

The Sabbath Recorder.

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

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The Sabbath Recorder.

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A PRAYER.

BY SARAH S. DAVIS SOWELL.

Lord, save us! O'er our shrinking heads
The murky clouds hang low;
And fiercely from the darkening hills
The stormy tempests blow.

Lord, save us! All the weary day
We've toiled; and now when night
Falls round us, blinding us with gloom,
O'take us by thy might.

Too much we've trusted our poor strength,
Too proudly braved the storm;
But now, while whirling floods roll high,
We fly to thy strong arm.

For pride is broken, strength is gone,
Hopeless upon the wave,
Our shattered bark lies, tempest-driven,
Waiting for thee to save.

ST. PAUL ON RETRIBUTION.

BY PROF. AUSTIN PHELPS, D. D.

In the construction of the Scriptures the spirit of inspiration was wise, we may reverently say, adroit, in the selection of human instruments. It is, therefore, somewhat to the purpose to observe the fact that St. Paul was superlatively a man of progress. His was a mind of far-seeing and foreseeing vision. He had broken away from a venerable faith which had been sacred to him as the faith of an honored ancestry. Having just passed from an old to a new theology, he was prepared for anything of the nature of an onward movement in religious thought. He could not be wedded to the old because it was old, nor suspicious of the new because it was new. If a supplementary chapter of Christian eschatology was about to open in the progress of revelation, he was the man above all others, to receive it into his own faith and to engraft it upon the faith of the infant Church.

Moreover, he was a man of profound sensibilities. His sympathetic nature was loyal to the human side of truth. He was intellect and soul, blended in perhaps as healthy balance as is ever found in men of great force. Though an acute thinker, and a solid logician, he was not a "thinking machine," as President Edwards has been called by opponents to his faith in an endless hell. He originated the elements of a theology to which Mr. Froude ascribes the profoundest thinking and the most forceful reforms of modern times; yet he was not the man to sacrifice even to such a theology the instincts of a large-hearted humanity.

Again, he had been elected to the supreme rank of inspired believers in extending the canon of revelation. He lived in a state of prophetic vision. He had seen the risen and ascended Christ. He had been caught up to the heaven of heavens. In inspired trance, he had made discoveries which his human tongue could not utter. His eye had been struck blind by the overwhelming glory of his Lord, in person. The memory of those revelations was the atmosphere of his life. If, therefore, any new truth was on the eve of discovery in things concerning the destiny of man and the eternal worlds, he was, of all men, the man to know it. He, above all men, was fitted to be its pioneer to the faith of the Christian Church. Of all men living the man to whom we should most naturally look for the revelation of an improved Christian theodicy was St. Paul.

Further, we find that he does initiate a new era in the history of Christian thought. His conversion formed an epoch. He was inspired to herald advances even upon the teachings of our Lord. On central doctrines of our faith he gives us advanced ideas. They are the fulfillment of ancient promise. The immortality of the soul, the resurrection of the body, the Deity of Christ, the significance of the Atonement, the person and mission of the Holy Ghost, are all taught by St. Paul in more full and luminous disclosure than by any other inspired teacher. Truths upon which even our Lord was reticent are taught by this elect apostle. Speaking in the dialect of modern controversies, St. Paul founded a new school of great theological beliefs.

Now, we claim that if, anywhere in the Word of God, we should look to find a new revelation of eschatology, it is in these elaborate epistles of this chief of apostles. Was the time never to come, for example, when a new interpretation of our Lord's teachings should be given to the world by divine authority? Was any appendix to them to be discovered? Had they any occult significance which was more than their significance, and which a later exegesis must, by supernatural aid, read between the lines? Was any recondite principle of interpretation, like that of Swedenborg, to be invented by divine suggestion, which should extort from them a hidden sense, even a sense contradictory to their obvious reading? Did the full and exact truth require any readjustment of their perspective to be discerned by the profounder insight or more scholarly criticism of a coming age? Did they need any alleviation of their intensity, or obscura-

tion of their fiery symbols to make them true to the ethical instincts of more enlightened times?

The response we make to all such conceivable hypotheses is that, if so, we should reasonably look for such supplementary revelations to the writings of this chief apostle of progress and reform. He was the man to know them if they were true. He was the man to foresee them if they were approaching in the near or distant future. His was the mind to take them in and appreciate them if they were needful to round out the system of revealed truth. And he was the man of all men to launch them upon the faith of the Christian world.

We look now with eager vigilance to discover such advances upon the more ancient records. What do we find? As we should expect, we find the main drift of his teachings devoted to the truths needful to the planting and training of the infant Church. The elemental doctrines of redemption are unfolded with a fullness and magnificence which make his writings a treasury of Christian thought through all time. His instructions in the main are not comminatory. They are cheering and commendatory. He enters joyously into the spirit of the new religion as a message of hope and gladness. Never in his discourse misanthropic or ascetic. His life is a soldier's march of conquest, and his anticipation of its close a song of triumph. And what his personal faith is, that also is the spirit of his ministry.

But what of the world of eternal loss to which Christ had but a few years before given such appalling vividness? What has this hopeful, progressive, exultant, and triumphant apostle to say of it? We find that he treats it as men are wont to treat a truth which has reached its maturity and is now full-grown and fixed beyond debate. He accepts it as serenely as our Lord delivered it. He adds nothing, abstracts nothing, changes nothing. He explains nothing, proves nothing, vindicates nothing. He handles it as a truth which has passed beyond the stage of apology or defense. It is imbedded in the groundwork of his theology. He has now only to build upon it as a foundation, and to use it as a moral force in his practical instructions.

How is it that other men are accustomed to treat principles or facts which have crystallized in a system of general belief or of social order? They treat them chiefly by casual allusion. They put them to use in practical affairs, not pausing to prove or to defend them. In our jurisprudence, for instance, the principles most firmly rooted in civilized government find no statement in statute books. They exist unwritten in common law. They are recognized as authority by courts and juries. Men build empires upon them without once putting them into written speech. So, in ordinary life, usages and precedents which have the prestige of the common consent we do not constantly restate and vindicate. We take them for granted. We speak of them allusively. We put them to use as things which nobody assails because nobody doubts. Nobody asks for proof because nobody denies.

Thus it is that St. Paul handles the retributive teachings of the elder Scriptures. He treats them mainly by allusion here and there. He assumes them, hints at them, gives a glimpse of them and passes on; but never are they contradicted; never are they blinked or evaded. He applies them to the demands of his case in hand with the same calmness of assurance with which Christ proclaimed them in terrific symbols. No more here than there do we find apology or argument or reserve of truth. Never by a word or a silence or speech askance is the idea suggested of any possible misunderstanding of those symbols. Still less is any hint given of their retraction or displacement by later revelations, or their obsolescence through unfitness to later ages.

We find nothing, for example, in the apostle's theologic temper corresponding to that suspense of faith in which infirm believers search for some possible loophole of escape from the obvious meaning of our Lord's discourse. St. Paul is the personification of courage. What he believes he knows. His theology contains no half truths; his words suggest no lurking doubts underneath. As on all other themes, so on this of retributive decrees, his deliverances are those of a believer who has no misgivings. The words "know," "knowing" and their correlatives are favorites in his vocabulary. More than one hundred times they occur, and generally in such connections that their force is intensive. So it is that positive men put their case; and so it is that this most positive of men puts the fact of retribution. "Knowing the terrors of the Lord," he says what it is given him to say.

We run the eye at random over the pages most dense with the Pauline theology, and we find in broadcast those allusive fragments of speech which form the boldest utterances of truth because they are the words of a mind consolidated in its convictions and at ease from doubts. We catch them in gleams like these—viz.: "The Lord Jesus revealed in flaming fire." "Taking vengeance on them that know not God." "That all might be damned who believe not the truth." "Tribulation and anguish upon every soul

that doeth evil." "Enemies of Christ, whose end is destruction." "The wrath of God revealed from Heaven." "Fearful looking for of judgment and fiery indignation." "A fearful thing to fall into the hands of the living God." "God is a consuming fire."

Such is the method chiefly of the Pauline records in handling the fact of retribution. By allusion here, and partial statement there, and undoubted utterance everywhere, the apostle throws out retributive ideas as if they were a thing of course, and would carry their own authority. No more to him than to our Lord does it seem to occur that the appalling truth needs vindication or will shock a loyal conscience. He uses it without reserve or cautious speech, as a thing fixed and familiar in the beliefs of men. He uses it as men use the rainfalls and the tides.

For the benefit of the contrast, let us, for the moment, contrive to relax the positiveness of the Pauline theology in the glimpses it gives of retributive penalties. Put into it hints of the doubts and the half-beliefs by which modern faith is often enervated. How do such fragmentary Scriptures as these read?—viz.: "If the Lord should be revealed in flaming fire." "Perhaps taking vengeance on them that know not God." "Peradventure that they might be damned who believe not." "Tribulation and anguish may come upon souls that do evil." "Enemies of Christ whose end possibly is destruction." "Vessels of wrath probably fitted for destruction." "If the wrath of God should be revealed from Heaven." "Who knows but that God is a consuming fire?" "We conjecture that there remaineth fearful looking for of judgment." "Suppose that it should be a fearful thing to fall into the hands of God." "Suspecting the terrors of the Lord, we persuade men."

Is this the Pauline style of discourse? Has it the sound of apostolic suasion? Has it the ring of inspired speech? Who are the men who would be moved by it to fear the indignation of an offended God? Yet is it not a fair expression of the dubious and volatile faith with which many in our day are dallying with the stupendous verities of biblical retribution?

Fragmentary allusion and practical assumption, however, are not all that the Pauline theology advances concerning retributive truth. We find two distinct affirmations which have great significance in the frame-work of the retributive sentiment, as it appears in the apostolic range of thought.

One is the positive declaration that life in this world without a knowledge of the Christian faith constitutes a full and complete probation. In the first chapter of the Epistle to the Romans, the chief premise, without which the argument means nothing, is the sufficiency of the light of nature to give to the heathen conscience a knowledge of God and therefore, an equitable moral trial. The whole force of that magnificent reasoning is invalid, except on the assumption that men, ignorant of the Christian salvation, have a "fair trial." Even under the moral obliquities of hereditary Paganism, man, so long as the stars glisten and the rivers flow, has that above and around him which will prove to him the living God. If he sins he is without excuse. If incorrigible in sin his damnation is just. The indignation of God is righteously displayed in his destruction.

If the Pauline idea of retributive decrees had been purposely so developed and so set in the frame of its practical uses as to forestall the modern objection to their infliction on men who have not rejected Christ, it could not have achieved that purpose more explicitly or conclusively. That punishment can not be justly inflicted upon sinners outside of a Christocentric system of probation certainly never entered the mind of the author of the Epistle to the Romans.

The other declaration, equally significant and to the same purpose, is that a knowledge of Christ aggravates the retributive destiny of those who reject him. That is to say, so far is it from being essential to the equity of moral trial that men must be put into the Christian range of belief and opportunity; that the working of such privilege, if abused, is to augment both guilt and penalty already incurred. The Epistle to the Hebrews, whoever was its author, may be fairly taken as representative of the Pauline theology. Its argument turns in part on this pivot: "Of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God?"

