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SPIRITUAL LIFE; ITS DEVELOPMENT AND DECLINE.

Essay read by Stephen Burdick before the Seventh-day Baptist Central Association, June, 1883, and requested for publication in the *Sabbath Recorder*.

Divine truth transmuted into thought, purpose and action, is not only the source, but the condition of regenerate and spiritual life. When born of the spirit, born from above, the renewed soul becomes a child of God; a babe in Christ to be developed in spiritual life, Christian character, and efficiency. The soul's first experiences, and attainments, may be spiritually precious and satisfactory, but they are not sufficient for all future time and demands. Abiding union with Christ must involve enlarging spiritual vision, and broadening fields of Christian experience and activity. It is not only the expression of a living faith, but the divine command that, the believer shall add to his faith virtue, knowledge, temperance, patience, godliness and charity. This he can do only through the maintenance of a life of spiritual union and communion with the Lord Jesus Christ.

Attainments in Christian life and character, are the results not the causes of spiritual life. The use of means is the Christian's necessity and privilege, but the power and the sources of success are of God. That which we have the ability and the opportunity to be, in the fact and effect of spiritual life, we ought to become, both for ourselves and the cause we represent. The failure to meet the ever increasing demands for the possession and exercise of spiritual power must not only render comparatively valueless past experiences, but lead to spiritual death and decline. As applied to Christian life and character, it is true that "to him that hath shall be given, and from him that hath not shall be taken away that which he hath." To live amid gospel privileges and opportunities is to gain or lose in the things of the divine life. No condition can be more sad or hopeless than a name to live while spiritually dead; and nothing should be more anxiously and prayerfully guarded against than,

I. SPIRITUAL DECLINE. Spiritual decline may be regarded as probable when the church with its given agencies opportunities and resources attains to little, if any, growth in grace and in the knowledge of the truth; and seems to possess and exercise very little power in bringing a sinful world to Christ. No description of a church that has lapsed from its spiritual power and mission can be more graphic and startling than that applied to certain of the seven churches of Asia. Ephesus had left its first love. Pergamos was corrupted with false doctrine. Sardis had a name to live and was dead. Laodicea was lukewarm, neither cold nor hot. Trusting in, and satisfied with, its wealth and human resources, it was blind to its own spiritual poverty and danger. The causes of spiritual poverty are many. Among them may be mentioned:

1. *The failure or neglect to use the means essential to sustain and develop spiritual life, and Christian efficiency.* The child of grace born into the kingdom of God will fail to maintain a living union with Christ and develop genuine Christian character and efficiency unless, like the child which comes to its mother's arms for care and nourishment, there is supplied, by God's process of assimilation, the elements which enter into life and growth. It may be milk at first and afterward meat, but it will be in the line of the process that develops the full-grown man in Christ Jesus. In Christian life, men do "not live by bread alone, but by every word that proceedeth out of the mouth of God." The primal means of spiritual life and growth, are the word of God and the prayer of faith. When these are absent there may be creeds, confessions of faith, religious zeal and activity, but the life developed will be one of outward forms, basing its hope of eternal life and success in Christian work upon religious theories, sentiments or emotions, while destitute of Christ's Spirit, and without vital union with him. It may be a life of apparent hope and confidence, and yet a life doomed to disappoint-

ment; for men without the indwelling spirit of God, may say Lord, Lord, while they do not his will, while many may even prophesy in his name, and in his name do many wonderful works, to whom Christ must say, "I know you not." Many walk in darkness and are environed with danger, because they do not, with prayerful trust in God, make his word the lamp to their feet and the light to their path; do not, as the disciples of Christ "walk in the light as he is in the light."

2. *Spiritual death and decline is often the result of an unwillingness to meet according to the measure of understanding, ability, and opportunity, the claims of duty, the demands of truth.* Men do not come into the kingdom of Christ, nor develop Christian power and efficiency except by a willing surrender to God in all things. It is not so much that which men are in theory and profession, as that which they are not, in matter of conformity to the will of God, which separates them from the spirit of life in Christ, and carries leanness to the soul. To falter where God makes duty plain, be that duty humble, onerous, or exalted, is to forfeit past blessings and bring moral darkness and spiritual poverty to the soul. Men can not serve God and the carnal self; can not reject the counsels of God and walk in his light. They who have once "tasted of the good of God and the powers of the world to come," can not remain the saints of God, the children of light, share in the glory of his presence, and be clothed with his power, while they know his will and do it not. He must withdraw his spirit from those who knowingly reject his will and set at naught his counsels. Disobedience is sin, and sin, whether in the church or out of it, brings spiritual leanness and separates the soul from God.

3. *The cause of spiritual decline is often to be found in such an exaltation, and confidence in human plans, methods and resources, as must, in effect, destroy an active faith in God as source and cause of spiritual life and Christian efficiency.* Christ's arraignment of the religious teachers and leaders of his times, should serve as a warning to men in all future ages, "Ye pay tithes of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith;" the last, not least, of the things omitted being faith in God. Faith in God, will lead to a faithful use of means, but it can not put the means in the place of God, as the procuring cause of the results sought. Faith humbles the worker; seeks divine blessing on the given methods, and magnifies the mercy, love and power of God who alone giveth the increase. Human plans and appointments are never in any real sense, the cause of spiritual life and Christian efficiency. They are, when made available, the medium through which the divine presence and power are manifested. The clay put by Christ on the eyes of the blind man had in it no real virtue as the cause of sight. It was simply the medium through which divine mercy and power found expression; and if it teaches anything, it is that the power which saves and blesses is of God, while things, seemingly most inefficient as means to ends, are often God's chosen methods for the manifestation of his love and mercy to men. It is one thing to trust in God alone for power while we use the appropriate means; it is quite another, to trust in human plans and appointments for spiritual quickening and successful Christian work. It is one thing to seek the control and direction of the spirit by our methods; it is quite another to be controlled and directed by the Spirit in our methods. The absence of faith in God not unfrequently finds expression in the multiplication of human devices for adding interest and influence to the services of religion. The increasing tendency in certain Protestant churches to ritualism, the addition of religious forms and increase of formalism in others, the carefully prepared and scholarly papers presented at the annual convocations of religious bodies and the manifest disposition to exalt human intelligence and authority, are suggestive, not necessarily of increasing spirituality or vital godliness in the church, but rather of increasing dependence upon and confidence in human schemes for religious development. They indicate interest and activity and a desire for the promotion of religion, but they do not show that the methods employed are the methods of the spirit. The best possible

appointments of religious service and labor, when divinely sanctioned are important and desirable, but where men trust in these appointments more, and God less, there will be manifest reliance, as a means of grace, upon costly and splendid church edifices, artistic and attractive church music, a learned pleasing, and eloquent ministry, church membership made up of the intelligence, standing and wealth of the community, prayer and social meeting arranged and conducted with primary reference to cheerfulness, attraction, intelligence and pleasing impressions, and the arrangement of everything with the view to satisfy and gratify the greatest number. Methods and things which attract attention and awaken thought may, with God's blessing, be useful as avenues to reach the heart and conscience of men, but when, as causes, they are put in the place of the Spirit which giveth life, they become the sources of moral weakness and spiritual decay. The history of the church in past ages seems to confirm the fact that the multiplication of human devices in religious service, even with the good intention of promoting the kingdom of Christ thereby, is the fruitful source of moral darkness, error and spiritual decay. Kindly and impartial timing, and promptness in giving brief and pithy services or sayings, in the social meeting for prayer and conference, if not the fruit of the Spirit can not produce the results of the Spirit, and if human in inception and effect their results can be only mental and emotional. These things may gratify and satisfy, and in this sense, furnish the good time anticipated, but we should remember that men may be gratified and satisfied and yet be no nearer heaven, no higher in spiritual life. It is one thing to have an aesthetic exhibition, an intellectual feast, it is quite another to receive the endowment of the spirit. None are so perfect as to be without faults to confess, sins to renounce, and when the circumstances demand personal humiliation, penitent confession, and humble prayer for mercy, pardon and help, or united and mutual prayer for the presence and power of the Holy Spirit; the most intelligent, interesting and satisfactory religious service put in the place of these things, can only bridge over the chasm of unfulfilled duty and make our progress easy in the onward way to spiritual death and decay. It should be a question of earnest and prayerful inquiry, for us all; why it is that where so many Christian teachers and workers meet from year to year, where so many learned and eloquent sermons are delivered, so many interesting essays are read, so many testimonies are given, and such good times are enjoyed, that as a general rule, no souls are won to Christ, and none are led to more manifest godly living in Christ Jesus? It is safe to trust God implicitly, and follow in all things where the Spirit leads; but any attempt to lead the Spirit by human devices, which in fact and effect put the human in the place of the divine agency, is not only the source, but the evidence of spiritual decline.

4. *The want of harmony between the means employed, and the spirit, principles and methods of the gospel, is often the occasion of the loss of the Spirit's presence and power.* Men go outside of gospel economy, and put themselves beyond the right to claim Christ's presence and blessing, when they employ means to ends which are not in practical and real harmony with the spirit and principles of the Christian religion. The gospel wins its way by its own principles and methods, and they who carry its truth to men, or in any sense "bear the vessels of the Lord," must be clean in spirit and principles of action, or suffer the loss of spiritual power and Christian efficiency. There is no place for doubtful measures in the kingdom and work of Christ. That which is not right in its nature and results as between man and man, or between Christian brethren, must bring moral confusion and spiritual weakness, righteousness and truth." They who represent Christ and live in fellowship of the spirit must not only be good, but eminently righteous in thought and action.

To be concluded.

I do wish that all tired people did but know the infinite rest there is in fencing off the six days from the seventh—in anchoring the business ships of our daily life as the week draws to its close, leaving them to ride peacefully upon the flow or the ebb until another week comes again.—*Anna Warner.*

TEACHING OF THE TWELVE APOSTLES.—No. 2.

BY D. E. MAXSON.

The above is the title of the document concerning which I shall try to find some "bottom facts" in this article, and for the sake of brevity will call it "document" all the way through unless occasion should arise for using the whole title. The history of the document as far as found out, is as follows: For authority, see "Schaff's History of the Christian Church," vol. II., p. 640, just issued; also "Introduction to Pamphlet Edition," by Prof. Hitchcock and Brown, just issued by Scribner's.

It appears that Clement, second or third Bishop of Rome, wrote an epistle to the Church at Corinth. This epistle was often cited by the church Fathers, in the early centuries, and then disappeared from Church History for more than a thousand years. Then in 1633 it was published at Oxford by Patrick Young, having been found with fragments of what purported to be a second epistle in the Alexandrian Codex now in the British museum.

Nine years ago, in 1875, Philotheus Bryennios, metropolitan bishop of Serre in Mesopotamia, published a Greek manuscript bearing date of A. D. 1056, in which was preserved this old Clementine epistle to the Corinthian church. This manuscript he had found in an old convent library in a district of Constantinople. This writing supplied the parts that were wanting in that of the "Alexandrian Codex" published by Young in 1633, and contained also what purported to be a second epistle of Clement to the Corinthians. And besides these it contained the Greek epistle of Barnabas, the twelve epistles of Ignatius, with some other writings, among which was the "Teaching of the Twelve Apostles," and a work of Chrysostom, viz., "a synopsis of the Old and New Testaments, and some other writings."

The manuscript as Bryennios found it, is described by himself as "an octavo volume, written on parchment, in cursive (running) Greek characters, and consisting of 120 leaves. The order of the contents is, first, Chrysostom's Synopsis of the Old and New Testament; then the Epistle of Barnabas; the two Epistles of Clement; then the "Teaching of the Twelve Apostles," and this followed by the "Epistle of Mary to Ignatius, and the twelve Epistles of Ignatius." This is the whole contents of the Bryennian "find." Of the 120 leaves of the parchment volume, only five are occupied by the document we are in pursuit of. Leaves 76-80 contain the matter the literary world is getting into such a hubbub over. Whatever may turn out to be the character of the little waif, it can hardly fail to suffer after the "Poor Tray" fashion from the suspicious company it has been kenneled with these last eight hundred years and more.

Uhlhorn, in Schaff's new "Encyclopedia of Religious Knowledge," says, "Of the numerous writings which bear the name of Clement most are evidently spurious, e. g. The Apostolic Constitutions, and the whole group comprised under the name Clementines." The so-called second epistle of Clement, found in the Bryennian papers, is conceded by all to be of doubtful authenticity. Schaff's "Encyclopedia" says, of it: "It is only a homily, where, when, and by whom it was written are questions of great difficulty; and of the many hypotheses which have been offered none have proven fully satisfactory."

Hitchcock and Brown seem to share in this doubt by alluding to it in their preface as "the so-called second epistle."

The epistle of Barnabas, contained in the parchment, has long ago been proven spurious. While it must be conceded that the binding of the document in question in the same book with others, acknowledged to be spurious, does not prove that to be so, it does suggest the importance of caution and care in the study of the document so environed.

Hitchcock and Brown, in preface to their edition of it say, "The genuineness of the document can hardly be doubted;" not very confident. For the purpose of these articles I shall not undertake to defend or deny the genuineness of the document, but simply say I do not think the claim that it was written by Clemans Romanus in the second century, so well made out as to justify attributing any great value to it as a contribution to the early literature of Christianity. But let its genuineness be granted, who was Clement of Rome? and with what authority does he interpret the "Teachings of the Twelve Apostles?"

LETTER FROM NORWICH, N. Y.

