and write rectly. It sets for 93,000 persons who and it is considered illiteracy in the first compulsory United States.

A bill to aid in temporary support recently taken United States. year \$15,000,000 third year, \$10 ten years, dec Senator Blair, referred to the condition of the South. He ave coming worse, I more disposed a condition which unless educ bear on them.

Education.

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

THE Baptist Weekly says: The prospects for the fifty thousand dollar fund for the new Theological Seminary building at Hamilton are good.

THE Catalogue of the University of Rochester shows a total attendance of 165, of which number 31 are Seniors, 36 Juniors, 39 Sophomores, 38 Freshmen, and 21 in chemical laboratory not counted elsewhere.

WE notice that Prof. J. M. Stillman is employed to give regular instruction in vocal music to the pupils of the graded school in Westerly, R. I. Mrs. Dr. Utter has done the same thing for the schools in Plainfield, N. J., for a number of years. This is as it should be. The study of vocal music ought to be made a part of the curriculum in every such school.

PRESIDENT GATES, of Rutgers' College, concerning the study of Greek, says: "There are few surer tests for fineness of intellectual fibre, and for that clearness of thought and expression which is essential to success and influence as a leader of men, than the test which is found in love for Greek and in proficiency in this study where the spirit of Athenian culture rules the class-room in which Greek is taught."

JEWISH EDUCATION.

A Jewish child was usually cared for and instructed by his parents at home, until six years of age, when he was given the fringed or tasseled garment and placed in the care of a teacher. The instruction was elementary. A school or teacher was required for every twenty-five children. The school could not be located in a densely populated part of the city, nor near a river which might be crossed by an insecure bridge. Parents were accustomed to see that the child was in his place with the teacher at the proper time. The Hebrew Scriptures were among the earliest things taught to the boy, at first orally, and as soon as he could read, portions of the Old Testament on parchment were used, or if pupils were indigent, then the portions were copied in the sand on the floor. Lessons suited to the capacity and progress of the children were chosen. The elementary instruction was intended to be simple and popular. Universal education was a prominent Jewish idea. At that time the Jews held to the opinion that the world is preserved by "the breath of the children in schools," and "a town in which there is no school must perish."—S. S. World.

CLIPPINGS.

There are 219 students at the Texas State University, 30 of them young women, who are classed with the men.

The Danes in this country, though few in number, have two educational institutions of considerable importance. One is at Ashland, Mich., and the other at Elk Horn, Iowa.

A Western college professor suggests that instead of granting diplomas, an alumnal record of the student's progress after leaving college be kept, and a degree conferred later in life if his success has been such as to deserve it. Under such conditions there would be less money invested in "sheepskins," but their value would be considerably enhanced.

Mrs. Jane W. Sterrett, widow of Dr. S. A. Sterrett, deceased of Pittsburg, has given \$10,000 towards the endowment of a chair of Political Philosophy in Geneva College. Her husband had given \$5,000 for the same purpose before his death. Mrs. Sterrett has also intimated her intention to give \$5,000 toward a fund for the support of students of limited means in the same college.

A bill has been drafted in the Massachusetts Legislature prohibiting the employment of minors under the age of fourteen, except during vacations of public schools, and all minors over fourteen present for one year where there are evening schools, unless able to read and write the English language correctly. It sets forth that Massachusetts has 93,000 persons who can not read and write, and it is considered that the bill will reduce illiteracy in the State one-half. It is the first compulsory statute of the kind in the United States.

A bill to aid in the establishment of any temporary support of common schools was recently taken up in the Senate of the United States. It appropriates for the first year \$15,000,000; second year, \$14,000,000; third year, \$13,000,000, and so on for ten years, decreasing \$1,000,000 yearly. Senator Blair, in supporting the bill referred to the general industrial and social condition of the colored population of the South. He averred that it was rapidly becoming worse, people being discontented and demoralized, young men becoming more and more disposed to violence and drifting into a condition which bodes harm to the Republic unless education is brought promptly to bear on them.

The report of the Trustees of Columbia College to the Regents of the University of the State of New York shows that the number of students in the different departments in 1883 was 986. The estimated value of the grounds and buildings is \$1,415,000; of the library, \$170,672 56; and of the apparatus and collections, \$406,257 02. The net property of the College is put at \$6,195,027 03. The revenue during 1883 amounted to \$342,401 73, and the expenditures to \$355,691 61.

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."

FIGHTING AGAINST LIGHT.

It is a common observation that men who are finding themselves being convinced against their will, grow even more bitter against the truth, and sometimes run into worse error. This, however, is not the fault of the truth, nor is it a reason why we should cease to preach to those very men that defy truth. We have no doubt that many persons are thus affected touching the truth of the Sabbath. The letter given below seems to present a case in illustration of this point:

"Last Summer I sent two dollars to you to have the SABBATH RECORDER sent to Rev. ——. Although he does not reside in this place, he preaches every Sunday in one of the churches here. He seems more bitter than ever against the Sabbath and teaches the people that they have nothing to do with the law, which he tries to prove from Paul's writings. And several members of his church claim to be perfectly holy and that they can not sin. When I spoke to them, one day, about keeping the fourth command, they told me they had asked God to show them if they were wrong, and the answer came that they do keep his commandments and that they keep his Sabbath holy. It is sad to know that the head ones in the churches are standing in the way, and preventing the spread of the truth.

There are hundreds of people who say if the ministers believed that it was wrong to keep Sunday and preached against the observance of that day as the Sabbath, they would instantly turn and keep the Seventh-day, but because they do not they are sure they are right. I thank God that he has brought me to a knowledge of the blessed truth of the Sabbath. I was a great many years seeking the truth, but it was always explained to me as it is to others now. I always supposed that those who kept the seventh day were Jews. I did not know that there was a Seventh-day Christian on earth, until one day a seventh day Christian dropped some Sabbath tracts in the window of my home. I took the tracts and my Bible, and, alone with God, I searched the Scriptures, and God by his Spirit enlightened my understanding. I have now been keeping the Sabbath-day for more than three years. I must tell you that I hail with joy the SABBATH RECORDER."

OUTLOOK CORRESPONDENCE.

MAIDEN ROCK, Wis., Feb. 19, 1884.

My Dear Brother,—The Outlook is a welcome visitor, and as soon as I read it, it is moving on again to some other place, and the tracts you send me are doing a good work among my German countrymen. One German family, formerly good, honest Methodists, kept yesterday with me, their first Sabbath. We met, four families together, and we had a blessed time. These new beginners bore testimony that henceforth, by the help of the Lord, they would keep the Sabbath of the Lord the rest of their days, come what may; and they requested me to let them have more tracts on the Sabbath to send to all their relatives, both here and in Germany. I think the Sabbath Tract Society is doing a good work. I am so pleased with the spirit of the Outlook. I am laboring here as a colporteur and go from house to house and read the Bible to all who will let me, and give explanations on important subjects, to the best of my ability. I pay my own expenses. I think it is high time for all truth-loving people of God to awaken to a sense of their duty, and labor earnestly in the fear of God, for many are just ready to accept the Sabbath, but believers in this great truth do often not approach the subject from fear they would offend. Christ, our pattern, had no such fear. Experience has taught me to be constant, both in season and out of season, for the truth-loving people are ready long before we are ready to point them to this truth. The family who commenced to keep the Sabbath yesterday, said they often wished that when they met me

I would speak of these things, and I did not, because I knew they were strict Methodists, and I feared to displease them, but this will not do, for eternal life is at stake, for he that convinced a brother of his error, and led him into the old paths, has saved a soul from death.

I thank you for the Outlook and tracts. God bless you.

Your humble friend and brother in the Lord,
S. ROESSE.

BRIMFIELD, Mass., Jan. 9, 1884.

To the Editor of the Outlook:

Dear Sir,—I have received your paper for a number of months and have often thought I would write you that I failed to be convinced by your arguments, statements, etc., or even to be interested.

Your labored effort in the December issue, to show that the Britons for a thousand years after Christ, observed the seventh day as the Sabbath, to my mind settles nothing. Their opinion and practice has just as much weight as that of the editors of the Outlook, and no more.

What we need and all we need, and all that we can have that is worth a straw's weight, is the mind of Christ. And this we learn only, as to the Sabbath, by inference from the outpouring of his Spirit, his blessing his disciples in their assemblies on the day of the week upon which he arose from the grave, the early practice of his disciples as recorded in the New Testament.

All that history relates as to the opinion or practice of this or that man, this or that nation, is of no account whatever in settling this question. A thousand false and unscriptural notions have been held and practiced even by Christians, from age to age, and this may be one of them, that the seventh or the first day is the true Sabbath.

In your last number you affect to ridicule those whom you call second and third class writers for the objection to your views that a day is dropped or repeated, (as you sail East or West), on a given meridian in the Pacific Ocean. Nevertheless in my "second or third class" opinion, this adjustment or measurement of days, and so of weeks, refutes your theory completely.

There is no hour in which the Sabbath is not being observed on some part of the globe; it is to them the seventh day of the week, and there is not an hour from the beginning to the end of the year, in which the "first day of the week" is not being observed as the Lord's day.

When the day is being observed in America, it is not observed in China. In fact, since the "world turns over," it is impossible for all men, everywhere, to observe the same set time as the seventh day, or the first day of the week, as the Sabbath or the Lord's day. Hence God did not intend in his command, "Six days shalt thou labor," etc., that the same "segments" of time, the world over, should be observed as work days, and the same time every seventh day, reckoned from the first Sabbath, as designed for man, be a Sabbath; for it can not be observed by all, scattered over the earth's surface, over a world that "turns over." We may observe a seventh portion of our time in this way; and this is all we can do. And for convenience every community or country may adopt what is to them the same time or day, but it can not be identical with other lands.

It is not the time so much as the object and manner of observance, that constitutes a well-kept Sabbath, one day in seven.

And all agree that the great design is worship, communion with God the Father and Christ his Son. The Sabbath was created for man and not man for the Sabbath. It is not for God, nor for itself, but for man's benefit, in the ways mentioned, rest and worship. We may commemorate the creation, or redemption, one or both, surely we should not ignore the latter; and this we can do equally well upon any day, providing that all in a community are agreed as to the day to be observed.

No man can show that our Saturday is a seventh day, reckoned from the day God first appointed his rest day. In all probability it is not.

