

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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WHOLE NO. 2050.

The Sabbath Recorder.

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NO FAITH IN PRAYER?

BY MRS. L. M. T. C.

No faith in prayer? Go thou with me to Calvary, where On yonder cross uplifted high The Son of God was doomed to die For you and me, condemned He stood And sealed our pardon with His blood. Those scenes of untold anguish what pen can paint the woe; "Father, forgive my murderers, they know not what they do."

No prayer like this was ever heard From other, than our blessed Lord, The Christ, who died for all mankind, Who raised the dead, restored the blind.

No faith in prayer? Come nearer to the cross, and hear The pleading thief, the contrite one, "Lord, remember me, When Thou dost in Thy kingdom come." Believeest thou, the answer ever came That Christ would take cognizance of the same? List to the saging of the suppliant's cries, "This day, shalt thou be with me in Paradise."

No faith in prayer? Can ye not Christ believe? Are these vain words, "Ask, and ye shall receive?" Or, in thy closet, pray in faith, Believing, as the Master saith, That thy petitions shall be known To Him who sits on yonder throne, Whose love and wisdom guides with care, His loved ones to a place of prayer.

No faith in prayer? If thou couldst but believe, that God is everywhere, And watches o'er His children with a Father's tender care, And whatsoever they ask in faith He surely will impart, And untold blessings will bestow Upon each contrite heart, Then thou couldst see, and feel, and know, That faith, like grains of mustard grow, And with that knowledge comes the power That lifts thee out of sorrow's hour; For sorrows come, and come they will, But thou art safe, if thou but Trust in Him, and fear no ill, Who to the angry waves, hath said, "Peace, be still."

TO SUNSET LANDS—NO. 35.

HOTEL DEL MONTE.

Leaving Santa Cruz by the Southern Pacific road; through forests of live oak and forests of red-wood; along the sea coast and across deep chasms whose rivers run to the sea, through beautiful rolling farm lands, the sail-less ocean on one side and the brown mountains on the other, past Camp Capitola nestling by the shore, under the cliff, past deep gullies opening to the surf; along the high bluff with the waves dashing close under our feet; past fields of wheat arrayed in vivid green; past newly ploughed fields black as coal; past white farm houses with yards bright with geraniums and roses; past cows lolling in the shade; through deep cuts and along high tressles, past colonies of squirrels peeping from their holes, past tablelands intersected with irrigating ditches; past cottonwood swamps sere and yellow; then leaving the vicinity of the sea, past men digging and bagging potatoes in the fields; past droves of fine cattle and horses; past Watsonville, named for our old friend Job Watson, a considerable village with white houses, and white fences, white wind-mills and white water-tanks; over a river-bed now nearly dry—and we are at Pajaro where we have to change cars and wait an hour.

This is a small place principally important as a junction. It is in a warm fertile valley—temperature to-day, Nov. 30th, 80° in the shade—though we are assured it is a delightfully cool place to live. In the depot we saw among other freight ready for shipment, a pumpkin or squash which attracted our attention by its size, so we measured it and found it was eight feet in girth, and weighed 160 lbs. It was not a great squash after all, for it only took the fifth prize at the recent Watsonville fair. They say there is another pumpkin in the village which weighs 240 lbs., and that they have had them which went as high as 380 lbs., or more than twice the size of this! We also saw in the depot several boxes or crates of strawberries for shipment. These are raised here in the valley, out of doors, and they have them nearly the year around.

Here, as we sat in the station, waiting for the train, in walked Mrs. Allen and daughter, of Alfred, also on their way to spend the Sabbath in Monterey. It was a quite unexpected meeting to all of us. They had been spending some time in Oakland and Watsonville, and were to take the steamer from Monterey for Santa Ana, a few miles

south of Los Angeles, to spend the Winter. As these were almost the only familiar faces since we left Chicago, the pleasure of meeting them thus in this out of the way place, may be imagined.