This, in its bearing on the point in hand, can mean but one thing. Christian birth and training do not create the probation to which man is subjected here. They intensify that probation. The rejection of the Christian offer of salvation does not create the doom of incorrigible guilt, nor is it essential to the justice of that doom. It aggravates both the guilt and the penalty. Two distinct systems of moral trial are here going on. One is superinduced upon the other. The light of nature illumines the one; the light of revelation illumines the other. Each is complete in its way. Trial under either is perfect in its kind. Guilt under either is perfect in its kind. Guilt under either is proportioned to its conditions.

Punishment under either is graduated to guilt, and is therefore just.

Thus the Pauline conception of retributive decrees comes into exact line with the teachings of the elder Scriptures, and with the disclosures of our Lord, and with the remorseful menaces of the human conscience. Starting from different sources they all converge to one result—that retribution commensurate with guilt in degree and in duration is a law of the moral universe to which minds loyal to God and to themselves take no exception and ascribe no wrong.—*Independent.*

HE IS RISEN.

Ward, "Watchman." Floral Offering, "Gates Ajar."

BY MARY J. C. MOORE.

The Lord is risen! The Lord is risen indeed!
Yea! He is living that once was dead,
Alive forevermore! Lo! He hath said,
"I go before, follow thou where'er I lead."

The Lord is risen! Dost not thou hear his voice?
"Lo! as a watchman I bid thee stand,
To warn my people as I command,
That at my coming all nations shall rejoice."

The Lord is risen! Awake and sing thou mortal!
Thee in thy tomb sin can never bar;
For thee He hath left the gates ajar
To life beyond, thy grave is but its portal.
ASHAWAY, R. I.

TO SUNSET LANDS—NO. 20.

CHINATOWN—CONTINUED.

The Chinese are well off for gods and temples, indeed they think they are better off than the Christian who has but one God. One remarked to an American: "Chinaman 'lignite heap bettel Melican man's. You go chuleh Sunday little while; you come home and allee week you lie and steal, and do heap mucueh bad things. Chinaman he got gods at home, see him allee time; Chinaman must always be good!" But nevertheless, as the Chinese gods are easily satisfied with a small gift, it is not difficult for a Celestial to make his conscience quite as elastic as the average American, though it is quite true that there are cases of honesty among them which would compare favorably with that of many members of Christian churches.

We visited two of their temples. They are gaudy with paint and tinsel, and cluttered up with idols, votive offerings, vases, banners, and all the paraphernalia of worship, so that there is room for few worshippers or visitors at one time. The idols are each placed in a niche, and are mostly in a sitting posture, hideous with paint, and certainly not the likeness of anything under heaven. Those we saw were *Kwan Tai*, the great captain, sought for help in all contests, *Wah Tai*, the god of medicine, holding in his hand a sugar coated pill; *Wa Chu*, the goddess of sailors, with her two assistants, "Favorable-wind-ear" and "Thousand-mile-eye." *Tsoi Pak Shing Kwan*, the god of wealth, perhaps more sought after than others; *Confucius* as the god of literature, and many others, such as "the Good Devil," "the Guardian of the Temple" and "the Mighty Policeman," who had killed all the tigers in China, the last one of which he killed by a stroke of his fist. In proof of this story there was the image of the tiger made of cloth and stuffed, about the size of a kitten! Doesticks at one time told a story about his having thrown a full-sized ox over a fence, and offered to show the fence if his auditors did not believe him. Alas! there is nothing new under the sun, and here is the prototype of Doesticks' joke, grown old before Doesticks was born.

The Chinaman has a peculiar and effective way of procuring such an answer to his prayers as he desires. Having made up his mind to a certain speculation, for instance, he goes to the god of wealth for his blessing. The priest, for a consideration, furnishes him a written prayer, which he burns before the idol, having first propitiated him with a cup of tea or some other delicacy. He then prostrates himself three times before the idol, and takes a bamboo cup containing a quantity of bamboo slips, on each of which is a number. This he shakes before the idol until a slip drops on the floor. Its number is noted, and by reference to a corresponding list of oracles the answer of the god is known. Should it not prove satisfactory, another trial is had, and if the god is refractory and continues to give unsatisfactory replies, he is propitiated by paper money. When, after continued trials, the favorable answer is obtained, the devotee is satisfied that he has the blessing of the

god on his enterprise. Before we condemn the heathen, however, for his superstition, we may well ask ourselves if we never place any reliance in "chance?" and if we do not sometimes let our wishes control our opinion of the will of the Almighty?

We saw no "pew list" in the vestibule of these temples, but we saw a long list of names in golden letters on a tablet near the entrance, of those who have contributed to its erection and support. Sometimes incense is burned before these names, and the priests offer prayers for blessings upon those whom the names represent. There are many vases and other specimens of exquisite workmanship in these temples. One elaborate piece of wood carving covered with gilt and protected by a wire screen was shown us, said to be the finest in the country and to have cost \$3,000.

On our way to one temple we passed through a narrow court filled with gambling houses, and worse dens of infamy. As we went along gibbering faces in gaudy attire looked out of little windows in doors, calling and beckoning us to come in, recalling to us the words of Solomon:

"She sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways. . . . But . . . the dead are there; her guests are in the depths of hell."

It is a sad fact that out of the many thousand Chinese women in this country probably not less than ninety five per cent. are of the lowest class, brought over here under contract for the vilest purposes. The contemplation of the influences under which the Chinese children seen in the streets of San Francisco are being educated and under which their childhood is necessarily passed, causes the heart to sicken, and induces a kindly feeling toward the numerous missions, schools and homes, established for them by Christian teachers.

The gambling dens are well patronized, but it is very difficult to see the interior of one, for, at the first sight of a policeman, the vigilant watchman gives a signal and all evidences of its existence disappear as if by magic.

We visited one of their theatres, but the tobacco smoke and other smells were too much for our curiosity, and we contented ourselves with a look at the stage and audience. It is said that the acrobatic feats are truly wonderful, if one had the inclination to stay and witness them. The acting is of the rudest class. A band gave a jargon of sounds called music, in which we caught the semblance of an air. But as we preferred a different air we went into the street.

We also visited some of the larger stores and made a few purchases. Here we saw their method of computing by a number of balls strung upon wires. To test their rapidity and accuracy, our friend wrote a problem in multiplication with three figures and a fraction in each number, giving a copy to them, one to me, and taking one himself, and at a given signal we all commenced together. By our ordinary methods we were no match for the Chinaman, but when we applied the short cuts of the "lightening calculators," we succeeded in beating him a little.

Another time we went to the great manufacturing establishment of Hop Kee, where, with American machinery of the best construction, and under the lead of Yankee foremen, the Chinamen were turning out boots and shoes in great quantities at a cost far below those made by Americans.

No one can deny the Chinese a high state of civilization as compared with other heathen. In art, handicraft, literature, and education they compare favorably with Christian nations; in fact the percentage of illiteracy is said to be lower in China than in any other country; while in science they are as far advanced, probably, as they can be until they cast off the load of heathen superstition. In this nation we see, perhaps, the utmost height to which mere human wisdom and striving can attain. That their civilization brings to them more of the kindly charities and ameliorating influences which we are accustomed to consider a part of civilization, is due to the fact that there is none of the divine Christ-love in it. Impart to them the spirit and aims of Christianity and they would speedily take rank with the favored nations of the earth. May God speed the efforts his children are making in their behalf. It must be kept in mind that those seen by us in San Francisco were of the lower class. Their wealthy and educated people are much better in character and surroundings.

G. H. B.

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Missions.

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

If the recent rioting in Cincinnati had occurred in a Chinese city, how "heathenish" it would have been; and what a strong argument it would have furnished some people against the plan of sending missionaries to such a country!

ONE pastor, who with his wife's help has been very successful in raising mission funds, writes: "I hope the entered wedge will not slip out. Our efforts and talk upon these subjects have opened some hearts for the work and closed others. Surely the Blessed Word is to some 'A savior of life unto life,' to others 'A savior of death unto death.'"

ONE hundred dollars and traveling expenses have been appropriated for missionary labor by Elder S. D. Davis in West Virginia, and one hundred dollars for work in Southern Illinois by Elder F. F. Johnson, the labor to be performed before September 1, 1884. Will not the Churches and neighborhoods in which these brethren labor contribute liberally toward our common work?

ACCORDING to an article in the *Christian Union*, the United States expends annually for Home and Foreign Missions \$5,500,000; Public Education, \$85,000,000; sugar and molasses, \$155,000,000; boots and shoes, \$196,000,000; cotton goods, \$210,000,000; sawed lumber, \$233,000,000; woolen goods, \$237,000; iron and steel, \$290,000,000; meat, \$303,000,000; bread, \$505,000,000; and for intoxicating liquors, \$900,000,000 to which must be added the indirect cost to the nation due to crime, pauperism, insanity and idiocy.

WOMEN'S WORK FOR HEATHEN WOMEN FUND.
Previously reported, 2 shares.....\$60 00
First and second Verona, at least, 1 share 15 00
2 1/2 shares.....\$75 00

SHANGHAI MISSION SCHOOL FUND.
Previously reported, 47 1/2 shares.....\$475 00
Walworth, Wis., 1 share.....10 00
Shiloh, N. J., 4.....45 00
55 shares.....\$580 00
Only 34 Sabbath schools have, as yet, responded.

SUNDAY last, at my Green's Corners service I preached a missionary sermon and asked for a freewill offering for our China Mission, and gave them two weeks to lay by in store as they felt willing. They seemed very much interested in what I said. The congregation owing to bad roads was smaller than usual, but I hope my First-day friends will do something for our mission.

H. D. CLARKE.

QUIET DELL, W. VA.

MARCH 25, 1884.

Dear Brother Main,—Having a very precious meeting here and a great revival and general ingathering. Returns from the different churches in regard to that album quit come in slow, for it takes time to get through the mountains; but have received 61 names, and you can expect, I should think 150 names, maybe a few more, but I hope none less. Preaching day and night; both young and old are helping their best. L. R. S.

FROM D. H. DAVIS.

SHANGHAI, Feb. 19, 1884.

I send you in this mail the map I hoped to send last mail. I have drawn on the back a plot of the Society's lands, and the ground plan of the various buildings. There are two buildings I have never mentioned to you. A part of one is used for a carriage house, and the other is used for a horse stable; the first I built over a year ago, the second I was obliged to put up to take the place of the one we pulled down, to get room for building the girls' school building. In view of my accommodating a gentleman with a place to keep his house and carriage for a time, I have received two hundred dollars. This money has been applied on the above named building and not reported in my other account. This will explain why there is so much room for horses. Half of the room I occupy with a cow and horse for ourselves. You will see that both the city and the dwelling lot fall short of what the deeds say. How this is I do not know unless the land was bought and taken from an old survey. I have not been able to find any of the corner stones of the dwelling house lots. I dug down some three feet where Ching Sah (the blind man) said there

used to be one, but I was unable to find anything. I took the measurement from what I could determine by the tree and the fence. I think the boundary lines should be determined if possible and then stones set. I will see if it is possible to get the officials to do anything to put the matter right.

Rev. Mr. Walker, of the Southern Baptist mission, recently came to China, attempted suicide a few days since, but he was not successful. He is to be sent home on this mail. It seems very sad. He had just married, and was the only colleague of Dr. Yates, who is getting advanced in life and needed very much some one to help him. I hoped to report to you the restoration of Lee Erlow. He came to see me a few days ago, acknowledged his fault and said he would come to a meeting that had been appointed for considering the question, what it was best to do with those from whom we were not able to hear. Erlow did not come to this meeting so we postponed to give him another chance. We pray the Holy Spirit may take full possession of his heart, and lead him to a thorough repentance.

