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

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

WHOLE NO. 2044.

## The Sabbath Recorden.

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 winklets 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' every time When 'oo finks I is bad.

Wisht I tould tiss dis bid one out, Wite here above 'oo'r nose, Dis mornin' it is awsul deep. I finks perwaps it dwows. What makes 'em mamma, feelin' bad. As if 'oo mos' mus' cwry An den dey stays when 'oo dits dlad? P'ees 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 wrinkles 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 l 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."

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 poul for one instant after the brain has peaced to set as an organism and death has wholly expervened.

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tion to each other.

The third requires "that the whole collecsistent 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 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 Spencer's dogmatic assertions in a lawyerlike 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. 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 cos mography 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 seer to think. But the patient reader of t work before us will understand that science can only be tentative; that scien In regard to the assumption that there is full of assumptions and hypotistrained and strange as any of f mediæval philosophy. Our in glass houses which are and removed: it is " them to attach truth-mekera is

CHRISTIAN PAITH

The Christian fail looke holls experience.

The theory or hypothesis of evolution, like strength and principle of the hu each is to be regarded according to character, and not to be confound with the other. One may have v and definite opinions as to what Ch faith is, and admit it to be an import factor in the plan of human redemption while at the same time he is an entire the blessings that it ins or of this Divine ar nere intellectu**al** 

quaintance or relation be proved between life and conduct of a devoted disciple of the A and B, the two facts would have no rela- 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 The third requires "that the whole collection of facts, in order to justify the inference sought to be drawn from them, must be consoled by the tendency of evilonation 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 new kind of animal, but simply developed 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 Amphibious and mammalia or between im- be anxious to become the happy posplacental and placental mammalia. In the sors of it, and earnestly inquire as to how conclusion of his articles he handles Herbert 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 Stollo shows the most radical contradictions for the grace of faith, which is the gift of in the current theories of physicists and 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 boom. No bleesing 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 | +1 the wealth of earth that so soon must fe from their nerveles and lifeless how we are admended desired by of tenure ville

that within which assures him that he sist falsehood. neither is nor does all that the soul could be and perform were it disencumbered of the creed made of more positive material. body in its grosser state. Has he not then, and wlelded with more aggressive aim. the strongest reason to confide to Him who Never, in the years that have passed under gave that body for good purposes here, my observation, has there been a time that he will at its dissolution, still make it when a really powerful confession of our subservient to his wise intentions, and after faith could have done so much good, or a he separates it from its present union with weak one so much evil as now."
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 "stead-

fast and immovable" in all that is good

knowing beyond all doubt or cavil, that their

labor shall not be in vain.—The Hebrew

On the first page of or 13th, we gave a reprir Doctrine for the formulate? sever,

still continues to work out the will of Him an amiable desire to harmonize numbers. who created it; every material thing perfect- and to make room for varieties, rather than ly fulfills its destined purpose; but man has a stout purpose to vindicate truth and to re-

"The times appear to me to call for a

#### 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 giffs 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 assersion, 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 healt and strength of men and women in Chris And this is one of the greatest needs time. All through our churches found a large number of little child Christ who are spiritually feeble have been long anough -kingdom to be fallare still babies . They disk milk and prefer to have even

And we have reason to fear than rence is too often gratified the nd of milk and water prescular Thristians would get out of t abyhood they must be 'strong meat' of Bills ust partake of the syst

writ. For them

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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

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 bought a certain kind of poison and B soon efficacy there is in faith when it has its its being, is not annihiliated, but only trans- faith of the time against the errors of the worship, and accepted the truth as it in after died of that kind of poison and no ac- proper and unobstructed influence upon the formed into some other state, in which it time. As a whole, it seems to me to express Jesus.

quaintance or relation be proved between life and conduct of a devoted disciple of the still continues to work out the will of Him an amiable desire to harmonize numbers tion to each other.

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## CHRISTIAN FAITH—HOW OBTAINED.

BY C. S. VANDERHOOF.

to-day are living without faith, are the soul, will assuredly place his rational ideas and aims, and differ from the which that creature was made? Man would pagan only as they are affected by the then no longer be the exception to the rest laws, manners and customs with which they of sentient beings, their wishes and desires have a faith, but not of the kind that puri- gratification are within their reach on earth; fies the heart, overcomes the world, and sub- we, on the contrary, feel aspirations which dues and regulates the passions, and fits a can never be fully gratified here, and whose soul for the heavenly inheritance. Surely if very existence foreshows a time when they the glorious, saving nature of faith and the quence we may draw from this is almost too potency it exerts in rescuing men from the obvious to require notice. If we look forperils of this life as well as the life to ward to a state in which the body shall so come, it would not be very long, it be changed that its present enjoyments can seems to me, before men everywhere would exist no more, while those of the soul shall 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.

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## THE MYSTERIES OF CREATION.

vivus, or wheel animalcule, can live only in opinion. 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, being again supplied with water. Nothing There is never a time when truth is no stands alone in this world. "The chain threatened by errors peculiar to the age. The Christian faith, looked upon or em- holds on, and where it ends, unknown." praced as a theory or doctrine, and a Chris- How strongly is this felt even in the vegetatian faith as the ever present and abiding ble creation! Who does not perceive it while now offered for our adoption seems to me destrength and principle of the human heart looking on the principal constituents of fective. I do not find in it, in sufficient and mind, are two very distinct things, and | plants, i. e., carbon, oxygen, hydrogen, and | force, either the conservative element, as each is to be regarded according to its own nitrogen, and contemplating their gradual related to the past, or the aggressive element, character, and not to be confounded the one transformation into vegetable albumen, and as related to the present. The Church has with the other. One may have very clear vegetable caseine, or on any of the ele- held, for ages, certain beliefs respecting the and definite opinions as to what Christian mentary forms of the nitrogenized com- Word of God, the Atonement, and eternal faith is, and admit it to be an important pounds, so absolutely essential, directly or retribution, which appear to me essential factor in the plan of human redemption, indirectly, to animal life. And even should beliefs. The great confessions of the past while at the same time he is an entire it also occur to the mind, that the same pro- have so regarded them. They have been stranger to the blessings that it insures to cess ceases not with us, but that these human every possessor of this Divine and inestima- bodies, thus marvelously made and nourished beliefs this Creed ignores. Its deliverance ble gift. A mere intellectual knowledge of are even the organs by which the high on these three doctrines, therefore, is weak. what faith is has no power in the spiritual functions of the brain are performed, mater- | So far, we suffer a positive and lamentable realm as opposed to the mighty forces of ial and perishable, and that "we feed ourevil and to the things which exist in the selves to feed the worms," and, being dust, world of matter, and are familiar more or return literally to that dust again; let us not less to the observation of every one. A great | pause on the threshold of the argument, | are affoat at present which are disastrous | deal has been said and written about faith where despondency might await us, but go in their tendency, yet fascinating to the nat- the truth, this is the truth!" And for days and what it has achieved, and the world has beyond on through the portal, and calmly ural heart. If generally accepted they must and weeks he could not help repeating over been pretty well enlightened as to its theo- consider what deduction we may draw, by enervate the gospel as a working force in and over to himself the verse, constantly exries and victories; but how very few com- the simple light of reason, from the unde- our pulpits. Those errors this confession claiming, "How beautiful! Surely this is paratively know by gracious experience niable truth. We see that everything around by its reticence tolerates, and so far encour- the truth!" Nor could be rest until he had what an uplifting, sustaining and consoling us here, when it has accomplished the end of ages. In this respect it fails to defend the renounced his false gods and their senseless.

bly be the recipients of a force that may be that within which assures him that he sist falsehood. potential in subduing the tendency of evil neither is nor does all that the soul could be "The times appear to me to call for a within them, and delivering them from and perform were it disencumbered of the creed made of more positive material. than all the calamities of a material the strongest reason to confide to Him who Never, in the years that have passed under nature that ever were or can be in- gave that body for good purposes here, my observation, has there been a time flicted upon the human race. It is a very that he will at its dissolution, still make it when a really powerful confession of our solemn reflection that a vast majority of the subservient to his wise intentions, and after faith could have done so much good, or a people, even in lands nominally Christian, he separates it from its present union with weak one so much evil as now." far practically heathenish in their creature in condition to be and to do all for 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 diligent hearing or reading of the sacred our lot: all can see the appropriateness and Scriptures, united with earnest supplication | beauty of the comparison, all may likewise having this hope, may they continue "steadfast and immovable" in all that is good, knowing beyond all doubt or cavil, that their

## THE CONGREGATIONAL CREED.

On the first page of our issue for March 13th, we gave a reprint of the "Statement of Doctrine for 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 They must partake of the evangelical truths last week in the "postlude" to Joseph Cook's Monday lectures, a letter from Dr. Austin Phelps, on the subject of the possessions, and this consideration, if there 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: ply and satisfaction. Let us so exercise our-"1. It should conserve with extreme care

all those essential doctrines which the faith of The power of vitality so wonderfully con- the Church, as expressed in preceding hisspicuous in the vegetable kingdom, which toric creeds, has held for ages as the truth enables a seed to retain its vegetating power of God. No surrender should be made though dormant for many years, has a re- of any such doctrine. No backward step markable analogy with the revivification of should be taken for the sake of making room some of the animalcules. The Rotifer redi- for novelties, or harmonizing varieties of

"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 so that all the functions of life shall be com- the period at which the creed is framed. pletely suspended, yet without the destruc It should resist these errors by the definitetion of the vital principle; for this atom of ness with which it emphasizes the opposing dust, after remaining for years in a dry truths. An irenic creed which dispenses state, may be revived in a few minutes, by with this polenic outlook can never be timely creed which ignores them invites them.

"Tested by these principles, the Creed gained at great cost. Yet some of these loss. The opponents of our faith reasonably welcome it as their gain.

A and B, the two facts would have no rela- meek and lowly Redeemer. And none but who created it; every material thing perfect- and to make room for varieties, rather than such as desire to be his followers can possis | ly fulfills its destined purpose; but man has a stout purpose to vindicate truth and to re-

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 giffs 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 assersion, 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 labor shall not be in vain.—The Hebrew 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 spirit-ual babyhood they must be nourished on the "strong meat" of Bible doctrine. 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 sup-

## SONGS IN THE NIGHT.

selves as to become full-grown men. — Baptist

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 melcdy 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 pro-"Further, on these three doctrines errors duced on one of them that he exclaimed. "Oh, how beautiful! How divine! This is

## 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 have reached New Sweden, Aroostook Co., Maine, for a short term of missionary work 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 I hope that he will put it into the hearts 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 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 inter esting 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 mis-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 that I am deeply interested in. I pray it 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 re alize the value of immortal souls, and 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."
- dime collection for the Shanghai Mission worked together, in the early history of the School Fund, from my sister, son and self. We are lone Sabbath-keepers but interested and John the counsellor; that Peter had the in the cause."
- them [the little church in Idaho] letters, or in Old Testament times, the history of short sermons, which could be read at their Elijah and Elisha. "Elijah was stern and meetings, would it not be of advantage severe solitary and lonely; Elisha, benevoto them? If this plan could be followed in | lent and tender, a man of the city and the | that they would not accept Christ, he turned to

- "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 Carlson, of Rush Point, Minn., will probably contribute our mite in furnishing apart of what is needed to pay expenses of day and boarding schools in Shanghai. This we do among quite a company of Sabbath-keeping gladly, and pray the kind Father to bless Swedes. He hopes to organize a Seventh- 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 ut most 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 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."
  - "Qur 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 good proportion of this is from the young | we can get it. Some may have to wait till | sion work. the money from their dairies comes in. 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. get the sixty shares pledged promptly? If not, let me know and I will venture to ask our success of the cause."