Without doubt the Editors of the Outlook are sincere and honest in their views, and hope to win over the "second and third class" to their doctrines, being encouraged as is implied, that the first class of writers and thinkers are already persuaded.

Perhaps I am that correspondent who was to "write next week," that the work of the Outlook is all in vain, in his opinion.

Truly,
S. V. McDUFFEE.

WE are permitted to make the following extract from a private correspondence, which it is believed will be of interest to

our readers: "But I want to tell you something that I know will make you glad, viz., I commenced the year 1884 with the keeping of the 'Sabbath of the Lord,' even the seventh day of the week. Long, long, I searched the Word of God to find some authority of either example, or prophecy, or command to keep the 'first-day Sabbath.' When I could find no such authority, I was astonished to discover how much of an idol it had grown to be to me. But I have put it away, and the dear Lord helping me, I will never keep it again. I thank you so much for the RECORDER, but I believe it was through study and prayer that I came to see the truth."

THE PENALTY OF THE SABBATH.

It is asserted against the perpetuity of the seventh-day Sabbath, that there is no penalty for its violation; or, that those who observe it are inconsistent in not attaching the death penalty as commanded by Moses. A recent writer says that "no law can remain in force without its penalty, and as it is admitted that the penalty for the violation of the Mosaic Sabbath law has ceased, therefore that law has ceased also." Now we admit that a law without a penalty would be virtually inoperative; and if it can be shown that the penalty of the Sabbath law has been abolished, we must yield the point that the law itself is void.

But where is the proof that the penalty has been abolished? So far as we have seen or heard, no evidence has been adduced other than the mere fact that the Sabbath-keepers do not punish violators with death. We do not claim the right, nor have we the disposition to become executors of the law. Our province is to obey. The commission to Moses to execute the death penalty upon offenders against the Sabbath ceased with the law of which it was a part. It was not a part of the moral law; it was not written on tables of stone, nor spoken by Jehovah as was the Decalogue.

This argument against the Sabbath law would hold equally as well against any other commandment. Most Christian denominations admit the binding force of the seventh commandment. Now Moses was as explicitly commanded to put adulterers to death as he was to execute Sabbath-breakers. Ex. 20: 10, 11. Why then is not the penalty commanded to Moses carried out in the churches? The apostle Paul was particularly severe upon adulterers and fornicators (see 1 Cor. 5: 1, 9: 6-9, 10), but he does not assume to put them to death according to the law of Moses. And the Lord Jesus himself, although recognizing the full force of the law, even to a "jot or tittle" (Matt. 5: 17, 18), did not execute the law against the woman taken in adultery. John 8: 3-11.

So with the fifth commandment. Ex. 21: 15, 17; Dent. 21: 18-21; Matt. 15: 4. Why do not our Christian brethren who hold to the operation of the parental statute, execute the death penalty against disobedient children? "O, Consistency, thou art a jewel!"

We have shown above that Christ acknowledged and endorsed the whole Decalogue, yet did not summarily execute its penalty, even under the Mosaic dispensation. And that Paul recognized its force, although not assuming the responsibility of inflicting the penalty. John also testifies to its obligation and effect: "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." 1 John 3: 4. James taught that the law was in force, and identified it thus: "If thou kill thou art become a transgressor of the law." James 2: 11. And in verse 10 we are assured that to offend in one point is to be guilty of all.

So much for the active operation of the law. But how about the penalty? Can that be void while the law is in force? Certainly not. Paul assures us that "the wages of sin is death." Rom. 6: 23. See also Jas. 1: 15. Then why do we not execute the penalty in this dispensation? We have no commission as executors. We are to preach reconciliation. 2 Cor. 5: 18, 19. God has provided for the execution of the penalty in his own way, and in his own time. He has given authority to his Son to execute judgment. John 5: 22, 26, 27; Acts 10: 42. Then why did he not execute it summarily? His first advent was "not to judge the world, but to save the world." John 12: 46-48. When his disciples would have called down fire from heaven upon a certain village, "even as Elias did," the Lord told them that the "Son of man is not come to destroy men's lives but to save them." Luke 9: 56.

The penalty, however, is none the less sure, because not executed immediately, as Moses was commanded. A time has been appointed for the purpose. In Acts 17: 31 we learn that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." See also Rom. 2: 12, 16; Eccl. 13: 14.

No the penalty of the Sabbath, or of any part of the law, has not ceased. But, God is long-suffering "not willing that any should perish." Yet his Spirit will not always strive with man, and he "knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished." 2 Pet. 2: 9. The trouble with a certain class of Sabbath opposers lies in this: "Because sentence against an evil

work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8: 11.—Signs of the Times.

GIVING. — When Dr. Adam Clarke preached on the freeness of the gospel, the church officer urged a liberal collection for missions. A lady relieved his perplexity by saying: "The waters are free, but we must pay for the pitchers to carry them." Money is the great means of grace, and it is sure to carry the other means with it. And if we have our tenth-drawer, and regularly provide for the call, giving will become easy and pleasant.—Christian Secretary.

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 inhabitants of McKean County are trying hard to have Elder Burdick prosecuted for some rather plain expressions made in a temperance lecture delivered there. That is right, gentlemen, I would never have it said that an outsider came into our county and told the truth, and escaped without prosecution."—The Palladium, Shingle House, Potter Co., Pa. Eld. B. says: They get no license; I count my time well spent.

AN ILLUSION AND A TRUTH.

A writer in the Congregationalist relates an anecdote of a mental delusion that leaves in the mind a strong impression of truth. He says:

Among the passengers of a crowded steamboat there was a man who, in consequence of excesses with convivial companions, was seized with that terrible curse of intemperance, delirium tremens. In the midst of his frightful visions, and their expressions in cries for help, he suddenly turned to his attendants and begged piteously for a Bible.

Immediately the inquiry was started for a copy, and without success, till a passenger recollected the neglected volume packed away in his trunk. It was carried to the state-room of the frantic sufferer and eagerly seized by him.

Then, laying it on the bed above his breast, with a wild laugh, he exclaimed, "There, devils! you are beaten now; you can't get over that book."

A strange calm came over him as he lay with his wild eye fixed intently on the Word of God. The scene was one not to be forgotten: that frenzied inebriate, gazing with a smile of triumph on that Bible, because in his imaginary conflict with fiends, it lay between them and him, an impassable barrier.

To every thoughtful mind there was impressive testimony to the abiding power of early religious instruction, and also the declaration of a great and vital principle.

Had he kept the oracles of God between his tempted soul and the ancient enemy of mankind, he would have escaped the sin which has disordered fancy so fearfully portrayed.

The only security was expressed by a king who had only a parchment fragment of our Bible. "Thy word have I hid in my heart that I might not sin against Thee."

FREEDOM IS SERVITUDE TO LAW.

A conservative English bishop, making a spiteful fling at the temperance reform movement, said, "I rather have England free, than England sober." Canon Farrar shortly after, before a brilliant audience at Oxford, tore the fallacious sentiment to shreds, and rebuked his ecclesiastical superior with scathing sarcasm! He reminded him that the moth is not free that is only free to plunge into the flame. The ship is not free that is only free to run straight upon a rocky shore, with no hand upon the helm to save the passengers or cargo. He pointed out the disastrous freedom of 99,000 public houses, 39,000 beer shops, and of 1,577,656 disorderly persons, including 16,000 drunken and disorderly women, in London in one year. What a hideous showing of the triumphs of unrestricted liberty! The wail of myriads of desolated homes is more hideous than the howl of savage beasts prowling in their natural liberty. Let us have some of the beneficial bondage of virtue—of prohibitory legislation, instead of this barbarous and cruel liberty! Servitude to virtue is better than license to selfishness and vice!—Watch Tower.

A NOBLE BOY.

"A boy came to me last Winter," says a Michigan colporteur, "for temperance tracts. Of this noble spirited boy I afterwards learned the following fact: A relative of his in a grocery had poured out a dram of liquor in a tumbler to drink. The boy stepped forward, and put a temperance tract over the mouth of the tumbler. The man took it up, and looked at it, and the first words he cast his eyes upon were, 'No drunkard shall inherit the kingdom of God.' He dashed the glass upon the floor, exclaiming, 'That is the last of my drinking liquor, God being my helper.' He has kept his resolution."

NORTH LOUP, NEB.

Feb. 17, 1884.

Brother Main,—Your letter and also Brother Main's came yesterday. I was glad to see you and your words of encouragement. I think now that I shall go to Calamity first Sunday in March, and if the Lord is as good as when I was there last year, I shall have extra meetings a week at least. It is here demanding so much of my time, that it is difficult to get away from time, so I have to ask myself often if the two or three interests demand attention most; and sometimes it is difficult. I have been led some of the time somewhat as I suppose Jesus was when it is said he rejoiced in spirit, the young people giving themselves to the service of Christ, and willingly entering an agreement to begin now to be workers in the church, fills our heart with gladness. May they all be of use to God prepare and call some to be ministers and missionaries. A faithful man could be found to go and make that field his center of operations, and settle down for a life work. O Lord, raise up and send more men and give us a more liberal and cheerful unto

brother burdened with anxiety in the kingdom of Christ.

G. J. CRANDALL.

FROM H. M. OWEN.

Waco, Texas Co., Mo., March 11, 1884.

Brother,—Though you are a stranger to me, you are my brother in Christ. I am a member of the Providence Seventh-day Church, and have been contented with the Bible Sabbath ever since Brother Owen was here. This is the place to push the people are becoming very interested. I am a poor man, and I am poor, but I am willing to give my time to the Lord. If you will send me some tracts, or anything that will help me, I will do the best I can. This is a good place for a steam boiler. Will not some of your friends come over and help me? Brother Rutledge will give any of them a lot if they will come to some kind of business. May the Lord be true in sending the truth where it is needed. Yours in Christ,
H. M. OWEN.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 10, 1884.

REV. L. A. PLATTS, Editor and Business Agent.

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

All communications, whether on business or for publication, except those intended for the Missionary Department, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y. Communications for the Missionary Department should be addressed to Rev. A. E. MAIN, Ashaway, R. I.

The next regular monthly meeting of the Board of the Tract Society will be held in Plainfield, N. J., April 13th, at 2 o'clock P. M.