Very often in reading communications from those who are striving to walk in the path of obedience, my heart is filled with joy. It is, of course, natural to feel the strongest sympathy with those similarly situated with ourselves. Four years ago our little band was the youngest of the denomination, and we received the cordial welcome and precious words of cheer so encouraging to beginners in an unpopular cause. We would now return the same, to the several new churches, who, we are happy to learn, have crowded us out of our ecclesiastical cradle. Do not fail to "take to yourselves the whole armor of God," for, while striving to obey strictly in any one particular, the enemy will, if possible, defeat us in some other direction. Then how precious the assurance "God is able to make all grace abound toward you." 2 Cor. 9: 8. I rejoice to be able still to "call the Sabbath a delight," whether in meeting or alone with the precious Word and the conscious presence of the promised Comforter. It seems such a blessed fact, as we were talking it over a few Sabbaths since, that we had all our doubts and anxieties beforehand, as to the certainty of the doctrine so new and strange to us then. The matter was conclusively settled, thanks to the thorough teaching with which we were favored, and we are confident now that we know whereof we affirm, and on no less than divine authority, although the modest opinion was expressed by a noted clergyman in conversation recently, that the most intelligent Seventh-day people do not claim to be very sure of having the veritable day. The principles taught in First-day sermons, Sunday-school notes, etc., only confirm me more and more strongly, if possible, and, if rightly applied, must lead all to the keeping of the Bible Sabbath. I was deeply interested in the "Luther celebration," as reported in the various papers, and was especially impressed with the comment of one of the leading religious journals, that "Luther reformed the Papacy, and Baptists reformed the Reformers." Might it not be pertinently added, Both sadly need reforming in regard to the Sabbath? Is it not humiliating that while glorying in the sublimity of the reformation, the clank of Papal fetters is still heard in the ranks of the majority of professed Protestants?

I can not forbear referring to a few of the many rich articles in the *Recorder*, which are so encouraging, especially those from D. E. M., in regard to the admission of facts by the high authorities he quotes, which it has been a great pleasure to circulate. Did ever anything more exactly fill the description, "Apples of gold in pictures of silver," than those few lines of Eld. Maine's in regard to Baptism and the Sabbath being on the same foundation? Would they might echo in the ear and reach the heart of every Baptist in Christendom. To the uniformly edifying communications of Bro. S. R. Wheeler, an expression in one of his articles seemed a serious exception, that is, classing regard to God's physical laws, in the list of what he calls "errors and strange notions," of another sect of Sabbath-keepers. It seems as if it must have been an unguarded expression, for the good brother could not wish to intimate that the laws of our being are not as indelibly written by the finger of God as was the Sabbath command on the tables of stone. And while their violation results in a lamentable destruction of the health and life, especially of women, is there not need of reform in this, as in every transgression of divine law? And here I want to express my gratitude for another article from the same writer, February 14th, so encouraging, and also giving just the instruction of which I have so much felt the need, in regard to the best manner of presenting Sabbath truth. The word of caution, so expressive of the tenderness and wisdom needed in striking "at the root of long-cherished opinions" taught by dear departed Christian parents; relatives, friends and revered ministers of the gospel, should be read over and again till its spirit permeates the mind and heart of every laborer in this cause. Also among our rich weekly feasts, was the grand review of last quarter's lessons, which even First-day friends, to whom I read it, admitted, was very skillfully arranged, thoroughly substantiating its leading thought by abundant Scripture proofs.

We extend cordial greetings to those who are just accepting long neglected truth, and hold in grateful remembrance the veterans. A. F. BARBER.

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

A LETTER from New Auburn, Minn., says: "Eld. J. T. Davis, of Iowa, was here and spent a week, which we all enjoyed very much, and I think if such a man could be sent here great good might be done."

WOMEN'S WORK FOR HEATHEN WOMEN FUND. Previously reported, 24 shares.....\$75 00 Women of the Plainfield Church, 1 1/2 shares..... 50 00 4 1/2 shares.....\$125 00

SHANGHAI MISSION SCHOOL FUND. Previously reported, 53 shares.....\$530 00 Young People's Foreign Missionary Society of North Loup, Neb., 3 shares..... 30 00 56 shares.....\$560 00

BETTER METHODS.

All would agree, we think, that much of our home mission work has been too piecemeal, although in most cases, perhaps, unavoidably so; and that if this work could be more continuous in method, the results would be likely to be larger and more permanent. Some years ago our Missionary Board voted to undertake a districting of the home mission field; but few, if any, practical results followed therefrom. Now, however, there seems to be an opportunity to make more of a beginning in this direction, which is believed to be very desirable. The Board has voted to invite Rev. J. W. Morton to become general missionary for Illinois and Wisconsin, with Chicago as headquarters; and to open correspondence with Rev. L. C. Rogers with reference to his becoming general missionary for the Central Association. Urgent calls for this steady and permanent work come from other parts of the great field, Minnesota being one of the most needy. Who will say, Here am I, send me? And who will say, Here are the means? In addition to the duties of missionaries, as set forth in the Rules and By-laws of the Missionary Society, we would expect these district missionaries, (1) to labor to bring the small Churches up to self-support as fast as practicable; and, (2) to occasionally visit the large Churches in order to present to them the various interests of the Missionary Society, and to secure more liberal and systematic contributions to their work.

FROM MRS. ELECTA WOOD, BINGHAMTON, N. Y.

I have sent a quilt to the Seventh-day Baptist Missionary Society, to be disposed of for Mrs. Electa Wood, for a donation from her. It is not a great sum, but it will help a little, and when I can give more I will. My love for God and his Word is all I desire to live for here. I can not expect to stay here long, for I am getting old; if I live to see the last day of this month I will be 81 years old. I would like to hear one Seventh-day Baptist sermon, for I never have yet; but I am a strong Bible Christian for the Lord's Word. It is so true and comforting to my soul.

JULIETTA, NEZ PERCES CO., IDAHO.

MARCH 2, 1884.

We were somewhat disappointed by yours of February 12th, as we had heard previously to getting it, that Elder Orandall was coming out to spend a little time with us; but the Lord's will be done. After considering the expense and the length of time he could stay with us, we fully concur with you, that the outlay is too great for the amount of labor.

We tender you our sincere thanks for the interest you have taken in this Church. Now as we are destined to do without preaching for some time, we will by the assisting grace of God, do the best we can to advance his cause here in this place and to hold up the truths of the Bible. The religious interest here is still good. In the Sabbath-school the whole society take part in the exercises; in prayer-meeting the interest is usually good, Deacon Hills and Bro. Furrow taking charge of the meetings alternately. We have a Swede with us that has this winter turned to keep the Sabbath. I think he is a good Christian man. He can not read in our language very well and he is anxious to get a Bible printed in his own language. Can you tell me where one can be got, and the cost of the same?

We are having very fine weather, and the snow is fast disappearing. You thought if we had a good country here and would stick, that we might become a strong Church. I for one have great faith in this

country's future wealth. It is true that we have not a very good market at present; but we have a prospect of a railroad within a few miles of us within the next year. Soil is good; timber is good and plentiful; climate mild and healthy; and mercury has only been down to 28° degrees below zero, this winter, and only for five or six hours then; we have more snow here than we like, but I don't think it is any detriment to the country; it makes good crops. I guess I have written all that will interest you, perhaps more. Yours sincerely, J. R. HILLS.

FROM V. HULL, WISCONSIN.

I am very much gratified with what our publications are doing. I thank the blessed Lord that he has let me live to see this day; my tears and prayers are witness; I have outlived my generation; to-day my soul is happy in the blessed One; I exceedingly rejoice in the Lord; I thank him every hour for the grace he bestows on this poor soul of mine; I often wonder how he can own me, and yet I hope he does. I am the oldest pastor I suppose in the denomination. I pray for our young men in the ministry; that the spirit of the Lord may rest on them is my prayer. Wisdom is needed, hard work is to be done, and patience is needed, criticisms are to be borne, all of which, with the spirit of the Master, will make them better soldiers, stronger men. Discipline is essential to skill a soldier; buffeting is not pleasant, and yet it is what we sometimes need. But I am taking up your precious time. I trust the general interest in this Quarterly Meeting is improving. Our last Quarterly Meeting at Milton was a very good one. I pray the Lord to fill all hearts with his Spirit. Yours in Christian bonds. May the blessed Spirit guide you.

FROM NORTH LOUP, NEB.

The circular relating to Woman's Foreign Mission Work, sent here, has been twice read before our Woman's Missionary Society. After considerable discussion it was decided that we ought to continue our efforts to free the church house from indebtedness, rather than take a share in the China Mission. A collection is taken every month at the regular Church services, to be divided equally between the Tract and Missionary Societies. Our people here have given liberally to the work, and especially since the church building has been in progress, some having given much beyond what they felt able to do. I pray that the dear Lord may bless them in both spiritual and temporal things with as great liberality. It requires continued effort and self-denial, on the part of the people, to meet the expenses of the Church, and we are anxious to increase our efforts, so that, as soon as possible, the funds which now come to us from the Missionary Board, may be used on other fields. There are so many places where work ought to be done that I can scarcely wait to be able to do more than we are doing. There is so much more that might be done here if only we had the time and strength to do it. For myself, (and I think I express the minds of many of my sisters here,) I would be glad if we could take a share in the China Mission fund, and I rejoice to be able to tell you that our "Young Peoples' Foreign Missionary Society" has undertaken to furnish the funds necessary for one pupil in the Shanghai boarding school. Thus far they are doing exceedingly well. The membership is small, and at first only a few were professed Christians; recently, however, several of their number have expressed their determination to be wholly on the Lord's side. For this we most devoutly praise God. We have a noble company of young people here, and we so long to see every one of them walking joyfully in the straight and narrow way. I have written too long a letter already, but it expresses only a little part of the interest I feel in this mission work. I rejoice greatly in the reports from Holland, also in the zeal of our brethren and sisters struggling to maintain the truth in the small church and without a pastor. May the dear Father watch over and encourage these faithful ones and give them much fruit. May you be blessed in the great work you are doing, and soon be able to see the men and the means sufficient for the demands. Pray that the work here may be wisely done. Yours for the work, E. A. CBANDALL.

We, the young people of North Loup, wish to raise money to educate one member of the Mission School in China, and hope to send enough to make out the thirty dollars for one year so soon as possible. Written in behalf of the Young People's Foreign Missionary Society of North Loup, by the Secretary.

FROM H. P. BURDICK.

'Our series of meetings at Shingle House, Pa., from three to nine a week, for three months, has finally been closed by bad going. I have undertaken no definite report. One reading the papers might estimate the results for good higher than I do. While I thank God and take courage at what has been done, I deeply grieve that so little has been accomplished. I will give you Dr. Remington's language, than whom no one is more observing, interested and careful: "Dr. Burdick, I am greatly encouraged, and you have reason to be. When I come home and see this church steeple, and think what we were and what we are, I feel that I am in a new place, and the more so when I meet my neighbors and hear no profanity nor vulgarity. Several of these men who were here with their families to-night have not been inside of a church in ten or twelve years, until since you came here. No one can remember of ever seeing Mr. — in a church before this evening. Every person converted here last winter is, and has been, as faithful as we could ask or expect. I can not hope as much for all that have professed religion here this winter. I never saw so much of a change in any place. Infidelity is quiet and spiritualism is dying out. Your Seventh-day congregations are larger than we could look for them to be; you have a good Sabbath-school; ours is increasing in interest and in numbers; and your afternoon children's meetings take with the children and their mothers as nothing else ever has; though there are quite a number of parents that will not allow their children to attend the meetings or Sunday-schools." This ended our visit after our last evening's meeting. I left the next morning. Our own people are too far away to attend evening meetings very often, and of course the conversions were almost entirely among First-day people. More on this when I know what to say. The donation was arranged by the First-day people just as they planned for their own minister. Mine was much the largest gathering of the kind ever known in Oswayo Valley; though to get there they must walk about one and a half miles, part of the way through woods, brush and briars, or drive about sixty rods through water from six inches to three feet deep. Below town the flats were impassable. This kept many away. The proceeds were about \$40. I have many a time taken my cross-cut saw into the woods and cut saw-logs alone; I have by accident been compelled to run a raft over hard places on the Allegany River alone, and met all the demands; but I can not alone meet the demands for work on this field. Pray for us.

FROM DR. SWINNEY.

SHANGHAI, CHINA.

November 29th, Thanksgiving, our pleasant Tokio party, now but thirteen, were pleased once more to continue our voyage together. In coming on board the Shanghai steamer "The Magoya Maru," we realized instantly that we were to sail no longer under the American flag. We had advanced but a few steps when we noticed the number of Japanese officials making their low salaams to one another as they met, bending almost to the floor, then bowing less and less, when suddenly they would commence the performances over again, repeating the same several times. Everything was foreign, our own nationality being in the minority; even the stewardess could speak but a few English words.

The steamer is large and fine. The entire line was sold a few years ago to the Japanese, now, "The Mitsu Bishi Mail Steamship Co." Their sign, three diamonds united at their points, is seen everywhere, upon the dishes, table linen, silver, and articles of furniture.

With pleasant and novel surroundings within, and a beautiful view without as we rode down Yeddo Bay, our afternoon passed rapidly away. The following morning we discovered that we were out on the ocean again, as we sailed southward with the boundless sea at our left and the Nippon shores continually at our right. Nearly the entire forenoon in our rear was visible, the lofty Fusyama, snow-white and symmetrical, the holy mountain of the Japanese. In the afternoon Captain Walker varied from his usual course, in order to give his passengers an additional pleasure. He ran directly toward the shore, and passing through a narrow strait entered into still waters behind an island. Here was a picture quite Summer like, with the sun beaming down on the quiet scene and no chilling winds to interfere.

There was a strip of land on either side, of variable width covered almost continuously with villages, beyond which rose lofty

mountains where every available space to their very summits was cultivated in green and flourishing patches, the intervening places being too rough or covered with heavy foliage. With a description of these places and the people—a little world by itself—a pleasant hour was enjoyed, when turning to the east again, we made an exit through another narrow strait, all dotted with tiny islands, and put out to sea once more.

The following morning (Sabbath) we were anchored, and hastening on deck we enjoyed a fine view of the city of Kobe and the adjoining native town of Hiogo. As the valley was wide, and sloped gradually to the mountains, the farthest buildings were elevated and the whole city lay open to view, so that the handsome residences, churches, missions and public buildings were pointed out by name.