The above is from one of our small Sab

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. 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 charcteristic that is likely to be found very prominent in such men. That is physical force, fund so much needed to carry on the work | impetuosity of nature, unrestrained activity. It is a great deal easier for Christianity to may be blessed according to the interest I | 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 forerunners 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 "Inclosed please find 30 cents for the nature. The fact that Peter and John Church, but that Peter was the spokesman, "If you and some others would write thought. The, same contrast is seen

and daring acts it was very largely delivered he had once stepped over this line, his amfrom that condition. Elisha came to build up, hold and devlop, what his predecessor had gained. Exactly the same was true in the great German reformation, in the case of Luther and Melanchthon. Luther was the reformer and Melanchthon 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 uneffected 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 Jews. Therefore I should consider the first characteristic of our model missionary to our true bias and tendency. be an uncompromising zeal in advancing the cause of his choice. This was much is led by the Divine Spirit. There is alstronger in him because it was natural; it was imbedded in his very nature. He had as conducted even by the ministers of the ify a previously existing characteristic of our erate nature that can be used in our Chrisbeing, will be enduring and successful.
- largely an outgrowth of the previous one, is that he immediately found his place and rection. Paul's life singularly illustrates went to work when he was converted. believe that the best workers in the vineyard in the Christian dispensation has been more of the Lord are those who immediately find We wish to do a little for each department | their work. Men who find their way into | of our great mission work. Are you likely to the ministry by force of circumstances or pressing demands of others, years after their conversion or manhood, are not the most school to take another one. Yours for the useful men. I knew a man who came to the and "into paradise, and heard unspeakable point of professing Christ in baptism, but he felt such a strong conviction that he utter." While his writings are largely filled must preach if he went further, and such a with thoughts of a similar import, we derepugnance to doing that duty, that he never | sire to speak of only one, familiar to all our went any further, and is now nearer infideli- | Sabbath-school scholars. In his second misty than Christanity. If he had gone for | sionary journey, Paul was especially directed ward in the performance of his duty, he in a very important matter. He had been work would have been impelled toward the minis- | ing in the small villages around his home, try immediately. Paul clearly belonged to this | Derbe, Lystra and Iconium. He traveled class. While he was on his way to Damas- through the neighboring provinces of It is these peculiar qualities that dis- cus and was arrested on his journey by that Phrygia and Galatia and seemed inclined tinguish him from others. In no two miraculous circumstance, almost the first to continue that plan of work. He was inthing he said was: "Lord, what wilt thou tending to preach in Asia, but the Holy have me to do?" From the very first he sup- | Spirit fobade his carrying out that intention. posed that Jesus Christ had some work for The same was repeated in regard to Bithynhim to perform. Luke says, "Straightway he ia. The Spirit afterwards told him plainly preached Christ in the synagogues, that he enough that he should go into Europe, which is the Son of God." In his letter to the he immediatly obeyed. Ever after that his Galatians he says, "When it pleased God to ideas of his work were greatly enlarged. I reveal his Son in me, that I might preach him | do not think that we are told of his ever again use unnecessary time in preparation, and agencies outside of themselves. But rather writings to confirm this thought that no one 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 anxsteam and John the break, intensifies this lious 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 be of lasting benefit to the cause of Christ." almost imbedded in idolatry, but by his bold viously manifested toward the Jews. When against Birmah Mr. and Mrs. Judson

bition for the conversion of the Gentiles knew no bounds. He was not confined to | jail, being bound during nine months of this one locality. He was not willing that one period with three, and during two months. province even should contain all his labors; nor was he even satisfied with one continent. | sufferings from fever, excruciating heat. He was willing to go in bonds even to the hunger, repeated disappointments, and the Capital of the almost boundless Roman Em- cruelty of his keepers, form one of the most pire that he might preach the same gospel. | thrilling narratives in the annals of modern He selected the great centers of thought and | missionary trial." "When once he had reaction. While Romeruled the world, politically, | solved upon a course of action it was a part Grecian philosophy was equally potent in the of his nature to pursue it to the death. realms of thought. The standard of Christian | Difficulties did not discourage him. Hence life and feeling were planted by him in these sources of power, in order that, as Christ | sions began to be disheartened because no 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 frequent, in deaths often; of the Jews seek for the souls of men without distinction of color, race, sex, condition servitude, or degradation. It is certainly that, if discouragement was possible to 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 Christ was as great as it had been for the of life. We should be upon ourselves very sharp critics in order that we may apprehend

ways danger that the work of reformation

grown up from his youth with a constantly gospel, may be carried on too much from a developing inclination in this direction. Al- human standpoint instead of the divine. though it is possible for Christ to change our | We may mistake an outward reformation nature, it is very much easier for us to intens- for an inward change of heart. It appears to me that if this age is retrograding in life. Hence those elements of our unregen- any respect it is with reference to this idea, that human agencies are too far supplanting tian life by merely changing their direction, the divine. The minister does not seem to will be by far the strongest elements of our have the faith in the power of the Spirit to nature. That call of God which is a natu- convince of sin and to sanctify the heart, that ral, if not a necessary outgrowth of our whole his predecessors had. We depend more in training and moral reformation than they. Such, certainly, was Paul's call to the mis- The reformation that this age needs is to return to that pristine habit and doctrine 2. The second element of success and one of being directed by the Holy Spirit more than we are, and of depending upon that dithis important thought. Perhaps no man 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 words which it is not lawful for a man to among the heathen: immediately I conferred | going into a small place to introduce the not with flesh and blood." He did not even gospel. He only visited the great centers of thought and government. This enmuch less in anything else. I believe it is largement of plan was doubtless owing to very seldom the case that men, of the first the leadings of the Divine Spirit upon his water are brought into the ministry by the mind. There is so much in his history and that it is in their very nature, an indispens- | conversant with them will deny it. What | able part of their Christian life, as Paul 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 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.

relation to all our feeble churches, I think home." At the time when Elijah appeared the Gentiles with the same zeal and conse- and most devoted of American mission- is not, and in sustaining it where it is. it would help to build them up, and would upon the stage of action, the nation was cration, and travail of soul, that he had pre- aries. "During the war of England

suffered almost incredible hardships. was imprisoned for seventeen months in 4. The missionary should be a man who

to him as certainly as he ever did. Such a

with no less than five pairs of fetters. His when he observed that the friends of misconverts 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 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 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." 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

#### 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 ef ficient 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

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 Seventhday 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 will place themselves in the proper relation 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 5. The model missionary must be a man of our Northern friends come over and help not easily discouraged by adversities. We us build up our town? Brother Rutledge will refer to Dr. Judson as a modern exam- says he will give any of them a lot if they ple in this connection. He was called "the will go into some kind of business. May the apostle of Birmah," and was one of the first | Lord bless you in sending the truth where it

Yours in Christ,

H. M. OWEN.

Educa

"Wisdom is the princip: risdom; and with all thy

THE Baptist Weekly for the fifty thousand d new Theological Semina ilton are good.

THE Catalogue of Rochester shows a total of which number 31 are 39 Sophomores, 38 Fro chemical laboratory not

WE notice that Pro employed to give regu vocal music to the p school in Westerly, R. has done the same thing Plainfield, N. J., for a This is as it should be. music ought to be mad riculum in every such so

PRESIDENT GATES, 0 concerning the study of are few surer tests for fi fibre, and for that clear expression which is esse influence as a leader of which is found in love f ficiency in this study Athenian culture rule which Greek is taught.

TEMISH ED

A Jewish child was u instructed by his paren years of age, when he or tasseled garment at of a teacher. The instru A school or teacher wa twenty-five children. be located in a densely city, nor near a river by an insecure bridge customed to see that place with the teache The Hebrew Scriptur earliest things taught orally; and as soon as h of the Old Testament used, or if pupils we portions were copied floor. Lessons suited progress of the children elementary instruction simple and popular. was a prominent Jewis the Jews held to the o is preserved by "the b in schools," and "a to no school must perish.

> There are 219 stude University, 30 of the are classed with the

The Danes in this number, have two of considerable impor land, Mich., and th Iowa. A Western college

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

Mrs. Jane W. St A. Sterrett, decease \$10.000 towards th of Political Philos Her husband had g purpose before his also intimated her toward a fund for of limited means i

A bill has been setts Legislature po of minors under th during vacations o minors over fourt where there are ex to read and write rectly. It sets fo 93,000 persons whand it is considered illiteracy in the first compulsory United States.

A bill to aid in temporary suppo recently taken United States. year \$15,000,000 third year, ten years, dec Senator Blair, ferred to the condition of th South. He ave coming worse, ] demoralized, y more disposed s condition wh lic unless educ bear on them. the end of some twenty years by hear from us again." These its fairly represent this characof the true missionary. Paul would not fall behind Judson in icular. "In labors more abundant, s above measure, in prisons more in deaths often; of the Jews s received I forty stripes save one," goes on to enumerate a long list of ecutions and trials. It would seem discouragement was possible to n, he would have been dis-When he was rejected, stoned, n one city, he immediately went her, and he sometimes went there that the same was in store for said, "Now I go bound in the spirit erusalem, not knowing the things all befall me there; save that the irit witnesseth in every city, saying ds and afflictions abide me." As d with these great models of Chrisvity, how weak our faith seems, how r resolutions are, and so how inferior is. Could we all but possess such courage for only one year, we can magine the results that would follow. say in conclusion, that there is no dividual except the Saviour that will many lessons of instruction. We study his character and life, comthe vital force of his power, and om the same fountain of life which

#### NORTH LOUP, NEB.

and imbibe the same spirit which he

i; we will then be thoroughly fur-

or the great work before us. We

great need of such men. Where

find them? We ought to produce

FEB. 17, 1884.

Brother Main,—Your letter and also wis's came yesterday. I was glad to m you and your words of encourage-I think now that I shall go to Calafirst Sunday in March, and if the is as good as when I was there last ld extra meetings a week at least. k here is demanding so much of my that it is difficult to get away from time, so I have to ask myself often the two or three interests demand ition most; and sometimes it is ell. I have been led some of the feel somewhat as I suppose Jesus in it is said he rejoiced in spirit. the young people giving themselves wice of Christ, and willingly enteran agreement to begin now to be orkers in the church, fills our heart and gladness. May they all be ef d may God prepare and call some o be ministers and missionaries. aithful man could be found to go and make that field his center of and settle down for a life work I should be. O Lord, raise up and nore men and give us a more liberal at we may give cheerfully unto

brother burdened with anxiety ingdom of Christ.