But even the hour one waits for a train comes finally to an end, and we are off again across plains red with chickweed, divided up into cultivated farms or "ranches," to speak the *locus in lingua*, with the bay of Monterey on the one hand and the Cayilan mountains miles away on the other; then along miles of wastes covered with a blossoming weed for which no one could give a name, and so called it "chapparel" which name has a wonderful expansiveness, across the Salinas river, after which the weeds give place to scrub-oaks, and stunted cedars, to be in turn gradually succeeded by a forest of great pines, oaks, and cyprus trees, when the conductor calls out, "Hotel del Monte," and we alight to find ourselves in paradise!

Imagine a park of one hundred and sixty acres well shaded by ancient live-oaks which seem to have come down from the ages of the Montezumas, knotted and gnarled, and crooked and scarred by the tomahawks of the Indians, and the axes of the early settlers, many of them the size of a hoghead or larger, branching a little way above the ground with the branches themselves the size of large trees and throwing out their arms so wide that five or six of the largest trees would shade an acre; intersperse with these equally old stately pines five feet through at the butt and one hundred feet high, with here and there a cedar, or a cyprus, or an English walnut; carpet the ground with the most velvety greensward; lay out serpentine paths of white gravel, and carriage drives and bridle paths with sharply defined edges, and with tropical plants and beautiful flower beds at every turn; fit up an acre or two with a collection of all kinds of cacti from the smallest to the towering *gigantea*, and every variety of echeveria and ferns, all arranged on artistic rock work; place here and there clumps of the tall pampas grass with its great white plumes, surrounded by brighter colored flowers; plant numerous *parterres* of flowers of every variety arranged in patterns of exquisite forms and colorings, and kept with the most scrupulous care. Now plant in the midst of all this loveliness a large rambling hotel of modern Gothic architecture, with a hint of old English in its make up, from one to three stories high in its different parts, with quaint nooks and balconies, long corridors and numberless piazzas, every part as neat and clean as if it were in Holland instead of America; people it with gentlefolks and polite servants and, as we are told of the New Jerusalem, "with boys and girls playing in the streets thereof;" provide it with every facility for innocent amusement, such as croquet, and lawn tennis grounds, and sand beds for the younger children to play in, and build according to their budding fancies; arrange a great bath house with swimming baths surrounded by palms and tropical plants, and holding over a quarter of a million gallons of water warmed and circulated by steam, together with private baths, of hot or cold, salt or fresh water, and all facilities for sun-bathing on the beach, just far enough away so that its music lulls you to repose; and you will form some idea of the paradise in which we found ourselves, and in which we spent a quiet and delightful Sabbath.

G. H. B.

ILLINOIS SUNDAY SCHOOL CONVENTION.

To the Editor of the Sabbath Recorder:

The State Sunday School Convention is now in session in this city. About four hundred delegates are in attendance. The large Assembly Room of the great new capitol of this great State, which represents the law, is now receiving its dedication to the gospel as well. This is the twenty-fifth anniversary of the State organization, hence the silver wedding occasion, and the marriage of the bride to the Lamb, with all its related interests and topics, is the subject of discussion at this royal wedding feast.

Illinois is taking high rank in the matter of Sunday school work. Between six and seven thousand Protestant schools, with a membership of nearly six hundred thousand; one thousand township conventions held during the past year; nearly fifteen thousand received into the church from the Sunday

school, and about forty thousand dollars raised for missionary purposes. It is a great work, to be followed by untold results. Our cry is: "Save the children! Save the children!" and in that appeal we are making the strongest possible plea for *old age*, for the *nation*, for the *world*.

This is a good place to distribute Sabbath truth. For that purpose I brought along a few hundred pages of Wardner's four-page tracts. Handing two or three to persons behind me, one man says: "Another one is wanted," (by a man still behind him, who had noticed the heading). Upon handing one back to him, he said: "No, he wants the one on 'Constantine and the Sunday,'" which I gave to him. Handing one to a man in front, he says: "Is this the same ground the *Outlook* takes?" I replied that it was. He said there were a good many able articles in that, but the position was arbitrary. I don't believe in disgusting people by thrusting, at an improper place, or in an improper manner, obnoxious views upon them; but often, in a quiet way, you can hand out the truth to them when it will be received and read. G. M. COTTRELL. SPRINGFIELD, Ill., May 15th.

EMIGRATION.