The American Consul to Japan, General Van Buren, being a passenger, directed the attention of our party to a little white spot, scarcely to be seen, on the very highest mountain, "The Temple of the Moon." He said it was large, round, with a dome, and purely white; it is almost inaccessible, yet the Japanese love to make frequent pilgrimages there for worship, each ascent giving them much favor with the goddess. The journey upward, it is said is but just begun, when the narrow pathway leads by a waterfall renowned in this country for its volume and beauty. The waters descend down the mountain side until they make this last long leap. About ten years ago a drought visited this portion of Japan of such severity, that this body of water was diminished to a trifling stream, when the bear rocks beneath were visible upon which characters were discovered, indicating that a similar calamity had occurred ninety years before.

At noon some of our Tokio party returned from their visit on shore, with enthusiastic descriptions of the "Temple of the White Horse," which they had seen. As my great desire was to see a temple, I availed myself of the opportunity of accompanying a few that were going; there being four of us besides an officer who kindly increased our number. Passing down the long steps on the outside of the steamer, we endeavored to enter the sampan which was so frail and tossed about, that the rower was obliged to bring it up to the steps separately for each of us, when the one waiting would strive to step in at the right moment; thus each succeeded in entering, while none were so unfortunate as to jump into the waves. Having lived these weeks so high above the water, the little sampan and ourselves appeared to be sunk below the surface of the bay. Taking rikishas we rode through wide streets for perhaps twenty squares, when we came to a temple. Ascending the steps of the entrance, we passed under the archway into a wide, open space, with green grass on either side and dwellings beyond, then through another entrance into a second inclosure. Here the central object of attraction was a tall granite shaft with an artificial lake about its base, all encircled by an iron railing. It appeared to be foreign to the place and out of harmony with its surroundings. This monument, our guides told us was in memory of a "white European," but who we could not discover, as the engraved characters were in Japanese. Another gated into the inclosure proper, and we stood before the temple itself. It was in the center of beautiful grounds, while to the left was a large artificial lake, with capes, islands, and tiny bridges. There were five or six steps in front of the temple leading up to an open portico, the first step being about three feet high to prevent intrusion. The folding doors stood ajar revealing a handsome screen, beyond which our sight could not penetrate to behold the mystery of the idol enshrined. While gazing upon this heathen temple and the beautiful park surrounding it, adorned with rare trees, shrubbery and walks lined with flowers, with the dense grove beyond, many of the vehement denunciations against idolatry in the Scriptures occur to our mind, casting a gloom upon what might otherwise be beautiful in the scene about us. Our feelings of sadness were greatly increased mingled with pity, on seeing a native of fine bearing enter through the gateway and solemnly approach the temple, when, pulling a rope he rang a large bell hanging above, to notify the idol of his presence as a worshiper. He stood for a moment listening, then clasping his hands bowed reverently three times, and kneeling continued his devotions. He then arose and walked calmly away.

Our rikisha men now took us to a different part of the city and halted before another temple, where were congregated a number of people. Under the archways were numerous natives behind their stands

of fruits and cakes; also many had little furnaces with tea-pots of boiling tea, ready to offer in tiny Japanese cups.

Within the large inclosure of walks and grass plots overshadowed with immense trees, we discovered at our right the veritable white horse, in a small building with a low gate in front of it. It was a pony of fine form, creamy white, with light eyes, and quietly eating, as any horse of less note might be doing. Beyond this was a cage with a life size wooden horse, painted white.

Entering the second gate we observed the temple situated in the center of beautiful grounds, as this people are noted for their taste and art in landscaping. Here also a devotee of the richer class approached before the temple to worship, and rang the bell. He bowed repeatedly and knelt a long time, clasping his hands in great agony; then continued his bowing and praying. Slowly rising to his feet he made an offering to the god by casting a few handfuls of rice in a receptacle provided, doing the same before all the smaller shrines surrounding the temple. We were told that this man by his manner showed that he had some member of his family very ill, and in his grief had no doubt come up to appease the anger of the gods. Not knowing precisely which god was afflicting him, he was constrained in his grief to entreat the principal one first and then all those of lesser note adjoining the temple itself. We thought if he only knew of the one great God, he would have no doubt in his mind to whom he should pray, and not beseech a multitude fearing he might omit the right one.

If the people at home could have seen this man in his earnestness and agony as he cried vainly to the idols for help, how would they arise as one person, to consecrate anew, themselves, their efforts and their means, for the increased spread of the gospel, that the Sun of Righteousness may arise with healing in his wings, for the speedy enlightenment of the dark minds in these heathen lands. So we left this beautiful temple and its surroundings with sadness in our hearts, praying the Lord of the harvest that more laborers might be sent forth, until all hearts everywhere should be taught to worship Him alone.

In the evening a most beautiful sunset was granted us, followed by a purple haze, which finally enshrouded mountain, valley, city and harbor. We saw Kobe no more, as we weighed anchor the next morning at daylight and entered the Inland Sea, to pass through among these islands to the western shore of Japan. This group looks insignificant on the map, but the extent of the Empire will be more readily seen, when it is stated that we were two days and two nights making the transit to Magasaki the western point on the coast, including only three hours stopping on the route.

Sometimes it appeared truly to be a sea, with land only in the distance. Again we seemed to be passing through narrow straits and winding our zig-zig way continually around and about the islands. All were volcanic in appearance as if thrown up in some great convulsion of the earth. Some were rough and unsightly, while most of them were covered with green trees or terraced to their sloping summits. Here in this quiet sea sheltered from the northern winds by mountainous ranges, these two days were one continual feast of surprises, as the varied scenes followed one another in quick succession. The capes, the bays, and the inlets, the vast number of towns and villages lining the shores with the little boats and odd looking vessels clustering about them, the sky and the mountain peaks tinged with purple so peculiar in this oriental country, are sufficient to cause one to remember these days and experiences with intense delight. Often when passing through such narrow places that the adjacent villages seemed within call, we could plainly see the wide built-up road that everywhere followed the shore and reached from town to town. This was generally lined on either side by a row of trees, and is called "The Bund," upon which were seen rikishas and crowds of natives walking to and fro. Many fine homes were high upon the hills, and we wondered at a few ambitious ones who now and then built upon the loftiest heights; but we were told that these buildings on the highest points, when entirely white and surrounded by a grove, were temples.

To be continued.

THE number of new cases at the Medical Mission at Jaffa during last year were 5,346. Patients came from all parts of the country, even from beyond Gaza.

In connection with the Medical Mission at Swatow, 140 persons have applied for church membership.

Educa

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

REPORTS from our school term are quite encouraging. Alfred University state the fullest Spring term years; while it is said that Milton College is quite hard with more than an arship.

CURRENT

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GOOD LA

As soon as a child broken sentence its ed Habits are formed w greater or less degree being the case, the co- members of the fami guarded, lest the littl ungrammatical expres sad to say, is so rife ar of the present day, whom children spend should be chosen with- ter. A mother should point out any gram- by them, and insist o correct, respectful an times. It is exceedi children of habits on this direction will sav noyance. One way t language, and at the occupations and com- is for the mother to ration of what they l joyed, and the telli- ones. The study of which every child d great provocation of ways love to look at always be induced to study teaches them accurately describe v stories are read to ob- obliged to reproduce possible the langua- memory is strength of attention formed, pression increased. are systematically p prove a wonderful h ucation of a child. teaching and kind will accomplish a w performed by study.

AMERICAN AN

Prof. Tousey, a g tion, in Minnesota, of teachers, lately which he enlarged tween the school o Austria and those i er having a practic educational system. He stated that in garten abroad was public school; the and thorough a school departments said that our "c direct opposition to instruction and de- ertheless, true that to be overworked i- taining their colle

By the will of t Boston, the estate benefit of his stu \$50,000 goes to E cent, for the purp is to be applied to and other expen David Ellis and o of the college.

Education.

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

REPORTS from our schools for the Spring term are quite encouraging. Authorities in Alfred University state that the present is the fullest Spring term known for many years; while it is said that the attendance at Milton College is quite up to the usual standard with more than an average as to scholarship.

CURRENT HISTORY.

We have sometimes heard students say that their duties are so exacting that they have no time for current reading, so that while they are studying ancient history, and other equally important topics, they are almost entirely ignorant of what is daily transpiring in their own, and other countries. Many students who do not confess to these facts would be found to be in the same class, if compelled to "pass regents" on current history. The following paragraph, clipped from the *Iris*, published by the High School at Bristol, Rhode Island, contains a suggestion on the subject which is worthy of some attention:

"One novel feature of our school is a News Recitation, which is heard every Friday. The pupils are expected to glean three items, at least, of national importance from the daily papers. In turn these are called for, forming a very interesting as well as instructive exercise. The advantages of this will be seen immediately. The scholars become conversant in the doings of the outside world, and, as their opinions on important topics are demanded, it not only develops their reasoning powers in a high degree, but also gives them a fluency both of ideas and of language. Besides this we are favored with frequent dissertations on interesting questions of the day by our teacher, and this tends to increase the interest we already feel in the matter."

GOOD LANGUAGE.

As soon as a child begins to lisp its first broken sentence its education should begin. Habits are formed which will exist to a greater or less degree throughout life. Such being the case, the conversation of the older members of the family should be carefully guarded, lest the little ones hear and learn ungrammatical expressions and slang, which, sad to say, is so rife among our young people of the present day. The servants, with whom children spend much of their time, should be chosen with reference to this matter. A mother should feel it her duty to point out any grammatical mistakes made by them, and insist on their language being correct, respectful and devoid of slang at all times. It is exceedingly difficult to break children of habits once formed, and care in this direction will save much trouble and annoyance. One way to cultivate the use of language, and at the same time learn of the occupations and companions of her children, is for the mother to encourage the daily narration of what they have seen, heard and enjoyed, and the telling of their little experiences. The study of pictures, moreover, in which every child delights, may be used as a great provocation of language. Children always love to look at pictures, and can almost always be induced to talk about them. This study teaches them observation, and how to accurately describe whatever they see. When stories are read to children they should be obliged to reproduce them, using as far as possible the language of the book. The memory is strengthened in this way, a habit of attention formed, and the power of expression increased. If such plans as these are systematically carried out, they will prove a wonderful help in the thorough education of a child. The constant, careful teaching and kind suggestions of parents will accomplish a work which can never be performed by study.

AMERICAN AND FOREIGN SCHOOLS.

Prof. Tousey, a gentleman of high estimation, in Minnesota, as a teacher and trainer of teachers, lately delivered an address, in which he enlarged upon the distinction between the school courses of Germany and Austria and those in this country, the speaker having a practical acquaintance with the educational systems of the countries named. He stated that in his opinion the Kindergarten abroad was a fair equivalent to our public school; the gymnasium as complete and thorough as our high and grammar school departments. Professor Tousey also said that our "cramming" system was in direct opposition to the European theory of instruction and development. But it is, nevertheless, true that German boys are reported to be overworked in preparing for and continuing their college courses.

By the will of the late Dr. Calvin Ellis, of Boston, the estate is left in trust for the benefit of his sister, and upon her decease \$50,000 goes to Harvard College, the net income of which, after deducting five per cent. for the purpose of increasing the fund, is to be applied to the payment of the tuition and other expenses of certain descendants of David Ellis and others who may be members of the college. The residue of the trust

property, if any, is also to be paid to the President and fellows of Harvard College, the income, after the same deduction of five per cent., to be applied to the payment of a salary of a professor of pathological anatomy, under certain regulations as to the amount of such salary.

KANSAS SCHOOLS.

A Kansas paper has the following to say about the public schools of that State:

"There is no country in the world possessing so many schools in proportion to population as Kansas. Her public school system is probably as near perfection as is possible, and the results are apparent in the good character of our youths. Within a radius of six miles around Hartford there are no less than fifteen school houses besides those in this city, while in Coffey county there were in 1880 seventy-four districts, and in Lyon county ninety-two. The number is considerably larger now. In these, schools are taught from five to nine months during the year, thus presenting educational advantages to rich and poor alike, as the schools are all maintained at the public expense."

CHILDREN IN CONNECTICUT.

In Connecticut the percentage of illiteracy is comparatively small. It is stated that, if the Government should decide to distribute \$50,000,000 among the various States on a basis of illiteracy, Connecticut would be given only about \$80,000. The law which prohibits the employment in manufactories and trades of young children is apparently observed much more carefully than it was a few years ago. The number of children of school-age during the past year is 149,466, and ninety per cent. of that number were duly registered in various institutions.

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."

OUTLOOK CORRESPONDENCE.

We give below, at the suggestion of the Editor of the *Outlook*, some letters which show a variety of mind, as well as of feeling on the subject of the Sabbath as advocated in the *Outlook*. Some will possibly ask, what is the use of sending Sabbath literature to people who despise it? We do not know. We are not commanded to know. We are commanded to sow beside all waters; and are instructed that the watchman must lift up his voice, and cry aloud whether the people will hear, or whether they will forbear. We have noticed that often those men who are the most sensitive on any given subject of duty, are the men who within have a consciousness of their own error. The faithful preacher of the gospel often has more hope, when his preaching disturbs the ungodly, than when they listen to his messages complacently. So it may be in the presentation of the Sabbath truth. At all events, it is our duty to preach it. Here is our responsibility. The question as to whether others will hear and accept it, is one for them, and not us, to settle.

The first communication, given below, as will be seen, is without date, location, or name; but should, perhaps, receive a word or two of reply:

1. We have never undertaken to judge any one either in respect to a holy day, or anything else. There is One who judgeth, and we are his servants and the teachers of His word.
2. The Sabbath-days, which are a shadow of things to come, are not the Sabbath for which we plead.
3. We preach no other gospel. But we do try to preach a whole gospel, giving it its breadth of application to the lives of men which the Word of God gives it. Not finding Sunday in the Bible gospel, we conclude it must belong to some other, and therefore, we do not preach it.
4. Yes, "Remember that before it is too late!" We do try to remember it daily.