D. H. DAVIS.

FROM DR. SWINNEY.

SHANGHAI, China, Feb. 18, 1884.

I have succeeded in finding a good teacher who is a good Christian, which I feel is in direct answer to prayer. The Chinese language is very meagre in words referring to spiritual ideas, hence whole phrases are given to express one English word, requiring my teacher to paraphrase very frequently in reference to the curious sentences and idioms continually occurring. This I know could not well be done by a heathen, but only by one acquainted with the truths of the gospel. I can not really be thankful enough for this blessing, as good teachers are rare.

I am intensely interested in the abundance of the work that is waiting for me, and hope soon to be able to take my part in it.

E. F. SWINNEY.

BENEVOLENCE;

A Measure and a Means of Prosperity.

We are now speaking of Church prosperity. The Christian Church is prosperous in the proportion that it is benevolent, and only in that proportion. A farm is not prosperous because there is an appearance of activity upon it; because many men are employed, and good stock is raised; but because it puts money into the pocket of the owner. The farmer runs a farm for money, and if he does not get it from his farm does not call himself a prosperous farmer. A factory is not prosperous because it makes a great quantity of goods and gives employment to a great many people, but because it enriches the owners. That is, anything is prosperous when it is doing that which it was intended to do. The Church is prosperous when it is doing what Jesus meant to have it do. We may find that object forcibly expressed in the Revision of Matthew, Make disciples of all nations; or the Revision of Mark, Go ye into all the world and preach the gospel to the whole creation. That is, the object of the Church is the conversion and sanctification of the world; the making and training of disciples of Jesus Christ. There is no other object that can be found in the words of Jesus, and when the Church is doing these things it is prosperous and only then, whatever other appearances of prosperity it may have.

There is no health of the body when the members are diseased, and there is no prosperity of the Church except in the prosperity of the members of the Church in respect to that for which the Church was founded. But every individual disciple can not go to the ends of the earth with the gospel, nor can he be a preacher of the Word at home; yet he can have his share in sending those who can go, and he can be in hearty sympathy with the work of the kingdom of God in all the world. Some disciples give their time and labor, and others give of the fruit of their time and labor, and in this way the whole Church is to labor together in promoting the one object of the Master in establishing the Church. Who does not give time can give money as God has prospered him, and thus the whole Church becomes a unit in the work of the Master. Thus the greater the number of those who will give of their time and money to the Church, the greater the prosperity of the Church.

Money tells of the greed of the selfish man and of the benevolence of the true Christian disciple; the one hoards money for his own sake, and the other gives it for Christ's sake. In a word, the benevolence of a Church is the measure of its loyalty to Jesus who

pleased not himself; who, though he was rich, for our sakes became poor. Jesus gave freely of what he had to give for the world, his life; so the disciple of Jesus gives freely of what he has to give; and the collection of such disciples makes a prosperous church.

But benevolence will become the means of the prosperity of the Church also.

1. Benevolence will furnish the means to do the work which belongs to the Church to do.

2. Benevolence will promote Christian sympathy. When Christian disciples can be induced to give with true Christian benevolence their sympathies will go with their gifts, they will love God and their fellows more, and they will be brought into a closer sympathy with the kingdom of God in the earth.

3. Benevolence will promote the activity of the members of the Church, who will soon come to work for that which they give for with Christian love. It will increase activity in the prayer-meeting and the Sabbath-school; it will overcome the giving of flimsy excuses, indolence and carelessness.

4. Benevolence will promote revivals of religion and bring in additions to the Church. It will put the Church in the best light to the world and recommend it to those who love to do good who are outside of the Church.

5. Benevolence will promote unity and brotherly love in the Church. It is hard to make divisions between members of a Church when they are thoroughly in sympathy with its work. But a stingy Church is a selfish Church, and there will be divisions. Where brethren are united in work they will be in heart.

6. Benevolence will promote personal piety and beauty of character; it will help to prayerfulness; it will make our growth in Christian graces natural and unconscious instead of being self-conscious; it will help correct bad habits of thought and feeling because directing our thoughts to good things; and it will make life more cheerful and brighter by giving us better things to think of than ourselves and our sins and troubles.

7. Benevolence will promote a steadier religious life, less subject to the fluctuations of uncertain emotions.

In a word, benevolence will promote a hearty love for God and man in any one who will conscientiously make it the principle of his life.

W. C. TITSWORTH.

"NEEDS AND METHODS OF WESTERN FRONTIER WORK."

Needs. The needs of this work are many, but we will only speak of a few of the most important. That which is most needed is devout piety in the hearts of those who preach the gospel. I overheard a conversation a few days ago, in which it was jeeringly said that a man could get rich faster by joining the Episcopal Church, in which nearly all the "service" would be read, and become a missionary preacher among them. I have been in neighborhoods where those who were preachers by profession, had the name of being cheats. Last Summer and Fall a man was prominent as a worker in the Sunday-school, leading in prayer, &c., and a few weeks ago he was detected in stealing timber. Another swore falsely concerning a "timber claim." I have on record several invitations to preach in neighborhoods where it was said the people had become perfectly disgusted with professed preachers who were guilty of such immoralities. A man in whom they have confidence they will gladly hear, and even some of those who profess to be skeptical will give close attention to such. So then, the most important need is genuine Christian character in the preachers.

2. A preacher should be able to awaken thought in the minds of his hearers. If a man comes to them with a few set phrases, and the bulk of his sermons is assertions, the sayings and doings of the church, loose opinions, with little Bible, he will find his congregations will grow beautifully less. Many of the people here have little to feed their minds; and many have supposed that because they had so little preaching that almost anything would do. But when we remember that the people in this part of the West are intelligent, enterprising, and in many cases well educated, it will be seen that they will not be satisfied with an inferior man to preach to them. Let the preacher be a man of culture, and able to show the fallacy of the loose infidel opinions that are circulated here, and he will be respected, wield an influence for good among the people, and gather to the denomination he represents.

3. Another great need in these mission

fields is that ministers who have the requisite qualifications be well sustained. There is no place where he needs more careful preparation of his sermons than here, and yet there is no place where he will be so pressed for time to do this work. Men that are unqualified are grasping for the positions of honor and trust, and sometimes the minister will be urged to take these positions, and if he is pressed financially, the temptation will be very strong. If he yields, then his ministry must yield to his business. Again, the care of such fields as every frontier missionary sees, is sufficient to require his entire strength without additional care and anxiety about how he and his family are to live. Church society, and all the institutions which go to make up and carry forward our Christian civilization, are in such a formative state, and are so pregnant with blessing or curses to the people that are to come after us that it requires the most intense thought and most arduous labor of the minister of the gospel. It is necessary, therefore, that the brethren stand behind him and give him all the aid in their power.

4. In growing towns and cities of the West often one of the greatest needs is a place to hold meetings. The missionary can generally find a school-house, or a dug-out that is large enough to gather quite a company in, to worship God. But after a little this place will be too small, and something else must be done. Those denominations which have an especial fund with which to assist the people of these places to build churches, are most successful in their work. We labor under more difficulty here than other denominations, for they can go into any town and build a church building and gather a congregation on Sunday, for the people like to go somewhere, and there is not so much difficulty in getting them to go to church. We must first get the people converted to God, for no man will lay by his business on the best day of all the week, and go to church and worship the true God on his own holy day without he really loves God. But as soon as we get a sufficient number to sustain public worship in any place, we should all take hold and help them build a meeting-house. This is essential to their growth and permanence.

The methods of Western frontier work are very similar, I suppose, to those in use on any other field, only the work to be done is of wider range. The missionary must preach the gospel, pure and simple, in the fields that open to him; and if they do not open of themselves, let him go into a neighborhood where he thinks he may do good, and talk with the most influential about having meetings, propose to preach two or three times, then leave it to the people to say whether he shall come again, and as the fields increase in numbers, occupy permanently those which promise the best results. In introducing improvements in methods of doing business, or in methods of church work, the minister must be very careful not to urge strongly as a reason why they should do so, that the people of the East do so, for the Western man does not like the faintest suggestion that the West is inferior to the East in anything. The Western missionary very soon learns to urge the real merits of the improvements he suggests. This frontier work differs considerably from the work in established societies in the visits the missionary makes among the people. He must converse with the family upon the interests of the church, and then individual interests in Christ and his kingdom, also upon what is being done and ought to be done on the question of education. Business openings, and business relations must be discussed, and the question whether the influence of the church should be given to the people who propose to establish themselves in business. So, the frontier missionary must be wide awake, energetic, quick to see and use the means at hand for the interest of Christ's kingdom. In short, I would use any right and proper method that might promise good to Christ's kingdom and bring glory to his name.

G. J. C.

DODGE CENTRE, MINN.

FEB. 28, 1884.

I have received a letter from Bro. Andrew Carlson of Chisago county, saying that he wished me to go to Isanti, Chisago, and Burnett counties, when he goes to Maine. I am going there as soon as the weather is better.

I will here explain for you some new thoughts I have about our missionary work in the Northwest. It seems to me that we ought to have a place as headquarters for our Scandinavian publication (as I hope we will soon have a paper), and also for our missionary work. I have been thinking of Albert Lea, Freeborn Co., Minn. It is a city full of Scandinavians and there is a good

opportunity for missionary work in both languages, the Scandinavian and American. There are a Danish Baptist church and two Lutheran churches, and over the whole country are Scandinavians. And we have Alden and Trenton churches in the same county, and thirty-five miles South of Albert Lea is Forest City, Iowa. If I had Albert Lea for my headquarters, I could have many stations in Southern Minnesota and Northern Iowa, and then I could work for our paper and it could be printed in Albert Lea, where there is a Scandinavian printing office. I think if we went to work more in Freeborn county we would have a church in Albert Lea, and one in Forest City too. If I had Albert Lea for my headquarters I could sometimes help the churches in Alden and Trenton if the Missionary Board think that I could do them any good. I am studying your language more now, and I like to work in both languages. If we can get a paper in our language, we must have a place for headquarters and I can not think of a better place than Albert Lea. I would like to know what the Missionary Board think about my plan. I am thinking to try to do more missionary work in Freeborn county after I have been North.

Yours in Christ,
C. J. SINDALL.

HOUSTON.

TEXAS COUNTY, Mo., March 2, 1884.

Having labored in nearly all of South Central Missouri, covering the area of seven large counties and one hundred and twenty-five miles square, as missionary of the First-day Baptists for five years, I must have a tolerably correct idea of what might be accomplished, and the hardships and disappointments to be undergone in accomplishing the desired work. However, I must say, that the opportunities for Seventh-day Baptist home mission work is truly encouraging; and, to my mind, would excel that of any other denomination at present; and would far outstretch your most sanguine hopes, with a proper evangelist in the field. To illustrate: since the organization of our little Church, nearly two months ago, with my limited opportunities and facilities, I have held service at several different points, and visited many families. And out of the many I will only give you a few instances: Good old sisters say, "O, Bro. Rutledge, why do our preachers lead us astray? Why have you kept us so long in the dark? Here we have been all our lives following after the traditions of men, and our leaders' teaching for doctrine the commandments of men. We have worshiped the creature, more than the Creator. We want God's holy Sabbath, and not Constantine's and Sylvester's Sunday." This is no fancy picture, but is absolutely cried in our ears by both sexes. Oh, how I feel ashamed and condemned on hearing this, and cry, O, God, for Christ's sake forgive me! for I too have been guilty. If the work is properly managed it will not be long before Bro. Helm and I will be in the midst of a number of Seventh day Baptist ministers. I know of one, the most prominent First-day minister in all this country who has recently given up Sunday, and publicly denounced it as Satan's device, and a Catholic festival.