The Seventh-day Baptists, as a people, are, and ever have been, a people who have taken much interest in new things, therefore they have been a people fond of emigration. If they had been more systematic in their emigrating arrangements, it would have been more for their permanent prosperity. For the want of system they have exposed themselves to unnecessary temptations, so that many who ought to have been pillars in Zion have unexpectedly fallen away. In 1792, I believe, Jonathan Dunham and five other families emigrated from Piscataway, New Jersey, near New Brunswick, to Washington county, New York. They had families of children grown up to manhood and womanhood, but none of them professors of religion, and but four or five of the heads of the families professed religion. Sabbath schools were then not known, and it was not customary for lay members to take any active part in public religious duties. They bought their lands, built their dwellings, and commenced their labors for life, aiming to live for the good of their children. They, one by one, lost their interest in the Sabbath, until Mr. Dunham found himself a lone Sabbath keeper, his children, some of them, having left home, married and adopted the habits of the community where they lived. The old man finally, through the force of circumstances, followed the multitude and went with his family. Had they established meetings, and made their arrangements before leaving their old homes, they would undoubtedly have prospered. The families married and intermarried with the surrounding families, and at present there is hardly a vestige of those original families to be found in that county, unless we look into the neighboring graveyards.

Mr. Dunham always maintained his principles, but not their practice. He was a supporter of the Baptist church, but never became a member, saying that he would not subscribe to articles of faith which proclaim that the first day of the week is the Christian Sabbath. His home was a home for traveling ministers, and it was his custom to let his views be known to those ministers who called at his comfortable home. He lived to be eighty-four years old, and he went to his grave uttering condemnations on himself for leaving his home in New Jersey, and exposing his family to the temptations and influences that surrounded them in a new country and among a strange people. He always said that they did not count the cost. His descendants are numerous and respectable, and in comfortable circumstances, but none of them ever became rich. All this might have been had, if they had remained in their old homes in New Jersey, or emigrated under different circumstances. Let me say to those who think of emigrating: Count the cost. Do not do it hastily; I find so many who have made mistakes that we should move with caution.

There are people now in advanced life who wish they had planned for the benefit of their families—religiously, financially or intellectually. Where these advantages can be secured we may be fully compensated for

the sacrifices needful to be made. If religious advantages are sacrificed, there are more heathen made than our missionaries convert. It is a sad thing to take a family away from the sanctuary and the means of grace that God has instituted for the benefit of the human race. "Seek first the kingdom of God, and all those things shall be added thereunto."

There are little companies already formed, where they have religious advantages. If you wish to emigrate, go and help them. It will be by them, appreciated, and you will reap incalculable advantages thereby. They need your help, and there is room, without starting a new colony when those already started are not half full. Many emigrate exclusively to benefit themselves and families financially. Sometimes they succeed, but many times they fail. If you have a comfortable home where you are, improve it, make it beautiful and valuable, and be content. If you have none, then go where you can get one to the best advantage, not forgetting the religious wants of yourself and family. I believe that every family ought to have a home, however humble it may be, and not be dependent upon unfeeling landlords, to whom the rent must be paid. Yes, young man, get a home, though it may be of rude construction, but yet a home, and be thankful for it, and contented with it, and make it, by your industry, a little paradise, where God may be worshiped.

At the present day intellectual advantages are within the reach of almost every neighborhood, so that there is not the danger of losing the value of them as of the others. I have penned these few lines while suffering much bodily pain, hoping that, as I have had some experience in these common changes, that a word to others may not be spoken in vain. Life is too short to trifle away in vain experiments; but begin in early life to live to some good purpose, that you may be comforted, community benefited, and God glorified, is the prayer of your aged friend, W. B. GILLETTE.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 17, 1884.