Some one has beautifully said: "It is better to put grief into song than into wails. It is better for the heart itself; it is a sweet relief. Then it is better for the world to start a song trembling in its atmosphere than a shriek or an outcry."

We notice that Rev. D. E. Maxson gave an address at the Annual Commencement of the New York Medical College for women, recently held in Association Hall, New York. Eight ladies received the diploma of the institution and go out to practice the healing art.

As will be seen by a special notice in another column, the address of Eld. C. W. Threlkeld, is to be Alfred Centre, N. Y., until further notice. His family is here in order that his children, one daughter and three sons, may enjoy the advantages of the school. Brother Threlkeld holds himself ready for mission or evangelistic work, wherever the Lord and the brethren may call him.

A BUNCH of "Alfred University Pencils" have just been added to the belongings of the SABBATH RECORDER office, thanks to A. E. & W. H. Crandall. It will be remembered that W. H. Crandall is now the Treasurer of the University; and it gives us pleasure to add, that he is doing much, in many ways, to bring the institution and its work into notice, both at home and abroad. There can be none too much of this.

PROBABLY the reports of earnings and expenses were never more carefully scrutinized than at the present moment; and the managers of the Erie, the Pennsylvania, the Philadelphia & Reading and the Union Pacific—all of which companies have been passing through a period of bad business—are deserving of great credit in not yielding to the impulse (natural under the circumstances) to conceal results, but frankly submitting them and letting stockholders know the true state of affairs. Such a policy is not only sure to win public confidence, but is in the best interests of the properties themselves, since it substitutes actual returns for uncertainty.

ACCORDING to arrangements, Brother O. U. Whitford was to be installed as pastor of the Pawcatuck Church last Sabbath. We have not yet heard, but presume the service was held according to announcement. A brother writing from Westerly, R. I., of this arrangement, says, "Some think it to be a new departure, but I find in the Memorial, Vol. 2, p. 37, that Elder Thomas Hiscox was installed pastor of the Church at Westerly, in 1750." Whether it be a new departure or a return to an ancient custom, we deem it a very fitting thing that some formal introduction of a new pastor to his people be made. It helps the pastor through an experience which to him, at best, is a trying one; it affords an excellent opportunity for others than the pastor himself to remind the church and the pastor of their mutual privileges and obligations; and it is a good means of keeping up a feeling of fraternal interest among neighboring churches, of which there is none too much among us. We hope that this custom will grow until it extends throughout the entire denomination. Whether it is a new shoot from an old root, or a plant from a new seed, we care but little, feeling assured that its fruit can be only good.

ANNOUNCEMENT.

An arrangement has been made by which Brother A. E. Main becomes what, for want of any other term, may be called a corresponding editor of the SABBATH RECORDER. His work in the interests of the Missionary Society calls him much among the churches, where also abundant opportunity is afforded him to represent the interests of our various

publications, and especially the RECORDER, without interfering with his missionary work. He will continue to furnish matter for the Missionary Department, and will write more or less for other Departments of the paper. Of course all matters relating to mission work which in any way need to go before the Missionary Board, will continue to be sent to Brother Main, at Ashaway, R. I., as Secretary of the Board. He will forward such portions of these reports, &c., for publication in the RECORDER as he thinks best. All communications designed simply for publication, whether on missionary or on other topics, should be sent directly to the SABBATH RECORDER. Brother Main is authorized to transact business with local agents and others in the interests of the RECORDER, arrange for home correspondence, &c., as the general agent himself would do if he had the same opportunities. In consideration for his valuable services which Brother Main will thus render to our publishing interests, we are to do for him, in the interest of the Missionary Society work, certain printing, the details of which would not be particularly interesting to our readers.

We make these announcements with gladness, not only because we believe the arrangement will greatly increase interest and usefulness of the RECORDER, but also because it seems to us a long advance step in the line of unity and economy in our denominational work. There may be certain technical obstacles in the way of organic unity, which make it necessary for our different Societies to maintain their separate corporate existence; possibly other considerations may point to the same necessity, but we have long felt that much of the work, especially of the Missionary and Tract Societies might, and ought to be performed through the same agency, without friction, or even the appearance of conflicting interest. We therefore rejoice in the completion of the plans as above announced.

FAMILY RELIGION.

The family has filled an honorable place in all history, from the very beginning. The first kingdom, it is said, was a home; the husband was king, the wife queen. The first church was a family; the husband and father was priest, the wife and mother priestess. Although belonging to the earth, the family is a divinely appointed institution, being honored with the sanction of Heaven itself. It is used in the Bible as a type or illustration of the holy relations that exist between God and men. That is, from our best conceptions of what a home and family is or ought to be, we may rise to some more adequate comprehension of the nature of things far more divine. God is our Father, and Christ our elder Brother; God and his people are husband and wife, Christ and his church bridegroom and bride; the redeemed of the Lord are a family; and heaven is our home.

The influence of the home life on character is as important as it is well-known. Very much of what husband, wives, and children are, in respect of purity, strength, courage, and usefulness, that they are made by the moulding influences felt at home. An ideal congregation and Sabbath-school would be composed of entire families, assembled for religious worship and Bible study; and the unfolding of the child-life into the things that belong to intellectual progress and new spiritual activities, ought to begin amid the sacred associations of home as the most fitting place. Good homes can more easily counteract the influences of bad individuals, than good men can destroy the effects of bad homes. If one wishes to find the sum of the intellectual and moral forces in a neighborhood or State, let him add together the intelligence and virtues of the homes, rather than the individuals. The family is very largely the mental, moral, and religious unit, in the aggregate of spiritual forces.

The teachings of the Bible are very clear and forcible in regard to the importance of home and family. The Israelites were not to give their daughters in marriage to the sons of idolaters, nor take the daughters of the nations as wives for their sons, lest they be turned away from following Jehovah to serve other gods. With this agrees the teaching of the New Testament that men and women are to marry "in the Lord," and the exhortation not to be "unequally yoked together with unbelievers." But Paul says that if a believing husband or wife have an unbelieving companion, they need not separate—salvation may come to the unbeliever.

Jesus showed his estimation of the value, use, and sacredness of the family, by teaching that the marriage relation could only be dissolved, the husband and wife divorced, by adultery. With this agrees the Apostle

Paul, who says they may separate for other causes, but must not marry again.

The children of God's ancient people were to be taught the meaning of the sacrifice of the Lord's passover, that they might know of the great deliverance. Let our children be frequently taught the meaning of the Sabbath, of baptism, and the Lord's Supper, that they may learn of the same Deliverer; but of a greater deliverance. The Lord commanded Israel to teach the things their eyes had seen to their sons, and their son's sons; the fathers at Ephesus were exhorted to nurture their children in the chastening and admonition of the Lord; and children are commanded to honor and obey their parents in the Lord.

Abraham taught his children and household to keep the way of the Lord; Jacob bade his household put away strange gods and make themselves clean and ready, and led them up to Bethel to worship God who had answered him in the day of his distress; Joshua nobly said, "As for me and my house, we will serve the Lord; Job sanctified his children, and offered burnt-offerings in their behalf; Cornelius, a devout man and one that feared God with all his house, and Lydia who worshiped God, were prepared, when the Lord should open their hearts, for higher revelations of the spiritual kingdom of God; the Philippian jailer, and Crispus the ruler of the synagogue at Corinth, believed on the Lord Jesus with all their houses; Timothy's mother and grandmother were women of unfeigned faith, and from a child he knew the Scriptures; and to these bright examples of family religion must be added many more equally bright but almost unknown save to those who have felt their hallowed influence, and to Him who writes on the fair pages of the Book of Life.

Could we have more and better family religion, the worship of God around the family altar, Christian conduct and character, temper and spirit, and Bible reading and religious instruction, we should have happier homes, the earlier conversion of our children, and the influence of precious memories abiding with the members of the family and household, as they go out into new relations, to new duties and responsibilities, and to make other homes. May divine grace, mercy, and peace, come upon and abide in all our homes.

Communications.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

LIFE.

BY SARAH S. DAVIS SOWWELL.

Youth with its visions gay
Hath swiftly fled away,
And life's glad prime,
With its exulting eyes
Fixed on some glittering prize,
Seems wasted time.

I stand upon life's height,
And far beyond my sight
Winds a lone way,
Fainting, no helper near,
I shrink in sudden fear,
But may not stay.

The path is dark and wild,
And like a straying child
I wander on;
The flowers I love to clasp
Are withering in my grasp,
Their fragrance gone.

My Saviour, from these toys
The world calls hopes and joys
I turn me now;
When I on them depend
Like broken reeds they bend—
So wilt not Thou.

Friendship may fickle prove,
Hate may succeed to love,
But Thou art true;
Thy friendship never grows cold—
When sun and stars are old
Thy love is new.

O! when shall fall my strength,
As drag the years' slow length,
Be Thou my guide;
Take Thou my hand, and lead
Me, in my sorest need,
Close by Thy side.

Take me, my Brother, Friend,
Keep me till life shall end,
Safe amid the strife;
And when the Eden bloom
Of heaven lights the tomb,
Crown me with life.

AN OLD LETTER.

[The following letter is furnished us by a friend in Connecticut, in whose possession it has been for many years.]