The cry comes from every direction almost daily, "Come over and help us;" but we are building a meeting house, and can not go as much as we would on that account. Pray ye the Lord to give us both the ability and courage necessary to accomplish the needed work.

Yours in the work for Christ,
S. W. RUTLEDGE.

P. S.—Ere long I will give you an account of our trials and the fierce persecutions with which we have to struggle on account of our being Seventh-day Baptists. s. w. r.

"You may be confident, when I appeal for your pecuniary support, that the results are fully commensurate with the expenditure. As an old Finance Minister of India, I ought to know, if anybody does, when the money's worth is got by any operation; and having administered provinces which contain 105,000,000 of British subjects—that is, nearly half British India—I say that of all the departments I have ever administered, I have never known one more efficient, or in which a more complete result was got, than in the missionary department; and of all the thousands of officers I have had under my command, I have never seen a better body of men than the Protestant missionaries."—*Sir. Richard Temple.*

A missionary tells of a poor Christian woman in India, who said, "I have no money for missions, but I speak to my neighbors and urge them to come to the Saviour I have so joyfully found." And so last year she led eleven persons to Christ.

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THE MONEY PO

A good school in any investment for that co It improves the value a estate, brings life and ty, and in various oth money interests of the this is the least consid the worth of a school t is not always recognize at all in such estimate, refreshing to read suc following:

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Education.

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

THE MONEY POINT OF VIEW.

A good school in any community is a good investment for that community, financially. It improves the value and salableness of real estate, brings life and trade to the community, and in various other ways adds to the money interests of the people. To be sure this is the least consideration in estimating the worth of a school to any people. But it is not always recognized as having any place at all in such estimate. It is hence the more refreshing to read such a statement as the following:

"The *Dakota Outlook* thinks that Yankton College is the most important acquisition, even from a money point of view, Yankton has ever gained. The college was founded by the Congregational Churches of Dakota, which exercise a supervisory control over it through a board of trustees. The college is thriving. The building erected by the citizens of Yankton was so far completed as to be occupied last Autumn. The preparatory school is at present, and must be for some time to come, the most generally attended department of the college, since the institution itself must, prepare, for the most part, the members of its collegiate department. During the present year there has been in attendance ninety students, eight of whom are in the Freshman class."

DESTITUTION IN NEW YORK.

A circular issued by the Committee on Conventions and Publications, of the New York Sunday School Association, is before us. It presents some startling statements concerning the intellectual and religious condition of some portions of our State from which we would least expect such statements to come. We quote a few of them:

"The magnitude of the interests involved in the moral and religious training of the children and youth of this great State is almost beyond calculation. With a juvenile population, of school age, bordering upon a million and three quarters, one-fourth of which, it is estimated, is without secular instruction, that is, not attendant upon the public or other day schools, and perhaps three-eighths, or more without religious training, this commonwealth is confronted by a vast educational problem. After all that is provided by the State and all that is done by churches and societies, the educational deficiencies in the Empire State is simply enormous."

After speaking of the work of the Sunday School Association in the State, the circular says:

"As samples of the destitution found, we may quote the following: 'I have just been informed of a section of country (in Madison county), about twelve miles long and six wide, where there are no Sunday-schools or preaching.' The missionary speaks of a point in the same county where he gathered a room full of children for the purpose of arranging a Sunday-school, but 'there was not a Christian in the place.' Of a portion of Lewis county he says, 'Religion is about the last thing spoken of in this part of the State.' In Cayuga county, the missionary found a woman 'who said she had not been in Sunday-school or church for seventeen years, and that she had a grown-up daughter who did not know what Sunday-school meant.' In a place in Steuben county, a day school was found where 'the teacher, a girl not over sixteen, sat with sewing work in hand, but no scholars. She had seven names on the register but frequently passed the day with no one present.' At a point in Oneida county, the missionary recognized the 'greatest religious destitution he ever met, a general condition of depravity and mischief.' He traveled eight miles through a thickly settled section of the same county, 'with numerous hotels but no Sunday-schools.' In one district of this county there was 'not a praying man or woman.' These are a few examples, selected from a central and generally rich and prosperous section of the State, and are not worse than the condition of many people and localities scattered all across our wide domain."

ILLITERACY AND THE SCHOOLS.

That the public school system in this country is a means of untold social and national good no considerate person would ever think of denying. That it is not, in all parts of the country, accomplishing all that is desired, the statistics of illiteracy amply show. Into the details of these we can not here enter. The census for 1880, after stating the number of people in the United States, including Territories, from ten years of age and upwards at 36,761,607, states that of these 4,923,451, or nearly thirteen and one-half per cent., are unable to read, and 6,239,958, or seventeen per cent., unable to write. The largest percentage of illiteracy, as compared with the population, is in New Mexico, where sixty per cent. are unable to read, and sixty-five per cent. unable to write. The next largest is in South Carolina, where forty-eight per cent. of the people can not write, and thirty-eight per cent. can not read. The smallest per cent. of illiteracy is

in Iowa; the two classes standing at less than two and one-half and at three and nine-tenths per cent. The next best report is from Wyoming; while all the newer States and Territories, with the exception of New Mexico and Arizona, have an excellent record in this respect. One might make a point, here, as to the character of the immigration coming to these newer parts of the country, and suggestive to a certain class of people that they need not expect to find barbarism even on the frontier. The large percentage of illiteracy in the South is due, of course, to the large proportion, there, of the poor white and the colored population.

Various plans have been proposed for giving a larger scope and more efficiency to the public school system by aiding it from the national treasury. Senator Logan's proposal, two or three years since, to set aside to this purpose the revenue from the whisky tax, is no doubt in the memory of all. The insurmountable objection to this is the linking with a great public benefit a great public detriment, and making the one a means of giving permanency to the other. The proposal was not favorably received by the country, and seems to have been abandoned. A bill introduced by Senator Blair, of New Hampshire, has been passed, the provisions of which are:

1. That there shall be an annual appropriation from the government funds during the next ten years, beginning with \$15,000,000 for the first year and diminishing by \$1,000,000 each subsequent year—that is, first year \$15,000,000, second year \$14,000,000, third year \$13,000,000, and so on. 2. That this money shall be divided among the separate States and Territories according to the prevailing illiteracy—that is, in the same proportion which the number of persons over ten years of age who can not read and write within the State bears to the whole number of such persons in the United States. 3. That no part of the money thus appropriated shall be paid to any State which shall not during the first five years expend at least one-third as much as its share of the national fund for the maintenance of common schools and an equal amount during the second five years of the term. 4. That no part of the fund shall be used for the erection of school-houses or school-buildings of any description, nor for the rent of the same, except in States where the illiterate persons are not more than five per cent. of the whole population, the State Legislature may direct how the National fund shall be expended. The other provisions of the bill are designed to protect the honest administration and proper expenditure of the proposed fund.

"It has been objected to this bill, that the amount named is insufficient, especially with the yearly decrease for ten years, reducing the appropriation in the last year to only \$5,000,000; that to divide according to the prevailing illiteracy in each State, is unfair to those States which by generous provision for their own schools have reduced the amount of their own illiteracy, the aid now proposed from the national treasury being diminished in the ratio of their own efficient and generous educational policy in the past; that the bill ought to include a provision requiring each State to devote out of its own revenue from taxation a sum to the same end equal to the amount of national appropriation received. The first and last of these are valid objections, and the bill in these particulars might be easily amended. The second one is of less force for the reason that these States where illiteracy most prevails are peculiarly situated; the disparity in an educational respect being due to circumstances in their history for which the present generation is less responsible, while to correct the evil in these States is not simply an advantage to them, but to the whole country as well. It harms nobody, besides, to now and then give help to a neighbor, while being helped also, himself."

THE PEABODY TRUST.

The nineteenth annual report of the trustees of the Peabody Donation Fund has been issued. It states that the net gain of the year 1883 from rents and interest has been \$25,252 16s. 2d. The sum given and bequeathed by Mr. Peabody was, in 1862, £150,000; in 1866, £100,000; in 1868, £100,000; and in 1873, £150,000, making a total of £500,000; to which has been added money received for rent and interest, £329,863 15s. 8d., making the total fund on the 31st of Dec. last, £829,863 15s. 8d. In addition to this the capital account has been increased by £390,000 borrowed from the Public Works Loan Commission and others, of which sum there remains unpaid £361,333 6s. 8d., thus bringing up the total capital to £1,191,197 2s. 4d. Since issuing the last report, the trustees have expended on land and buildings £119,382 18s. 5d., making the total expenditure to the end of the year, £1,089,883 12s. 6d. During the year the trustees have opened 33 blocks of buildings at White-cross street, St. Luke's, containing 1,878 rooms, all of which are now occupied. Eleven blocks to contain 514 rooms, are now in course of erection at Peartree-court, Clerkenwell—the last of six sites bought of the Metropolitan Board of Works—and will be ready for occupation by midsummer. The trustees have finally arranged with the leaseholders at Little Coram street, will commence at an early date the erection of eight blocks of buildings, to contain 420 rooms. They will also, during the present year, build three blocks at Great Peter street, Westminster, and begin four blocks on a plot recently purchased adjoining their buildings at Islington. Up to the end of the year the trustees had provided

for the artisan and laboring poor of London 9,693 rooms, exclusive of bath-rooms, laundries and washhouses. These rooms comprise 4,359 separate dwellings—say 73 of four rooms, 4,522 of three rooms, 2,073 of two rooms, and 692 of one room—occupied by 18,009 persons. The average weekly earnings of the head of each family in residence at the close of the year was £1 3s. 9d. The average rent of each dwelling was 4s. 8½d. per week, and of each room 2s. 1½d. The rent in all cases includes the free use of water, laundries, sculleries and bath-rooms. The birth-rate for the year reached 41.80 per 1,000, which is 8.01 per 1,000 above that of all London for the same period. The death-rate was 18.60 per 1,000, which is 1.77 per 1,000 less than London. The infant mortality was 155.65 in each 1,000 births, or 9.85 per 1,000 above that of London.—*Christian Weekly, London.*

COMPULSORY EDUCATION.

At a recent meeting to discuss compulsory education, held in St. Louis, letters from several prominent educators were read. Pres. Elliot, of Harvard, wrote that he was in favor of compulsory attendance at public schools. President McCosh, of Princeton, said that he is convinced that we shall not get the whole people educated except on a system of obligatory education. President Porter, of Yale, said that he took it for granted that the only reason why the State is justified in taxing all its citizens for the public schools is that it may promote its true well-being, and perhaps defend itself from irreparable disaster; and that, if this is to be assumed, then it is equally clear that it is not only its right, but its duty, to compel attendance under proper limits on some efficient school, public, parochial or private.