At the Capitol this week, the Indians, the Diplomats, and the Polygamists have principally engaged the attention of the upper branch of Congress. The lower House too, has dealt with the Indians, but its most vigorous legislation was in behalf of another class of its involuntary wards, the denizens of the District of Columbia. The latter had come to the conclusion that they had no friends in this Congress, when suddenly, great interest was shown in District matters, and a number of important District bills were passed within two hours. Among them was a bill for half a million dollars to complete the sewerage system of this city, and a much needed bill of police regulations. When the clause prohibiting the sale of lottery tickets was reached, Representative Brown of Indiana, and Belford of Colorado, said, they did not want any Puritanical cant about this bill. He held that a man had as much right to take his chances in lotteries as in a game of poker at a private dinner party, and he was utterly opposed to Congress enacting laws whereby parlor amusements should be conducted. Mr. Brown said he never played but one game of poker in his life, and when he got up from that, having no money left with which to play another, he quit. The Indiana Member then referred to the Louisiana Lottery company as the colossal swindle of the age and said that State, by the law authorizing gambling houses, allowed the morals of its people to be debauched for \$10,000 a year. Here the gentleman from Colorado came again to the defense of all chance enterprises, and accused the gentleman from Indiana of wanting to take charge of the morals of the nation, and of attempting to deprive the people of their right to spend their money in their own way. Amid laughter and applause he then gave notice, that when the end of the bill was reached he would move to strike out the enacting clause, and commit the morality of the nation, as the politics of the country had already been committed, to the State of Ohio.

The speeches made for and against the education of the Indians were, for the most

part, of the time-honored pattern, good but old. Senator Vest held that the Indian boys and girls should be educated together and equally, or else they would collapse into worse barbarism than ever. He also took occasion to vindicate the humanity of Gen. Sheridan who, he said, had been falsely credited with the remark, much used among western people, that "the only good Indian was the dead Indian."

Of the two new Tariff bills that were presented in the House this week, it may be said that Mr. Hewitt's bill would be, in some respects, a more popular measure than the horizontal idea. Its treatment of the free list would give it strength on the Atlantic sea board, and its tenderness to wool would placate Ohio. Mr. Hewitt claims that the measure is non-partisan in character, and made up largely in accordance with the recommendation of the President, and the Treasury Department.

The Senate expects to resume the anti-polygamy discussion next week, but the opponents of more stringent anti-Mormon legislation are hoping that the pressure of other business will befriend them to the complete exclusion of the question.

The bill, which got through the Senate for placing Gen. Grant on the retired list with the rank and pay of General of the Army, passed without debate, but not by a unanimous vote. Senator Vest was a conspicuous opponent of the measure, expressing himself as averse to the principle of the bill.

President Arthur has affirmed all the bills and resolutions that have been sent to him prior to the present week. He is now going over the old camp grounds and battle-fields of Virginia, in company with Chief Justice Waite and a distinguished party of excursionists.

No event in the history of the temperance movement in this District has caused such interest and enthusiasm as the session of the Grand Lodge of the World, of the order of Good Templars, which will assemble in this city on next Tuesday. One thousand Good Templars from foreign countries are expected to be here.

MRS. H. W. RANDOLPH.

Mrs. Hannah W., wife of Howell W. Randolph, and daughter of Joseph A. and Mary Bowen, was born April 3, 1827, near Shiloh, New Jersey. She died April 27, 1884, aged 57 years and 24 days. At the age of 14 years she united with the Seventh-day Baptist Church. She possessed a strong executive power that made her successful as a scholar, a teacher, and in all labors.

In December, 1857, she married, and soon after removed to Walworth, Wis. Her religious character, that had always been of a high order, here assumed better development. She was prompt and faithful in all departments of labor; she was an efficient teacher in the Sabbath school, and a leader in benevolent labors. The Ladies' Benevolent Society of Walworth instructs me to speak of her as the main moving power of their organization. As a token of their appreciation of her, they presented a floral offering of a large pillow, a bouquet, and a wreath of smilax. For the purpose of giving her children the benefit of a collegiate education, she last year purchased a home in Milton; she also hoped by the change and rest to regain her health. For several years she had a hard cough. When attacked with pneumonia, her lungs made her an easy prey to the disease, and after eight days' suffering death claimed her body, and her spirit went to God who gave it, and to Christ who redeemed it.

The ladies in Milton, as a token of respect, furnished suitable flowers for the occasion, and appropriate services were conducted at her home by Elder E. M. Dunn and President Whitford. Her body was then taken to Walworth, where a large congregation met to bid her farewell. By request, Elder J. Bailey improved the occasion, using as a theme the language of Paul, "For me to live is Christ, to die is gain." She had lived a useful Christian life. It was gain to her to die. Her friends all miss her, but she is at rest. Com.