LONDON, July 19, 1819.
The Rev. Robert Burnside, pastor of the Seventh-day Baptist Church, meeting near Devonshire Square, London, to the Seventh-day Baptist Church of Christ, meeting in Hopkinton, County of Washington, in Rhode Island:

Beloved Brethren,—I received your favor of April 23d, on the 16th June. With great pleasure I learn that my letter of last year arrived safe, and that it was taken in good part. I feel much obliged to you for the very interesting information which your answer contains, respecting the state of the

churches composing the Sabbatarian union or Conference. The printed documents relative to their state in 1817, which you were so kind as to transmit to me, was particularly gratifying. I wish, however, to make some remarks upon the subject, in some of which it is possible that I may be found not to coincide entirely in opinion with you, but if it should appear that we differ at all, I have no doubt that we shall differ amicably. I very much approve of a union of Seventh-day congregations of whatever religious principles, so far as relates to counteracting, in some degree at least, the civil and worldly difficulties which so greatly obstruct the revival and progress of Sabbatarianism. I should heartily unite the Arian congregation of Sabbatarians in Mill Yard (noticed, if I mistake not in my last) for that object, if it manifested (which it has not hitherto) such a disposition. But I could not conscientiously consider any union as a religious one that does not consist of deputies from congregations in which I could freely take the sacrament. We entirely agree, respecting the propriety of using the terms Armenians and Calvinists only by way of distinction and to prevent circuloctation. With this understanding, I assure you that I mean nothing disrespectful or unkind when I say, that I do not approve in general of those two descriptions of religious people becoming fellow members of Christian churches. There are in England, at least, Armenians of very different orders. With those of them who are known by the name of Baxterians, I should have no objection as an individual to commune transiently, nor, so far as I am concerned, to tolerate his continuance in a church if having entered a Calvinist, he became afterwards a Baxterian, provided he behaved himself peaceably. But I own that I could not unite in church fellowship with the other order of Armenians, particularly if they were (as many of them are) Arians, or Socinians. I believe I should not seem to you to advance a paradox, in saying that I can view a man as a real Christian, and yet not view him as a person fit for me to commune with, at least if you, as I do, consider immersion as an indispensable prerequisite to communion. I think that it is the duty of every individual and of every community to determine for themselves the sense of Scripture on the two great points, viz., the marks of the truly Christian character and the terms of Christian communion or fellowship, leaving all others at liberty to do the same.

I will thank you to let me know in your next to what class of Armenians those who constitute so considerable a part of your church belong, and whether you admit any who are adverse to the doctrine of the Trinity. Till such times as I am acquainted with these particulars, I know not whether I ought to rejoice at or to congratulate you on account of the harmony subsisting among the members of the same churches or otherwise. I am aware, as well as you, that there are many circumstances in religion which will admit of a difference of opinion that endangers neither the purity nor the peace of a community. But in that case the two parties in the same church must view the points of difference between them, merely as circumstances. If one of them thinks them essentials, it can not, in my opinion, with propriety, receive the other into communion or relation them in communion. The union of two parties which differ essentially from each other (in the opinion of one if not both of the parties), I say their union in church fellowship seems to me to be an absurdity. Their harmony has something horrible in it, in a religious view. One of the parties, if not both, must to that end sacrifice the regard due to conscience, to most momentous truths and to duty in religious conversation, in social prayers, in the ministrations of the Word, in the celebration of Christian ordinances, and in the efforts which they jointly employ, to promote real religion, both in and practice among mankind at large. It is possible too, that though neither of the parties think the points of difference essential, a bystander may think otherwise, and if he does, however they may desire and rejoice at their harmony with each other, he will contemplate it with very different emotions. I think likewise, that where the points of difference are really nonessentials with relation, both to the Christian character, and the rights of conscience, it is better for the preservation and prosperity of truth and duty in mixed cases that each party should form a different community. Both will then be more at liberty to speak and act agreeable to his own conscience and be less tempted to violate it for the sake of preserving peace, or be reduced to the unpleasant necessity of maintaining the regard due to conscience at the expense of peace.

Upon the whole, it appears to me, that the nearer the members of the same church coincide with each other in sentiment, the better it will be for them in every way that a conscientious regard for truth and duty seems most important, whatever diminution it may occasion of numbers, opulence, and respectable appearance. It gives me pleasure to observe, that, in the admission of candidates for church membership, you are not inattentive to principles or articles of faith. But I see not how your purpose is answered by merely requiring an assent to Hebrews, 6th chapter, and the beginning, and Acts 8, and towards the end, in the words of Scripture. People of the most opposite sentiments even respecting baptism itself, may concur in such an assent, surely putting each his own sense on the passages, provided he believes them to be part of Holy Writ. I really do not see why you might not just as well content yourselves with requiring an assent to the divinity of the Scriptures, both of the Old and New Testaments in general. My practice is to require of a candidate for church membership, an explanation of his sentiments relative to faith and practice in his own words. By this expedient I can tell whether it be proper to admit or not. The practice of the Calvinistic churches which keep the first day as a Sabbath, is just the same.

By the way, I should like to know, if you please, whether the First-day churches around you are constituted upon a plan equally broad with that of yours. There are several other particulars in your valuable letter respecting which I should have wished to state my opinion had the limit of my paper allowed of it, such as the errors which the apostles deemed grounds for non-admission into the Christian church, or of exclusion from it; why the errors which are considered by the Calvinists, in the same serious light, did not exist then, the cases in which non-essentials form a just ground for separate churches and separate denominations, the nature and importance of internal religion, etc. But the intended observations on these topics must be deferred. I shall only state further on the subject contained in the letter which I am favored, that I very highly approve your missionary efforts and of your attention to discipline respecting the seventh day Sabbath. I hasten to give what little information I can concerning the state of Sabbatarianism here. I know of but three Sabbatarian Baptist congregations in England. That in Mill Yard being Arian, and in the other respects differing widely from the other two, they have no connection with except in the way of friendship. The others are one at Nattace, in the west of England, and my own. The former is supplied by a missionary minister, having no minister of its own. I have been pastor over my poor few about 34 years, and am near 60 years of age. I sit down at the Lord's table with five members, nor do I think that the other congregations are better circumstanced in respect of numbers. Besides these little societies there are individual Sabbatarians scattered throughout the country, but how many I can not say I am sorry to add that in more towns than one, meeting-houses and others belong to the Sabbatarians which are in the possession of those who have no right to them, or at least suffered to fall into decay for want of Sabbatarians of intelligence and property in the several neighborhoods, to look after them. There were several estates left to the people of Mill Yard chiefly, from which we and the people at Nattace receive some annual benefactions. They were left, I believe, about the year 1705, by a Wm. Davis. His son, who was one of the first trustees, went to America and was never heard more. I observed the name of Davis in your printed documents; I wonder if they are descendants of the aforesaid, Wm. Davis. I should be glad to know how Sabbatarianism came to be introduced to America. Was it imported from England; their ancestors, from what parts did they go, what times, etc. You will bear in mind my directions, Palmer's Rents, Snaresfield Borough, London. The Lord be with and bless you all. I remember you daily in my prayers and request the continuance of yours for me and the cause here.

I remain yours in the bonds of love,

R. BURNSIDE.

TO SUNSET LANDS—NO. 19.

CHINATOWN.

No one has seen San Francisco until he has visited that quaintest and queerest of quarters, in the very heart of the city, known as Chinatown. Though "John" is quiet and orderly enough usually, this visit is safer made in company with a policeman, particularly if you want to see the inside of this curious place; at least a guide is neces-

sary unless you have plenty of abundant nerve. You can at the hotel for ten-dollars, a resident friend who knows policemen, you can have protection for just what you want. The best time to visit China for then the people are at work, the streets are crowded and their theaters, restaurants and

Chinatown covers about 200 should be the best part of the space are packed some 2000 are rented by them internally put in, and rooms are divided, many of them with no air other than the door for rude balconies are built over stories and rookeries are fitted. In this way 1,500 people crammed into one house, squalor and stench of some of abode, is more than a well stand, and the fact carried off by thousands that is a good argument against dirt generates disease.

Notwithstanding this a living, individually a Chinaman clean. His clothes always of the wash, and when conditions are frequent and the kitchen they are far in advance Irish help for neatness and

We were lucky in having a Franciscan for a guide, large and pleasant policeman, and on good terms with the men we met. The street a very Oriental appearance, little shops, their gaily lit and the crowds of bright women and children with jargon, sounding somewhat of their own firecracker we looked into their stores we knew, and many things were on sale. In the shop, among other things "abalone" meats, taken from pearly shells of that name by the Chinese. If one food he must not be part of it. We saw no evidence of the story of our early geographers gathered rats and puppies no doubt of its reliability taurant, with much painted lanterns on the outside first floor a store where cooked or uncooked, etc. The second floor was fitted with tables and stools, and men enjoying a cheap continued on up to the third thing was elegance and to their ideas. In the focal instruments in variety, tees, drapery, mirrors through the open window splendid with lanterns, behind a large folding of merchants, richly loaded with eatables, and laughter we judged the social time. A number standing around, or sitting their turn when the

"Opium dens" are and if existing are kept every Chinaman can in cant in his own bank, opium is not lessened. a little room about eight they lived and smoked really an entry way into the Rev. Otis Gibson, sionary, and containing Chinese. It is said of their dwellings. Bunks on three sides of ple. Some of them smoking tobacco, and one, at least, smoking opium. A policeman he showed of opium was taken from end of a small bamboo over a lamp until redly transferred in about the size of a p than-wide. This was the vapor was drawn tained there as long several of these dens tion. In this same work, for they seem they are not smoking was no ventilation

the whole, it appears to me, that the members of the same church with each other in sentiment, the will be for them in every way that...

sary unless you have plenty of time and abundant nerve. You can procure a guide at the hotel for ten dollars, but if you have a resident friend who knows the ways of policemen, you can have the best of protection for just what you are pleased to pay.

through the door, and we were glad to get out into the open air. We were next taken to the "Grand Hotel," at the rear of a reeking lane. The door was much like those we have seen in a chicken coop, and after vigorous knocking it was opened, letting us into a hall about six feet high and two feet wide, in which two could pass by tight squeezing.

Among some rather unimportant measures the Senate passed a bill to improve coinage. It provides for a more perfect regulation of the relative value of the minor coins, and their improvement as to metal, devices and inscriptions.

General Grant has written that while in hearty sympathy with the movement in behalf of the fund to build a home for disabled Confederate soldiers, it will be impossible for him to preside at the proposed mass meeting in New York on the 9th.

MARRIED. In Port Elizabeth, N. J., March 25th, 1884, by Rev. C. W. Livezey, CHARLES E. BOWEN, of Marlboro, and Miss BELL MITCHELL, of Port Elizabeth.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., April 15, 1884.

The first question, this week, which the House of Representatives took up and briefly discussed was a resolution directing the committee on Public Health to investigate the adulteration of food, drink and drugs, which is affecting so deleteriously the health of people in this country.

Home News.

Nebraska. On the 21st of February, the neighbors and friends of H. E. and L. E. Babcock to the number of seventy, old and young, gathered at their house, bringing things good to eat more than could be eaten and a choice supply to be left.

Condensed News.