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."

A VOICE FROM GEORGIA.

[The following letter written to the RECORDER was not intended for publication, but feeling sure it will be of interest, we give it a place. We are glad to say we have the prospect of an occasional letter for publication, from this "lone Sabbath-keeper."]

Besides myself and Dr. Culbertson I know of no one in Georgia who has avowed a determination to hold fast to the commandments of God. The people here regard such a belief (keeping the Sabbath) as a heresy, while we know that their practice is heretical. Accordingly they turn deaf ears to anything that may be said regarding the truth. The people are to be reached, I think, through their ministers, for many of them, it appears to me, have committed to that class of men the entire arrangement of creed and doctrine. They swallow as readily what the preachers say as they do the prescriptions of the doctor. They forget that we are each one of us to work out our "salvation with fear and trembling." The ministers as a general thing are wedded to the doctrine of clinging to "accepted facts." What would be the use of sending missionaries to the heathen, if we were bound by such a chain? Their religion is an accepted fact with them; why then trouble them by trying to Christianize them? Why not allow to them the liberty we claim for ourselves? I asked the above questions of a correspondent the other day, but have not heard from him since. Last Sabbath I heard a sermon (for we have service occasionally upon that day) from Isa. 48: 18, "Oh that thou hadst hearkened to my commandments? then had thy peace been as a river and thy righteousness as the waves of the sea." It was an earnest exhortation to obey the commandments of God, and yet the preacher is a Sunday man. How it is that men can not see that they are stultifying themselves by so preaching and so practicing I can not understand.

I will try to send you something for publication soon, for I am much pleased to read your paper. By the by, you do me an honor, which I do not deserve. I am not a minister, but a simple lay member of the church (Methodist Episcopal South).

With Christian salutation, I am your brother,

MORE SABBATH-KEEPERS.

LONG BRANCH, Neb., March 30, 1884.

To the Editor of the Sabbath Recorder: Once more through the mercy of God we are permitted to send words of cheer to the readers of the RECORDER.

Not long since we learned of another band who had recently embraced the Sabbath truth. On the third day of March in company with Elder D. K. Davis, our pastor, we went to Elk Station, Johnson Co., Neb. This place is about twelve miles distant from our neighborhood. On arriving at the Station we were happy to find a number of recent converts to the cause of God. We first called at Brother Shively's. He and wife embraced the Sabbath not long since

upon a careful perusal of God's word. Brother Shively being absent, we conversed with Sister Shively, held a season of prayer and departed. We next visited Sister Roberts whose heart seems full and fervent on the all-important subject of keeping the commandments of God and the faith of Jesus. Our third call was at the house of Brother Coda who, in company with his family, embraced the Sabbath the past Winter. They are happy in the enjoyment of this sacred truth. We next called on Doctor Rounds, who lives in Elk Station. He and wife have been observing holy day since November last. He has been a member and minister of the Christian church and is a man of talent and influence.

I have visited these persons twice since the account given above, and found them holding fast to the standing memorial of God's creative work. During my last visit I met Eld. Geo. B. Star, a minister of the Seventh-day Adventists. He had been holding a series of meetings and we heard him preach one discourse on the law of God. The next day being Sabbath he conducted a Bible reading on the subject of prophecy. My wife being ill I was compelled to return home immediately after the last mentioned meeting.

We do not know where these persons will go to find a home among God's people, but let us earnestly pray that they may stand firmly against the traditions of men and make bright and shining lights on this wide field, already ripe for the harvest of our God.

My dear brethren, what a vast work is before the church of God! All over our broad land Sabbath-keepers are springing up. The walls of tradition and error are fast crumbling, and may God speed the glad day when our world, so long engrossed in darkness and woe, may behold the light of the gospel of Jesus Christ. Until that time, let us labor, watch and pray with a faith that never falters and a zeal that never flags. L. D.

TRACT SOCIETY.

RECEIPTS FOR MARCH.

| | |
|--|------------|
| Ladies' Auxiliary Tract Society, Alfred Centre, N. Y. | \$15 00 |
| Mrs. Harriet S. Ayres, Oxford. | 5 00 |
| Church of Weldon, Iowa. | 4 40 |
| George H. Babcock, Plainfield, N. J. (Donation). | 708 96 |
| Six months interest, New Berlin Town Bond. | 3 50 |
| Sabbath-school, Nile, N. Y. | 2 36 |
| Ladies' Auxiliary Tract Society, Plainfield, N. J., (Outlook). | 22 41 |
| Demand Loan, Long Branch, Neb. | 1,200 00 |
| Mission Band, Long Branch, Neb. | 3 16 |
| Income from gift of Delos C. Burdick, per E. K. Pope, Treasurer Memorial Fund. | 225 00 |
| Womans' Auxiliary Tract Society, Alfred, N. Y. | 16 06 |
| A Friend, Preston. | 2 00 |
| Ladies' Missionary Aid Society, Brookfield | 24 32 |
| C. E. Clarke. | 3 00 |
| Silas Whitford. | 2 00 |
| Jay Whitford. | 2 00 |
| Sabbath school, Walworth, Wis. | 3 42 |
| | \$2,242 62 |

E. & O. E. PLAINFIELD, April 1, 1884.

Temperance.

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

PROHIBITION LEAGUE.

Some members of the Republican party in Alfred, have organized what is known as a Prohibition League, to work for prohibition "within the Republican party." At one of the primary meetings, Mr. S. C. Burdick made the following remarks, which we have been requested to reprint, as expressing the purpose and sentiment of the League:

"I am a Republican and have never belonged to any other political party. I am also a temperance man and have always been one. Republican principles and temperance principles are alike, my principles. I can not abandon either, but am in conscience bound to maintain both. As a good and faithful citizen I am obliged to give my influence and vote in favor of whatever the public welfare requires, and against whatever tends to evil. I have no right to turn my back upon one public interest or class of interests and confine myself to the support of any single interest. The Republican party has not finished its work. It came into existence and power as the servant of the best intelligence and the highest moral principle of the American people. It has established the fact of National unity, and done what it could to give liberty and equal rights to all citizens. It can not disband now. It must complete what it has undertaken, and protect what it has accomplished, as long as any party or power stands ready to undo its work, and until it is replaced by an organization, with higher aims and broader (not narrower) scope. I do not agree with those who find fault because the Republican party has not yet become a radical Prohibition party. Parties are composed of individuals, and their character is the aggregate character of their membership. If the Republican party has not yet become a Prohibition party it is either because the friends of prohibition are not numerous, enough to control its action or have not exercised the power they have. Whatever man

of high moral principle remains in, it helps to give it character, direction, strength. Whoever abandons it, weakens it. If the temperance men in their impatience organize an independent, opposing party, they abandon in large degree their responsibility to all political issues save this one, and assume an ultra position in which they must expect to be a hopeless minority. If they organize within the Republican party, as they have an unquestioned right to do, they remain at the post of duty and the source of power, and with patience can accomplish their whole purpose. So I say, let temperance men organize and work inside of the Republican party. Let them agree among themselves upon men and measures and methods. Let them attend the caucuses, the conventions, and the elections. Let them send good and true men to the Legislature, and elect executive officers who will enforce such excise laws as we have and such better ones as we may be able to get. Let there be no needless division of counsels and waste of strength, but unity and success."

THE WORLD'S W. C. T. U.

We give below the closing paragraph from the annual address of Miss Frances E. Willard, at the National Woman's Christian Temperance Union Convention, held at Detroit, Mich., Oct. 31, 1883:

Finally, dear sisters, may I submit to you a plan which is the outgrowth of my special studies in this most eventful year. On the Pacific Coast I felt the pulsation of the new America—which includes the true "Garden of the Gods,"—California, with its semi-tropic climate, and invites not only Europe but Asia to a seat in its banqueting hall. I looked into the mystic sea of the Orient, and rejoiced in the breezy breath of Japan, the France, even as China is the England of the East Pacific coast. I learned the magic transformation in the civilization of Japan, its readiness to take up Western customs and the consequent danger lest our vices become domesticated there. I visited the opium dens of San Francisco and was appalled by the degradation resulting from a poison habit which curses the victim more, but his home less, than does the frenzy of the alcohol dream. Meanwhile, missionaries to the Orient assured me that "since the Crusade" a great temperance work is going on in the cities of India, China and Japan among the English-speaking population, and letters from our Connecticut President, Mrs. Treadwell, now traveling on the Continent of Europe, assured me that leading pastors of Paris are anxious to have a Woman's Christian Temperance Union organized in that metropolis of the whole world. I knew our British cousins across the line and across the sea would heartily co-operate in the movement and so resolved to urge my sisters to signalize the epoch we rejoice in by the formation of an International Woman's Christian Temperance Union that shall belt the globe and join the East and the West in an organized attack upon the poison habits of both hemispheres. We can do no more at this convention than to authorize the initial steps of such a movement. For a year or two the work must be wholly carried on by correspondence and through the press. Few have as yet the international spirit. I found more of this class on the other coast than here. These friends, better informed than we, and not at present so enlisted in the temperance work, will largely aid in this new and most Catholic endeavor. I suggest little more to-day than that the *prestige* of our great society be the fulcrum for a preliminary lift in this splendid enterprise.

Beloved, we have given hostages, not to fortune but to humanity. We are building better than we know. We stand not only for the cause of temperance, but for the diviner womanhood that shall ere long bring in the era of "sweeter manners, purer laws." We stand for the mighty forces which level up not down, and which shall draw manhood up to woman's standard of purity in the personal conduct of life. We are the prophets of a time when the present fashionable frivolities of women and money worship of men shall find themselves confronted by God's higher law of a complete humanity resulting from:

"Two heads in counsel; two beside the hearth;
Two in the noisy business of the world,
Two in the liberal offices of life;
Two plummets dropped
To sound the abyss of science and the secrets of the Mind."

For the world begins to see that
"No lasting links to bind two souls are wrought,
Where passion takes no deeper cast from thought."

In all this wondrous battle let our motto be "womanliness first; afterward, what you will." Let us follow with unchanged devotion; the gleaming Cross of Him who is "holiest among the mighty and mightiest among the holy," even that loving Christ whose gospel raises woman up, and with her lifts toward heaven the world! "The combat depends—on ye brave!" The battle is not yours, but God's.

Have we endured some great temptation, and shall not our voice be heard blessing God that with the temptation He also provided a means of escape? Our brother may even now be passing that trying ordeal; the waves almost go over his head; he sees no light; he well nigh despairs; but the story of our deliverance comes to him as the word of the Master and bids him look up. Have we received some signal blessing, and shall we not bid our neighbor rejoice with us, and shall we not exhort and encourage him to seek for and expect the same?

nity for missionary work in both the Scandinavian and American. There is a Danish Baptist church and two other churches, and over the whole are Scandinavians. And we have had Trenton churches in the same and thirty-five miles South of Albert Forest City, Iowa. If I had Albert my headquarters, I could have many in Southern Minnesota and North-land, and then I could work for our and it could be printed in Albert Lea, here is a Scandinavian printing I think if we went to work more in a county we would have a church in sea, and one in Forest City too. If Albert Lea for my headquarters I could help the churches in Alden and if the Missionary Board think that to them any good. I am studying guage more now, and I like to work languages. If we can get a paper in uage, we must have a place for head- and I can not think of a better in Albert Lea. I would like to know Missionary Board think about my am thinking to try to do more mis- work in Freeborn county after I have

Yours in Christ,
C. J. SINDALL.