The remaining letters of this group may be left to speak for themselves:

"Let no man... judge you... in respect of the Sabbath days, which are a shadow of things to come; but the body is of Christ."
"If any man preach any other gospel... let him be accursed."
"Remember that before it is too late!"
L. J.

A. H. Lewis, D. D.: Dear Sir,—You have been sending me for a long time the *Outlook*, for which I am not thankful. The only use I put it to is the waste basket. I wish you and all your colleagues would learn the important lesson of minding your own business. When I wish any of your literature (trash), I will let you know.
PAOLA, Kan., Jan. 4, 1883.

Rev. A. H. Lewis, D. D.: Dear Sir,—I am receiving a paper called the *Outlook*. It is addressed to Rev. H. V. Givler who left here a year ago. I am his successor and receive all the worthless circulars, etc., ad-

ressed to him, the postmaster knowing we do not want such trash as the *Outlook* forwarded. Our preachers universally regard you as a crank and your papers as a nuisance. We do not want to read such stuff, it sounds too much like the ravings of Freeman and Guiteau. If you want to confer a favor on us afflicted Methodist preachers in Kansas, stop sending your paper; anyhow stop sending H. V. Givler's paper here.

Very truly,
I. M. SICK.
CHRISTINE, Mendocino Co., Cal.,
FEBRUARY 1, 1884.

Editor *Outlook*.—Seeing the letters to you in the *RECORDER* of the work that your paper is performing, I thought that I would like to have it. I am a Baptist keeping the seventh-day Sabbath, and I would to God every Baptist in the land could see that the seventh day is the Sabbath and that Sunday is nothing but a heathen festival, worked over by the Romish church. Within find twenty-five cents for the *Outlook*.

Yours,
W. A. COALSON.

TRACT BOARD MEETING.

At the regular meeting, held April 13th, thirteen members of the Board and three visiting brethren were present.

It was thought wise to hasten the publication of "The Sabbath and Sunday in the New Testament," as much as possible, as there is a rapidly growing demand for the book.

Letters were read from the editor of the *Quarterly* and the Publishing Agent, relative to the next issue of that periodical, which, it is hoped, will appear soon. The establishment of rates of advertising in the *Quarterly* was referred to the Corresponding Secretary with power.

The Corresponding Secretary stated that arrangements had been completed whereby A. E. Main is to become Associate Editor of the *RECORDER*.

The Publisgion Agent was authorized to reprint one thousand copies each of the two exhausted numbers of Vol. I., of the *Outlook*; and to have bound five hundred copies, each containing Vols. I. and II.

The Publishing Agent's monthly statement for March, showed a balance carried to April accounts of \$415 29.

A statement of the *Outlook* account showed a balance due on publication, of \$174 19, which amount was ordered paid.

The Treasurer stated that he had borrowed \$1,200 and used it as instructed.

The Treasurer's monthly statement showed a balance on hand, April 1st, of \$431 55. (This balance, it must be remembered, is due to the \$1,200 borrowed money.)

It was left with A. H. Lewis to arrange for the Tract Society's exercises at the approaching session of the Eastern Association.

E. P. SAUNDERS, Rec. Sec.

WHAT DOES IT MEAN?

A correspondent says, "I came across a copy of the *Day Star* of New York, a few days ago, in which a circulation of 500,000 of that number was claimed. The paper urged a return to the Scriptures in all particulars. I wrote asking the editor why that did not apply to the Sabbath. For reply, I received later, the March number with an article on 'Constantine and the Sunday,' by Elder N. Wardner, quoted from the *Signs of the Times*. There was no comment in any way, and it was thought perhaps the article had been reprinted with a view to replying to it in the next number. But there appears, as yet, no evidence of such a purpose and it would ill accord with the general plan of the paper. It seems to me that opportunities to present Sabbath truth were never greater than now since we began our denominational existence."

NEHEMIAH'S REGARD FOR SUNDAY.

In a "Picture Lesson Paper," issued by the great Methodist publishers, Nelson & Phillips, New York, and Hitchcock & Walden, Cincinnati, we find the following instance of unaccountable thoughtlessness or unpardonable dishonesty:

One page of said paper is called the "Benevolent Leaflet." It is devoted to studies in the "Old Testament." Its title is, "The Keeping of Sabbath; or, the Holy Day." Its "golden text" is, "Remember the Sabbath day to keep it holy. Ex. 20: 8." It has a picture of Nehemiah standing up and protesting against the course of those who are bearing wheat, grapes and oil into Jerusalem on the Sabbath day.

After presenting these texts and facts, which belong to the true Sabbath and to that alone, the paper launches out in behalf of the pagan and papal Sunday in the following style:

1. Which day of the week is called God's day?—Sunday.
2. What is it for?—For rest and worship.
3. Rest from what?—From labor.
4. Whom are we to worship?—God.
5. What is the fourth commandment?—"Remember the Sabbath day," etc.
6. What is said about work?—Thou shalt do no work.

7. Who came to Jerusalem?—Nehemiah.
8. What did he find?—People working on Sunday.

9. What law were they breaking?—God's law.
10. What did Nehemiah tell them?—That they were doing wrong.
11. What did he do?—Stopped it.
12. What is wrong-doing?—Sin.
13. To what does it lead?—Suffering.
14. What is the only safe way?—To keep God's word.

In the foregoing quotation we have put two of the answers in italics. In the original all the answers are in bold-face type, which makes them more prominent still.

Now if the writer of the questions and answers given above had any knowledge whatever of his subject he knew that Sunday is never called "God's day" in all the Bible. He knew that the Sabbath day of the fourth commandment is not Sunday, and that the fourth commandment has nothing to do with Sunday as a day of rest, and can not be made to sustain it, till it is changed so as to read "first day" instead of "seventh day." And he knew that Nehemiah cared nothing about people working on Sunday. He worked himself that day. It was the sin of working on the Sabbath, against which he protested.

This is just parallel to a statement by Dr. Justin Edwards. In his "Sabbath Manual," page 216, respecting Pompey, he says:

"Pompey the Roman general, . . . when besieging Jerusalem, would not attack them on the Sabbath; but spent the day in constructing his works, and preparing to attack them on Monday." Thus he would have us think that Sunday was the Sabbath in the time of Pompey, 63 years before Christ.

Is it possible that men can be educated into such ignorance of God's word? And what do theologians think to accomplish by such reckless statements? Do they not know that even the dullest scholars will in time discover the fraud, and then a reaction is sure to follow?

We see plainly enough that the assertions which these men make are just the evidence that Sunday needs. That is, if Sunday is to be sustained as the Sabbath, it must be called somewhere in the Bible, God's day; there must be some law for it; and it must appear that some honor has been paid to it by those who have been commissioned of God to write his word. But none of these proofs exist in reference to Sunday; and to pretend they do, is both a futile attempt, and a confession of weakness.—*Signs of the Times.*

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."

A BILL FROM THE TOWN PUMP.

Scene.—The corner of two principal streets. The Town Pump talking through its nose.

Noon by the north clock! Noon by the east! High noon, too, by these hot sun beams, which fall, scarcely alope, upon my head, and almost make the water bubble and smoke in the trough under my nose. Truly, we public characters have a tough time of it! And, among all the town officers chosen at March meeting, where is he that sustains, for a single year, the burden of such manifold duties as are imposed, in perpetuity, upon the Town Pump? The title of "town treasurer" is rightfully mine, as guardian of the best treasure that the town has. The overseers of the poor ought to make me their chairman, since I provide bountifully for the pauper, without expense to him that pays taxes. I am at the head of the fire department, and one of the physicians to the Board of Health. As a keeper of the peace, all water-drinkers will confess me equal to the constable. I perform some of the duties of the town clerk, by promulgating public notices, when they are posted on my front. To speak within bounds, I am the chief person of the municipality, and exhibit, moreover, an admirable pattern to my brother officers, by the cool, steady, upright, downright, and impartial discharge of my business, and the consistency with which I stand at my post. Summer or Winter, nobody seeks me in vain; for all day long I am seen at the busiest corner, just above the market, stretching out my arms to rich and poor alike; and at night I hold a lantern over my head, both to show where I am, and to keep people out of the gutter.

At this sultry noontide, I am cupbearer to the parched populace, for whose benefit an iron goblet is chained to my waist. Like a dramseller on the mall at muster day, I cry aloud to all in my plainest accents, and at the very tip-top of my voice, "Here it is, gentlemen! Here is the good liquor! Walk up, walk up, gentlemen, walk up, walk up! Here is the superior stuff! Here is the unadulterated ale of Father Adam—better than Cognac, Hollands, Jamaica, strong beer, or wine of any price; here it is by the hog-head or the single glass, and not a cent to pay! Walk up, gentlemen, walk up, and help yourselves!"

It were a pity if all this outcry should draw no customers. Here they come. A hot day, gentlemen! Quaff and away again, so as to keep yourselves in a nice cool sweat. You, my friend, will need another cupful, to wash the dust out of your throat, if it be as thick there, as it is on your cow-hide shoes. I see that you have trudged half a score of miles to-day; and, like a wise man, have passed by the taverns, and stopped at the running brooks and well-curbs. Otherwise, betwixt heat without and fire within, you

would have been burnt to a cinder, or melted down to nothing at all, in the fashion of a jelly-fish. Drink, and make room for that other fellow, who seeks my aid to quench his fiery fever of last night's potations, which he dremed from no cup of mine. Welcome, most rubicund sir! You and I have been great strangers hitherto; nor, to confess the truth, will my nose be anxious for a closer intimacy, till the fumes of your breath be a little less potent. Mercy on you, man! the water absolutely hisses down your red-hot gullet, and is converted quite to steam, in the miniature tophet which you mistake for a stomach. Fill again, and tell me, on the word of an honest toper, did you ever, in cellar, tavern, or any kind of a dram-shop, spend the price of your children's food for a swig half so delicious? Now, for the first time in these ten years, you know the flavor of cold water. Good-bye; and whenever you are thirsty, remember that I keep a constant supply at the old stand. Who next? O my little friend, you are let loose from school, and come hither to scrub your blooming face, and drown the memory of certain taps of the ferule, and other school-boy troubles, in a draught from the Town Pump. Take it, pure as the current of your young life. Take it, and may your heart and tongue never be scorched with a fiercer thirst than now. There, my dear child, put down the cup, and yield your place to this elderly gentleman who trends so tenderly over the paving stones that I suspect he is afraid of them. What! he limps by, without so much as thanking me, as if my hospitable offers were meant only for people who have no wine cellars. Well, well, sir—no harm done, I hope! Go draw the cork, tip the decanter; but, when your great toe shall set you a-roaring, it will be no affair of mine. If gentlemen love the pleasant titillation of the gout, it is all one to the Town Pump. This thirsty dog, with his red tongue lolling out, does not scorn my hospitality, but stands on his hind legs, and laps eagerly out of the trough. See how lightly he capers away again! Jowler, did your worship ever have the gout?

Impute it, I beseech you, to no defect of modesty; if I insist a little longer on so fruitful a topic as my own multifarious merits. It is altogether for your good. The better you think of me, the better men and women will you find yourselves. I shall say nothing of my all-important aid on washing-day; though, on that account alone I might call myself the household god of a hundred families. Far be it from me also to hint, my respectable friends, at the show of dirty faces which you would present without my pains to keep you clean. Nor will I remind you how often, when the midnight bells make you tremble for your combustible town, you have fled to the Town Pump, and found me always at my post, firm amid the confusion, and ready to drain my vital current in your behalf. Neither is it worth while to lay much stress on my claims to a medical diploma, as a physician whose simple rule of practice is preferable to all the nauseous lore which has found men sick or left them so, since the days of Hippocrates. Let us take a broader view of my beneficial influence on mankind.

No; these are trifles compared with the merits which my self me concede to me—if not in my single life, yet as the representative of a class—of being the grand reformer of the age. From my spout, and such spouts as mine, must flow the stream that shall cleanse our earth of the vast portion of its crime and anguish, which has gushed from the fiery mountains of the still. In this mighty enterprise the cow shall be my great confederate. Milk and water! The Town Pump and the cow! Such is the glorious copartnership that shall tear down the distilleries and brew-houses, uproot the vineyard, shatter the cider-presses, ruin the tea and coffee trade, and finally monopolize the whole business of quenching thirst. Blessed consummation! Then poverty shall pass away from the land, finding no haven so wretched as her squalid form may shelter itself. Then Disease, for lack of other victims, shall gnaw its own heart, and die. Then, Sin, if he do not die, shall lose half his strength.

There are two or three honest friends of mine—and true friends I know they are—who, nevertheless, by their fiery pugnacity in my behalf, do put me in fearful hazard of a broken nose, or even a total overthrow upon the pavement, and the loss of the treasure which I guard. I pray you, gentlemen, let this fault be amended. Is it decent, think you, to get tipsy with zeal for temperance, and take up the honorable cause of the Town Pump in the style of a toper fighting for his brandy bottle? Or can the excellent qualities of cold water be no otherwise exemplified than by plunging, slapsdash, into hot water, and woefully scalding yourself and other people? Trust me, they may. In the moral warfare which you are to wage, and, indeed, in the whole conduct of your lives, you can not choose a better example than myself, who has never permitted the dust and sultry atmosphere, the turbulence and manifold disquietudes of the world around me, to reach that deep, calm well of purity which may be called my soul. And whenever I pour out that soul, it is to cool earth's fever, or cleanse its stains.