Domestic. It is officially announced that during Mr. Jewett's six years' administration, in addition to paying current running expenses, interest on its bonds and other obligations, and three consecutive dividends of six per cent. each to the preferred stockholders, the New York, Lake Erie and Western Railroad has expended nearly \$14,000,000 in improvements to the road, its property and equipment, fully one half of which was paid out of its current surplus earnings.

RECEIPTS. Mrs. Elizabeth Hall, Andover, \$1 00 40 30 Mrs. Margaret Hull, Berlin, 50 40 18 Mrs. Harriet Edwards, Ceres, 50 40 15 Mrs. James Ostrander, New Berlin, 1 00 40 48 Elisha B. Burdick, Union Dale, Pa., 2 00 39 52 Stephen B. Gardner, " 1 00 40 16 Wm. R. Gorgas, Harrisburg, " 2 00 41 16 E. P. Barker, Swampscott, Mass., 2 00 40 12 John Beach, Iberia, O., 2 00 41 53 Mrs. Henry Morse, Bound Brook, N. J., 2 00 41 52 Jonathan Brooks, Shiloh, 1 00 40 39 J. H. Babcock, North Loup, Neb., 2 00 41 10 Georgia A. Todd, Carversville, Ky., 2 00 41 6 Nellie L. Green, Milton Junction, Wis., 2 00 41 6 Mrs. H. R. Hamilton, Milton, 2 00 40 50 W. D. Wickner, Madison, 2 00 40 49 Wm. H. Crandall, Walworth, 2 00 40 52 Mrs. Chas. Sutherland, " 2 00 41 14 J. S. Maxson, " 50 40 17

OUR SABBATH VISITOR Is Published Weekly by THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y. TERMS. SINGLE COPIES, per year, \$1.00. TEN COPIES AND UPWARDS, per copy, 50 cents. CORRESPONDENCE. All communications relating to business must be addressed to the Society as above.

Selected Miscellany.

GRANDMOTHER READING THE BIBLE.

Hush, little feet! go softly Over the echoing floor. Grandmother's reading the Bible There by the open door.

ABSENT-MINDED PEOPLE.

A certain young lady whose absence of mind was proverbial, happening to meet in society a young lady who had recently lost her husband, condescended to her sympathetically on her bereavement; then after a pause, during which she lapsed into her accustomed forgetfulness, inquired, to the stupefaction of the mourner, "Was he the only one you had?"

"Where in the world have you been?" asked Madame de Stael.

"Madame," he replied, with the greatest calmness, "I have been taking my customary walk."

"You must have fallen into the water," she said, "for your feet are positively soaked."

"Only the dew, madame, I assure you. I never once left the broad alley by the mill."

"That accounts for the state you are in?" exclaimed Corinne; "is it possible that you never perceived that the water had been turned into that very alley, and that you have been walking into it up to your ankles for the last two hours?"

Munster, Bishop of Copenhagen, was noted for his absence of mind, an infirmity that increased as he advanced in years.

Perhaps, after all, the individual most notoriously subject to this infirmity was the country manager, Thornton, of whom more instances of chronic absence of mind have been related than would fill a volume.

The following, which we believe to be authentic, has never to our knowledge appeared in print: Thornton was staying with his wife at Brighton, whether for business or pleasure is not recorded; and, according to his usual custom, started one morning for a stroll on the beach before breakfast.

A general acclamation follows, of course, and a new bond of interest starts the day.

"How many balls and bows and arrows have you brought?"

"What are you looking at, Mr. Thornton?" asked his astonished wife, "and pray where?"

air, "I haven't the least idea, unless"—here a fresh inspection of the pebble appeared to suggest some faint remembrance of the substitution—"unless it is at the bottom of the seal!"—All the Year Round.

GRANDPA'S EXPERIENCE.

"Grandpa, is anybody ever happy doing wrong?" asked little Rob. "The boys seem so sometimes, and I'd very much like to know."

"Not really happy, Rob, I'm sure. I never was, I know."

Rob's eyes opened wide as grandpa spoke. "You've tried it, grandpa?" he broke in quickly.

"Yes, my dear; very many times, I am sorry to say, when I was a boy like you. I told a story once to escape being kept after school. It seemed so dreadful, Rob, to be kept in; but I tell you I had a most miserable time that afternoon, though I was playing down in the meadow every minute. And I didn't get happy again till I went and told my teacher, and begged her to keep me in double the time she had intended. And I remember one evening my mother sent me to sprinkle her flower-garden. I took the water and went out, but on my way I saw a butterfly—I think it was about the prettiest I ever saw, Robbie—and I thought I must catch him; so I dropped the pail and ran after him. I chased him for a long while, till he flew out of sight. It was growing dark then, and I thought, 'To-morrow morning will do to water the garden; I'll get up early and do it, and mother will never know.' So I went back home; but oh! how unhappy, how ashamed I was! I couldn't read or enjoy myself any way; I went to bed early, but I couldn't sleep even till I had crept down again and told her all about it. One day I went a fishing. You generally have a very good time when you go fishing, don't you, Robbie?"

"Oh, yes, grandpa."

"Well, I didn't that day, Rob. It was morning, and I was on my way to school. I walked along, thinking soberly of the hard 'three-syllable' words I had to spell, and somehow it began to look very pleasant off in the sunny meadows; I could not help thinking how much nicer a day it was to go fishing than to go to school and learn hard words. I thrust my hand in my pocket, and sure enough, the little hook and line were there. That settled it.

"I'll do it!" I cried; "just this once I'll do it. I never will again, but just this once I feel as though I ought to; and I tucked the hard spelling book in my pocket, and ran away over the meadow as fast as my feet would let me go.

"What a nice time I would have, I thought. No long words to write, no bad marks to fear, no trouble of any kind. I would have it; for once I would have a good time being naughty. And—what a time I did have, indeed—what a miserable, unhappy morning, sitting there on the bank catching fish almost every time I stretched my line. Why, the little fellows acted as though they thought there was never such fun as being baited in all the world. How it would have delighted me 'doing right' times!

"But there I sat trying my best to be gay and happy, looking this way, that way, every way to escape the sad eyes of my mother and my teacher that I saw gazing at me everywhere. What a relief it was to obey a sudden impulse, and run home with the tale of my naughtiness to mother; to offer to learn whole columns of 'three-syllable' words, and not to eat any of the delicious puff-pudding she was making—all to show how sorry I really was. I never tried to be happy doing wrong after that day, Robbie. I hope you'll never try, my boy."

"I always thought people couldn't be grandpa," said Robbie, "and now I'm sure of it."

Take grandpa's advice, boys and girls, all; true happiness can only be found in doing what is right.—Child's Paper.

NATURAL PHILOSOPHY TALKS.

Air and Elasticity—The "Why" Club.

"Teacher," said John the next day, "can't we call ourselves the Why Club? Father said he thought that name would suit us because we seemed to be trying to find out the reason of things."

"The 'Why' Club of our Kindergarten," that is a very good name if you like it; we will put it to vote. All who are in favor of being called 'Why's' will please say aye."

A general acclamation follows, of course, and a new bond of interest starts the day.

"How many balls and bows and arrows have you brought?"

"What are you looking at, Mr. Thornton?" asked his astonished wife, "and pray where?"

"My dear," he replied with a bewildered

"What does this mean? I told you to throw hard enough to make it lie; throw again."

John throws harder, but it only returns the swifter.

"Won't it lie?"

"No, the harder I throw the higher it will bound, ha, ha," and his merry laugh rung out, making the rest laugh too.

"Why won't it lie?"

"Cause it's rubber."

"That is not all. Notice when I press the ball down on the table that it flattens; when I lift my hand off does it stay flat?"

"O, no, it springs out round again."

"Is there any more air in when it becomes round again than when I flattened it by holding it down?"

"No, for the air can neither get in nor out."

"Then the flattening presses the atoms of the air closer together, and when I lift my hand it springs out again to its natural place, is that it?"

"Yes."

"Then air is elastic as well as fluid, and elasticity is the other property of air which we started to find out."

Have them repeat the word Elasticity, or find the letter blocks that will spell it, or print it on the blackboard for diversion and rest, and a game of ball might now well emphasize the lesson. Perhaps the bow and arrow will be better saved for the next lesson.—Church Union.

WHY THE "ROYAL" IS THE BEST.

The improved method by which it has been made possible to produce pure cream of tartar, has had an important bearing upon the manufacture of baking powder. By the process heretofore generally employed, it has been found impossible to remove all impurities, more particularly the tartrate of lime, which remained to such an extent as to greatly impair the quality of the cream of tartar, and to interfere seriously with the strength and wholesomeness of the baking powders into which it entered.

In the new process, which is owned by the Royal Baking Powder Company of New York, and exclusively employed in its extensive tartar works, the imported crude grape acid is so treated as to remove all vestige of tartrate of lime or other impurities, giving a product before unknown—a chemically pure cream of tartar.

By the employment of these superior facilities, the Royal Baking Powder Company has made the Royal Baking Powder, as the chemists all certify, of the highest possible degree of strength, "absolutely pure" and wholesome, and with an always uniform leavening power. It is for these reasons that the "Royal" never fails to produce bread, biscuit, cakes, etc., that are light, sweet, digestible, and wholesome; the eating of which is never followed by indigestion, or any of those physical discomforts attendant upon the partaking of improperly prepared food. In rendering possible the production of a baking powder possessed of these qualifications, the improved method of refining cream of tartar becomes at once a matter of material importance to the culinary world.

THE CHARACTER OF CONSTANTINE THE GREAT.