HOUSTON.

TEXAS COUNTY, Mo., March 2, 1884.

laboring in nearly all of South Missouri, covering the area of seven counties and one hundred and twenty square, as missionary of the Baptists for five years, I must have a correct idea of what might be expected, and the hardships and disappointments to be undergone in accomplishing the desired work. However, I must see the opportunities for Seventh-day home mission work is truly encouraging, to my mind, would excel that of any other denomination at present; and I outstretch your most sanguine hope with a proper evangelist in the field. Since the organization of our church, nearly two months ago, I had had opportunities and facilities, I had service at several different points, and many families. And out of the all only give you a few instances: Sisters say, "O, Bro. Rutledge, our preachers lead us astray? Why kept us so long in the dark? Here been all our lives following after doctrines of men, and our leaders for doctrine the commandments of men. We have worshiped the more than the Creator. We have had our holy Sabbath, and not Commandment and Sylvester's Sunday." This is no mere assurance, but is absolutely cried in our hearts. Oh, how I feel ashamed and humiliated on hearing this, and cry, "Christ's sake forgive me! for I have been guilty. If the work is properly done it will not be long before Bro. I will be in the midst of a number of day Baptist ministers. I know the most prominent First-day ministers in this country who has recently denounced it, and publicly denounced it as a heathen and Catholic festival. It comes from every direction almost as we would on that account. Lord to give us both the ability and necessary to accomplish the work necessary to accomplish the work for Christ, S. W. RUTLEDGE.

long I will give you an account of the fierce persecutions with which we struggle on account of our Sabbath Baptists. s. w. R. I am confident, when I appeal for financial support, that the results will be commensurate with the expenditure. I have Finance Minister of India, and know, if anybody does, when the work is got by any operation; and I have ministered provinces which contain 100,000 of British subjects—that is, British India—I say that of all the people I have ever administered, I know none more efficient, or in any complete result was got, than the people of India; and of all the officers I have had under my command, I have never seen a better body of men than the Protestant missionaries. Temple. I call of a poor Christian who said, "I have no money but I speak to my neighbors and they come to the Saviour I have seen." And so last year she led to Christ.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 17, 1884.

REV. L. A. PLATTS, Editor and Business Agent. REV. A. E. MAIN, Corresponding Editor.

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We print on our first page, this week, a somewhat lengthy article from the Independent, at the suggestion of a valued correspondent. No one, we think, can read the article without profit. In these days of doubt, flimsy doctrine, and uncertain statement, it is truly refreshing to read the writings of a man who believes something, and who knows what he believes, and why he believes it. It is made the more refreshing still when the writer, as seems to us the case in this article of Dr. Phelps, has a good Biblical basis for the vigorous statements he puts forth.

NEW YORK is fast becoming a prohibition State. The Senate has already passed the bill prohibiting the manufacture of oleomargarine. We see no reason why, with equal justice to the freedom of tradesmen, the manufacture of alcoholic beverages could not also be prohibited. Certainly the safety, peace and prosperity of the citizens of this great State a thousand times more demand it. It is certainly worth something to have this practical recognition of the fact that a State may prohibit a trade which in any way threatens the life or health of its citizens.

It often happens that a young Christian in the midst of cold skepticism without and lurking misgivings from within, needs, more than argument, the help which the experience of one strong in faith can give. When this can not be given in person, by the living voice, a good book written out of a full heart will give the needed help. We commend to all young people especially a book by the Rev. C. H. Spurgeon, noticed in another column, "The Clew to the Maze." An hour or two would take one through it. But let it be read a little at a time. It will do any one good.

BEYOND THE GATES.*

The writer of this book has undertaken, in a somewhat novel way, to give her ideas of the mode, as well as the character and occupations of the future life. Of course this leads her to speak more or less freely on some eschatological questions, about which many minds are busy.

The plan of the book is very simple; the writer speaks of herself as passing through a course of sickness, at first painful and alarming, then less distressing until quietly it resulted in her death. From this experience she was borne by her father who had died twenty years before, to new and pleasanter scenes and experiences, which gradually unfolded into the glories of heaven. Of course, the greater part of the book is occupied with the narrative of these scenes and experiences. The plan of the work closes with the return of the subject to a state of natural or earthly consciousness. The reader is left to conjecture whether the work is wholly an imaginative one or whether the scenes described, and the personal experiences passed through, were the actual visions of a soul during the period of a low fever when the patient was or seemed to be utterly unconscious of what was transpiring about her in this lower world.

Any and all attempts of mortals to set forth the mode of the future must necessarily be fruitless. God has not revealed it in his Word, and no one has ever yet returned from that strange land to tell its story. The few glimpses which the Holy Scriptures have vouchsafed to us, are couched in such general terms as to clearly show that only glimpses can be had by us, until our earthly state shall be put off, and our finite and imperfect vision exchanged for the purified vision of just men made perfect. With this natural conclusion from these general references of Scripture, agree the more direct teachings of the Word on this point. Paul declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him," and

*BEYOND THE GATES, by Elizabeth Stuart Phelps, 4x6 1/2 inches, published by Houghton, Mifflin & Co., Boston, Mass.

John, whose Gospel has been with propriety called "The Heart of Christ," affirms, "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see him as He is." When such men as John and Paul, with their clear vision and insight into the mysteries of godliness are silent, it seems to us it were well for us also to silently wait God's fuller revelation.

In the way of doctrinal suggestion, the book seems to us to have some serious defects. For example, the drift of these suggestions or teachings on the subject of the salvation of men, gives very little room for the work of the atonement, and much to the good works, or natural good qualities of men. In the course of the narration of her experience, the writer found, in Heaven, a person who, on earth, was impure in heart and life, but who had loved with a strong devotion, a person who had spoken kindly to her when in need of a friend. This strong human love was her only preparation for Heaven. On the question of a future probation, the book is quite positive, though more by inference than by direct teaching. Thus, a man was found, in a very modest and humble state of mind, because, though a man of some note on earth, he had entered Heaven without any preparation for it, and so was waiting the time when he should be fit for the society of Heaven. Such teachings seem to us in strange contrast to those plain declarations of the Word, "By grace are ye saved, through faith;" and, "Behold, now is the accepted time, behold now is the day of salvation."

In spite of these somewhat serious faults in the book, it may still be read with profit. Its suggestions with reference to the complete satisfaction which the soul finds in its new home, is eminently scriptural and must be helpful to the timid and fearful. We may be ignorant of what our life there shall be, or how it shall be, but anything which goes to make us confident that God both can and will make it a condition of being in which the soul finds perfect satisfaction, must be hailed with thanksgiving by mortals. "I shall be satisfied when I awake with thy likeness." Beyond the attainment of this confidence, we ourselves have not cared to go.

Again, that heaven is a condition in which the redeemed are to find constant and varied employment, in which the faculties of soul are to open up into still finer susceptibilities and greater powers, we fully believe; and if the language of the book in which the writer gives expression to some of these thoughts, may be taken as but the feeble attempts of an earthly tongue to give utterance to the nobler conceptions of spiritual realities, and not as literal descriptions of material things, we shall seek no quarrel with the author on these points.

If, then, we except the two doctrinal points already mentioned—the atonement and the possible future probation—we can commend the book to the attention of our readers. Its perusal will set them to thinking about the possibilities and glories of Heaven, a subject on which even Christians think too little; this reading and thinking will make Heaven more real, and by so much remove the fear and dread of our departure; and finally, let us hope, it will awaken not simply a desire to go to Heaven, but also, which is much more worthy, a desire to be fit for Heaven, and this desire will make us more useful, noble and pure in this life.

SYMMETRICAL CULTURE.

A man may have a giant's strength of body, but still be very coarse and brutal. One may have a mind stored with varied knowledge, and trained to vigorous and profound thinking, but in respect to character be impure, and in respect to influence hurtful. One may possess real piety, loving God and man, but lead a life greatly limited in usefulness, because almost wholly undeveloped in other directions of his complex being. One may be well versed in the science of morals, and familiar with the principles that should direct in human relations and obligations, but lack an inward, spiritual life and power, which impels to the discharge of these known duties.

Men need, therefore, what we may call physical, intellectual, moral, and spiritual or religious culture.

Bodily health and strength has very much to do with our happiness and usefulness. A good digestion is a friend of good temper and spirits, and of a bright faith, although we would not say it is indispensable. And there are services we might render both to our Creator and to our fellow-men, but are held back by want of physical endurance.

The Almighty framed our bodies; they are appointed unto a share in the redemption wrought by Jesus Christ; and the Spirit of God is pleased to make them his temple. There is some real interdependence between a sound body, a clear mind, a healthy conscience, and a clean heart. Physiology, or the laws of physical life and health, should be one of the foremost studies in our schools. And the physician who conscientiously devotes his skill to the prevention and cure of disease, and the promotion of sanitary measures, is engaged in one of the noblest of callings.

The mind can not be healthy and strong, without care and cultivation. A knowledge of the facts of history, science, literature, arts, morals, and religion, is its natural food. To discover and comprehend the principles governing these facts, in their mutual relations and multiplied activities, is to the intellect what exercise is to the body—health giving. God's thoughts are in earth and sky, in human history and experience, in science and art, as really, though not as completely, as in his word of truth. This is an inspiration to the true student. Thinking, clear and vigorous, is the natural activity, and adornment of a healthy, cultured mind. To acquire this possession is the real end of study. It is not necessarily the man that possesses the widest range of knowledge and the most fully stored memory, that is the best educated and most efficient man. The really educated and best equipped man, is one who in the acquisition of knowledge and the exercise of memory, has acquired power and scope of reasoning, clearness and correctness of judgment, strength of will, and emotions that are pure, permanent, controlled and controlling. Educated, thinking men and women are needed as leaders in society, Church and State. The world's progress is due to such; and they are to be the real builders of our future, in spheres small and large.

Morals belong to human relations and duties. Few things are so important as an understanding of what we owe one another in family, church, social, political, and business relations. We ought to know more of the powers and principles that give direction to men's lives; more of human motives, desires, tastes, and manners, by which men are influenced; and more of the grounds of moral obligation. The eye of a true artist is offended by an unskillful blending of colors in a painting, or unnatural proportions in the statuary; the ear of a trained musician is hurt by discord in sound; and our moral sense ought to be so cultivated that it too would be wounded at the sight or sound of all that is deformed or discordant in the things that belong to conduct and character. Let the school, the pulpit, the press, and the platform, be more and more devoted to instruction in morals; and let us, the people, think these principles of truth, justice, purity, benevolence, and order, into our very lives, and practice them more and more in our walk before and among men.

Highest and most important of all, is the spiritual sense, which is born with a religious life, that is, a life in which God is the divine source of motive and power, who is revealed to men in the Lord Jesus, the Man of Nazareth. He who truly lives in and unto God, through Jesus Christ, must care for the health and purity of the body, that it may become more meet for the Master's use; the powers of the mind must be possessed as a gift of the Creator, in the development and use of which one comes to know more of his will and ways; and he must cultivate the fruit of the Spirit which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, or lie against the truth, for truth demands righteousness. "The fear of the Lord is wisdom, and to depart from evil is understanding."

Communications.