One o'clock! Nay, then, if the dinner-bell begins to speak, I may as well hold my peace. Here comes a pretty young girl of my acquaintance, with a large stone pitcher for me to fill. May she draw a husband, while drawing her water, as Rachel did of old. Hold out your vessel, my dear! There it is, full to the brim; so now run home, peeping at your sweet image in the pitcher as you go; and forget not, in the glass of my own liquor, to drink "Success to the Town Pump!"—*Nathaniel Hawthorne.*

uits and cakes; also many had little ces with tea-pots of boiling tea, ready er in tiny Japanese cups.

thin the large inclosure of walks and plots overshadowed with immense we discovered at our right the veritable horse, in a small building with a low in front of it. It was a pony of fine y creamy white, with light eyes, and y eating, as any horse of less might be doing. Beyond this was a with a life size wooden horse, painted

ering the second gate we observed the e situated in the center of beautiful ds, as this people are noted for their and art in landscaping. Here also otee of the richer class approached the temple to worship, and rang the e. He bowed repeatedly and kneeled a ime, clasping his hands in great agoe. He continued his bowing and praying, rising to his feet he made an offer- g the god by casting a few handfuls of a receptacle provided, doing the same all the smaller shrines surrounding mple. We were told that this man n manner showed that he had some er of his family very ill, and in his ad no doubt come up to appease the and gods. Not knowing precisely which s afflicting him, he was constrained grieve to entreat the principal one first en all those of lesser note adjoining the tself. We thought if he only knew one great God, he would have no in his mind to whom he should pray, of beseech a multitude fearing he omit the right one.

ie people at home could have seen this n his earnestness and agony as he ainly to the idols for help, how would rise as one person, to consecrate anew, ives, their efforts and their means, increased spread of the gospel, that of Righteousness may arise with heal- ing wings, for the speedy enlightenment ark minds in these heathen lands. So this beautiful temple and its surround- th sadness in our hearts, praying the e harvest that more laborers might rth, until all hearts everywhere be taught to worship Him alone.

he evening a most beautiful sunset nted us, followed by a purple haze, nally enshrouded mountain, valley, harbor. We saw Kobe no more, eighed anchor the next morning at t and entered the Inland Sea, to pass among these islands to the western Japan. This group looks insig- on the map, but the extent of the will the more readily seen, when it is that we were two days and two nights the transit to Magasaki the western n the coast, including only three opping on the route.

imes it appeared truly to be a sea, id only in the distance. Again we to be passing through narrow straits nding our zig-zag way continually and about the islands. All were in appearance as if thrown up in at convulsion of the earth. Some gh and unsightly, while most of them ered with green trees or terraced sloping summits. Here in this sheltered from the northern winds ainous ranges, these two days were inual feast of surprises, as the enes followed one another in quick n. The capes, the bays, and the vast number of towns and villages e shores with the little boats and ng vessels clustering about them, and the mountain peaks tinged ple so peculiar in this oriental are sufficient to cause one to re- hese days and experiences with in- ght. Often when passing through ow places that the adjacent villages thin call, we could plainly see the -up road that everywhere followed and reached from town to town. Generally lined on either side by a e, and is called "The Bund," up- were seen rikishas and crowds of lking to and fro. Many fine homes upon the hills, and we wondered ambitious ones who now and then the loftiest heights; but we were these buildings on the highest en entirely white and surrounded were temples.

To be continued.

umber of new cases at the Medical Jaffa during last year were 5,346. We from all parts of the country, beyond Gaza.

tion with the Medical Mission at persons have applied for church

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 24, 1884.

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

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

All communications, whether on business or for publication, except those intended for the Missionary Department, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany Co., N. Y.

The citizens of Alfred and vicinity are to be favored with a second visit of the Camilla Urso concert troupe. All lovers of good music will do well to remember the date, May 3, 1884.

PROGRAMMES are being prepared for the forth coming sessions of the Associations. We have no doubt arrangements are being made by churches and families where the meetings are to be held for the comfort of delegates. Let there be as thorough preparation of mind and heart for these gatherings, and great good will come from them.

As the Corresponding Secretary of the Tract Society is soon going to Europe and will see Bro. Velthuisen, it would be a good plan if the Sabbath-schools could all report what they hope to do for the "Boodschapper Fund," before the thirtieth of this month. We hope our schools will act promptly and generously, in order that Bro. Babcock may carry to our Holland missionary the assurance that we intend to stand by him in his great and good work.

SPEAKING of Lot and his choice, in a prayer-meeting recently, it was said that he found the region about Sodom a good place to raise cattle, but a very poor place in which to bring up children. How many Christian people are making some such choice as Lot made, and finding what he found, after it is too late, that it would have been better to have gained less of earthly goods, and had more of those influences and helps which enrich the mind and chasten the spirit.

The second number of the *Seventh-day Baptist Quarterly* is being pushed forward as rapidly as possible. It will not, however, be ready for distribution in April, but will be issued as early in May as practicable. We expect that all who have had the first number will want the second, but their names and money must be sent in advance or they will fail to receive it. Of course all who have already paid for it will receive it without further notice. The subscription list ought to be, at least, doubled.

SOMETIMES, in our impatience of the restraints which are imposed on us for our good, we wish we might be left to ourselves to exercise our own choices, and to follow our inclinations at will. But did we ever, in such a moment, realize that the thing we thus desire is of all things the worst we could have? We can conceive of nothing more terrible than the words of God, "He is joined to his idols, let him alone." Better, a thousand times, that the thunders of Sinai were repeated in our ears daily, than to be in that state in which there is nothing to guide, instruct, control, inspire or subdue us, but our own ungoverned and unchastened selfish will. Better still that, with joyful recognition of God's right to reign over us, and in sweet submission to his will, we implore him to abide with us, even though the answer to our prayer bring self denial and heavy cross bearing.

It is doubtless of little use to undertake to reply to the strange tirades, and vain gloryings of infidelity; but an occasional home thrust, well made, if it does the enemy no good, will strengthen some whose faith may have begun to waver. The following from the *Christian at Work* is worth repeating: "If Mr. Ingersoll were to lose his eyes would he seek refuge in the Voltaire Blind Asylum? If Mr. Charles Bradlaugh were to become insane, would he be sent to the Tom Pain Insane Asylum? If Mr. J. C. Miln were to be struck with an incurable disease, would he resort to the Hume Hospital? If any uncorrected for vicious child belonging to a Free-thinker were to be found at large, would it be sent to the D. M. Bennet Society for the Suppression of Vice? There are no such institutions? No? Well, brethren and sisters, continue to abuse Christianity, and when you or your friends become blind, or lame, or sick, or deaf, or insane, or intemperate, send them to some good, Christian institution. They will be taken care of free of cost, and no reproaches thrown in."

\$1,200 00.

It will be seen by the report of the Treasurer of the Tract Society, published this week, that the Board of that Society has found it necessary to make a loan of \$1,200 to carry forward the work now on hand. That it were better to do this than to let the work suffer, there can be no reasonable doubt, but that any such alternative should be forced upon the Board, must be a matter of grief to every lover of our work and the truth for which we are contending. How long shall this indebtedness stand against the Society? The answer that is made to this question must be the answer to another question, viz: Do our people want the Board of the Tract Society, to retrench their work of Sabbath Reform? What agency now in use by the Board ought to be withdrawn from the field? There is, probably, more inquiry on the part of the general public on the Sabbath question, more real desire to know the truth, than has ever been known before in our history; is it a good time to withdraw, or contract our publications, by means of which this desire for information can best be satisfied? Never, in the history of the American people, were there at work so many elements of agitation upon the various phases of the Sabbath question as now; is it wise in any way to withdraw from the conflict, and leave these issues to be settled without the fullest and largest possible presentation of the truth of the word of God as we understand it? Without doubt all these questions will be answered, by every one who reads them, in the negative. Will we as promptly declare our wish to have the work carried forward, by our contributions, as we would by our vote, if the question were submitted to our suffrage? It were worse than folly to say to our Tract Board, Go on with your work, and then neglect to furnish the means with which to do it. The next monthly report of the Treasurer ought to show not only the \$1,200 paid up, but also a good generous sum on hand with which to push the work.

THE PASTOR A WORKMAN.

Paul exhorted Timothy to study to show himself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth. All good work, whether by body or mind, is noble; and all workers in any proper calling, profession, or sphere of action; who bring to their labors a Christian spirit and purpose, are worthy of increasing respect.

The work of the ministry is pre-eminently noble. It is directly connected with the highest interests of man. The purpose is to bring men into the way of righteousness and usefulness, strength and happiness; and this is the way unto God and into his heavenly kingdom. This, in a peculiar sense, is the Lord's work. The Bible makes known the purpose of God to bring redemption to men through Jesus Christ; and although all men are to work with God for the accomplishment of the ends of the great salvation, it is true of ministers of the glad tidings in a higher degree than of other men, that they are the Lord's fellow-laborers. And in respect to the use to be made of knowledge, the work of the ministry is widest in its scope. All knowledge of what is true and right is a help, not a hindrance, to virtue and usefulness in any man and in every sphere of life. God is the source and center of all truth; that is, all truth comes from him and leads men up to him; and the minister is, or ought to be a theologian, a man versed in the science of God and our relations to him. On account of the nature of his work, therefore, to the preacher more than to other men, history, the sciences, literature and art, join in coming, if, indeed, by faithful study he invokes their ministry; and they lay their treasures of knowledge at his feet, saying, By means of these learn more of God the great Creator and Universal Father, and more of men whom you are seeking to lead up to God.

In the ministry the work of the pastor is foremost—foremost in respect to the privileges, opportunities and labors that really belong to the ministry of the gospel. A missionary like Paul may be an exception; he went forth to establish churches and afterwards, once and again, visited them to see how they were getting along, and for the purpose of strengthening the disciples, supplementing this labor by his matchless epistles. But such a missionary is really a pastor on a large scale. A minister may fill other positions more responsible than the pastorate, and of a wider range of labor and influence, and still be a minister; but the farther he is from the true work of a pastor, the farther he is from being really a minister of the gospel. It is right, for example, for ministers to edit re-

ligious publications, or to occupy some professorship in school or college, or to be officially connected with the management of Christian and denominational benevolent societies. These are positions of weighty responsibilities and far-reaching influence, but many are the open doors of usefulness which a pastor, especially of a large church, is invited to enter.

An editor writes what a great many people read; but, as the years come and go, the pastor preaches to a great many people; and he has the advantage of the spoken, over the written word, and of a certain present, personal influence and fellowship, which can neither be felt nor communicated through the instrumentality of that potent agency, printer's ink. A college president has grand opportunities for moulding the characters and lives of young men and women; and a theological teacher is helping young men to prepare for the high and varied duties of the pastorate, and through them his work and influence go on; but a pastor reaches by his influence and abors communities, homes, homes, husbands and wives, parents, young men and women, and children; and his congregations ought to learn from his discourses, instruction, and example, much of Christian doctrine, of the history of the Christian religion, church life and work, the duties of citizenship, and of all subjects that belong to the whole range of physical, intellectual, moral and religious culture. An executive officer in a denominational society has much to do in determining the direction, form and scope of denominational life and efforts; but our churches must supply the workers and the means of going forward in the work. Pastors, therefore, stand at the very fountains whence flow streams that will send new life and strength, or death and weakness, into our missionary, publishing, and educational enterprises; and their opposition, indifference, or hearty co-operation, in regard to denominational interests, reaches farther and has a wider influence than some appear to know or believe.

The pastor is an "overseer" in the Church of God, which is the pillar and ground of truth. Amid the sins and errors and struggles of men, amid their joys and sorrows, hopes and fears, stands the Church of the living God, the witness and stay of the truth. And Holy Spirit uses the truth to convict, regenerate and sanctify men. He holds the truth, as taught from the Bible by the Church before the consciences and the judgment of men, that, looking into it as into a mirror, they may see how sinful they are, and how they need a Saviour. Through the instrumentality of the truth, some great doctrine or fact of the Word and kingdom of God, such as the atonement, repentance, faith, forgiveness, he re-creates men in respect to life, character, and conduct, and they are begotten of the gospel, or, born again, not of corruptible but of incorruptible seed, by the living and abiding word of God. And the Holy Spirit, leading believers on to a growing knowledge of the truth as it is in Jesus' doctrine and life, helps them to love it more and obey it better; and our Lord's prayer that we may be sanctified or made better in the truth, is answered. M.

THE BIBLE IN THE SABBATH-SCHOOL.

A plea for the Bible in the Sabbath-school! How strange it sounds! And yet here is a circular letter from a number of clergymen and others in Chicago, addressed to Pastors, Superintendents, and all friends of the Sabbath-school, urging that an organized effort be made to "put the Bible into the hands of every Sunday-school teacher and scholar in our country, and to secure its constant employment in studying the lessons both at home and in the school." We hope this will be done. It ought to be done. Let us also hope that when these Sunday-school teachers and scholars get their Bibles and study them at home and in the school faithfully, they will see the inconsistency of being Sunday-school teachers and scholars, and in the love of Bible truth will become Sabbath-school teachers and scholars. That the introduction of Lesson Leaves, Quarterlies, and other preparations which have come into so general use with the system of uniform inter-national lessons, has had some tendency to lay the Bible as a book, upon the shelf, there can be no doubt. In so far as this is true, it is an abuse, rather than a proper use of the system, and should be corrected. We heartily join in the plea for the restoration of the Bible to the Sabbath-school. The study of the inter-national lessons, selected as they are from different parts of the Bible, very few of the selections being consecutive portions, will be fragmentary enough when all has been done to keep

the connection, which can be done by the study of contexts, parallel passages, and good Bible references. This can not be done with any "helps" we have ever seen without the open Bible. If those who make the various preparations have studied the Word faithfully, and have put together in a convenient form the results of their search, let the rest of us, who have not the time or the ability to make the original search for ourselves, lay hold upon the work these men and women have done and use it to aid us in our Bible study. But in all cases the helps should be subordinated to the Bible, and not the Bible to the helps. And when we have used the helps, as best we can, as helps to Bible study, all lesson papers, quarterlies, and the like should be left at home, while we carry to the class, either as teachers or scholars only our Bibles.