G. J. CRANDALL.

## FROM H. M. OWEN.

TON, Texas Co., Mo., March 11, 1884. rother,—Though you are a stranger rust you are my brother in Christ. ember of the Providence Seventhst Church, and have been contenda Bible Sabbath ever since Bro. ras here. This is the place to push for the people are becoming very erested. I am a poor man, and ork hard, but I am willing to give my time to the Lord. If you will some tracts, or anything that will ne cause, I will do the best I can This is a good place for a steam dry goods store. Will not some thern friends come over and help p our town? Brother Rutledge give any of them, a lot if they some kind of business. May the you in sending the truth where it in sustaining it where it is. Yours in Christ

H. M. OWEN.

Education.

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

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 Rutger's 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 progress of the children were chosen. The elementary instruction was intended to be the Jews held to the opinion that the world explained to me as it is to others now. 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

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 bemore disposed to violence and drifting into a condition which bodes harm to the Repubbear on them.

the State of New York shows that the number of students in the different departments in 1883 was 986. The estimated value of tus and collections, \$406,257 02. The net from death. property of the College is put at \$6,195,027 03. The revenue during 1883 amounted to \$342,401 73, and the expenditures to \$555,-

## 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 very 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. He 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 commandment and that they keep his Sabbath holy. It i 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 Seventhportions were copied in the sand on the day, but because they do not they are sure floor. Lessons suited to the capacity and they are right. I thank God that he has brought me to a knowledge of the blessed simple and popular. Universal education truth of the Sabbath. I was a great many was a prominent Jewish idea. At that time | years seeking the truth, but it was always 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 Lord's day. Hence God did not intend in 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 SAB-BATH 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 other lands. 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 It is not for God, nor for itself, but for 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 this we can do equally well upon any day, Sabbath Tract Society is doing a good work. I am so pleased with the spirit of the agreed as to the day to be observed. 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 truthloving 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 of writers and thinkers are already pertruth do often not approach the subject suaded. from fear they would offend. Christ, our pattern, had no such fear. Experience has taught me to be constant, both in season coming worse, people being discontented and and out of season, for the truth-loving peodemoralized, young men becoming more and ple are ready long before we are ready to point them to this truth. The family who lic unless education is brought promptly to commenced to keep the Sabbath yesterday, said they often wished that when they met me | which it is believed will be of interest to | this: "Becouse sentence against an evil kept his resolution."

The report of the Trustees of Columbia I would speak of these things, and I did not, our readers: "But I want to tell you some-College to the Regents of the University of because I knew they were strict Methodists, thing that I know will make you glad, viz. and I feared to displease them, but this will I commenced the year 1884 with the keepnot do, for eternal life is at stake, for he that | ing of the 'Sabbath of the Lord,' even the the grounds and buildings is \$1,415,000; of convinced a brother of his error, and lead the library, \$170,672 56; and of the apparate the him into the old paths, has saved a soul searched the Word of God to find some au-

God bless you.

Your humble friend and brother in the S. Roese.

BRIMFIELD, Mass., Jan. 9, 1884. To the Editor of the Outlook:

a number of months and have often thought | was through study and prayer that I came 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 ssue, 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 that a law without a penalty would be virtulearn 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 ginning to the end of the year in which the of the law, even to a "jot or tittle" (Matt. "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 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 served 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 coun try may adopt what is to them the same time or day, but it can not be identical with

It is not the time so much as the object and manner of observance, that constitutes a well-kept Sabbath, oné 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. 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 providing that all in a community are

No man can show that our Saturday is a seventh day, reckoned from the day God first appointed his rest day. In all probability

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

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

S. V. McDuffee. Truly,

seventh day of the week. Long, long, I thority of either example, or prophecy, or I thank you for the Outlook and tracts. | 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 Dear Sir,-I have received your paper for much for the RECORDER, but I believe it | to see the truth."

#### - THE PENALTY OF THE SABBATH.

It is asserted against the perpetuity of the seventh-daySabbath, 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 MosaicSabbath law has ceased, therefore that law has ceased also." Now we admit ally 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 oeen abolished? So far as we have seen or heard, no evidence has been adduced other than the mere fact that the Sabhathkeepers 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 week, and there is not an hour from the be- himself, although recognizing the full force 5: 17, 18), did not execute the law against the woman taken in adultery. John 8: 3-

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

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 obligafor man, be a Sabbath; for it can not be ob- tion 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 thon kill thou art become a transgressor of the law." James 2: 11. And in verse 10 we are assured

> law. But how about the penalty? Can after, before a brilliant audience at Oxford, that be void while the law is in force? Cer- tore the fallacious sentiment to shreds, and tainly not. Paul assures us that "the rebuked his ecclesiastical superior with scathwages of sin is death." Rom. 6:23. See ing sarcasm! He reminded him that the also Jas. 1:15. Then why do we not execute | moth is not free that is only free to plunge the penalty in this dispensation? We have into the flame. The ship is not free that is no commission as executioners. We are to only free to run straight upon a rocky shore, preach reconciliation. 2 Cor. 5: 18, 19. with no hand upon the helm to save the God has provided for the execution of the passengers or cargo. He pointed out the penalty in his own way, and in his own disastrous freedom of 99,000 public houses, time. He has given authority to his Son | 39,000 beer shops, and of 1,537,656 disorderto execute judgment. John 5: 22, 26, 27; ly persons, including 16,000 drunken and Acts 10: 42. Then why did he not execute disorderly women, in London in one year. it summarily? His first advent was "not | What a hideous showing of the triumphs of to judge the world, but to save the world." unrestricted liberty! The wail of myriads John 12: 46-48. When his disciples would of desolated homes is more hideous than the have called down fire from heaven upon a howl of savage beasts prowling in their natcertain village, "èven as Elias did," the ural liberty. Let us have some of the benefi-Lord told them that the "Son of man is not | cent bondage of virtue-of prohibitory legcome to destroy men's lives but to save islation, instead of this barbarous and cruel 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.

No the penalty of the Sabbath, or of any part of the law, has not ceased. But, God is WE are permitted to make the following punished." 2 Pet. 2: 9. The trouble with a exclaiming, 'That is the last of my drink-extract from a private correspondence, certain class of Sabbath opposers lies in ing liquor, God being my helper.' He has

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

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.

## Cemperance.

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

"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.

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

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 por-

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 that to offend in one point is to be guilty spiteful fling at the temperance reform movement, said, "I rather have England free. So much for the active operation of the than England sober?" Canon Farrar shortly liberty! Servitude to virtue is better than license to selfishness and vice! - Watch

## 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 long-suffering "not willing that any should over the mouth of the tumbler. The man perish." Yet his Spirit will not always strive | took it up, and looked at it, and the first with man, and he "knoweth how to deliver words he cast his eyes upon were, 'No the godly out of temptations, and to reserve drunkard shall inherit the kingdom of the unjust unto the day of Judgment to be God.' He dashed the glass upon the floor,

## The Sabbath Becorden.

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.

Communications for the Missionary Depart ment should be addressed to Rev. A. E. MAIN, Ash

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 sweeter 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.

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 remem-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 businessare 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 church bridegroom and bride; the redeemed 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 lastSab bath. 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 excellent opportunity for others than the pastor himself to remind the church and the pastorof their mutual privileges and obligations; | unit, in the aggregate of spiritual forces. 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,

publications, and especially the RECORDER, without interfering with his missionary causes, but must not marry again. work. He will continue to furnish matter to be sent to Brother Main, at Ashaway, R. I., as Secretary of the Board. He will for-SABBATH RECORDER. Brother Main is authorized to transact business with local agents and | parents in the Lord. others in the interests of the RECORDER, ar-Main will thus render to our publishing interests, we are to do for him, in the interest of the Missionary Society work, certain particularly interesting to our readers.

We make these announcements with gladness, not only because we believe the ar usefulness of the RECORDER, but also bethe line of unity and economy in our detechnical obstacles in the way of organic As will be seen by a special notice in unity, which make it necessary for our dif-Threlkeld, is to be Alfred Centre, N. Y., corporate existence; possibly other considuntil further notice. His family is here erations may point to the same necessity, in order that his children, one daughter and | but we have long felt that much of the work, three sons, may enjoy the advantages of the especially of the Missionary and Tract Soschool. Brother Threlkeld holds himself cieties might, and ought to be performed ready for mission or evangelistic work, through the same agency, without friction, wherever the Lord and the brethren may 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 bered that W. H. Crandall is now the in all history, from the very beginning. The work into notice, both at home and abroad. | father was priest, the wife and mother | homes. 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 of the Lord are a family; and heaven is our

The influence of the home life on charac-

ter 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 activites, 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 very fitting thing that some formal introduc- | bad homes. If one wishes to find the sum tion of a new pastor to his people be made. It of the intellectual and moral forces in a helps the pastor through an experience which | neighborhood or State, let him add together to him, at best, is a trying one; it affords an | the intelligence and virtues of the homes, rather than the individuals. The family is very largely the mental, moral, and religious 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.

Paul, who says they may separate for other | churches composing the Sabbatarian union

The children of God's ancient people were ative to their state in 1817, which you were coincide with each other in sentiment, the for the Missionary Department, and will to be taught the meaning of the sacrifice of so kind as to transmit to me, was particularly better it will be for them in every way that writemore or less for other Departments of the Lord's passover, that they might know gratifying. I wish, however, to make some a conscientious regard for truth and duty the paper. Of course all matters relating of the great deliverance. Let our children remarks upon the subject, in some of which seems most important, whatever diminution to mission work which in any way need to go be frequently taught the meaning of the it is possible that I may be found not to co- it may occasion of numbers, opulence, and before the Missionary Board, will continue | Sabbath, of baptism, and the Lord's Supper, | incide entirely in opinion with you, but if it | respectable appearance. It gives me pleasthat they may learn of the same Deliverer, should appear that we differ at all, I have no ure to observe, that, in the admission of but of a greater deliverance. The Lord doubt that we shall differ amicably. I very candidates for church membership, you are ward such portions of these reports, &c., for commanded Israel to teach the things their much approve of a union of Seventh-day not inattentive to principles or articles of publication in the RECORDER as he thinks | eyes had seen to their sons, and their son's | congregations of whatever religious princi- | faith. But I see not how your purpose is best. All communications designed simply for sons; the fathers at Ephesus were exhorted ples, so far as relates to counteracting, in answered by merely requiring an assent to publication, whether on missionary or on to nurture their children in the chastening some degree at least, the civil and worldly Hebrews, 6th chapter, and the beginning, and other topics, should be sent directly to the and admonition of the Lord; and children difficulties which so greatly obstruct the Acts 8, and towards the end, in the words are commanded to honor and obey their revival and progress of Sabbatarianism. I of Scripture. People of the most opposite

range for home correspondence. &c., as the hold to keep the way of the Lord; Jacob mistake not in my last) for that object, if it each his own sense on the passages, provided general agent himself would do if he had bade his household put away strange gods manifested (which it has not hitherto) such he believes them to be part of Holy Writ. I the same opportunities. In consideration and make themselves clean and ready, and a disposition. But I could not conscientious- really do not see why you might not just as for his valuable services which Brother led them up to Bethel to worship God who ly consider any union as a religious one that well content yourselves with requiring an had answered him in the day of his distress; does not consist of deputies from congrega- assent to the divinity of the Scriptures, both Joshua nobly said, As for me and my house, | tions in which I could freely take the sacra- of the Old and New Testaments in general. we will serve the Lord; Job sanctified his ment. We entirely agree, respecting the My practice is to require of a candidate for printing, the details of which would not be children, and offered burnt-offerings in their propreity of using the terms Armenians and church membership, an explanation of his behalf; Cornelius, a devout man and one Calvinists only by way of distinction and to sentiments relative to faith and practice in that feared God with all his house, and Lydia | prevent circulocution. With this under- | his own words. By this expedient I can who worshiped God, were prepared, when standing, I assure you that I mean nothing tell whether it be proper to admit or not. rangement will greatly increase interest and the Lord should open their hearts, for high-disrespectful or unkind when I say, that I The practice of the Calvinistic churches er revelations of the spiritual kingdom of do not approve in general of those two de- which keep the first day as a Sabbath, is just cause it seems to us a long advance step in God; the Philippian jailer, and Crispus the scriptions of religious people becoming fel- the same. ruler of the synagogue at Corinth, believed low members of Christian churches. There nominational work. There may be certain on the Lord Jesus with all their houses; are in England, at least, Armenians of very please, whether the First-day churches Timothy's mother and grandmother were different orders. With those of them who around you are constituted upon a plan women of unfeigned faith, and from a child are known by the name of Baxterians, I equally broad with that of yours. There are another column, the address of Eld. C. W. | ferent Societies to maintain their separate | he knew the Scriptures; and to these bright | should have no objection as an individual to | several other particulars in your valuable letmany more equally bright but almost un- cerned, to tolerate his continuance in a to state my opinion had the limit of my paknown save to those who have felt their hal- church if having entered a Calvinist, he be- per allowed of it, such as the errors which lowed influence, and to Him who writes on came afterwards a Baxterian, provided he the apostles deemed grounds for non-adthe fair pages of the Book of Life.