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

TEACHING OF THE TWELVE APOSTLES.—No. 1.

BY D. E. MAXSON.

"Drowning men catch at straws," and are successful somewhat in proportion to the size of the straw and the tenacity of their grip. Whatever may be the real character and value of the "new find" from the second century, it is certainly giving a new zest to newspaper and magazine literature, and is giving new illustration also of how widely "doctors may disagree," and how desperately "drowning men catch at straws." An Alfred correspondent has requested me to "give bottom facts" and my own conclusions concerning the new piece of old literature, known as "The Teaching of the Twelve Apostles,"

and which has "such strong endorsement in your Seminary." If our good Editor will allow me to adopt his careful advice to "hasten slowly," I will try to find time from my other studies now pressing to a close here, to look up the facts about this interesting document, and give my conclusions concerning it. My conclusions concerning it can not differ more widely from those of the different critics now studying it, than they differ among themselves; for example, take these,

1. The Christian Intelligencer, April 2d, thinks it, smacks of the Roman doctrine of redemption by deeds of charity. It says, "The word redemption does not occur except when it looks like favoring the notion that a ransom could be gotten by deeds of charity which cuts out the entire foundation of the gospel." Another adds: "There is no more mischievous delusion than that of exalting the ethics of Christianity at the expense of its doctrine."

2. Christian at Work: "Beyond all doubt, the discovery is the most valuable that has come to the Christian world."

3. New York Observer, April 3d: "Of course the work has no canonical authority. It was not written by an apostle or an apostolic man. It adds nothing to the rule of faith. It is impossible to deduce a universal custom from the words of a single uninspired document, however early or excellent it may be. Upon the whole the little treatise will be useful to the student of history, but otherwise is of small account."

The Episcopal Review, April 5th, in reply to Independent, quotes Eusebius, B. iii., ch. 25, to prove that this writing belongs with the "Epistle of Barnabas" among the spurious documents of the early ages.

Prof. Hitchcock and Brown of this institution, in preface to pamphlet edition of the "Teaching of the Twelve Apostles," which is the title of the writing in question, just issued by the Scribners, say: "It corroborates some things which may henceforth be more strongly emphasized; and adds some things for which we may well be very profoundly grateful." The present editors are happy to be able to place this "Teaching of the Twelve Apostles" so promptly before the American public. The text has been carefully edited. The translation is studiously literal and a few notes have been added. This pamphlet edition with Greek text and translation now lies before me.

Prof. Smith, of Andover, has likewise published the text with translation. These are the only American editions of this remarkable document yet extant. As to what the document teaches on the subject of baptism, the comments of the various journals form very pleasant reading. The Christian Intelligencer says, "The document is most remarkable for what it does not say. It is on the negative side that one is disposed to criticize and censure it."

The New York Evangelist thinks this silence one of its strongest points, and in this respect classes it along with the New Testament, in respect of its treatment of the question of baptism. The Evangelist says, "There is no positive precept for infant baptism in the New Testament," and adds this refreshing inference in regard to the two silences: "The silence of the New Testament and of 'The Teaching of the Twelve Apostles,' is one of the strongest evidences we have of the validity of infant baptism." A good many worse things than infant baptism might be proven by these two witnesses, upon this principle of silence.

The Independent says, "The text does not define the ordinary mode of baptism, but only describes affusion (pouring) in case of lack of water. We are positive that Baptists will generally regard it as clear that the ordinary baptism mentioned (in the paper) was by immersion."

Prof. Smith, editor of the Andover edition says, "Infant baptism is not alluded to in the document," to which the Independent says, "The natural explanation is that infant baptism was not a part of the primitive Apostolic tradition, as these Christians had received it."

Christian at Work, March 27th: "The implication is clear that, while immersion was generally resorted to, it was not accounted indispensable, affusion, or pouring, being resorted to under prescribed conditions. The testimony as to pedo-baptism is purely negative, nothing is said of such baptism."

Christian Union, April 3d: "It is clear that infant baptism was unknown to this writer, and that baptism was administered only to those who could make creditable confession of faith and spiritual experience." Now, very clearly, taking these utterances as a fair expression of the impression the "new find," as the papers call it, is making on the Pede-baptist mind, more straws will have to be put afloat by some means, to float their sinking cause much longer.

What the document is, who its author was, how it has come to the front at this time (not its first appearance), and what the value of its real teaching, will be subjects of future articles—yes—"hasten slowly," and so carefully.

Home News.

New York.

ALFRED CENTRE.

The event which has been most noticeable in our town during the past two or three weeks has been the Leslie Concerts and Musical Convention. A company of singers under the leadership of C. E. Leslie of Chicago, go about the country giving free concerts, at the close of which a convention is organized for five days (15 sessions), and some one of the company put in charge of it, while the rest of the company go on to other points, to do likewise.

The free concert was given in the church here April 1st, and a convention of about 120 persons organized. To say that the class enjoyed every hour of it would be but feebly to express the truth. The concert given at the close of the convention was a good one. A permanent association has been formed, with J. G. Burdick for conductor, to hold regular weekly meetings, the first of which was held on Sunday evening of this week. E. R.

ANDOVER.

The appointments of the Church have been well attended through the Winter. The Sabbath-school has held its regular sessions with a somewhat growing interest. As warm weather comes on we hope to have more in attendance. Last Sabbath the session room was quite well filled, there were quite a number of strangers present with us who seemed to enjoy the sermon from the text "He is risen." The sermon was in keeping with the Easter idea, bringing before the minds of the hearers the importance of the fact that Christ had risen, and its benefit to us. BROOKFIELD.

Spring, with the birds and the maple sugar, has come, greatly to the joy of all. The Winter has not been as severely cold as some in the past, still there has been an abundance of snow and very good sleighing.

At the present time there is a large amount of sickness prevailing, mostly being diseases in the form of colds, congestion, and pneumonia. Deacon Collins Miller, the senior deacon of our church, has been in poor health for some time past. In January last, he was taken with pneumonia, and though the immediate danger was passed, yet he did not recover, but went into a decline, and is slowly but we fear surely, wasting with consumption, and disease of the heart. Our dear brother is all joyful in view of the "home over there." That sick room is luminous with the Divine Presence.

On the 12th of March, the Church and society made a donation for their pastor, the receipts of which, after paying the expenses, were \$33.

For the present year, beginning April 1st, our Church has adopted the envelope system for raising all of its funds, both for the home work, and the Missionary and Tract Societies.

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Rhode Island.

WESTERLY.

The Pawcatuck Seventh-day Baptist Church of Westerly, having extended a call to the Rev. O. U. Whitford, of Chicago, to become their pastor, Bro. Whitford arrived

in town on the morning of commence his labors with the first Sabbath in April. He with the newly-introduced our people of installing a pipe was duly appointed to gramme for that purpose, an noon, April 5th, at 2 1/2 o'clock appointed for the installation bath-school usually holds its hour, the school was held time of the usual morning session was very pleasant and auspicious for a better state of things usually, as evidenced by the which filled the church, Christian spirit characterized. The services opened with the organ, and opening and The invocation was offered Randolph of Hopkinton, and sung by the congregation.

The free concert was given in the church here April 1st, and a convention of about 120 persons organized. To say that the class enjoyed every hour of it would be but feebly to express the truth. The concert given at the close of the convention was a good one. A permanent association has been formed, with J. G. Burdick for conductor, to hold regular weekly meetings, the first of which was held on Sunday evening of this week. E. R.

The appointments of the Church have been well attended through the Winter. The Sabbath-school has held its regular sessions with a somewhat growing interest. As warm weather comes on we hope to have more in attendance. Last Sabbath the session room was quite well filled, there were quite a number of strangers present with us who seemed to enjoy the sermon from the text "He is risen." The sermon was in keeping with the Easter idea, bringing before the minds of the hearers the importance of the fact that Christ had risen, and its benefit to us. BROOKFIELD.

Spring, with the birds and the maple sugar, has come, greatly to the joy of all. The Winter has not been as severely cold as some in the past, still there has been an abundance of snow and very good sleighing.

At the present time there is a large amount of sickness prevailing, mostly being diseases in the form of colds, congestion, and pneumonia. Deacon Collins Miller, the senior deacon of our church, has been in poor health for some time past. In January last, he was taken with pneumonia, and though the immediate danger was passed, yet he did not recover, but went into a decline, and is slowly but we fear surely, wasting with consumption, and disease of the heart. Our dear brother is all joyful in view of the "home over there." That sick room is luminous with the Divine Presence.

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Popular Science.

THE SPEED of propagation of waves in water has recently been determined from the great tidal wave generated by the volcanic eruption of Krakatoa.

CORUNDUM GEMS IN INDIA.—A remarkable deposit of sapphire and ruby has been discovered at Snggchaug, in the Himalaya mountains.

RECENTLY, in the work of making some holes for planting trees around the new fort constructed outside the Porta San Lorenzo, at Rome, a fine statue of Apollo, 1 meter 80 centimeters in height, was discovered in a good state of preservation.

GREAT SALT LAKE is about fifty miles wide, one hundred and twenty-five miles long, and twenty feet deep. Its waters are very dense, being fourteen per cent. of solid matter.

PROFESSOR HULL, who has been making a geological survey for the Palestine Exploration Society, has returned home. He reports, as the result of his investigations upon the spot, that at the time of the exodus of the children of Israel the Mediterranean and the Red Sea were connected; that the Dead Sea was at one time one hundred and fifty feet above the Mediterranean; and that there are evidences of a chain of lakes in the peninsula of Sinai.

WILLIAM J. CARD, a captain of the coasting schooner, Turban, reports some interesting particulars of his use of oil to break the force of the waves, on a voyage from North Carolina to Nova Scotia, in September last. The schooner was of 163 tons registered, with a cargo of 300 tons railroad iron, which loaded her down until her gunwales were not more than two feet above water.

Soon after noon, Capt. Card stationed a man in the bow of the schooner—it being unsafe to venture on the jib-boom, which was in danger of being carried away by the seas—and directed him to throw over from a small oil can a little oil at the approach of every "comber."

At first petroleum burning-oil was used, and while this had some effect, it was not heavy enough to thoroughly break the wave, and linseed oil—some ten gallons of which had been laid in for painting purposes—was then employed.

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IN MEMORIAM.—THE MANY FRIENDS of the late REV. N. V. HULL, D. D., will be pleased to know that an account of his "FUNERAL SERVICES," and the memorial sermon 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.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1884.

- SECOND QUARTER. April 5. Paul's Third Missionary Journey. Acts 18: 23-29; 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: 50-53. May 17. The Upright 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 IV.—ABSTINENCE FOR THE SAKE OF OTHERS.

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

For Sabbath-day, April 26.

SCRIPTURE LESSON.—1 Cor. 8: 1-13.

1. Now, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 3. But if any man love God, the same is known of him. 4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many;) but to us there is but one God, the Father, of whom are all things, and we in him; and one word Jesus Christ, by whom are all things, and we by him. 6. But to us there is not in every man that knowledge; for some with conscience of the idol unto this hour eat as if a thing offered unto an idol; and their conscience, being weak, is defiled. 7. But meat commendeth us not to God; for neither if we eat are we the better; neither if we eat not, are we the worse. 8. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. 9. For if any man see thee, which hath knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? 10. And through thy knowledge shall the weak brother perish, for whom Christ died? 11. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 12. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth."