If any of us are guilty in this matter, let us repent and do our first work anew.

Communications.

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

TO SUNSET LANDS—NO. 21.

OAKLAND AND PIEDMONT.

San Francisco, like New York, is approached mostly by ferries, but familiarity with the short ferries over the North and East Rivers, gives no adequate idea of the ferries around San Francisco. The one to Oakland is the shortest, and that is five miles long. Others run to Saucilito seven miles, San Rafael fourteen miles, and one to Donahue thirty-four miles! These ferries afford fine opportunities for a sail in pleasant weather, over one of the most charming bays in the world.

One bright morning we took the ferry for Oakland. The air was warm and balmy, fragrant of the sea. As we left the slip we noticed numerous whaling steamers at anchor. The whaling business has undergone a great change in a few years. Formerly ships sailed from New Bedford, New London, Stonington, &c., for three-years voyages, and generally spent their Winters in out-of-the-way places, or at some savage port. Later, Honolulu, in the Sandwich Islands was a favorite Winter resort. But the whaling ships of those days are seen no more. Small steamers now run up from San Francisco, make the best catch they can during the Summer, and then run back to Winter in San Francisco harbor from whence their oil is shipped to all parts of the world.

An English steamer which had been having trouble with the customs officers lay close by our course, and caused one of our company to give us some reminiscences of the time when he was a customs inspector. One or two are worth repeating.

Some years ago he was sent down to take charge of a Dutch merchantman, just arrived. The captain met him cordially, took him into the cabin, told him to make himself perfectly at home, and gave orders to the steward to supply him with everything he wanted. It was a good berth and he enjoyed it very much, and was sorry when the time came for him to take leave of the hospitable captain. The last day the captain said to him, "Mr. Banks, there are some extra nice Dutch cheeses on board and if you would like a few for your family you shall be welcome."

Thanking him for the generous offer he declined, saying he had no basket to carry them home in.

"Basket! Thunder! I'll give you a basket. The last man I made such an offer to, came down with a horse and cart!"

At another time the steamship A— had arrived on her first trip from Liverpool, and he was put in charge. The first day he noticed the captain came ashore dressed in his best, with a nice silk umbrella in his hand, though it was sunny. He thought nothing of it as Englishmen are given to carrying umbrellas, but noticed when the captain returned he did not have it with him. This was repeated every day while the ship was in port. He said nothing, but the day she was to sail, he remarked to the captain:

"This is your first trip to New York, how have you enjoyed it?"

"First rate. Fine city. Nice place to come."

"But you have had such bad luck I shouldn't think you would want to come again."

"How's that? Bad luck? I haven't had any bad luck."

"Why I see you had lost thirteen umbrellas, and I thought you must have had very bad luck!"

The captain was taken aback for a moment only, and then replied,

"Oh by the way, Mr. Officer, I have a fine case of French Brandy on board, which I have intended to present you before I sailed. If you will give me your address, I shall take pleasure in sending it to your house."

This being satisfactory, the umbrella subject was dropped.

These ferry boats are double decked, and the main saloon is above. The station at Oakland is also two storied, and the entrance for passengers to and from the boats is from the second story, leaving a free passage for teams below.

Oakland is to San Francisco what Brooklyn and Jersey City are to New York. It is a beautiful suburb of some 35,000 inhabitants, and has what no other city in the world can boast, a free transit throughout its limits. When it gave the Pacific Railroad permission to use its streets, it exacted as a condition that its citizens should always ride free over the road within the city. This has had an effect probably not originally anticipated. Many large manufacturing concerns are locating here, because their help can get to and from the works without cost.

Among these is the Judson Manufacturing Company, which has large rolling mills, machine shops, steel works, and several agricultural implement manufactories on their large grounds. Near them is being built the first cotton factory in California, which promises to be a large and profitable business.

A span of mettlesome steeds and a light spring wagon took us around among the fine residences, through the spacious streets lined with trees, past lawns velvety green, notwithstanding it was the last of November, and out over iron-stone roads towards Piedmont Springs. The way was lined with eucalyptus trees with their strange double foliage giving the appearance of two trees in one. The old leaves are long, alternate and lanceolate with long petioles, and of a rich dark green color. The new shoots, however, had leaves of a light Nile green, heart shape, sessile and, frequently, opposite. On the way we passed a new establishment for extracting oil from these leaves, and making a fluid extract for preventing scale in boilers. The peculiar odor of these trees fills the air, and is supposed to keep away malaria.

Piedmont Springs is a lovely place, fitted up for a resort, with lawns, flowers, arbors, walks, etc., and has a nice hotel where one may stop and enjoy the climate and the water of the springs. There are two, side by side in the same rocky grotto, one of iron and the other of sulphur.

We returned by another road, and after a delightful drive of many miles amid novel scenes, took another ferry, somewhat longer, arriving at our hotel in time for dinner.

G. H. B.

TEMPERANCE WORK IN CARBONDALE, PA.

The Lord has been blessing his servants in a most wonderful manner, in this city. A call from the clergy came to me last August, to "come over and help them." We opened the campaign on Sunday evening, March 23d, in the Presbyterian church. Since that time the meetings have increased in attendance and also in interest. Yesterday (Sunday) we held a meeting in the City Hall for men only; it was packed, many standing during the whole service, while many had to go away. In the evening services were held in the M. E. church, and notice was given, if the M. E. church would not hold them, an overflow meeting would be held in the Baptist church. At 7 P. M., both churches were packed; the isles being filled with two rows of camp chairs. Every available space of standing room was occupied, from the steps of the altar to the corners of the galleries, and yet many were turned away. I addressed both meetings. The power of the Lord was apparent in both meetings and the pledge roll was swelled to the number of 1,226. The ministers are a unit in the good work, and the Christian people show a solid front to the enemy. The Father Matthew Society have assisted us greatly. They have a strong organization numbering 330 adults.

The meetings are characterized with a deep religious feeling, and men are feeling that their neglect in the past has been a power for evil.

Committees are earnestly at work and each evening shows how their labors are blessed of the Master.

Many of the saloons are deserted. Three have already closed up. One of the leading saloons is said to have fallen off in its receipts 80 per cent.

The ministers decided this morning to

continue the meetings two I have consented to remain Ever in the fight, APRIL 7, 1884.

ORDINATION AT

On Thursday, April 10 council of the churches consist, met with the Milt amine and ordain Bro. E. gospel ministry. Bro. called to the pastorate of Church, and that Church ton Church to ordain h organized with Rev. N. chairman, and W. F. Pla a long and searching exam cil unanimously recommen tion of the candidate, and mediately followed. Rev the ordination sermon fr am not ashamed of the g it is the power of God un Rev. S. H. Babcock gav prayer; Rev. A. McLearn, to the candidate; Rev. E. deder to write a charge t send it to them; Rev. J. right hand of fellowshi Socwell pronounced the l

General satisfaction w the manner in which the himself under fire. Bro known to the Cartwright labored there last Sum that his work there in the honor God and abundant and the community. W.

SAD NEWS FROM

A letter from Bro. Ve F. Hubbard, of Plainfield 1884, announces the death who was much beloved by ers in Holland. Bro. Vel was as my right hand in in the administration of notice will undoubtedly Velthuisen himself, in t

Home

New York

ALFRED C. W. Threlkeld, Ky., preached a very ac Sabbath, in the First A Divinity of Christ. Last the church every Sabbath school for some time pa 225.

In a communication spoke of the maple sug and sweet." Since the very unexpectedly lengt ness also has been long Several new houses a village during the comi

Richmond

Sabbath, April 5th, interest with the First Church of Richmond. There was a little chil hearts warm with a love. At the close of school session, the co the water's side, wher dates followed their S and impressive ordina tion. One of the can Lyon, is a very prom to the religion of Je Jehovah's sanctified united with our Chu able worker among u Meetings were hel and evening for ten are only holding ab week. The work strength and movin seekers are found u and some are givin examination of Bib bath question.

While we give G has done, and is do solicit a continuanc people in behalf of most remarkable fi

APRIL 13, 1884.

These beautiful

us forget that but ago, nearly all cold embrace of V to newness of life us, ought to sugg

Selected Miscellany.

DON'T BE IN A HURRY.

Don't be in a hurry to answer yes or no; Nothing's lost by being reasonably slow. In a hasty moment you may give consent, And thro' years of torment leisurely repent. If a lover seeks you to become his wife, Happiness or misery may be yours for life. Don't be in a hurry your feelings to confess, But think the matter over before you answer yes. Should one ask forgiveness for a grave offense, Honest tears betraying earnest penitence, Pity and console him, and his fears allay, And don't be in a hurry to drive the child away. Hurry brings us worry, worry wears us out, Easy going people know what they're about, Headless haste will bring us surely to the ditch, And trouble overwhelms us if we hurry to be rich. Don't be in a hurry to throw yourself away, By the side of wisdom for awhile delay. Make your life worth living, nobly act your part, And don't be in a hurry to spoil it at the start. Don't be in a hurry to speak an angry word; Don't be in a hurry to spread the tale you've heard. Don't be in a hurry with evil ones to go; And don't be in a hurry to answer yes or no. —Hebrew Record.

MRS. ORMSBY'S CASE.

Grandma Ormsby had made up her mind, and when that clever woman did this you may rest assured something was to come of it. Though a grandmother in fact, as well as in name, her appearance was not in the least venerable. To be sure, time's frosty breath had left silvery gleams on her ebony hair, and tinged her cheek with a ruddier glow, still she was in the prime of life, and possessed everything to make length of days desirable. True, she had had her trials in the past, nor was the present free from care and anxiety. However, she was the sort of a woman to "rise to the level of the hour," be that hour's need great or small. Yes, Martha Washington Ormsby had made up her mind. Not without careful consideration and not without gravely consulting those in whose good sense, and on whose sound judgment, she placed implicit reliance. To these friends she had said: "My plans are all laid now, and we are pledged to secrecy, are we not? What you see and hear goes no farther." "No farther," they each and all responded. After the settlement of so weighty a matter she felt free to anticipate Alrina's arrival. Alrina, the youngest of three daughters, had been the first to marry. She was now thirty-two. At the early age of fifteen she had left all for love's sweet sake and accompanied Pemberton Lorton, aged twenty, to a home in a far western city. After what seemed centuries of separation Mrs. Ormsby visited her daughter. This visit paid soon after the so-called greened over Mr. Ormsby's grave, somewhat cheered her widowed heart; still there were circumstances connected with it which she could never recall without pain. The hour was approaching however, in which she hoped to triumph over a great wrong. This was no personal injury, understand. You'll find out all about it as my story runs on. Meeting her daughter and son-in-law at the depot, Mrs. Ormsby met also a disappointment. The babe whose red gold curls a red-gold sun-set bathed, as he was handed into the carriage, was one of the sweetest cherubs out of the skies; still she regretted not seeing the older children. "I thought you meant to bring them all," she said. "Bring them all?" exclaimed Pemberton. "Bring seven!" gasped Alrina. "Yes," answered Mrs. Ormsby. "I expected them, and I wanted them. I congratulated myself on your having no one to leave them with." "Aunt Di took them in charge," replied Pemberton. "They all love her so dearly and they were pleased to death to get rid of us." "Now Pem!" put in Alrina, always taking her husband's funny sayings literally, or rather sayings that were meant to be funny. "Matic and Pemie felt badly I'm sure, and as for Burnie, he cried so we had to shame him before them all. Yes, ma, we shamed him before Di's bean, the Professor, and other friends gathered to see us off." "The more shame for you!" These words burned on Mrs. Ormsby's lips as well as in her heart, yet no, she would not give them utterance. This home-coming, especially this drive through willow ways where clover breaths blew and an insect choir piped, should have nothing to mar its innocent joy. "Time enough — time enough," reflected Mrs. Ormsby, and on the whole was glad that the elder children had not accompanied their parents. Their absence rendered a part she intended playing less difficult, and allowed a larger scope for her plans. Alrina Lorton found the landscape features altered as well as the faces of those whom she knew in early life. The place was putting on town-bred airs. Bran new dwellings, reared with the grotesqueness of the latest architectural craze, attitudinized on sites where in childhood she had linked dandelion chains and chased the glittering-winged butterfly. In addition to this there were new acquaintances her mother and sisters had formed, as well as the old friends she remembered so well and loved so dearly, anxious to be introduced, or "dying" to see her.