The following is taken from "Arius, the Libyan," and portrays the character of a man whose boundless ambition and great adroitness secured for him great fame:

The historians, secular and ecclesiastic, have alike failed to do justice to the vast abilities of Constantine the Great. Those who have questioned his superiority to all other Roman emperors (if, indeed, not to all other men) have united in ascribing to accident, to the mere drifting of events, facts which were really the forecastings of profoundest statesmanship, guided by a political sagacity that pierced through to the very core of the whole social and religious life of the vast empire over which he ruled, almost untroubled by the influences of human passions, fears, and faith. On the other hand, those who have felt constrained to give even the slightest credence to his alleged profession of faith in Christ have attributed to religious zeal, enthusiasm, or fears, the most salient actions of a life that was, from beginning to end, dominated only by the lust for dominion, incapable of any creed but atheism, and absolutely content with the negation of the existence of any Being greater than himself. To those who take a more rational view of his magnificent but criminal career, and who, looking behind the mask of reverence for paganism which he cast aside at precisely the politic moment, in order to assume a false pretense of reverence for Christianity, discern the cool, deliberate atheist, who was ready to profess any creed and foster any superstition that might best serve to smooth the road to absolute power, and make mankind his slaves; to them the astute politician, the successful warrior, the consummate ruler of men, assumes such colossal proportions that, compared with him, Alexander, Caesar, and Napoleon, seem to sink into the lower grade of butchers and stabbers, only half-taught in the science of government, of which Constantine alone was master. For it is no more certain that he despised and pitied paganism while he was solemnly offering sacrifices to Jupiter, and winning the admiration and love of the Roman world for his imperial piety, than it is certain that he pitied and despised the Church of Christ, even while he was manipulating the faith into a sure and reliable support of the empire; in both courses he only played with the world, giving men any religious toy which the greater part may prefer to have, in exchange for the liberty of which

he robbed them so plausibly and successfully that they scarcely perceived his theft, and enthusiastically caressed the royal thief.

The Christians of that age died at the stake, or by the sword, or by wild beasts, rather than to cast a pinch of incense into the sacred fires and say, "Proh Jupiter!" The pagans would have plunged into civil war, and would have endured or inflicted any pain, rather than acknowledge any feeling for Christ except hatred, loathing, and contempt. But Constantine both adopted the cross as a military standard, and also observed the heathen rites with customary ostentation and solemnity; having absolutely no conscientious scruples for or against any religion; regarding both the old and the new faiths as things proper enough for common men, but altogether indifferent to him; and using both alike as mere instruments convenient for the advancement of his own political purposes.—Christian Secretary.

LITTLE THINGS.

A little spring had lost its way Amid the grass and fern; A passing stranger scooped a well Where weary men might turn. He walled it in, and hung with care A ladle at its brink. He thought not of the deed he did, But judged that toil might drink. He passed again, and lo! the well By Summers never dried. Had cooled ten thousand parching tongues, And saved a life beside. —Church Union.

A HAPPY HOME.

A teacher once lived in Strasburg who had hard work to support his family. His chief joy in life, however, was in his nine children, though it was no light task to feed them all.

His brain would have reeled and his heart sunk, had he not trusted in his heavenly Father, when he thought of the number of jackets, stockings and dresses they would need in the course of a year, and of the quantity of bread and potatoes they would eat.

His house, too, was very close quarters, for the many beds and cribs, to say nothing of the room required for the noise and fun which the merry nine made.

But father and mother managed very well, and the house was a pattern of neatness and order.

One day there came a guest to the house. As they sat at dinner, the stranger, looking at the hungry children around the table, said compassionately, "Poor man, what a cross you have to bear!"

"I? A cross to bear?" said the father wonderingly; "what do you mean?"

"Nine children; and seven boys at that!" replied the stranger, adding bitterly, "I have but two, and each of them is a nail in my coffin."

"Mine are not," said the teacher with decision.

"How does that happen?" said the guest.

"Because I have taught them the noble art of obedience. Isn't that so, children?"

"Yes," cried the children.

"And you obey me willingly?" The two little girls laughed roguishly; but the seven youngest shouted, "Yes, dear father, truly!"

Then the father turned to the guest, and said, "Sir, if death were to come in at the door, waiting to take one of my nine children, I would say,—and here he pulled off his velvet cap and hurled it at the door—'Rascal, who cheated you to thinking that I had one too many?'"

The stranger sighed; he saw that it is only disobedient children that makes a father unhappy.

One of the nine children of the poor school master afterward became widely known; he was the saintly pastor, Oberlin. It is from happy homes like this, when children are taught willing, cheerful obedience, that most of those who bless the world came.—Little Sower.

HOW HATTIE BECAME A CHRISTIAN.

She was only nine years old. I had been preaching to the children. At the close of the meeting Hattie came to me and said: "I do want to be a Christian; how can I be?" and the anxious look in her great brown eyes assured me she was in earnest.

"Hattie, are you a sinner?"

as her face was turned so eagerly to mine, seeking so earnestly the light, I added, "You gave yourself to Jesus and then took yourself right back again."

"Yes, that's just what I did," said Hattie, as the truth flashed upon her.

"Well, is that the way to do? Isn't it best to give yourself to him to save you? Will you do that, and when?"

"Oh, now—this moment;" and dropping upon her knees she said: "Jesus, I am a sinner, and I give myself to you, and I'll never take myself away again as long as I live."

It was as well as she could do, and when she did it there was a new light in her heart, and to-day Hattie is one of the most joyous and earnest and useful little Christians in all the wide, wide world.

Will my young readers do as Hattie did?—Young Reeper.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL.

Burlington Route. CHICAGO BURLINGTON & QUINCY R.R. GOING WEST. ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS.

Through the Heart of the Continent by way of Pacific Junction or Omaha to DENVER, or via Kansas City and Atchison to Denver, connecting in Union Depots at Kansas City, Atchison, Omaha and Denver with through trains for SAN FRANCISCO, and all points in the West. Shortest Line to KANSAS CITY.

and all points in the South-West. TOURISTS AND HEALTH-SEEKERS Should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line to all the Best and Greatest Resorts of the West and South-West, including the Mountains of COLORADO, the Valley of the Yosemite, etc.

CITY OF MEXICO, and all points in the Mexican Republic. HOME-SEEKERS Should also remember that this line leads direct to the heart of the Government and Lands in Nebraska, Kansas, Texas, Colorado and Washington Territory.

It is known as the GREAT THROUGH CAR LINE of America, and is universally admitted to be the Finest Equipped Railroad in the World for all classes of Travel.

Through Tickets via this line for sale at all Railroad Coupon Ticket Offices in the United States and Canada. T. J. POTTER, Vice-Pres. and Gen. Manager. FERREVAL LOWELL, Gen. Pass. Agt. Chicago. JNO. Q. A. BEAN, Gen. Eastern Agt., 317 Broadway, New York, and 306 Washington St., Boston.

PATENTS.

obtained, and all business in the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, engaged in patent business exclusively, and can obtain patents in less time than those remote from Washington. When model or drawing is sent we advise as to patentability free of charge; and we make no charge unless we obtain patent. We refer here to the Post Master, the Supt. of the Money Order Div., and to officials of the U. S. Patent Office. For circular, advice, terms, and reference to actual clients in your own State, or county, address—C. A. SNOW & Co., Opposite Patent Office, Washington, D. C.

STEM WINDING MUSICAL WATCH. Each Watch is finely made, silver plated and the greatest novelty since the introduction of the watch. It is a complete musical instrument, and will play any of the 300 pieces of music which are attached to the watch. It is a complete watch, and will play any of the 300 pieces of music which are attached to the watch.

250 MEN WANTED.

By the month or year and expenses paid by us, or if preferred on commission, to sell Champion Quince, Rancocas Raspberry, Dewberry and a full line of first class Nursery Stock. All our stock guaranteed true to name. No previous experience necessary. We can teach you. We offer inducements beyond any other firm. Address, stating age and inclosing stamp, THE CHASER NURSERIES, Geneva, N. Y.

ALDEN'S MANIFOLD CYCLOPEDIA.

Over 300,000 subjects and 5,000 illustrations, numerous maps, 20 volumes, large octavo, \$25; cheaper edition, \$15. Specimen pages free. 500,000 Volumes Choice Books—descriptive Catalogue free. Books for examination before payment on evidence of good faith: NOT sold by dealers—prices too low. JOHN B. ALDEN, Publisher, 18 Vesey St., New York, P. O. Box 1237.

LESSON LEAVES, CONTAINING THE INTERNATIONAL LESSONS.

Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the SABBATH RECORDER OFFICE AT 60 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE. Address SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

SALESMEN WANTED!

To sell first-class Fruit and Ornamental Trees, Shrubs, Roses, Clematis, Grape Vines, etc. Permanent employment. Good Salary. Address, giving age and references to business men. J. M. EDWARDS, Nurseryman, Rochester, N. Y.

Popular Science.

AMONG the electric novelties in the form of a glow miniature electric lamp, sealed wires to a chloride of the pocket.

SIR HUMPHREY DAVY, succeeded, by combining couples in one battery, in electric arc nine inches in length of the large dynamos of arcs four feet in length have

COST OF MAKING IRON.—The actual cost of making the Lehigh Valley, Pa., is McCraith, chemist of the Pennsylvania, at \$20 31 lows: ore \$9 34; coal, \$5 cents; labor, \$2 33; incident \$2 64.

WATER-PROOF CLOTHING which allows a filtration can be prepared solution of acetate of alum is made by adding a salt lead to a solution of alum; the mixture from the sulphur is precipitated. The art to this liquid, and allows wringing them.

GLASS CLOTHING.—A in Pittsburg, Pa., have been glass textile fabrics during or eighteen months. A 1 foot long and half an inch heated to the proper degree one end to a large, rapid drum, and thereby drawn thread. This process is a glass has been spun, which bobbins and woven like the fabrics thus produced are full and pliable. The glass is made very soft by the

THE COMPASS PLANT growing on the prairies of Nebraska. It has the strange turning its leaves (when so that they point approximately south. The Indians and use of this property in wilderness. There is no in the leaves either night is from four to six feet in spicuous of all the plants goes by the name of the "It is doubtless very sensitive currents traversing the magnetic needle, points currents, i. e., north Association.

CURIOS TIME-PIECE Kensington Museum at watch about a hundred an apple, the gold with grains of pearl. A burg watch has the form provided with a dainty serves as an alarm. In shaped watch, on which the bird is opened, a risen. They are some form of ducks or skulk had a watch in the head prince of Saxony had dle. A watch made Russia is a repeater a Within are the Holy S man guard. By touch move away from the d dows, angels appear, step into the tomb, at that is heard in t King George III. of not larger than a five one hundred and two whole not weighing a cent piece.—Good Ho

ARTIFICIAL DIAMONDS of artificial gems, in been a large trade, than usual, a new Fr having proved quite strass, a variety of more lead and in some portion of borax, but to a great heat and water, whereby it is becomes very close polished like a real with oil and diamond. These artificial diamonds, and are of sizes of real diamonds \$50 per gross. A used as a backing, the back, reflecting of the stone. Such are largely used for dress purposes, and of every form, but it is said, by ladies and others whose compelled them to. It requires the stone and the American.