TIME.—A. D. 57. PLACE.—Ephesus.

PRINCIPAL THOUGHT.—Self-denial for the good of others.

GOLDEN TEXT.—"If meat make my brother to offend, I will eat no flesh while the world standeth."—1 Cor. 8: 13.

- OUTLINE. I. Question stated. II. Knowledge and love. III. Rights and duties.

QUESTIONS. Explain how knowledge puffeth up and charity edifieth. What is it to love God so as to be known of him? Does Paul condemn eating meats offered to idols? How is one's conscience defiled by eating meat offered to an idol? Does it defile a Christian's conscience? How may the Christian's liberty become a stumbling-block to the weak? May this liberty be so used as to become sin against those of a weak conscience? Should a Christian deny himself of his own rights on account of the weakness of others?

INTRODUCTION. The question discussed in this lesson is quite distinct and in some respects peculiar to Paul's time. It greatly troubled the church at Corinth, producing alienations and divisions. It was of such a nature that it affected their daily life, their treatment of their heathen neighbors. The proper settlement of this question, had much to do with the purity of their religious character. Though that particular form of the difficulty may not so frequently occur at the present day, yet the principle involved is just as vital now as then, and no church can long prosper without regarding it, a mutual and reciprocal regard between the membership of the church.

LESSON NOTES. V. 1. Things offered to idols. There were certain portions of the bodies of animals used in sacrifice, which were offered in the sacrifice. These parts were divided between the priests and the persons who had offered them. These fragments were sometimes used in feasts and sometimes put in the market for sale. Thus a Christian might partake of meat that had been in contact with idol worship. Some were indifferent to this custom and others very conscientious. Hence it was an important question, whether it was right for the disciples of Christ to partake of food so connected with idolatry. There were several arguments stoutly urged on both sides of this question. We know that we all have knowledge. He here speaks first to those who saw no harm in the use of such meats. Your theory may be correct, but there is a practical side to this question. Knowledge without charity only partially qualifies for membership in the church. We may all have that. Puffeth up. Knowledge divorced from love, renders one conceited, inflates him. It is a great mistake to suppose that mere knowledge without love and religion make a better man of one. But charity edifieth. Buildeth up. It does not terminate on itself, as knowledge does, but goes out of itself and seeks happiness in another, and lives for the good of others. It is in this respect higher than knowledge. It binds Christians together in harmony and enables them to work together for the conversion of others.

V. 2. If any man think that he knoweth anything. That is, if he is self-conceited, he is intensely ignorant of true knowledge. No real knowledge is attainable without humility and charity or love. So of these members of the Corinthian Church; they may think that idols are nothing and that they do not pollute the meats laid on the altars, and yet this knowledge may leave them overbearing, destitute of true love to the brethren, blind to the nature of virtue, of conscience, and of how to make men better. Such a man knows nothing as he ought to know it. It would be well for the church, to-day, if there were no members puffed up with little knowledge, and thus utterly careless of the conscientious feelings of some of the brethren. V. 3. If any man love God. God never ignores one who loves him, but is ever mindful of his

wants. The great question and all important question is, Do we love God? Is there a going out of soul after God? Can we say with David, "As the hart panteth after the waterbrooks, so panteth my soul after thee, Oh God!" The same is known of God. The being known of God, implies something more than intelligence of God. It is God's knowledge of us which is manifested in providing for all our needs, anticipating all our wants. This God is doing for those who love him.

V. 4. Concerning the eating of things offered to idols, etc. Some thought that eating meat which had been presented at the idol-altars, gave countenance to idolatry. This feeling was a source of disharmony in the church. An idol is nothing in the world. To settle the question at issue, it must first be clearly seen that our idol has no character, and hence that meat presented at an idol is no more polluted than when presented at the market. An idol is nothing, nor does it represent any reality. They that worship idols are corrupt and utterly deceived, and may be worshipping the devil as Paul suggests. 1 Chron. 10: 20. But that does not make the idol anything. None other God but one. Therefore the heathen objects of worship are not God.

V. 6. But to us there is but one God, the Father. Paul proclaims the great fundamental truth, destructive of all idolatry, that there is one God, and the great Christian truth that this one God the Father, is revealed to man through His Son, Jesus Christ. Of whom are all things. Nothing exists which does not owe its existence to him. We in him. We have our highest well being and hope in him. One Lord Jesus Christ, by whom are all things. It almost seems as if Paul was guarding them against attributing some power to the Pagan deities. He intensifies the statement of the unity and divine power of the one God the Father through the Lord Jesus Christ.

V. 7. Howbeit, there is not in every man that knowledge. Not every man fully apprehends these realities, even though he may profess to know them. We should keep the fact in mind that the heathen converts were but babes in spiritual and truly divine conception, and it was very difficult for them to free themselves, entirely, from the life long influences of Paganism and idolatry. For some with conscience of the idol unto this hour. That is, through their long familiarity with the idol are more or less affected with those early religious impressions even now after being converted from idolatry. This is a weakness of their human nature. Their conscience being weak. Weakness of conscience may show itself, may leave a person to regard as right what is not right, or to regard as wrong what is not in fact wrong. It was this latter form of weak conscience that troubled those members. Their conscience being weak is defiled. Whatever one may do thinking it to be wrong, to him it is wrong, his conscience condemns him for it. To the Christian who clearly conceives the idol as nothing, the offering of meats to idols is nothing. Still if those feeling differently are induced, by the examples of the brethren, to eat meats having been thus offered, and thus offend their own conscience, they are led into condemnation.

V. 8. But meat commendeth us not. Now, since there is no moral quality about meat that will effect our moral relation to God. Neither if we eat are we the better, neither if we eat not are we the worse. The fact of our eating or not eating may not effect us as individuals. Grant that; but still our relation to others may bring in a question of right and wrong in the custom pursued. V. 9. But take heed lest this liberty... become a stumbling-block. Because we are at liberty to eat or not to eat, it becomes our first duty now to see to it that our course shall seem blameless to our brethren. It would be positively sinful for us to pursue a practice, not morally binding on us, but regarded by others as wrong. V. 10. If any man see thee sit at meat in the idol's temple, shall not the conscience of him be emboldened, etc. Here the example may lead the weak brother to practice what will bring condemnation upon him.

V. 11. Through thy knowledge the weak brother perish, for whom Christ died. Here is a very grave consideration. We are "to avoid the appearance of evil," especially when in doing so we do no violence to our own conscience. The tendency of such a course would lead the weak brother into sin, to apostasy and ruin. What a fearful contrast between such an influence and the love of Christ for them. V. 12. When ye sin so against the brethren, ye sin against Christ. Christ suffered with the deepest tenderness and compassion for all the weaknesses of men. Now indifference on the part of brethren to the weaknesses of other brethren would be sin against Christ himself. V. 13. If meat make to offend, I will eat no flesh. This is a very strong way of expressing Paul's decision on this question. No personal gratification could induce a Christian to offend another who might be weaker.

Books and Magazines.

LEGISLATIVE MANUAL, for the State of New York, 1884, contains Constitution of the United States, and of New York State, plans of the Capital at Albany and many valuable statistics and other valuable information. 600 pages. Red Leather, "Compliments of J. Sloat Fassett." OUR LITTLE MEN AND WOMEN, for May, 1884, is as cheery and bright as any of its predecessors. Many little eyes will sparkle as they look upon its beautiful pictures, and little ears will listen eagerly to its bright little stories. \$1 per year. D. Lothrop & Co., Boston, Mass. THE English Illustrated Magazine, for April, we think, an unusually interesting number. Its leading articles are (all illustrated), "Changes at Charing Cross," "The Beltry of Bruges," and "An Unsentimental Journey through Cornwall." The latter is a continued story. These all are rich in historical reminiscence. The lesser articles of the number are also full of interest. New York, Macmillan & Co., 112 4th Ave. \$1 50 per year

The Old Testament Student for April sustains the reputation of former numbers for excellence. The leading article is on the Hebrew Poem of Creation, by Dr. Charles A. Briggs, of Union Seminary, New York. It is a discussion of the first chapters of Genesis from the poetic standpoint; frequent translations are made with a view to preserving as far as possible the poetry—the sublime imagery—of the original; frequent quotations are also made from those Psalms which sing of the creative power and majesty of God. Other articles in this number are well written, and well calculated to keep alive an interest in the study of the Old Testament in the original. The American Publication Society of Hebrew, Morgan Park, Ill. \$3 a year (10 numbers).

THE American Church Review for March has found its way to our table. Several of its articles will have more interest for members of the Episcopal Church than to others. Among those which will be of general interest are, "Ministerial Support," "Theological Seminaries and the Decrease of the Ministry," and "Preaching without Notes." Edited by Rev. Henry M. Baum. Published by American Church Review Association, 40 Bible House, New York. \$3 a year in advance.

THE "Clew of the Maze" and "The Spare Half-Hour," by Rev. C. H. Spurgeon. The name of Spurgeon as author is about as good a recommendation as a book can have nowadays. If any other were needed in this case, it is found in the subject treated—Modern unbelief, the agnosticism of the day. He handles it without gloves, and in that striking, homely way that carries conviction to both heart and mind. It is not a work simply for scholars; it is for everybody, and most of all for those who have done the least reading of this sort. This is a new book printed in this country from advance sheets. The second portion, "The Spare Half-Hour," is a series of most engaging and instructive papers suggested by the author's travels on the continent. Published in Funk & Wagnall's (10 and 12 Dey St. New York), Standard Library. Paper, 15 cents.

THE Postal Telegraph Essential to the freedom of the American press, and the Prosperity of the American people. John A. Anderson, M. C., of Kansas.

ASSOCIATIONAL DIRECTORY.

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

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

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

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

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

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

SPECIAL NOTICES.

CARD OF THANKS.—We thank most heartily our friends for the pleasant surprise and the valuable presents we received April 8th. N. G. AND A. E. HADSELL.

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 Ulica, Wis., requests his correspondents to address him at Milton Junction, Wis.

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

THE Seventh-day Baptist Quarterly is published, 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 gather and preserve such facts, papers, biographies, sermons, etc., as may be deemed worthy a permanent place in history. If the support will justify the outlay, each number will contain one or more photographic portraits of aged or deceased Seventh-day Baptist ministers, or such other illustrations as will add to its historical value. The volume for the year will form a book of over 500 pages, which will grow in value with each succeeding year.

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 move along the advanced lines of our denominational work. But no one need wait for the visit of 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 Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

ROYAL BAKING POWDER Absolutely Pure. FULL WEIGHT GUARANTEED. ROYAL BAKING POWDER ABSOLUTELY PURE.

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SPIRITUAL LIFE; ITS DIVINE CHARACTER.

Essay read by Stephen Burday Baptist Central Assn requested for publication.

Divine truth transpires purpose and action, is but the condition of re-

life. When born of t above, the renewed for God; a babe in Chris-

spiritual life, Christian- ciency. The soul's fire

taintments, may be spi- satisfactory, but they

all future time and de- ion with Christ must

spiritual vision, and Christian experience a

only the expression of divine command that,

to his faith virtue, kn- patience, godliness a

can do only through- life of spiritual union

the Lord Jesus Christ. Attainments in Chr-

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hath shall be given, a- not shall be taken av-

To live amid gospel p- nities is to gain or lo-

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