One of the former, occupying a house recently built adjoining the Ormsby grounds, came in the day after her arrival. Mrs. Duvault was a very old lady, and patted Alrina's cheek caressingly as she clasped her hand in greeting. "You resemble your father, my dear child," she said, surveying her with keen but kind eyes, "and I am sure you are as good." "Good!" laughed Mrs. Ormsby derisively; "just wait till you see her in one of her tantrums." Mrs. Lorton was painfully conscious of being given to tantrums, but how could her mother be so cruel as to expose her before this charming old lady whose good opinion she coveted. "So this is your baby, is it?" said General Duvault, entering at this moment and being duly introduced. Poor Rina's heart was sore, her eyes full of tears; no wonder she hung her head under the old soldier's gaze. "Did you ever in all your life see stronger proofs of temper?" exclaimed Mrs. Ormsby, "Alrina, if you don't learn to behave better, I'll find out a way to make you." "I—I must see after the baby," gasped Rina, between a sob and a groan, making at the same time a tear-blinded rush for the door. "You must do no such thing," replied Mrs. Ormsby sternly. "Bridget has him. She knows how to take care of children. You're not to disgrace me further by rushing from the room in that unseemly manner." Mrs. Lorton remained, but the pleasure she expected to derive from the society of this delightful couple gave way to torturing pain. Recollections of past tenderness only rendered her agony more acute. It was formerly a point with Mrs. Ormsby never to expose her children's faults, even in the retirement of the family circle. She rarely inflicted punishment, invariably admonished in private, and so far as she was able, treated her husband and her girls as courteously as she treated her guests. Alrina Lorton wondered over this change in a mother still too young to have become childish. She wondered more and more as the days ran by. Mrs. Ormsby and her widow daughter, Mrs. Sixty, kept open house, and in the crowds coming and going Alrina escaped censure; but in the presence of those whom the mother held in the highest esteem, and whose good opinion she herself coveted, she was continually in disgrace. If dress, manner, conversation escaped criticism, the sins of the past rose up to confront her. True, those in whose society she was especially humiliated, never noticed directly any attack upon her, yet they beamed delightedly on her mother, as if earth did not contain her counterpart. Nor did Mr. Lorton escape, although Mrs. Ormsby was not, as he termed it, "as hard after" him, as after Rina. Apart from the respect and esteem in which he held his mother-in-law, there were excellent reasons for quoting him again—"not raising a rumpus." Still, such a state of affairs was far from agreeable. One day, three weeks after their arrival, Mrs. Ormsby surprised her daughter in a torrent of tears. After being treated with unusual severity, that too in the presence of her mother's reverend pastor, she sought refuge in her own apartment where her tortured heart found relief in a very storm of sobs, a perfect deluge of weeping. "What's the matter?" "In answer to this cool, calm inquiry from her mother's lips, Mrs. Lorton raised her head. "Need you ask?" she replied, something of her father's masterful spirit flashing from her tear-drenched eyes. "Can you ask— you, who ever since my arrival have done all in your power to mortify me in the presence of those whose good opinion I value—you, who to-day turned my holiest feelings into ridicule, and burlesqued the natural impulses of my being—you frigidly ask, 'What's the matter?'" "Are you my daughter, or not?" inquired Mrs. Ormsby haughtily. Having borne in silence until she could bear no more, Mrs. Lorton, acknowledging the relationship, denied this stern parent's right to make life a burden. "Do you mean to tell your mother she has no right to exercise authority in the correction of her children's faults?" returned Mrs. Ormsby even more severely than before. "You must remember I am no longer a child," replied her daughter. "I am a married woman." "Granted," returned Mrs. Ormsby; "but since I sustain the same relationship I did in your infancy, and since, although you have matured, I have matured doubly, it is my right, my burden duty to endeavor to correct your faults. Do you deny that right? Do you defy me?" During this conversation poor Mrs. Lorton's cheeks had burned and iced by turns, her lovely eyes flashed and besought alternately; now, while she answered, they were blue as a storm-cloud in which lightnings sleep. "It is not my desire to rebel against your authority, mother, but I do most emphatically deny your right to drag my faults to the light, to bring me to shame and confusion of face before your guests." Here the dear woman broke down completely. She was after all only a child in heart, hiding her wet face upon the couch on which her baby slept. "Alrina!" There was a pressure of arms around her:

neck, and other tears beside her own on her cheeks. "Mother!" "Softly! Don't cry any more, you'll waken baby. Besides, I've a confession to make. Be quiet and listen." Martha Washington Ormsby had acted her part and acted well, what a relief to know the time had arrived in which to lay it aside and forever. Referring to the subject they had discussed during her visit west and so disagreed upon it that it was deemed expedient to drop it, Mrs. Ormsby said: "My dear girl, I have treated you precisely as you treat your children. Such measure as you mete them has been meted you. You accused me of turning your holiest feelings into ridicule and burlesquing the natural impulses of your being. You have also denied a mother's right to drag her children's faults to the light and bring them to shame and confusion of face before her guests. Yet you, Alrina, pursue the same course with the little one's God has given you. Nor is Pemberton less guilty. Even at the moment of separation, you planted thorns in one tiny breast that may rankle there for years. My child, the ordeal has been a trying one, but in no other way could you be enabled to see your error, and endeavor, God helping you, to correct it. Mrs. Ormsby spoke gently, sadly, going on to tell how often she had found Mattie, Alrina's sweet young daughter, weeping as bitterly as she had wept that day, and how Pemberton, noble, sensitive boy, was afraid to enter the room, or to eat at the table, where there were guests, because of her unjust, fault-finding disposition. A west-wind blowing, a dip of fruity boughs on the window-ledge, bird songs thrilling in the distance, near garden scents wandering into the room, mother and daughter in each others arms. Martha Washington Ormsby had gained her case.—Arthur's Home Magazine.

BETTY'S PRISON EXPERIENCE.

A Virginia correspondent sends the following "true" story: About five years ago Mrs. H—, of Amelia county, Virginia, had in her employment in the capacity of nurse a colored girl named Betty. Betty was a delightful, frolicsome creature, abounding in anecdote, utterly irresponsible, and entirely self-satisfied. Unfortunately these excellent qualities were marred by a habit of thieving, which was overlooked by her soft-hearted employer, who was, sad to relate, rather given to excusing any lack of morality which did not interfere with the happiness of the denizens of the nursery. But, alas! one fine morning poor Betty took twenty or thirty dollars from the pocket of a drunken Irishman. Through some law quibble, satisfactory to the jury and commonwealth's attorney, as the man was asleep on the public highway, giggling, light-headed Betty was transferred from the Red-moor nursery to the penitentiary at Richmond. There she remained two years. One bright day in June the family was startled with screams of joy from the play-ground, and a shout of welcome from the back-yard. Mrs. H— hastened to the kitchen to find Betty sitting on the table surrounded by an admiring colored throng, and holding two of her former charges in her arms. We have high authority for receiving the prodigal, but to welcome a penitentiary convict as though she were the heroine of a romantic adventure was putting too high a premium on vice even for gentle Mrs. H—. In as dignified a tone as the general hilarity permitted, she said, "I hope now you've come home from that dreadful place, Betty, you will try to be a better girl." "Miss Anna, honey," replied the utterly unsubdued, unabashed culprit, "penitentiary ain't so bad ez folks think; you gits vittles thar, an' fire an' close ef you 'have yourself; but den, Miss Anna, ef you was to go there, you must 'member to 'have yourself, an' den when you come 'way dey gees you dollar an' dey gees you coat; No, Miss Anna, 'taint bad whar I come from." So the effort to improve the occasion by a moral drawn from past experience fell to the ground. "Oh, Betty," said John, a ten-year-old scion of the house of H—, who gloated over adventures, and in his inmost heart envied Betty's superior advantages, "did they put you in a cell all by yourself? and did you have on chains—oh, Betty, you did have on chains?" "Chains, indeed!" with a toss of her head. "I slep' in a nice room, wid a nice colored lady, an' I ain't faze corn bread sence I lef' dis here house." But what did the lady do to be put in the penitentiary, Betty—did she steal too?" "Now, honey, you mustn't crowd me; I don't know, but I hear folk say she gwine stay thar some time. She car' her head mighty high, an' I ask no questions; but dey tell me she burnt up her chillun—yes, Miss Anna, she burnt up five of her chillun." "And you steyd in the cell with such a monster, and can call her a nice lady? Oh, Betty!" "Hi, Miss Anna, dey was her chillun—she cud burn um up ef she choose."—Editor's Drawer, in Harper's Magazine for May.

We love that author most whose words strike deepest in our hearts, leading us beyond our slight reliefs toward something higher, which, if we never reach, we still may see, and seeing, learn to live consistently with our conceptions of a purer life. It

is natural to link an author's words with the inner life, and if the thoughts are pure the fountain does not spring from shallow sands and miry clay, but has its source in everlasting rock.

OH, FOOLISH HEART.

BY JEROME B. BELL.

Oh, foolish heart, why feel In pain a pleasure, And banish smiles to find In tears a treasure? Why seek the cruel thorns Beneath the roses, Why harbor thoughts of night Before day closes? The joys of life, at best, Are far too fleeting, That thou should haste the hour Of grief and greeting. Sufficient to the day Is its sorrow; For the pleasures of the day May pall to morrow.

A FAITHFUL SHEPHERD DOG.

Gerhardt was a German shepherd boy, and a noble fellow he was, too, although he was very, very poor. One day while he was watching his flock, which was feeding in a valley on the borders of a forest, a hunter came out of the woods and asked: "How far is it to the nearest village?" "Six miles, sir," replied the boy, but the road is only a sheep track, and is very easily missed." The hunter glanced at the crooked track and said: "My lad, I am hungry, tired and thirsty. I have lost my companion and missed my way. Leave your sheep and show me the road. I will pay you well." "I can not leave my sheep, sir," rejoined Gerhardt. "They would stray into the forest, and be eaten by the wolves, or stolen by robbers." "Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more money than you have earned in a whole year." "I can not go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same thing as if I stole them." "Well," said the hunter, "will you trust your sheep with me, while you go to the village and get some food and drink, and a guide? I will take good care of them for you." The boy shook his head. "The sheep do not know your voice," said he, "and—and—" Gerhardt stopped speaking. "And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter, angrily. "Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word with me?" The hunter laughed, for he felt that the boy had fairly cornered him. He said: "I see my lad, that you are a good faithful boy. I will not forget you. Show me the road, and I will try to make it out myself." Gerhardt now offered the humble contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up and then, Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country around. The duke was so pleased with the boy's honesty that he sent for him shortly after, and had him educated. In after years, Gerhardt became a very rich and powerful man, but he remained honest and true to his dying day. Honesty and truth and fidelity are precious jewels in the character of a child. When they spring from piety they are pure diamonds, and make the possessor very beautiful, very happy, very honorable, and very useful. May you, my readers, wear them as Gerhardt did. Then a greater than a duke will befriend you as his children, and you will become princes and princesses royal in the kingdom of God.—Young Pilgrim.

PERIL OF ASSOCIATING ONLY WITH INFERIORS.

There is nothing so bad for a man or woman as to live always with their inferiors. It is a truth so important that one might well wish to turn aside a moment and urge it, even in its lower aspects, upon the young people who are just making their associations and friendships. Many a temptation of laziness or pride induces us to draw towards those who do not know as much or are not in some way as strong as we are. It is a smaller tax on our powers to be in their society. But it is bad for us. But it is bad for us. I am sure that I have known men, intellectually and morally very strong, the whole development of whose intellectual and moral life has suffered and been dwarfed, because they have only associated with their inferiors; because they have not lived with men greater than themselves. Whatever else they may lose, they surely must lose some culture of humility. If I could choose a young man's companions, some should be weaker than himself, that he might learn patience and charity; many should be as nearly as possible his equals, that he might have the full freedom of friendship; but most should be stronger than he was, that he might forever be thinking

humbly of himself and be tempted to higher things. And this principle, which is surely the true one in the association of men with one another, is elevated to its perfect application when we think of man humbled and incited by the constant presence of God manifested both as majesty and love in Christ.—Phillips Brooks.

BITTER BREAD.

Complaint is frequently made by those who use baking powders that they leave in bread, biscuit, or cake raised by them a disagreeable, bitter taste. This taste follows the use of all impure baking powders, and is caused either by their containing alum (introduced to make a cheap article), by the impure and adulterated character of other ingredients used, or from the ignorance of their manufacturers of the proper methods of combining them. These baking powders leave in the bread a residuum formed of lime, earth, alum, or other deleterious matters, not always, though frequently, tastable in the food, and by all physicians classed as injurious to health. The Royal Baking Powder is free from this serious defect. In its use no residuum is left, and the loaf raised by it is always sweet, light and wholesome, and noticeably free from the peculiar taste complained of. The reason of this is because it is composed of nothing but absolutely pure materials, scientifically combined in exactly the proper proportions of acid and alkali to act upon and destroy each other, while producing the largest amount of raising power. We are justified in this assertion from the unqualified statements made by the Government chemists, who after thorough and exhaustive tests recommended the "Royal" for Governmental use because of its superiority over all others in purity, strength, and wholesomeness. There is no danger of bitter bread or biscuit where it alone is used.

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THE cause of the acc still enveloped in myste "root pressure" is little ment of the fact. The heavy pressure upward lutea, according to Prof feet of water. Profess that, in the roots of th ring to Betula alba of sion of the contents o augmented as the resu cal changes; these cl version of starch into of a ferment held in so At a meeting of the L Society recently, Pre some figures in conne mous amount of lig white birch while un tree was 39 feet high, cumference, and yie gallon every 24 hours cent. of sugar. On e became charged with was replaced by alcoh all trees seem to be s during the Winter an ing a branch or sprat oozes out. One wo the tremendous press often be a rupture of there must be an en ration during cold. possible that the ob Spring pressure is to this evaporation, in supply the tree wou well known that, w by foliage, there is n at least, there is no bark. We may be lie the leaves themselves attract all they need Independent.

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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: 23-28; 19: 1-7.
- April 12. Paul at Ephesus. Acts 19: 8-22.
- April 19. Paul's Preaching. 1 Cor. 1: 17-31.
- April 26. Abstention for the Sake of Others. 1 Cor. 8: 1-13.
- May 3. Christian Love. 1 Cor. 13: 1-13.
- May 10. Victory over Death. 1 Cor. 15: 50-58.
- May 17. The Uproar at Ephesus. Acts 19: 23-41; 20: 1, 2.
- May 24. Liberal Giving. 2 Cor. 9: 1-15.
- May 31. Christian Liberty. Gal. 4: 1-18.
- 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 V.—CHRISTIAN LOVE.

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

For Sabbath-day, May 3.

SCRIPTURE LESSON.—1 Cor. 13: 1-13.

1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

3. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up;

4. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil;

5. Rejoiceth not in iniquity, but rejoiceth in the truth;

6. Beareth all things, believeth all things, hopeth all things, endureth all things.

7. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

8. For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away.

9. For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away.

10. But when that which is perfect is come, then shall we be as we are now.

11. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

TIME.—A. D. 57.

PLACE OF WRITING.—Ephesus.

CHIEF THOUGHT.—Christian love.

GOLDEN TEXT.—"Love is the fulfilling of the law."—Rom. 13: 10.