Riots, brawls, and murders are such constant fruits of the whisky traffic, that the daily papers keep the words, "in a saloon" stereotyped for their criminal columns.

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Missions.

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

THE contributions of the British Protestant Churches for Foreign Missions last year were \$5,898,280, or nearly \$600,000 more than the preceding year.

SINCE 1870 the population of Texas has increased 94.4 per cent. There is an unequalled range for cattle, and 6,870,000 sheep are herded; and corn, wheat, oats, cotton and lumber are produced in large quantities.

BRO. L. C. ROGERS has accepted a call from the Missionary Board to become general missionary in the Central Association, and will soon begin his work. We commend this new effort to the sympathies and prayers and co-operation of our brethren and sisters.

THE First Church at Kobe, Japan, has been greatly blessed by the usual manifestations of the divine power; by a great reformation in regard to the use of tobacco among the church members; and by an increase of benevolence towards the needy. Would that a similar report could be made respecting many churches in our Christian land.

THE American and Foreign Christian Union intends to suspend for the present the missions maintained by the Society in the United States, and to concentrate its efforts upon evangelical work in Papal Europe, particularly in France. The Christian World, published at 43, Bible House, New York, will give one information concerning this great work.

At Umzurubi, South Africa, in the Zulu Mission of the American Board, some eighteen persons have professed to find "the path of life;" and what gave the missionary almost greater joy is that, as the result of temperance work, he had at the beginning of the year, "a church emancipated from its beer pots," which, he says, are the scourge of their churches.

In the Indian School at Carlisle, Penn., there are 433 pupils, 273 boys and 160 girls. One half day they are in school, and the other half they are at some useful employment, such as housework, sewing, laundrying, &c. The old military barracks have been turned into school buildings; and who thinks money is not better used to train scholars than to train soldiers?

THE Presbyterian Board of Home Missions report as receipts for the last financial year \$620,428 22, or over \$20,000 more than the Assembly recommended. A few months ago retrenchment seemed inevitable; but now the dark cloud has presented a silver lining. Do Seventh-day Baptist churches want to say to their Missionary Board, Retrench? Will they not rather say, We have men and money; go forward in the work which the Lord is giving us to do!

THE young People's Mission Band of Alfred, at a recent session voted to take shares in the China Mission School Fund. This action was taken after mature deliberation, the first proposition being to adopt some child pledging money for its support. The course finally adopted is the better one, as it puts the money to the same use, ultimately, and yet leaves the Missionary Board, and their missionary free to use the money in the promotion of the school work as they shall deem for the best, of which they are the best judges.

The young ladies of the Band have been busy for some time past in making of bedquits, and have found a place to bestow them very unexpectedly right at home; the fire just below the village one week ago rendered Young Bardeen and his wife almost destitute of many household articles.

THIS is the way mail reached the Walla Walla Valley, now in Washington Territory, some forty or fifty years ago: There were semi-annual mails from Boston; papers would accumulate in New York for six months, then be carried on a sailing vessel to the Sandwich islands, thence on the Hudson Bay Company's vessel to Fort Vancouver, on the Columbia river 100 miles from its mouth; and thence in bateaux, propelled chiefly by human hands, 250 miles to Fort Walla Walla, on the Columbia. And it was a two weeks' journey from a home missionary's station among the Indians in the Valley to the postoffice at the fort and return. Now letters go from Boston to Washington Territory in seven days.

THE receipts of the Baptist Home Mission Society are \$117,938 29 more than last year; but the work of the Society has been enlarged in a degree without a parallel in its history, so that it closes the year with a debt of \$54,330 85, or \$4,363 81 more than the debt of last year. Some \$100,000 have been expended for missionary and educational work among the colored people of the South.

BRO. W. H. ERNST, of Farina, Ill., recently made a short visit to the southern part of that State, preaching 9 sermons at Old Stone Fort, six times in the Crab Orchard neighborhood, and visiting among the people. When the circumstances were favorable there were good congregations and good interest, some rising for prayers. He writes:—"As I look over the field and become acquainted with men and means more, I see the need of strong men as I never did before. They need to be strong physically, mentally, and spiritually, and should be able to command the respect of the people. How much I feel as Moses did when the Lord communed with him in the wilderness.