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, 1884.

- SECOND QUARTER. April 5. Paul's Third Missionary Journey. Acts 18: 23-28; 19: 1-7. April 12. Paul at Ephesus. Acts 19: 8-22. April 19. Paul's Preaching. 1 Cor. 1: 17-31. April 26. Abstinence for the Sake of Others. 1 Cor. 8: 1-13. May 3. Christian Love. 1 Cor. 13: 1-13. May 10. Victory over Death. 1 Cor. 15: 50-58. May 17. The Uproar at Ephesus. Acts 19: 23-41; 20: 1, 2. May 24. Liberal Giving. 2 Cor. 9: 1-15. May 31. Christian Liberty. Gal. 4: 1-16. June 7. Justification by Faith. Rom. 3: 19-31. June 14. The Blessedness of Believers. Rom. 8: 38-39. June 21. Obedience to Law. Rom. 13: 1-10. June 28. Review.

LESSON III.—PAUL'S PREACHING.

BY REV. THOS. R. WILLIAMS, D. D.

For Sabbath-day, April 19.

SCRIPTURE LESSON.—1 Cor. 1: 17-31.

17. For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. 18. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. 19. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? 21. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22. For the Jews require a sign, and the Greeks seek after wisdom. 23. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; 24. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called? 27. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty. 28. And the things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are. 29. That no flesh should glory in his presence. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 31. That, according as it is written, He that glorieth, let him glory in the Lord.

PRINCIPAL THOUGHT.—Preaching of Christ contrasted with human wisdom.

GOLDEN TEXT.—"We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."—1 Cor. 1: 23.

TEXT.—Spring of A. D. 57. PLACE.—Written from Ephesus to the Church at Corinth.

OUTLINE.

- I. Christ crucified. The wisdom and power of God. II. Weak things conquering the mighty.

QUESTIONS.

What is the connection between this lesson and the former lesson? What was Paul's specific calling? What is meant by wisdom of words? How may that affect the cross of Christ? Why is the preaching of Christ to some foolishness, and to others the power of God? What is meant by the foolishness of preaching? Why is Christ crucified a stumbling-block to the Jews? What is meant by the words "are called"? In what sense is Christ the power of God? Wisdom of God? Why are the wise, the mighty, and noble, called? How can the foolish things confound the wise, and the weak confound the mighty?

INTRODUCTION.

The church at Corinth was founded by Paul early in A. D. 52, about five years before this Epistle was written. Paul remained in Corinth at that time a year and six months. After an absence of over three years, unfavorable reports reach Paul at Ephesus, from the Church at Corinth. This occasions the writing of this lengthy letter. It is very easy to get some idea of the condition of the Church by reading the letter. There were at least eight vital points treated in this letter: Divisions, Marriage, Idol sacrifices, Paul's Apostolic authority, Lord's Supper, Conduct at Public Services, Spiritual gifts, Resurrection. On this account the letter is made up of several brief discussions. The lesson before us discusses the matters which had given rise to some of the divisions among them. Paul introduced his letter by words of commendation and encouragement, and then comes directly to the subject.

LESSON NOTES.

V. 17. Christ sent me not to baptize. Probably some question had been raised touching Paul's commission, because he did not baptize; hence he speaks of this and declares what was his real work, viz. preaching the gospel. He must not be understood as speaking disparagingly of baptism. This was a work left generally by the apostles, to others, and by no means to be neglected. So Paul's special and great work was preaching and teaching. Not with wisdom of words. He here seems to refer to speculative and abstract terms used by the philosophers of their city and times. It appears that some of them had become fascinated by the eloquence and fine oratory of some recent leader, and hence a division arose between the members. Lest the cross of Christ should be made of none effect. There is such a thing as treating of the cross of Christ in such a style of language, and with such a philosophical mode of reasoning, as to lose the true meaning and effect of it. This, Paul did not do in his preaching.

V. 18. For the preaching of the cross, i. e., Christ crucified. The preaching of the prophets which culminated with John's preaching, was entirely anticipatory of the coming Messiah, and what he would be, and what he would do, when he should come. But Paul preached Christ crucified. This differed very widely from John's preaching. The incarnation of the Son of God was now an accomplished fact; his presence and power in the world is a realized fact; and this was the substance of Paul's preaching. To them that perish, foolishness. Those who are carnal minded, spiritually dead, could see no divine significance in the events attending Jesus of Nazareth. Paul's interpretation was simply foolishness to their conceptions. They could not see the connection between his suffering and death on the cross and the salvation of the world. But unto us which are saved.

The saved condition of the soul enables one to see the same event in a very different light. But to the blinded, light itself is only darkness. The difference is in the moral receptivity of the soul. The power of God. Christ's death which is to the carnal mind the greatest obstacle, is really the power of God. This word power carries in it the idea of final victory and triumph. It is addressed to the faith of the children of light.

V. 19. For it is written. Isa. 29: 14. A similar case of false wisdom, but only one instance out of very many, in which God has brought to naught the wisdom of men.

V. 21. After that (seeing that) in the wisdom of God. That is God in his own wisdom, which of course was infinite. Knew not God. That is their own wisdom. Their knowledge, in which a'one they trusted, led them away from God. It pleased God by the foolishness of preaching. That is, by an agency that seemed foolishness to the wisdom of this world. To save them that believe. Salvation is put on the condition of faith in a crucified Saviour. Formerly salvation was possible by faith in a promised Saviour, not by faith in him having come and having been crucified for our sins.

V. 22. For the Jews require a sign. They were constantly saying, "What sign showest thou?" Christ indeed worked miracles, was himself a miracle, but they demanded that he should come in Messianic glory, renew the earth, and give to them its supremacy. But as instead of the throne he received the cross, this became to them a stumbling-block. Greeks seek after wisdom. The proof that will satisfy the Greek, is that skill in speculative philosophy which will unravel all hidden mysteries. As to the Jew, miracle was the route to truth and God, so to the Greek, philosophy, demonstration, starting from intuition, and winding through logic, was the sole guide and test.—Wheaton.

V. 23. We preach Christ crucified. This was the central thought of Paul's preaching, it was the heart of the divine atonement that engaged Paul's ministry, and this was the suffering of Christ for sinners. This was a stumbling-block to the Jews, for they did not look for a crucified Messiah, but rather for a royal, imperial personage who was to break the yoke of Rome, and make Jerusalem the city of the world. This foolishness to the Greeks. They could see no beauty in a crucified Saviour. According to the standards of human wisdom it was mere folly.

V. 24. But unto them which are called. Called here in the sense of having heard and having obeyed as distinguished from those who have disobeyed. Christ, the power of God. That is, Christ in all his relations; not only in his cross but in his kingdom. The wisdom of God. To the called he is the embodiment of divine wisdom. The more they study all his characteristics and works, the more is the wisdom of God seen and realized. None but a suffering Messiah could save sinners. None but a risen Saviour could draw all men unto him.

V. 25. Because the foolishness of God is wiser, etc. There is a comparison and contrast made in confirmation of the previous position taken in the preceding verses.

V. 26. For ye see your calling. He now makes an appeal to their personal experience. Their call is peculiar; it is spiritual and in the heart, and not according to external circumstances. Not many wise men after the flesh. The Christians were wise men, but after the flesh, or the worldly standard of wisdom.

V. 27. But God hath chosen the foolish things of the world. That is to say, things that seem foolish in the eyes of the world, to confound, . . . the mighty. In the estimate of the world no man could weaken the humble Nazarene without rank, or wealth, or armies, or worldly power. Yet he has conquered the Roman empire, and now rules the civilized nations of the earth.

V. 28. Base things, . . . things despised, things which are not, hath God chosen. This is a climax, and represents the weakest and smallest agents in the estimation of the world, as becoming most powerful when brought into union with God through Christ.

V. 29. That no flesh should glory. There is the most profound reason for humility on the part of every disciple of Christ, for whatever strength we may have comes from God.

V. 30. But of him are ye in Christ. Now the question arises, whence then is this existence found? From him, from God himself. In Christ. Christ is the element in which you live and from which you draw your life.—Beet. Who of God is made unto us wisdom. Wisdom, in his incarnation, in His life of obedience, in his teachings, in his death of atonement, in his glorification and sending of the Spirit, and all that we can want to purify us from guilt, and to give us righteousness before God.

ASSOCIATIONAL DIRECTORY.

SOUTH-EASTERN—next session will be held at Greenbrier, W. Va., beginning Fifth-day, May 29, 1884. S. D. Davis, preacher of Introductory Sermon.

EASTERN—place of meeting, Shiloh, N. J. Time of meeting, Fifth-day, June 5, 1884. Programme of exercises to be provided for by the Executive Committee.

CENTRAL—place of meeting, DeRuyter, N. Y. Time of meeting, Fifth-day, June 12, 1884. A. B. Prentice, preacher of Opening Sermon.

WESTERN—place of meeting, First Alfred, Alfred Centre, N. Y. Time of opening, Fifth-day, June 19, 1884. Preacher of opening sermon, W. C. Titsworth.

NORTH WESTERN—place of meeting, Walworth, Wis. Time of opening, Fifth-day, June 26, 1884. Preacher of Opening Sermon, W. H. Ernst; J. L. Huffman, alternate.

** Additions to the above announcements will be made as the committees of the Associations may direct.

We call attention to the advertisement of J. M. Edwards, Nurseryman, Rochester, N. Y., who is in want of more salesmen.

Books and Magazines.

The American Antiquarian is an occasional visitor to our table. The number for March just arrived, is an interesting one. Perhaps the central article to an American student, is that discussing the question "Who were the Mound Builders?" The editor of this magazine has succeeded, by means of correspondence, in bringing a great many facts of much interest to the antiquarian. He invites facts, statements, and suggestions for the April number from interested parties everywhere, intending to make this department more valuable than ever. Edited by Rev. Stephen D. Peet. Published by F. H. Revell, 150 Madison St. Chicago. Bi-Monthly \$4 per year.