ligion, the worship of God around the fami- the other order of Armenians, particularly if considered by the Calvinists, in the same ly altar, Christian conduct and character, they were (as many of them are) Arians, or serious light, did not exist then, the cases temper and spirit, and Bible reading and Socinians. I believe I should not seem to in which non-essentials form a just ground religious instruction, we should have happier | you to advance a paradox, in saying that I | for separate churches and separate denomihomes, the earlier conversion of our chil- can view a man as a real Christian, and yet | nations, the nature and importance of interdren, and the influence of precious memories | not view him as a person fit for me to com- | nal religion, etc. But the intended observaabiding with the members of the family and mune with, at least if you, as I do, consider tions on these topics must be deferred. I household, as they go out into new relations, | immersion as an indispensable prerequisite to | shall only state further on the subject con-Treasurer of the University; and it gives us first kingdom, it is said, was a home; the to new duties and responsibilities, and to communion. I think that it is the duty of tained in the letter which I am favored. pleasure to add, that he is doing much, in husband was king, the wife queen. The make other homes. May divine grace, mercy, every individual and of every community to that I very highly approve your missionary many ways, to bring the institution and its first church was a fiamily; the husband and and peace, come upon and abide in all our determine for themselves the sense of Script efforts and of your attention to discipline re-

## Communications.

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

## LIFE.

BY SARAH S. DAVIS SOCWELL.

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

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 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 ne'er grows cold— When sun and stars are old

O! when shall fail 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 lite 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 n Connecticut, in whose possession it has been for

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

of April 23d, on the 16th June. With great | speak and act agreeable to his own conscience Jesus showed his estimation of the value, pleasure I learn that my letter of last year and be less tempted to violate it for the sake use, and sacredness of the family, by teach- arrived safe, and that it was taken in good of preserving peace, or be reduced to the ing that the marriage relation could only be part. I feel much obliged to you for the unpleasant necessity of maintaining the rewhere also abundant opportunity is afforded dissolved, the husband and wife divorced, very interesting information which your gard due to conscience at the expense of particularly if you want to see the inside of him to represent the interests of our various by adultery. With this agrees the Apostle answer contains, respecting the state of the peace.

Abraham taught his children and house- of Sabbatarians in Mill Yard (noticed, if I may concur in such an assent, surely putting

are many circumstances in religion which will admit of a difference of opinion that | endangers neither the purity nor the peace as circumstances. If one of them thinks with propriety, receive the other into communion or relation them in communion. The union of two parties which differ essenif not both of the parties), I say their union in church fellowship seems to me to be an the parties, if not both, must to that end sacrifice the regard due to conscience, to most momentous truths and to duty in reministration 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 maneach other, he will contemplate it with very different emotions. I think likewise, that where the points of difference are really nonesentials 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 commu-Beloved Brethren,—I received your favor | nity. Both will then be more at liberty to

Upon the whole, it appears to me, that or Conference. The printed documents rel- the nearer the members of the same church should heartily unite the Arian congregation | sentiments even respecting baptism itself,

By the way, I should like to know, if you

examples of family religion must be added | commune transiently, nor, so far as I am con- | ter respecting which I should have wished behaved himself peaceably. But I own that | mission into the Christian church, or of ex-Could we have more and better family re- I could not unite in church fellowship with clusion from it; why the errors which are ure on the two great points, viz., the marks | specting the seventh day Sabbath. I hasten of the truly Christian character and the to give what little information I can conterms of Christian communion or fellow- cerning the state of Sabbatarianism here. I ship, leaving all others at liberty to do the know of but three Sabbatarian Baptist congregations in England. That in Mill Yard I will thank you to let me know in your being Arian, and in the other respects difnext to what class of Armenians those who | fering widely from the other two, they have constitute so considerable a part of your no connection with except in the way of church belong, and whether you admit any friendship. The others are one at Nattace, who are adverse to the doctrine of the Trinity. | in the west of England, and my own. The Till such times as I am acquainted with former is supplied by a missionary minthese particulars, I know not whether I ister, having no minister of its own. I have ought to rejoice at or to congratulate you on been pastor over my poor few about 34 years, account of the harmony subsisting among and am near 60 years of age. I sit down at the members of the same churches or other- the Lord's table with five members, nor do wise. I am aware, as well as you, that there | I think that the other congregations are better circumstanced in respect of numbers. Besides these little societies there are individual Sabbatarians scattered throughout of a community. But in that case the two | the country, but how many I can not say parties in the same church must view the I am sorry to add that in more towns than one, points of difference between them, merely meeting-houses and others belong to the Sabbatarians which are in the possession of those them essentials, it can not, in my opinion, 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. tially from each other (in the opinion of one | There were several estates left to the people of Mill Yard chiefly, from which we and the people at Nattace receive some annual beneabsurdity. Their harmony has something factions. They were left, I believe, about horrible in it, in a religious view. One of 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 ligious conversation, in social prayers, in the documents; I wonder if they are descendants of the aforesaid, Wm. Davis. I should be glad to know how Sabbatarianism come to be introduced to America. Was it imported from England; their ancestors, from what parts kind at large. It is possible too, that though | did they go, what times, etc. You will bear neither of the parties think the points of in mind my directions, Palmer's Rents, difference essential, a bystander may think | Snawsfield Borough, London. The Lord otherwise, and if he does, however they be with and bless you all. I remember you may desire and rejoice at their harmony with | 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 this curious place; at least a guide is necessary unless you have plent abundant nerve. You can at the hotel for ten-dollars, a resident friend who kno policemen, you can have tection for just what you are The best time to visit China for then the people are h work, the streets are crowded and their theaters, restaura full blast.

Chinatown covers about si should be the best part of the space are packed some 20 course they are stowed close are rented by them intern put in, and rooms are divid ed, many of them with no n air other than the door for rude balconies are built o stories and rookeries fitted In this way 1,500 people crammed into one house. squalor and stench of som of abode, is more than a s well stand, and the fact carried off by thousands th is a good argument against dirt generates disease. Notwithstanding this

living, individually a China clean. His clothes always of the wash, and when co tions are frequent and kitchen they are far in adva Irish help, for neatness an

We were lucky in havi Franciscan for a guide, large and pleasant poli quainted, and on good to the men we met. The str a very Oriental appearance little shops, their gaily lig and the crowds of brig women and children with jargon, sounding somewh sion of their own firecrack we looked into their stores we knew, and many thing were on sale. In the ma shop, among other thin "abalone" meats, taken 1 pearly shells of that nam by the Chinese. If one food he must not be par it is. We saw no evidence the story of our early geog gathered rats and puppies no doubt of its reliability taurant, with much pair nese lanterns on the out first floor a store where cooked or uncooked, co The second floor was fitte tables and stools, and in men enjoying a cheap tinued on up to the third thing was elegance and to their ideas. In the fro cal instruments in variet tees, drapery, mirrors through the open win splendent with lanterns behind a large folding of merchants, richly loaded with eatables, an laughter we judged the social time. A-numb standing around, or si ing their turn when the

"Opium dens" are and if existing are kept every Chinaman can in cant in his own bunk, opium is not lessened. a little room about eig at the back of Gibson they lived and smok really an entry way in the Rev. Otis Gibson, sionary, and containin Chinese. It is said t of their dwellings P bunks on three sides i ple. Some of them smoking tobacco, and one, at least, b smoking opium. A policeman he showed of opium was taken end of a small bamb over a lamp until res deftly transferred in about the size of a p than-wide. This wa the vapor was drawn tained there as lon several of these dos tion. In this sam

work, for they seem

they are not smok

was no ventilatio

the whole, it appears to me, that r the members of the same church with each other in sentiment, the will be for them in every way that entious regard for truth and duty st important, whatever diminution ccasion of numbers, opulence, and le appearance. It gives me pleasbserve, that, in the admission of es for church membership, you are entive to principles or articles of but I see not how your purpose is by merely requiring an assent to 6th chapter, and the beginning, and nd towards the end, in the words ure. People of the most opposite ts even respecting baptism itself, ur in such an assent, surely putting own sense on the passages, provided es them to be part of Holy Writ. I not see why you might not just as ent yourselves with requiring an the divinity of the Scriptures, both d and New Testaments in general. ice is to require of a candidate for nembership, an explanation of his ts relative to faith and practice in words. By this expedient I can her it be proper to admit or not. ctice of the Calvinistic churches ep the first day as a Sabbath, is just

way, I should like to know, if you whether the First-day churches ou are constituted upon a plan road with that of yours. There are her particulars in your valuable letting which I should have wished ny opinion had the limit of my paed of it, such as the errors which tles deemed grounds for non-adnto the Christian church, or of exrom it; why the errors which are d by the Calvinists, in the same ght, did not exist then, the cases non-essentials form a just ground ite churches and separate denomihe nature and importance of interin, etc. But the intended observahese topics must be deferred. I state further on the subject conthe letter which I am favored, y highly approve your missionary d of your attention to discipline rehe seventh day Sabbath. I hasten hat little information I can conhe state of Sabbatarianism here. I out three Sabbatarian Baptist cons in England. That in Mill Yard an, and in the other respects diflely from the other two, they have ction with except in the way of The others are one at Nattace, st of England, and my own. The supplied by a missionary minng no minister of its own. I have r-over my poor few about 34 years, ar 60 years of age. I sit down at table with five members, nor do at the other congregations are betnstanced in respect of numbers. ese little societies there are indibbatarians scattered throughout y, but how many I can not say to add that in more towns than one, Duses and others belong to the Sabwhich are in the possession of those io right to them, or at least suf-Il into decay for want of Sabbantelligence and property in the ghborhoods, to look after them. several estates left to the people d chiefly, from which we and the attace receive some annual bene-They were left, I believe, about 705, by a Wm. Davis. His son, e of the first trustees, went to id was never heard more. I obname of Davis in your printed I wonder if they are descendants said, Wm. Davis. I should be glad w Sabbatarianism come to be in-America. Was it imported from neir ancestors, from what parts what times, etc. You will bear dy directions, Palmer's Rents,

R. BURNSIDE. SUNSET LANDS—NO. 19.

CHINATOWN.

séen San Francisco until he that quaintest and queerest in the very heart of the city, iinatown. Though "John" is derly enough usually, this visit in company with a policeman, you want to see the inside of lace; at least a guide is neces-

Borough, London. The Lord

bless you all. I remember you

prayers and request the continu-

s for me and the cause here.

yours in the bonds of love,

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. The best time to visit Chinatown is evening, for then the people are home from their work, the streets are crowded with Celestials, and their theaters, restaurants, etc., are in full blast.