OUTLINE.

- I. Love the essential element of the Christian life.
- II. A description or picture of love.
- III. The supremacy of love.

QUESTIONS.

Give the connections with preceding lesson. Who is the writer of this letter? To whom was it written? From what place was it written? What was the occasion for writing the epistle? What is charity? As a gift, how does it compare with the gift of tongues? How does it compare with the gift of prophecy? Is it superior to all knowledge? Is it superior to all faith, or simply miraculous power? In what sense does charity suffer long? Is not puffed up? How many positive qualities of charity can you mention? To what evil habits of mind is it always opposed? What is meant by envying charity? How is it that prophecies, tongues and knowledge, fail to cease and pass away? What is meant by "that which is perfect shall come"? Are there childhood and afterwards manhood in spiritual life? Are we taught here that in the future life we shall see clearly and know perfectly? Which is the greatest of all the virtues?

INTRODUCTION.

This chapter is remarkable for its beauty and force, and especially so, appearing in the midst of arguments and remonstrances, from the pen of Paul. Its style and rhythm and beauty of thought suggest as the most appropriate name "A Psalm of Love." It would seem that the supreme importance of charity or love, had suddenly burst upon the mental vision of Paul, and he apprehended it as the essential and crowning virtue of Christian life. To be destitute of this, as an ever present and ever active principal towards all men, is to be destitute of the saving power of Christ in the heart. Men may be able to talk about religion, even very eloquently, without charity in their own hearts, but they cannot talk the religion of Jesus Christ for they do not know what it is, in its spirit and power to save men.

LESSON NOTES.

V. 1. **Though I speak with the tongues of men and of angels.** With men, the ability to speak with tongues, with sweet flowing eloquence, and faultless rhetoric, is often deemed the essential qualification for the gospel ministry. And if men could be inspired so as to speak like angels, then surely they might be almost adored for their immaculate purity. But Paul regarded even such men, without charity for all their fellowmen, as sounding brass. Their religion is all in their loud-sounding words, but their hearts are vacant.

V. 2. **I have the gift of prophecy.** The ability to speak the divine truths by inspiration and with unerring accuracy. **And understand all mysteries.** The deep truths in the divine plan of salvation, are often spoken of as mysteries, because they could not be understood by finite minds until God interpreted them by fulfilling the promises and types. **And all knowledge.** This doubtless refers to the highest attainments of human wisdom. **Though I have all faith.** That is all necessary faith to accomplish any desirable work, even to the removal of mountains. Grant that I do possess all this mental and spiritual power, **And have not charity.** That love for men, whether they be good or bad, that lifts me above all ill will and enables me to cherish kindness and love for them however much they may injure me. Not having that charity, all these other gifts go for nothing.

V. 3. **Though I bestow all my goods.** Giving of alms is an external act and may be performed with selfish motives and of course is so performed if the heart is not ruled by charity. There is a vast amount of such false charity in the world. **Give my body to be burned.** This is an extreme example of self-sacrifice, and yet Paul conceives it possible without the unmixt motive of love to all men and to God. So it seems to be clear that no measure of mental attainment, and no degree of self-sacrifice, no gifts of tongues, or loud professions of religion before the world, have any virtue in themselves without this all pervading and supremely

controlling principle of charity to all men. It seems to be impossible to our finite minds to describe any object, however simple, except by what it does which is peculiar to itself. We may distinguish one thing from another by what it does not do.

V. 4. **Charity suffereth long.** Reference is here made to injuries and provocations. There is but little exercise for real charity where all men are lovely. But if one would know the real temper of his love, let him be dropped into cold water or into the fire, let him be injured sorely and repeatedly, then look at his own heart in a sharp and clear light, and see what it does, how it feels and what it thinks. If it endures and is still, is kind, good natured, takes sweet pleasure in kind offices to the evil doers, never resent and retaliates in thought or word or deed, he may claim some measure of charity. He may also know it by the absence of all envy, pride and self gratulation.

V. 5. **Doth not behave itself unseemly.** It is always courteous, winsome. It has such a regard for others as carefully to avoid giving offense. If offense has been inadvertently given, it seeks at once to remove the injury and offense. **Seeketh not her own.** It finds its happiness in the happiness of others, does not seek its own happiness as such. **Not easily provoked.** Pure love can not be provoked, it may be grieved, but never gives place to anger, malice and vindictiveness.

V. 6. **Rejoiceth not in iniquity.** Never finds pleasure in the errors, and evil doings of others. **Rejoiceth in the truth.** Always rejoiceth in the spread and triumph of truth and righteousness. There is a pure admiration for what is pure and true.

V. 7. **Beareth, believeth, hopeth and endureth all things.** These four words show that stable nature of charity which is not suddenly moved by indignities against self or evil reports against others, but always maintains a forgiving trusting patient spirit.

V. 8. **Charity never faileth.** It will never be superseded. It is not a temporary principle granted to men for certain purposes, but it is the central principle without which there can be no true heart life toward God or man, and hence can not expire so long as the soul lives in harmony with Him in time and eternity. All the other gifts may pass away or expire with their use, not so with love.

V. 9. **We know in part, etc.** Limitation characterizes all our gifts, of knowledge, tongues prophecy, they are at best only partial and for this world. **When that which is perfect is come.** This seems to look forward to the coming of that to which these gifts related. **That which is in part shall be done away.** That is, they shall be superseded, no longer needed. Not so with love it can never end its mission and be superseded.

V. 11. **When I was a child, etc.** Paul here speaks of the growth in spirit life. Spiritually man is born, has infancy, youth, and may attain to manhood. But each successive stage, with its gifts and attainments is merged into this higher until that which is perfect is reached. But love is the ever beating heart that ministers the currents of life and growth through all these stages of God life in us.

V. 12. **Now see through a glass darkly.** Our present condition is surrounded with limitations, we are in the vestibule of our existence, just beginning to learn some of the simple elements of the higher and endless life. **But then shall know, as know.** The capacity of the spirit life for eternal growth is referred to here. The time is coming when we shall know ourselves and all that pertains to our eternal interests as we are known of God. We shall then stand, as it were, face to face with Him who now beholds every content of our hearts. We shall be admitted to all the glories of God's kingdom and our true relations to that king dom.

V. 13. **Now abideth faith, hope, charity.** Faith is spoken of as trust, confidence. To the child of God that must ever abide. Hope eternally reaching out for wider attainments in the infinite treasures of heaven, must abide forever. Love uniting the soul with the infinite, all wise and holy God the Father of the Lord Jesus Christ, must abide forever. But as God who is infinite love, is greater than all possibilities of finite beings, as measured by faith and hope, so is love which allies the human soul with the infinite love of God for all eternity great of these.

May God by his grace and through the Lord Jesus Christ implant that love in all our hearts and thus save us from all envyings, jealousies and strifes and make us truly children of God.

THE tide of immigration setting toward our shores is subject to fluctuations, but there exists no reason to anticipate that during the life of the present generation it will fail to reach the average height of the past ten years; immigration, therefore, continues to be one of the great economic questions of this country, and it involves a political problem of the highest importance, that of naturalization. That our naturalization laws are defective in many respects is notorious, and the demand for their revision will no doubt acquire added force from the publication of an article by Justice William Strong upon that subject in the *North American Review* for May. In the same number of the *Review*, Edwin P. Whipple offers a candid judgment of Matthew Arnold. Richard A. Proctor, under the title of "A Zone of Worlds," writes of the vast multitude of the pigmy kindred of the earth, known as the asteroids. In "The Railway and the State," Gerrit L. Lansing essays to prove that the multiplication and extension of railroad lines, and the establishment of low rates of transportation, are hindered rather than helped by governmental interference. Prof. Henry F. Osborn, of Princeton College, has an interesting article on "Illusions of Memory." Helen Kendrick Johnson, contributes an essay on "The Meaning of Song." Finally, there is a joint discussion of "Workmen's Grievances," by William Godwin Moody and Prof. J. Lawrence Laughlin, of Harvard University.

MARRIED.

At the residence of Henry A. Rose, in Ceres, N. Y., April 10, 1884, by Rev. Geo. W. Burdick, Mr. JOHN W. CORAY of Little Genesee, and Miss MINNIE A. KEYSER, of Ceres.

At the home of the bride's parents in Milton, Wis., April 9, 1884, by Rev. E. M. Dunn, assisted by President W. C. Whitford, D. D., Prof. J. NELSON HUMPHREY, of the State Normal School at White water, and Miss CLARA M. DUNN, of Milton.

DIED.

In Little's Genesee, N. Y., April 17, 1884, after a brief but painful illness, LIZZIE A., wife of Marcellus O. Burdick, in the 36th year of her age.

She attended church on the Sabbath before her death in apparently better health than usual, and departed upon the duties of the following day with animation, but before noon was taken sick. She had been a member of the First Genesee Church for about seven years maintaining a consistent Christian walk. She asked her attendants to pray for her and sing the hymn, "I'm Going Home," after which she frequently sang parts of the hymn, engaged in prayer, and repeated passages of Scripture, especially Matt. 24: 44, which was the text from which the sermon was preached at the funeral on the afternoon of Sabbath, April 9th. She leaves a large circle of friends to mourn her loss.

G. W. B.

In Willing, N. Y., April 16, 1884, BETHAIS, wife of Geo. W. Norton, in the 67th year of her age. For the last year she has been a sufferer from heart disease which terminated in paralysis, causing death. She has left a husband and two children. J. K.

In Willing, N. Y., April 10, 1884, SARAH, wife of Stillman Rogers, in the 71st year of her age. Mrs. Rogers had been in poor health for the last two years and a half, and a few days before her death, she received a shock of paralysis which ended her sufferings. She has left a husband and one son. J. K.

In Ashaway, R. I., of consumption, MARION B. DEVOLL, wife of John Jacob Babcock. She was born Dec. 21, 1844, baptized and united with the First Seventh-day Baptist Church of Hopkinton April 21, 1866. In 1868 she united with the Pawcatuck Church of which she was a member at the time of her death. In 1866 and the following year she attended the Glenwood Young Ladies Seminary, at West Brattleboro, Vt. Her musical powers and worthy character, helped her to win an enviable position in this school and society as was evinced by the high esteem in which she was held. The Principal of the school said of her, "She is one of those young ladies whom it pays to educate." December 7, 1869 she was married to John Jacob Babcock, and with the exception of a few months in Providence, where her husband was engaged in business, the rest of her life and labors have been spent in Ashaway. Two years ago she had forebodings of the approach of the relentless disease that has smitten her down. The Autumn following, these apprehensions were so confirmed that she said to her husband, in words that have proved too true, "I am going to leave you." She could not be dissuaded from this conviction and only in unusually bright periods since, has she thought she could be well again. April 10, 1884, as the day was drawing to a close, she bade good-by to her little family, and the spirit forsook its tenement and returned to God who gave it. One of the finest traits of her character was that which enabled her to correct the errors of her life so silently as to cause them to be forgotten, leaving scarcely a stain. She tried to live well, she was a gentle and loving wife, safe in counsel, a stable and support in adversity, a devoted mother, noble woman. She was a beautiful singer and her voice and heart were enlisted in the temperance work in the place. The high appreciation in which she was held by the community was beautifully and eloquently illustrated by the floral presentations and decorations. Among other pieces the lyre appropriately expressed the admiration and sympathy of her companions in the choir. Some time before her death in speaking to the writer, of her anxiety for her family she said, "I can not stay with them, but they, if they will, can come to me." She wished her children to be taught to think of her not as in the grave, but in heaven. A. E. Main, O. U. Whitford and J. W. Morton, were present and assisted at the funeral services which were attended by a large audience in the First Seventh-day Baptist church of Hopkinton, April 14th. 2 Cor. 5: 8. "We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord."

In Milton, Wis., Feb. 18, 1884, CHRISTOPHER S. VINCENT, in the 64th year of his age. He moved from Almond, Allegany Co., N. Y., to Wisconsin, in 1840, and since has been a resident of Wisconsin. His death was sudden and unexpected. Although his health was not so good as in previous years, he was able to attend to many of the duties of life. While chopping wood a short distance from the house, he fell in an apoplectic fit, was discovered lying on the snow by a neighbor who was passing along with a team and kindly assisted in taking him to the friends. Physicians were summoned, anxious friends tenderly cared for him, but could not restore him to health. Death was inexorable. He never spoke after he was brought to the house. He seemed conscious awhile, and after eight or nine hours his spirit passed away, leaving a wife, four children and numerous friends and relatives to mourn their sad loss. He was a member of the Seventh-day Baptist Church of Milton Junction, and an excellent and obliging friend and neighbor. Funeral sermon by Eld. J. C. Rogers from Rev. 1: 18.

In Edgerton, Wis., April 8, 1884, of cancer, Mrs. HELEN MONROE SIMPSON in the 31st year of her age. For a number of months she was a great sufferer, but her trust was in the strong arm of the Lord, on which she leaned, and found him a constant support even through the dark valley. She leaves behind a husband, three small children and many other relatives to follow after. "But their loss is her gain." S. H. B.

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"BE YE PE

BY IDA FAD

Summoned before their
The cunning workmen
The sculptors who for
Had won immortal fame

"Ye have done well," it
"But much indeed, re
For art, through patient
Perfection e'er attained

Not simple good, perfect
Your lawful sovereign
Go forth and labor for it
Content with no low a

Bring me the finished wa
Through faithful year
The faultless marble, by
To full perfection bro

From the presence
The workmen slowly
With silent tongues and
And spirits overcast,

But murmured when an
"Tis vain, our skill d
What shall it profit, th
For years, to fail at le

No perfect work hath m
E'er wrought beneath
And farther from our g
Than when we first be

But one, (a loyal, loving
Though humble,) man
"Our master hath com
Indeed, we can but tr

Then earnestly his task
And diligently wrought
While day by day in b
The marvel, which be