PALLISER, PALLISER & Co., of Bridgeport, Conn., have prepared and published specifications for Frame or Brick Buildings costing \$500 to \$5,000 and upwards, which are invaluable to Builders, and those who design building, as by their use they will save hundreds of pages in writing and copying, in fact, they are the first example within our knowledge of a complete, full and practical blank for every day use and a great advantage to every one, which are too often inexplicit and dangerous general, entailing extras for which there is no excuse but the ambiguity of the description. With the proper amount of additional matter to suit the peculiarities of particular buildings, for which ample spaces are left, such specification can easily be made as thorough and full as the most scrupulous person need desire. The whole work shows throughout the hand of thoroughly experienced Architects, in a great variety of processes and modes of finishing. In the department of plumbing and sanitary matters we are glad to see details embodying the design of thorough work; every particular being so arranged as to insure the dispersion out of harms way all sewer gas or noxious emanations.

Price, 35 cents per set, 22 pages 9x14, bound for pockets use, or \$3 per dozen. Forms of Building Contract with Bond are also included, which can be had separately at 5 cents each, or 40 cents a dozen, which are perfect in all particulars, thoroughly tested for years. Be sure and have a right Specification and Building Contract, poor ones cause trouble and sometimes cause an expense of \$500 to \$1,000 in law.

For sale by all booksellers and stationers also by the publishers, who will in a few months' time move to New York City.

Good Pay for Agents. \$100 to \$200 per month, made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending April 5th, 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, 17,869 packages; exports, 1,734. Western creamery extras last week's make are selling at 33@35c., new dairy make fine to fancy at 28@30c., and poor new down to wards imitation stuff prices which is being offered at 13@15c. Buyers are indifferent to old butter, but the stock of fine old is very little, and there were sales of 200 to 300 firkins fine old creamery at 25@28c. Among them the Franklin creamery firkins (rejecting the last 40 made) at 25c. Some poor old New York State dairy, is offered at 12@15c. New England looks bare and brown, and is cold and wintery with snow storms during the week, but her markets are in a little better motion than through January and February, although working at low prices. We quote:

Table with columns: Fancy, Fine, Family. Creamery, fresh; Home dairy, new; Old butter; Grease.

CHEESE.—Receipts for the week, 11,093 boxes; exports, 5,126 boxes. The stock-taking foots up 40,000 boxes cheese as on hand here last April, about twice as many as had been the previous current estimate of the trade. Liverpool foots up 79,000 boxes as against 59,000 boxes same time last year. Receipts here are running say towards a couple thousand boxes daily, about enough for home trade. Exports for the week 5,000 boxes. The effect of the stock-taking has been somewhat depressing to holders. Home trade is working moderately in fractional lots. English markets are a shilling lower, and while fine stock is in small compass here and fancy white cheese absolutely scarce, still the situation is weak and prices nominal. Skimmed cheese are slow sale. We quote:

Table with columns: Fancy, Fine, Family. Factory, full cream; Skimmed.

EGGS.—Receipts for the week, 23,701 bbls. There were sold to day on Change 50 bbls. Ohio firsts at 20c.; 50 bbls. Indiana firsts at 20c.; 90 cases Mississippi firsts at 19c.; 50 bbls. Western firsts, seller till Tuesday to deliver in, at 19c., and 50 bbls., seller till Friday, at 19c. Seller April was offered at 17c., and 17c. bid. Seller May, 17c. and 16c. bid. Seller the year offered at 16c. and 15c. bid. We quote:

Table with columns: Fancy, Fine, Family. Near-by marks; Southern, Canada and Western.

BEANS.—Marrows freely offered at quotations. Mediums quiet. We quote:

Table with columns: Marrows, per bushel; Mediums.

DRIED FRUITS.—We quote:

Table with columns: Apples, evaporated, choice to fancy; Southern sliced, choice to fancy; Peaches, peeled, evaporated; Huckleberries, per lb; Blackberries; Raspberries, black, per lb.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & Co., New York. This address is sufficient both for goods and letters.

ROYAL BAKING POWDER



ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO 106 Wall st., N. Y.

KNABE PIANOFORTES.

UNRIVALED IN Tone, Touch, Workmanship and Durability. WILLIAMS, BART & CO. No. 204 and 205 West Baltimore Street, Baltimore. No. 113 Fifth Avenue, N. Y.

WANTED. A WOMAN of sense and energy for our business in her locality, middle-aged preferred. Salary \$35 to \$50. References exchanged. GAY BROS. & CO., 14 Barclay St., N. Y.

Business Directory.

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

Alfred Centre, N. Y.

UNIVERSITY BANK, ALFRED CENTRE, N. Y.

E. S. BLISS, President, WILL H. CRANDALL, Vice President, A. E. CRANDALL, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Metropolitan National Bank.

M. BOURDON COTTRELL, DENTIST. FRIENDSHIP AND ALFRED CENTRE, N. Y. At Friendship, 1st to 7th, and 15th to 22d of each month.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

BUSINESS DEPARTMENT, ALFRED UNIVERSITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. D. P. LARKIN, President, Alfred Centre, N. Y. D. E. MAXSON, Corresponding Secretary, Alfred Centre, N. Y. Amos C. LEWIS, Recording Secretary, Alfred Centre, N. Y. W. C. BURDICK, Treasurer, Alfred Centre, N. Y.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. H. C. COON, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Richburg, N. Y.

Alfred, N. Y.

J. C. BURDICK, WATCHMAKER and ENGRAVER. QUICK TRAIN WATCHES A SPECIALTY.

ALFRED MACHINE WORKS. A Machine Repairing, Motels, Emery Grinders, &c. Also Hemlock Lumber for sale. G. C. SHERMAN.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, JR., Pres., J. F. HUBBARD, Treas., E. P. SAUNDERS, Sec., G. H. BABCOCK, Cor. Sec., New Market, N. J. Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, JR., President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

CLOTHING MADE TO ORDER OR READY MADE, from Samples. Agent for WANA-MAKER & BROWN, Philadelphia. Rubber Goods a Specialty. 10 per cent discount to Clergymen. 41 W. Front St. ALEX. TITTSWORTH.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., Proprietor.

O. M. DUNHAM, MERCHANT TAILOR, AND Dealer in Gent's Furnishing Goods. Next to Laing's Hotel. 44 W. Front St.

POPE BROTHERS, DEALERS IN Dry Goods, Notions, Hosiery, Gloves, Carpets, Oil Cloths, Mats, &c.

SPOICER & HUBBARD. PRINTING MILL. Sash, Blinds, Doors, Mouldings, &c.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Hopkinton, R. I. GEO. H. SPICER, CARRIAGE MANUFACTURER. First Class Work. Low Prices. Address by letter, Hopkinton, R. I.

Berlin, N. Y. E. R. GREEN & SON, DEALERS IN GENERAL MERCHANDISE, Drugs and Paints.

E. R. GREEN, Manufacturer of White Shirts. THE "BERLIN CHAMPION SHIRTS" TO ORDER. New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. Geo. H. BABCOCK, Pres. 30 Cortlandt St.

THOMAS B. STILLMAN & CO., CHEMISTS. Analyses of Ores, Minerals, Waters, &c. 40 & 42 Broadway.

R. M. TITTSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITTSWORTH. 63 Lispenard St.

C. POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITTSWORTH.

GORTON'S HOUSE-HEATING STEAM GENERATOR. —Cheapest and Best. Send for Circular to GORTON BOILER Mfg Co., 110 Center St.

Leonardsville, N. Y. ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsville, N. Y.

Adams Centre, N. Y. HANDY PACKAGE DYE COMPANY. Best and Cheapest for Domestic Use. Send for Circular.

Daytona, Florida. D. D. ROGERS, L. T. ROGERS. D. D. ROGERS & BROTHER. Civil Engineers & Dealers in Real Estate, Diston Purchase in Volusia and Brevard Counties.

Westerly, R. I. A. L. BARBOUR & CO., DRUGGISTS and PHARMACISTS. No. 1, Bridge Block.

E. B. CLARKE, DEALER IN FURNITURE OF ALL KINDS. Orders by mail promptly filled.

J. F. STILLMAN & SON, MANUFACTURERS OF FINE CARRIAGES. Orders for Shipment Solicited.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS at FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. W. E. CLARKE, Recording Secretary, Ashaway, R. I. A. E. MAIR, Corresponding Secretary, Ashaway, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I.

Chicago, Ill. ORDWAY & CO., MERCHANT TAILORS. 205 West Madison St.

FRED. D. ROGERS, M. D., PHYSICIAN and PHARMACIST. Office, 2334 Prairie av. Store, 2406 Cottage Grove av.

C. B. COTTRELL & SONS, CYCOTAGE PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis. W. W. CLARKE, DEALER IN BOOKS, Stationery, Jewelry, Musical Instruments, FANCY and HOLIDAY-GOODS. Milton, Wis.

W. P. CLARKE, REGISTERED PHARMACIST. Post-Office Building. Milton, Wis.

MUSICAL DEPARTMENT OF MILTON COLLEGE. Piano Playing, Voice Culture, Organ, Harmony Theory, Violin, &c. N. W. WILLIAMS, Director.

Milton Junction, Wis. L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

Milwaukee. ELLIS AYRES, PHOTOGRAPHIC ARTIST. COPYING IN INDIAN INK, OIL, CHAYON, &c. Dodge Centre, Minn.

Kansas. GRIFFIN & SON, DEALERS IN DRUGS and GROCERIES. Nortonville, Kansas.

The Sabbath Recorder, PUBLISHED WEEKLY, BY THE AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. Per year, in advance, \$2 00. Papers to foreign countries will be charged 50 cents additional, on account of postage.

If payment is delayed beyond six months, 50 cents additional will be charged. No paper discontinued until arrears are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

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

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

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

VOL. XL.—NO. 15.

The Sabbath Recorder.

Entered as second-class office at Alfred Centre, N. Y.

A. P. B. BY SARAH S. DA

Lord, save us! O'er the murky clouds and m

Lord, save us! All th

For pride is broken, s

ST. PAUL ON

BY PROF. AUSTIN

In the construction

spirit of inspiration

He had broken a

Moreover, he was a

rank of inspired

ascended Christ. I

the heaven of heav

he had made discov

his Lord, in person

If, therefore, any

of man and the ete

men, the man to l

of the Christian C

of the man to whom

look for the revela

Further, in his

new era in the h

inspired to herald

of our faith he f

They are the ful

The immortality