Chinatown covers about six blocks in what should be the best part of the city. In this space are packed some 20,000 people. Of course they are stowed close. When houses are rented by them intermediate floors are put in, and rooms are divided and subdivided, many of them with no means of light or air other than the door for entrance. Then rude balconies are built out of the upper stories and rookeries fitted up within them. In this way 1,500 people are sometimes crammed into one house. The filth and squalor and stench of some of their places of abode, is more than a sensitive nose can well stand, and the fact that they are not carried off by thousands through pestilence, is a good argument against the claim that dirt generates disease.

of the wash, and when cooking, their ablutions are frequent and thorough. In the kitchen they are far in advance of the average Irish help, for neatness and cleanliness.

We were lucky in having a resident San Franciscan for a guide, who picked up a large and pleasant policeman, well acquainted, and on good terms with most of the men we met. The streets by night have a very Oriental appearance, with their queer little shops, their gaily lighted restaurants, and the crowds of brightly dressed men, women and children with their unintelligble jargon, sounding somewhat like the explosion of their own firecrackers. On our way we looked into their stores, where everything we knew, and many things we did not know were on sale. In the market, or butcher shop, among other things were piles of "abalone" meats, taken from the beautiful pearly shells of that name, and eaten only by the Chinese. If one has to eat Chinese food he must not be particular to ask what it is. We saw no evidence of the truth of the story of our early geographies that they gathered rats and puppies for pies, but have no doubt of its reliability. In a gaudy restaurant, with much paint, and many Chinese lanterns on the outside, we found the first floor a store where everything eatable, cooked or uncooked, could be purchased. The second floor was fitted with plain wooden tables and stools, and in it were some workmen enjoying a cheap repast; but we continued on up to the third story, where everything was elegance and comfort, according to their ideas. In the front room were musical instruments in variety, lounges and settees, drapery, mirrors and screens, and through the open windows a balcony resplendent with lanterns. In the rear room behind a large folding screen, was a company of merchants, richly dressed, at a table loaded with eatables, and from the noise and laughter we judged they were having a very social time. A number of women were standing around, or sitting on chairs, wait ing their turn when their lords were done.

"Opium dens" are prohibited by law, and if existing are kept pretty close, but as this week, although eight thousand have every Chinaman can indulge in the intoxi- already been presented since the opening of cant in his own bunk, the consumption of the session, and five hundred are awaiting opium is not lessened. We were taken into | the attention of the House. It is probable a little room about eight or ten feet square that Congress will adjourn in June, and at the back of Gibson's Court, to see how most of the House committees have come to they lived and smoked. This "Court" is the conclusion that it will be useless to re really an entry way into a rookery owned by port any more measures, however important, the Rev. Otis Gibson, the Methodist mis | as there will be no chance of their being | sionary, and containing some seven hundred | reached during this session. Chinese. It is said to be better than most of their dwellings Here in this room were with the Educational bill, involving Federal bunks on three sides for about a dozen peo- aid to common schools. Senator Coke deple. Some of them were filled by men livered an argument against the measure, smoking tobacco, some by sleepers, holding it to be inexpedient and unconstituand one, at least, by a middle-aged man tional, citing authorities to show the Govsmoking opium. At the request of the ernment has no right to raise money by taxes policeman he showed us the process. A bit for such disposal as the bill provides. Sen of opium was taken from a little jar, on the ators George, Beck, Garland, and Lamar end of a small bamboo, heated and cooked discussed points raised by Senator Coke, and over a lamp until ready for use, when it was | Senator Blair, the father of the measure, deftly transferred into a cavity in his pipe spoke briefly, taking time, however, to harl about the size of a pencil and a little deeper at the Kentucky Senator, Mr. Beck, the than wide. This was held in a lamp, while declaration that there was no question of the the vapor was drawn into the lungs, and re- superiority of woman among all races. The tained there as long as possible. It takes | New Hampshire Senator had been twitted several of these doses to produce stupefac- by Senator Beck, for his advocacy of the tion. In this same room were two men at sixteenth amendment, recently reported from work, for they seem never to be idle, when Mr. Blair's committee. The latter is now they are not smoking or sleeping. There confident of the passage of his long cherished was no ventilation to this room except school bill.

sary unless you have plenty of time and 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. Little doors on either side opened upon bunks, from many of which came the peculiar whirring whistle of the opium pipe, while from others came the stertorous breathing of some stupefied victim. How far this hall went, and what was beyond we did not find out, for larger force were needed to properly perform after following it some fifty feet, we were glad to return; but we were told it was the | Senator did not have complimentary atentrance to a large lodging house. It was roughly fitted up with unpainted wood, was black with filth and smoke, and taken as a ren occupied their seats at any one time, whole, was hardly up to the quarters frequently furnished for fowls, although in a foul condition.

To give our olfactories an opportunity to of the desks. Senator Garland reclined full recover from the effects of this place we next went into a jewelry shop, where we watched newspaper, while Senator Frye was absorbed cunning fingers making some curious brace- in a pamphlet, and others attended to their lets of pieces of wood or bone fastened with correspondence or chatted in the cloak gold. While we were there two women came in, one of whom purchased a bracelet beneath the galleries that heard; but Senator Notwithstanding this abhorrent mode of and had it rivited fast upon her arm, eviliving, individually a Chinaman is neat and | dently intending that it should not be a clean. His clothes always look as if just out | temptation to any of her thieving neighbors.

#### 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. The inquiry was proposed for the purpose of ascertaining to what extent these poisonous compounds prevailed, and whether any legislation to prevent them in future was necessary. Teas, Oleomargarine and the new commodity that the manufacturer calls creamerine were the principal items talked about. Representative Parker said it had been shown within a few days by examinations in the State of New York, that the workmen engaged in the manufacture of these substances were so affected by the acids used for deoderizing the filthy materials made into what they call dairy products that the nails fell from their hands and their teeth from their mouths. Mr. Browne, of Indiana, did not think this investigation within the province of Congress. Mr. Wait, of Connecticut, contended that action by Congress would be more effective than disconnected legislation by the various States. Hon. S. S. Cox complained that Congress was getting omniverous; it was taking in everything. There would gratefully received and acknowledged. soon be a committee to investigate how much sand the grocer put in his sugar, and how much water in his milk. He objected to the perpetual interference of Congress with local matters, and to what he called, these microscopic bills, brought in for the purpose of getting money out of the Treas-

The House passed the bill withdrawing the trade dollar from circulation early in the week, and next proceeded to discuss the Indian appropriation bill which calls for five millions and is still the pending measure.

Bills and more bills were introduced again

This week again the Senate has wrestled

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.

The Educational question was put aside the other day in order that Senator Platt, who is not addicted to long or frequent speeches, might dwell upon the necessity of making the Patent Office a separate and independent Department. He read statistics snowing the value to the country of inventive genius and urged that more room and a the increasing work. The Connecticut tention from other Senators during his argument. Scarcely three of his political brethwhile the dozen or so Senators on the Democratic side were variously employed. Senator Saulsbury promenaded the floor in rear length on a sofa. Senator Hampton read a rooms. The Chair was the only audience

Platts' speech was a good one for all that. On the following morning seventy-two Senators were absent from prayers; consequently only five were in attendance.

## Home Mews.

Nebraska. ORLEANS.

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, one hundred pounds of flour, sugar, coffee, etc. It was a complete surprise and was most thoroughly appreciated by the recipients, not only for the sociability expressed but also for the pecuniary benefit conferred.—Harlan County Press.

## ārkansas.

DE WITT

We have had an unprecedented Winter, severe and long for this country, and as stock-raising is the leading industry, we have a large number of feeble cattle roaming the prairies. Spring is opening fully a month | Hand Society, found guilty of murder in Davis, P. M. Green, J. M. Titsworth, Kate Davis, later than usual. At this date, March 10th, peach trees are just beginning to bloom. The health of our little band is good.

In our cause we are still trying to "Hold the Fort." The words of encouragement and cheer, received by letter from friends, some hitherto strangers, in the North, are

## Condensed News.

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 equip- gather and preserve such facts, papers, biographies, ment, fully one half of which was paid out | sermons, etc., as may be deemed worthy a permaof its current surplus earnings. Thus in a comparatively short period has the value of the property been largely increased, the real value of its bonds and stocks enhanced, and of aged or deceased Seventh day Baptist ministers. the betterments have enabled the company or such other illustrations as will add to its historical to give the traveling and shipping public | value. The volume for the year will form a book | Ella M. Covey, improved service.

In the New York Methodist Conference, each succeeding year. April 6th, the committee on church extension reported that in the twenty years ex istence of the board \$2,500,000 had passed through the treasury, inspiring the erection of 4,500 houses of worship, worth to-day \$8,000,000, with 1,000,000 sittings. loan fund of \$510,000 in paid up capital was in the treasury. Legacies on the way and subscriptions made will swell the fund to move along the advanced lines of our denominanearly \$1,000,000.

his chapel and two dwellings, valued at \$39,-000, to the fraternity of churches, of Boston. wno are to keep the chapel supplied with a methodist clergyman. If the fraternity refuse to accept the bequest, the property goes to the Boston Young Men's Christian Asso-

At a large meeting of the Produce Exchange in New York. recently, a memorial to Congress was adopted, praying that that body provide for the suspension of the coinage of silver dollars.

The steamboat Rebecca Everingham was burned to the water's edge, April 3d, at Fitzgerald Landing, Chattahoochee river, Ga. The passengers saved escaped in their night clothes.

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.

Trading in Chicago has been unusually heavy with a downward tendency. wheat sold April 3d at 843 but recovered to 85. Pork recovered somewhat. Lard was

The property known as the Iowa Gulch mines, in Colorado, bought by a party from Philadelphia four years ago, for \$285,000. was sold the other day at auction for \$300.

The Senate committee on post offices has agreed to report favorably the bill providing for the establishment of a postal telegraph

The yield of lumber in Maine and New Brunswick districts this year has been 268, 000,000 feet less than last year.

#### Foreign.

The Republique Française insists that no satisfaction is possible for France without the payment of the China war indemnity, It says: "Unless China is compelled to pay, French prestige will be injured in Eastern Asia, and peace would never have been gravely compremised in Tonquin but for the presumptous fancies of Chinese

King John of Abyssinia, offers his services with 8,000 to 10,000 Abyssinians on con dition that the English will guarantee an allowance of two shillings daily to each man and the cession of two ports to Abyssinia. If England agrees to these terms Abyssinians will attack El-Mahda and relieve Kassala.

The Pall Mall Gazette says: "Egypt affairs are fast drifting into anarchy and through anarchy to annexation or war, possibly both. England must undertake the administration of Egypt. It will be a terrific burden, but the country must shoulder it manfully.'

The Gazette urges that the government assist Gordon to establish at Khartoum an independent State, under his sovereignty. "Tell him," it says, "that England no longer considers Soudan a part of the Ottoman Empire.'

The riot of striking coal miners at Denain, France has assumed serious proportions. Cavalry charged the crowd and wounded several. The rioters fired back, crying, 'Long live the Social Republic!"

A riot occurred near Canton, China, on the 7th of March. Three thousand Chinese declared against the present dynasty, and demanded the re-establishment of Ming or a pure Chinese dynasty.

It is reported that the steamer Daniel Sternmann, from Antwerp for New York, has been lost off Halifax with a hundred and thirty lives. The Supreme court of Madrid has sen-

tenced to death fifteen members of the Black

A new anarchist journal has begun publication at Geneva, entitled Explosion.

Stanley will leave the Congo on a proonged furlcagh.

## SPECIAL NOTICES.

ELD. C. W. THRELKELD, late of Carrsville, Ky., wishes his friends to address him at Alfred Centre, N. Y., until further notice.

ELD. V, HULL, late of Utica, Wis.. requests his correspondents to address him at Milton Junction

ANY Sabbath-school, Church, or individual wishing to buy maps of Bible Lands, or a large missionary maps of the world, may learn something to their advantage and ours, by addressing, Missionary REPORTER, Ashaway, R. I.

THE Seventh-day Baptist Quarterly is pub lished, mainly, in the interest of the denomination whose name it bears, but it will contain matter of value and interest to all Christians. Its object is to nent place in history.

If the support will justify the outlay, each number will contain one or more photographic portraits of over 500 pages, which will grow in value with J. M. Maxson

The price of the Quarterly is put at the low figure of \$2 a year, or 50 cents a number, which puts it within the reach of every family. From this first number several articles could be selected, either one of which is worth the price of the number. Systematic and vigorous canvass should be made

at once for the Quarterly, and let the responses of the people fully justify the Tract Board in this new tional work. But no one need wait for the visit of The late Rev. Henry Morgan bequeathed a canvassing agent. Names and remittances may be sent at once to the SABBATH RECORDER office, when the Quarterly will be sent as ordered.

> PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

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

A small army of salesmen is called for by the Chase Nusseries. Only 250 of them wanted now.

#### MARRIED.

In Port Elizabeth, N. J., March 25th, 1884, by Rev. C. W. Livezley, CHARLES E. BOWEN, of Marlboro, and Miss Bell Mitchel, of Port Elizabeth. At the bride's father's J. A. Coon, Utica, Dane Co., Wis., April 2, 1884, by Rev. V. Hull, Mr. CHARLIE W. BURDICK and Miss Ellen A. Coon,

all of the above named place. At the bride's father's, John Whitford, Utica, Dane Co., Wis., April 3, 1884, by Rev. V. Hull, Mr. JOHN B. CRANDALL and Miss Addie F. WHITFORD,

all of the above named place. At Cartwright, Chippewa Co, Wis., at the close of divine service on Sunday evening, March 30, 1884. by Eld. H. B. Lewis, of Dodge Centre, Minn., Mr. J. J. COTTRELL and Miss FLORENCE C. E. PIERCE,

both of Cartwright. At Deerfield, Waushara Co., Wis., March 16, 1884, by Rev. Charles Tripp. Mr. Lewis C. Hamel, of Deerfield, and Miss ALICE CORNELL, of Calamus,

At the residence of the bride's parents, March 8, 1884, by Edward Bowers, Esq., Mr. Alfred S. DAVIS and Miss NETTIE E. LEWIS, all of DeWitt,

In Little Genesee, N. Y.. April 1, 1884, JABEZ BURDICK, in the 76th year of his age. He was born in Berlin, N. Y., in 1808 and in 1821 his parents moved to Friendship. In 1823 they removed to Genesee, settling near what is now Little Genesee, being the first settlers in that vicinity. With the exception of a short time he had been a resident of Genesee for sixty-one years. He professed faith in Christ in early life, and has since been known as an honest Christian, and a kind and helpful neighbor. The funeral services were held at the church on Sab bath, Aprll 5th, and were largely attended.

At Lincklean, N. Y., on Sabbath, March 29,1884. after a brief illness, supposed to be pneumonia, en tered into rest Mrs. Sybbel Wilcox, widow of "the late Dea. Willard D. Wilcox, in the 83d year of her age. For many years Sister Wilcox has been identified with the Seventh-day Baptist Church; first with the Church of Scott, where her husband was called to the office of deacon. Having moved to DeRuyter they became members there in 1842. In 1859 they united with the Lincklaen Church, having removed to that vicinity of which she was a worthy member at the time of her decease. Her Christian faith and virtues shone with resplendent brightness all along the days and years of her Christian pilgrimage. Ever unselfish in an eminent degree and selfvery last of her earthly life. None knew her but to

sacrificing for the good and comfort of others to the admire and love her for the Christian graces she exhibited and for the sweetness of spirit in her domestic and social relations she evinced. Her remains were conveyed to the Seventh-day Baptist church of DeRuyter, where appropriate funeral exercises were held, conducted by Eld. Thomas Fisher, assisted by Elders Clarke and Reed, using for the subject of discourse words of Scripture found in Psalm 73: 26, "My flesh and my heart faileth, but God is the strength of my heart and my portion forever. After which she was laid beside her departed husband, to await the blessed fulfillment of promise. 'Even so them also which sleep in Jesus will God bring with him." She leaves three sons and two daughters and a large circle of friends to mourn her

#### LETTERS.

Geo. H. Babcock, Wm. A. Gorgas, Fannie M. Greenman, V. Hull, W. H. Treadway, W. D. Tickner, N. J. Read, James Bailey, E. P. Saunders, M. B. True, D. G. Stillman, J. B. Whitford, F. L. Phalen, A. M. West, A. E. Main, Chas. H. Fuller, J. R. Irish. Mrs. A. W. B. Griswold, Stephen B. Cardner, John Beach, Mrs. A. W. Sullivan, L. A. Hurley, Wm. B. West. A. W. Coon, Nellie L. Green, M. S. Wardner, Margaret A. Hull, J. B. Clarke, E. A. Walters, S. R. Wheeler, A. H. Lewis, A. S. N. W. Williams, E. A. Cottrell, Mrs. Ida Kellogg. Mrs. B. P. Drury, O. W. Babcock, C. D. Potter, E. W. Atwater, K. L. Hall, Mrs. H. C. Severance, J. Harris, Wm. Hill.

## RECEIPTS

Mrs. Elizabeth Hall, Andover, Mrs. Margaret Hull, Berlin. 50 40 13 2 00 40 52 Mrs. Harriet Edwards, Ceres Mrs. James Ostrander. New Berlin. 2 00 39 52 Elisha B. Burdick, Union Dale, Pa., 1 00 40 Stephen B. Cardner. Wm. R. Gorgas, Harrisburg, E. P. Barker, Swampscott, Mass., 2 00 41 16 2 00 40 John Beach, Iberia, O., 2 00 Mrs. Henry Morse, Bound Brook, N.J. 2 00 41 Jonathan Brooks, Shiloh, J. H. Babcock, North Loup, Neb., 2 00 Georgia A. Todd, Carrsville, Ky., 2 00 41 Nellie L. Green, Milton Junction, Wis., 2 00 41 2 00 41 2 00 40 52 Mrs. H. R. Hamilton, Milton, 1 00 W. D. Tickner, Princeton, Wm. H. Crandall, Walworth, 2 00 41 14 Mrs. Chas. Sutherland, ' **3** 50 40 17 J. S. Maxson, QUARTERLY.

\$2 00 Mrs. Harriet Edwards, Ceres, D. B. Kenyon, Alfred Centre, 2 00 Nellie L. Green, Milton Junction, Wis., Chas. C. Clark, W. G. Hamilton, Milton. P. M. Green, Rev. James Bailey, " Mrs. J. N. Burno, Chicago, Ill., E. S. Bailey, M. D.,

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ave of either S. 6, or 12 month subscribers, we will send you for you trouble a subscription and premium free. Mention this paper when you write. M. J. STODDART & CO., 126 Chambers St., N. Y.

## Selected Miscellany.

#### GRANDNOTHER READING THE BIBLE.

Hush, little feet! go softly Over the echoing floor, Grandmother's reading the Bible There by the open door. All of its pages are dearer still, Now she is almost down the hill.

Mellow September sunshine Round her is gently shed-Gold and silver together Crowning her bended head-While she follows where saints have trod, Reading the blessed book of God.

Grandmother's past the morning, Past the noonday sun, And she is reading and resting After her work is done; Now in the quiet Autumn eves She has only to bind her sheaves.

Almost through with trial, Almost done with care, And the discipline of sorrow Hallowed by trest and prayer; Waiting to lay her armor down To go up higher and take the crown.

No little feet to follow Over this weary road, No little hand to lighten Of many a weary load; Children standing in honored prime Bless her now in her evening time.

Grandmother has closed the volume, And by her saintly look Peace I know she has gathered Out of the sacred book; Maybe she catches through the door Glimpses of heaven's eternal shore. -Evangelist.

#### 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, condoled with 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?"

A good story is told of M. de Sebran, the every day after dinner in a solitary ramble, sure enough, the little hook and line were giving a product before unknown—a chemiand one evening remained out of doors so there. That settled it. much longer than usual that his hostess beup to the knees.

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

calmness, "I have been taking my custom-

"You must have fallen into the water," she said, "for your feet are positively | did have, indeed-what a miserable, unhap-

"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?" 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. He was accustomed, whenever his duties summoned him from home, to hang a placard on his door announcing, for the benefit of any chance visitor, that he would return at a town, he affixed the usual notice, and, his errand accomplished, came home, and ascended the stairs leading to his modest apartment. On arriving opposite his door he of it."
glanced mechanically at the placard, and, Tak utterly unconscious of his own identity, concluded that he was too early, and waited outside until the clock struck, when he suddenly recollected who and where he was, and let himself in.

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 print: Thornton was staying with his wife the reason of things. at Brighton, whether for business or pleasstroll on the beach before breakfast. It was | being called 'Why's' will please say aye." nearly high tide, and in the course of his walk the brightness of a pebble washed by and a new bond of interest starts the day. the sea struck his eye, and he took it up in order to examine it more closely. Presently have you brought?" it occurred to him that it was time to return to the Old Ship, where the couple lodged; one has a bow and arrow. and looking at his watch, he discovered it was almost nine o'clock, the hour appointed inside this ball?' for the morning meal. Putting the pebble carefully away in his pocket, he mechanically tossed his watch into the water, and reached home just as the shrimps and fried bacon were being placed upon the table. Their departure having been previously fixed for that day, Mrs. Thornton, after doing ample justice to the dainties provided, and not wishing to be late for the coach, turned to her husband and inquired what time it plexity), and, staring at the stone, fell to there." wondering how it came there.

"My dear," he replied with a bewildered knew it would.

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 sea!"—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 nev er was, I know.

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

"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,

"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 author of some highly esteemed fables, and in the sunny meadows; I could not help perhaps the most incorrigible distrait of his thinking how much nicer a day it was to go time. While on a visit to Madame de Stael, fishing than to go to school and learn hard

"'I'll do it!' I cried; 'just this once I'll gan to grow uneasy at his absence. At length he arrived in the most pitiable condition, splashed from head to foot, and dripping wet up to the knees are to the knees.

If the first of this once in facilities, the Royal Baking Powder Company has made the Royal Baking Powder, as the chemists all certify, of the highest of the knees. would let me go.

"Madame," he replied, with the greatest | 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 py 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 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 escale the sad eyes of my mother and my teacher that I saw gazing at me every-What a relief it was to obey a sud where. den impulse, and run home with the tale of my naughtiness to mother; to offer to learn whole columns of 'three-syllable' words, and ness secured for him great fame: not to eat any of the delicious puff-pudding she was making—all to show how sorry I attend to some important business in the wrong after that day, Robbie. I hope you'll never try, my boy."

## NATURAL PHILOSOPHY TALKS.

## Air and Elasticity-The "Why" Club.

"can't we call ourselves the Why Club? Fa-

"The 'Why Club of our Kindergarten; usual custom, started one morning for a will put it to vote. All who are in favor of A general acclamation follows, of course,

"How many balls and bows and arrows

All—" Air."

"Is air a solid body?"

"No, it is a fluid."

"Will it flow like water?"

"No, it is an æriform fluid." "If air will not flow why is it not a solid

shape in itself as solid bodies do."

"That is right; now air has another prop-

"What are you loooking at, Mr. Thorn- with a good will, and the ball no more the empire; in both courses he only played I asked Jesus to take m ton?" asked his astonished wife, "and pray than touches the floor before it is back in with the world, giving men any religious whether he did or not." his hand again—came back of itself, as he toy which the greater part may prefer to have, in exchange for the liberty of which

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?"

"Yes."

"Cause it's rubber."

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?"

the air closer together, and when I lift my vancement of his own political purposes .hand it springs out again to its natural place, | Christian Secretary.

"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 vesat Coppet, he was in the habit of indulging words. I thrust my hand in my pocket, and tige of tartrate of lime or other impurities,

By the employment of these superior the hard spelling book in my pocket, and ran away over the meadow as fast as my feet possible degree of strength, "absolutely compassionately, "Poor man, what a cross pure" and wholesome, and with an always you have to bear!" "What a nice time I would have, I 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 exclaimed Corinne; "is it possible that you being baited in all the world. How it would of refining cream of tartar becomes at once a matter of material importance to the culinary

## 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 adroit-The historians, secular and ecclesiastic,

have alike failed to do justice to the vast certain hour. One day, being obliged to really was. I never tried to be happy doing abilities of Constantine the Great. Those who have questioned his superiority to all other Roman emperors (if, indeed, not to all "I always thought people couldn't be, other men) have united in ascribing to accigrandpa," said Robbie, "and now I'm sure dent, to the mere drifting of events, facts which were really the forecastings of pro-Take grandpa's advice, boys and girls, all; foundest statesmanship, guided by a political true happiness can only be found in doing what is right.—Child's Paper. foundest 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 re-"Teacher," said John the next day, ligious zeal, enthusiasm, or fears, the most salient actions of a life that was, from beginfollowing, which we believe to be authentic, ther said he thought that name would suit ning to end, dominated only by the lust for has never to our knowledge appeared in us because we seemed to be trying to find out dominion, incapable of any creed but atheism, and absolutely content with the negation of the existence of any Being greater than ure is not recorded; and, according to his that is a very good name if you like it; we himself. To those who take a more rational view of his magnificent but criminal career, and who, looking behind the mask of rever ence 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 Each child probably draws out a ball and was ready to profess any creed and foster any superstition that might best serve to Teacher—(feeling of a ball)—"What is 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, Cæsar, 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. "Because it can not be made to keep any | For it is no more certain that he despised and pitied paganism while he was solemnly offering sacrifices to Jupiter, and winning was; whereupon the manager, extracting the erty which we want to find out. John, you the admiration and love of the Roman pebble from his pocket, began to stroke his are the strongest, throw this ball very hard world for his imperial piety, than it is cernose (his invariable habit when in great per- indeed on the floor, so as to make it lie tain that he pitied and despised the Church of Christ, even while he was manipulating John, with a twinkle in his eyes, throws the faith into a sure and reliable support of

"What does this mean? I told you to he robbed them so plausibly and success- as her face was turned so eagerly to mine throw hard enough to make it lie; throw fully that they scarcely perceived his theft, seeking so earnestly the light, I added 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. "That is not all. Notice when I press the and contempt. But Constantine both sinner, and I give myself to you, and I'll ball down on the table that it flattens; when adopted the cross as a military standard, never take myself away again as long as I and also observed the heathen rites with live." 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 "No, for the air can neither get in nor enough for commen men, but altogether indifferent to him; and using both alike as "Then the flattening presses the atoms of | mere instruments convenient for the ad-

#### 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 hem 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 iackets, stockings and dresses they would need in the course of a year, and of the quantity of bread and potatoes they would

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

One day there came a guest to the house. As they sat at dinner, the stranger, looking

"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 ert 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, wanting 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 un-

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 be?" and the anxious look in her great brown eyes assured me she was in earnest.

"Hattie, are you a sinner?" "Oh, yes, I am a very wicked girl." "What! such a little girl as you a sinner?

How can that be?" The tears would be kept back no longer, and she sobbed as if her heart was broken. "I am so wicked!" she said.

"Hattie, what did Jesus come into the

tween two great sobs. "Then if you are a sinner he came to save you, did he not?"

"Will he save me?" she asked. "Yes, Hattie; Jesus is waiting to save you now. Will you go home and give yourself Prepared by the SABBATH SCHOOL BOARD of the to him to be saved?"

"I'll try," she replied. Why did I ask her to go home to give herself to Christ?

The next afternoon Hatrie was present at the children's meeting, but her sad face showed that the question was still undecided. She came to me and I said:

"Well, Hattie, did you give yourself to

"I tried to, but I don't feel any better. I asked Jesus to take me, but I don't know

I said to her: "I think I know what is the trouble:" and

"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

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 Reaper.

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SIR HUMPHREY DAVY, succeeded, by combining couples in one battery, in I tric arc nine inches in len of the large dynamos of arcs four feet in length hav

COST OF MAKING IRON IN -The actual cost of makin the Lehigh Valley, Pa., is McCreath, chemist of the of Pennsylvania, at \$20 31 lows: ore \$9 34; coal, \$5 cents; labor, \$2 33; incid **\$2** 64.

WATER-PROOF CLOTHI clothing which allows a fi piration can be prepared solution of acetate of alu is made by adding a solt lead to a solution of alu the mixture from the sulp is precipitated. The artito this liquid, and allowe wringing them.

GLASS CLOTHING.-A in Pittsburg, Pa., have be glass textile fabrics durit or eighteen months. An feet long and half an inch heated to the proper deg one end to a large, rapidly drum, and thereby dra thread. This process is glass has been spun, who bobbins and woven like The fabrics thus produc ful and pliable. The gla is made very soft by the

THE COMPASS PLANT growing on the prairies braska. It has the stran turning its leaves (when so that they point approx use of this property in wilderness. There is no in the leaves either night is from four to six feet h spicuous of all the plants goes by the name of the It is doubtless very sensi currents traversing the magnetic needle, points currents, i. e., north a Association.

CURIOUS TIME-PIEC

Kensington Museum at watch about a hundred ing an apple, the gold with grains of pearl.
burg watch has the for provided with a dainty serves as an alarm, In shaped watch, on which the bird is opened, a riseen. They are som form of ducks or skull had a watch in the hea prince of Saxony had o dle. A watch made Russia is a repeater a Within are the Holy man guard. By touch move away from the d dows, angels appear, step into the tomb, as that is heard in t King George III. of not larger than a five one hundred and twe whole not weighing cent piece.—Good H

> of artificial gems, in been a large trade, than usual, a new Fi having proved quite strass, a variety of more lead and in sor portion of borax, bu to a great heat and water, whereby it is becomes very close polished like a real with oil and disur These artificial di olas," and are grad sizes of real diamon \$50 per gross. A used as a backing, the back, reflecting of the stone. Suc are largely used f dress purposes, and of every form, best it is said, by ladic and others whose compelled them to the requires the all mine the different stone and the

. ARTIFICIAL DIAM

er face was turned so eagerly to mine. ing so earnestly the light, I added. on gave yourself to Jesus and then took self right back again."

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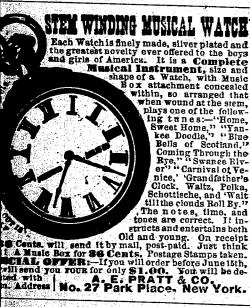
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SIR HUMPHREY DAVY, seventy years ago, succeeded, by combining many thousand couples in one battery, in producing an electric are nine inches in length; but by some of the large dynamos of the present day, ares four feet in length have been produced.

COST OF MAKING IRON IN PENNSYLVANIA. -The actual cost of making a ton of iron in the Lehigh Valley, Pa., is put down by Mr. McCreath, chemist of the Geological Survey of Pennsylvania, at \$20 38, itemized as follows: ore \$9 34; coal, \$5 30; limestone 77 cents; labor, \$2 33; incidentals and repairs, \$2 64.

WATER-PROOF CLOTHING.-Water-proof clothing which allows a free passage for respiration can be prepared by dipping in a solution of acetate of alumina. The latter is made by adding a solution of acetate of lead to a solution of alum, and decanting the mixture from the sulphate of lead which is precipitated. The articles are dipped into this liquid, and allowed to dry without wringing them.

GLASS CLOTHING.—A glass-making firm in Pittsburg, Pa., have been manufacturing glass textile fabrics during the past twelve or eighteen months. A rod of glass several feet long and half an inch in diameter, and heated to the proper degree, is attached at one end to a large, rapidly-revolving wooden drum, and thereby drawn out to a fine thread. This process is repeated till enough glass has been spun, when it is wound on THE SABBATH MEMORIAL—the organ of bobbins and woven like cotton, flax or silk. Leuropean Seventh day Baptists—is devoted to The fabrics thus produced are very beauti- Sabbath Literature and Reform, Biblical Archæoloful and pliable. The glass they are made of is made very soft by the addition of lead. Subis made very soft by the addition of lead.

THE COMPASS PLANT is a peculiar weed growing on the prairies from Ohio to Nebraska. It has the strange characteristic of IN MEMORIAM.—THE MANY FRIENDS turning its leaves (when favorably situated) so that they point approximately north and south. The Indians and early voyagers made | will be pleased to know that an account of his use of this property in traveling over the wilderness. There is no change of position in the leaves either night or day. The plant is from four to six feet high, is the most conspicuous of all the plants on the prairies, and spicuous of all the plants on the prairies, and spicuous of the "Prairie Sunflower."

mon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society, and is furnished by mail at 10 cents a copy. Address, SABBATH RECORDER, Alfred Centre, N. Y. goes by the name of the "Prairie Sunflower." It is doubtless very sensitive to the electrical currents traversing the earth and like the magnetic needle, points at right angles to the currents, i. e., north and south.—Aggasiz

CURIOUS TIME-PIECES.—In the South Kensington Museum at London, is a small watch about a hundred years old, representing an apple, the golden case ornamented with grains of pearl. Another old Nuremburg watch has the form of an acorn, and is provided with a dainty pistol which perhaps serves as an alarm. In London is an eagleshaped watch, on which, when the body of the bird is opened, a richly enameled face is seen. They are sometimes found in the form of ducks or skulls. The Bishop of Ely had a watch in the head of his cane, and a prince of Saxony had one in his riding saddle. A watch made for Catharine I. of Russia is a repeater and a musical watch. Within are the Holy Sepulchre and the Roman guard. By touching a spring the stones move away from the door, the guards kneel dows, angels appear, and the holy women step into the tomb, and sing the Easter song that is heard in the Russian churches. King George III. of England had a watch not larger than a five-cent piece, which had one hundred and twenty different parts, the whole not weighing quite as much as a tencent piece.—Good Health.

ARTIFICIAL DIAMONDS.—The importation of artificial gems, in which there has always been a large trade, has lately been greater than usual, a new French imitation diamond having proved quite popular. It is made of strass, a variety of flint glass containing more lead and in some cases a smaller proportion of borax, but the glass is subjected to a great heat and then plunged into cold water, whereby it is contracted so the grain becomes very close and fine. It is cut and polished like a real diamond, a leaden wheel with oil and diamond dust being used. These artificial diamonds are called "heliolas," and are graded to conform to carat sizes of real diamonds, selling at from \$20 to \$50 per gross. A very small bit of foil is used as a backing, attached to the center of the back, reflecting the light into the heart of the stone. Such imitation "diamonds" are largely used for theatrical and fancy dress purposes, and in rolled plate jewelry of every form, besides being sometimes worn, it is said, by ladies owning real diamonds, and others whose financial condition has compelled them to part with their real gems. It requires the skill of an expert to determine the difference between the genuine stone and the new imitation.—Scientific American.

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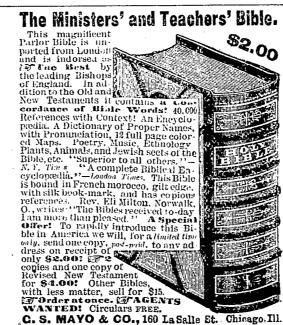
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Abstract of Time Table, adopted Nov. 26, 1883.

STATIONS.

Leave

Little Valley

Dunkirk

## EASTWARD. No. 8\* | No. 12\* | No. 4\* | No. 6 1.05 РМ ..... 2.52 " ...... 10.26 " 8.25 AM 3.50 PM 10.50 PM 10.45 AM

Salamanca Carrollton Olean Cuba Wellsville Andover 1.45 \*\* Alfred Leave Hornellsville 12.00 m | †7.00 рм | 1.15 ам | 2.**05 гм** Arrive at Elmira 3 15 " 10.58 " 4.27 " 7.45 " 7.23 " 3.28 AM 8.25 " ...... Binghamton Port Jervis 10.20PM 7.10AM 11.25AM ..... New York

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.26, Cuba 9.27, Friendship 10.40, Belvidere 11.32, Belmont 12.01 P.M., Scio 12.27, Wellsville 1.45, Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.25 P. M. nellsville at 4.35 P. M.

ADDITIONAL LOCAL TRAINS EASTWARD.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.30, Perrysburg 9.44, Dayton 9.52, Cattaraugus 10.11, Little Valley, 10.26, Salamanca 10.42, Great Valley 10.48, Carrollton 11.09, Vandalia 11.20, Allegany 11.30, Olean 11.43, Hinsdale 11.58 A. M., Cuba 12.14, Friendship 12.33, Belvidere 12.41, Belmont 12.48, Scio 12.58, Wellsville 1.07, Andover 1.27, Alfred 1.45 1.45, Almond 1.54, arriving at Hornellsville at 2.05

No. 8 will not run on Monday. Train 4 will stop at Cuba for New York passengers, or let off passengers from west of Salamanca.

	A TOT	WALD,		
STATIONS.	No. 1	No. 5*	No. 3*	No.
Leave New York Port Jervis			8.00 <b>рм</b> 11.40 "	
Hornellsville	†8.55 рм	4.25 ам	8.10 AM	12.25 <b>†PM</b>
Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.35 PM 9.57 " 10.49 " 11.40 " 11.50 "	5.17 AM 6.02 " 6.25 " 6.48 "	9.13AM 10.01 " 10.29 " 11.09 "	2.22 " 2.50 "
Leave Little Valley Arrive at Dunkirk			11.52 ам	4.35 PM
ADDITIO	NAL LOCAL	L TRAINS	WESTWAI	RD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere a liberal discount to the trade. Other works soon to Perrysburg 5.58, Smith's Mills 6.31, Forestville 6.54, Sheriden 7.10, and arriving at Dunkirk at 7.85

5.40 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.20 P. M. No. 9 runs daily over Western Division.

#### BRADFORD BRANCH WESTWARD.

Sm. mrorra	1.15.	5.*	9.*	3.*	21.*	977
STATIONS.		<i>0.</i> "	<i>9</i> .	ð. "	21.	31.
Leave	A. M.	А. М.	Р. М.	A. M.	P. M.	A. M.
Carrollton	9.26	6.50	4.10	11.50	8.22	
Arrive at			Ì	P. M.		
Bradford	9.55	7.25	4.51	12.35	9.00	
. Leave		1				
Bradford	10.00	7.30	4.55		<b></b>	7.00
Custer City	10.10	7.42	5.07			7.15
Arrive at						
Buttsville		8.20	5.45			

11.04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and a rives at Bradford 11.35 A. M. 11.45 P. M., from Carrollton stops at all stations, except Irving, arriving at Bradford 12.25 A. M.

FASTWARD

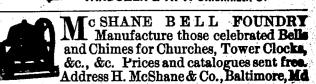
·	124.	31 11 2	m.	<u> </u>	•	<u> </u>
STATIONS.	6.*	20.*	32.*	12.*	16.	38.
Leave		А. М.			P. M.	P. M.
Buttsville	6.15		8.45			
Custer City Arrive at	6.56		9.35		3.15	6.10
Bradford Leave	7.10					6.30
Bradford . Arrive at		6.18			1	
Carrollton	8.20	6.35	10.46	3.20	4.55	

7.24 A. M., daily, from Bradford, staps at Kendall 7.30, Babcock 7.40, Limestone 8.05, arriving at Carrollton at 8.20 A. M. 3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at

Carrollton 4.01 P. M. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford \$280 P. M., and arrive at Titusville 7.30 P. M.

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## 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: 28-39.

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

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 Gad, 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 war 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 things which are mighty;
28. And base 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 anto 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.

TIME.—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 oolishness, and to others the power of God? What is meant by the foolishness of preaching? Why is Christ orucified a stumbling-block to the Jews? What is meant by the words." are called?" In what sense is Christ the power God? Wisdom of God? Why are not 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 Ephesus. This occasions the writing of this lengthy letter. It is very easy to get the letter. There were at least eight vital points treated in this letter: Divisions, Marriage, Idol sac rifices. Paul's Apostolic authority, Lord's Supper, Conduct at Public Services, Spiritual gifts, Resur rection. On this account the letter is made up of several brief discussions. The lesson before us dis cusses 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 elo quence 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 mon. of the cross of Christ in such a style of language. 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. c., Christ crucified. The preaching of the prophets which culminated with John's preaching, was en tirely acticipatory 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 | direct. could not see the connection between his suffering

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 supremity. But as instead of the throne he received the cross, this became to them a stumbling. block. Greeks seck 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. - Whe-

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 nere 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

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 comfound. . . . the mighty. In the estimate of the world no man could weaken the humble Nazarene without rank, or wealth, or armies, or worldly some idea of the condition of the Church by reading | 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 yein 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 rightcousness be-

## 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 Ser-

Eastern-place of meeting, Shiloh, N. J. Time and with such a philosophical mode of reasoning, as of meeting, Fifth day, June 5, 1884. Programme of exercises to be provided for by the Executive

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. Tits-

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

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#### Books and Magazines.

THE American Autiquarian 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

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#### 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.. Preduce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.-Receipts for the week, 17,859 packages; exports, 1,734. Western creamery extras last week's make are selling at 33@35c., new dairy make fine to fancy at 28@50c., and poor new down to wards imitation stuff prices which is being offered at 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 wintry 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:			
		Fancy.	Fine.	Faulty.
Home d	ry, fresh airy, new	@30	30@32 26@28	10@20
	ter	_	23@25	10@20 6@ 8
٠ .	D	<b>.</b>		44 000

CHEESE. — Receipts for the week, 11,082 boxes; exports, 5,126 boxes. The stock taking foots up 40,000 boxes cheese as on hand here 1st 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 hold ers. 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:

Fine. Faulty. Factory, full cream.. 14 @15 13 @14 8@12 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 19½c.; 50 bbls. Western firsts, seller till Tuesday to deliver in, at 19½c., and 50 bbls. seller till Friday, at 19½c. Seller April was offered at 17½c., and 17c. bid. Seller May, 17c. and 16½c. bid. Seller the year offered at 16%c. and 15%c. bid.

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poor to good...... 9 @10 Southern sliced, choice to fancy... 8 @ 9 " poor to good... 9 @114 unpeeled, halves...... 5½@ 6 quarters ..... 5 @ 51

Huckleberries, per lb ...... 9 @10

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BY SARAH S. D.

Lord, save us! O'er o The murky clouds h And fiercely from the

The stormy tempests Lord, save us! All th We've toiled, and no Falls round us, blindi Ol save us by thy m

Too much we've trust Too proudly braved But now, while wheln We fly to thy strong

For pride is broken, s Helpless upon the Our shattered bark lie Waiting for thee to

> ST. PAUL ON BY PROF. AUSTL

In the construction. spirit of inspiration w ently say, adroit, in th instruments. It is, th the purpose to observe was superlatively a m was a mind of far-seeit ion. He had broken faith which had been faith of an honored passed from an old to prepared for anything onward movement in could not be wedded was old, nor suspiciou it was new. If a sup Christian eschatology the progress of revela above all others, to re faith and to engraft i infant Church.

Morcover, he was a sibilities. His sympa to the human side of lect and soul, blended balance as is ever fou force. Though an ac logician, he was not a as President Edward ponents to his faith originated the eleme which Mr. Froude as thinking and the mo modern times; yet h sacrifice even to such of & large-hearted h

Again, he had bee

rank of inspired bel canon of revelation. prophetic vision. ascended Christ. I the heaven of heave he had made discor tongue could not u struck blind by the his Lord, in person revelations was the If, therefore, any of discovery in this of man and the etc men, the man to med, was fitted to of the Christian C the man to whom look for the revels

tian theodicy was

Further, we find

new era in the hi

His conversion for inspired to herald teachings of our of our faith he They are the fulf The immortality of the body, the cance of the Ato sion of the Holy Paul in more full by any other ins which even our I by this elect applet of modern c ed a new school Now, we cla Word of God, we revelation of es prate epistles of

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