At the last Montly Missionary Concert of the First Alfred Church, the subject was "The Mission Field of West Virginia." The exercises consisted of a review of the geography of the northern part of the State, with special reference to the location of the seven churches and their out stations; origin of the churches, their needs and prospects, hindrances and encouragements to work; workers now on the field; and some account of recent evangelistic and missionary work by Elder Samuel D. Davis. All these topics were presented in carefully prepared exercises by young people, natives of West Virginia, who are attending school in Alfred. It hardly need be said, the meeting was an interesting one.

SEVENTH-DAY BAPTIST TRACT AND MISSIONARY SOCIETIES.

That our work steadily grows in extent, interest and importance, must be apparent to all readers of our publications; and in order that we may carry on the work now planned, through the year, without debt, the Tract Society will need not less than \$5,000, and the Missionary Society \$3,500, more than has been received. Will you not use your influence and effort to have your church pay into the treasury of each of these Societies, for the year ending September 1, 1884, exclusive of all individual contributions, but including what may come by other means, such as the Sabbath-school, the efforts of women, Sabbath collections, etc., a sum equal, at least, to one dollar for every resident church member?

Fifty persons can raise \$100, if one will give \$16, one \$10, one \$7, three \$5 each, four \$3, ten \$2, ten \$1, and twenty 50 cents.

Please send Tract Society funds to J. F. Hubbard, Treasurer, Plainfield, N. J., and Missionary funds to A. L. Chester, Treasurer, Westerly R. I.

Yours in the work,
GEO. H. BARCOCK,
Corresponding Sec'y Tract Society, Plainfield, N. J.
A. E. MAIN,
Cor. Sec'y of Missionary Society, Ashaway, R. I.
MAY 1, 1884.

FROM H. M. OWEN.

HOUSTON, Texas Co., Mo.
The Tracts sent me have been received, and many of them handed out. People are very much interested in reading them, and the Sabbath cause is looking up in this part at present. I am agitating the Sabbath question with all my might, but in as mild a manner as I can, and wish I could devote my whole time to the cause of my Master. Hoping to hear from you again, I remain, yours truly,
H. M. OWEN.

FROM C. J. SINDALL.

ISANTI, Minn., April 29, 1884.
The Lord has blessed his work for us here in Isanti County. We have the school-houses full of hearers. Four have embraced the Sabbath, perhaps more. I have baptized two, and three have united with the church, one of those is a man from Holland, and his name has been in the RECORDER before, it is Kornelius Oorst. The Boodschapper was sent to him and has done good work, for he embraced the truth and is now a member of the church. He has paid to me \$2 for the Boodschapper for two years, which I will send to the Tract Society.
I think that it would be a good plan if we had the circulars of a mission and tract work, "Woman's Work for Heathen Women," the cards, and the envelopes, in our language. I will translate them, if the Missionary and Tract Societies wish. They

can print them at the RECORDER office with American type.

To-morrow I go to Burnett County, Wis., and through Polk County, and on the 24th of May, I must be here in Isanti again. Pray for us.

Yours truly, C. J. SINDALL.

FROM SAN FRANCISCO TO SHANGHAI.

BY DR. ELLA F. SWINNEY.

(Continued.)

Nov. 26th, Monday. After the storm we have pleasant sunshine, and a cool fresh air, as we are now running northward to Japan. This forenoon we were called on deck to see a school of porpoises. As they were coming rapidly in our wake they appeared to be rolling over and over, yet on a nearer approach we could see that at short intervals each would take a leap out of the water, at the same time making a blowing noise, as they, like the whales, are obliged to come to the surface for air. Their movements were very swift, outstripping the ship in a short time. In shape they are similar to dolphins, their usual length being five or six feet. Their eyes are small yet not perfectly white like those of whales, but have a different peculiarity in that the pupils are in the form of a V. These fish are sought for their skin, oil and flesh. The skin is nearly an inch thick, but when planed down becomes translucent, and makes fine leather. From the fat is obtained an oil of the best quality.

Nov. 27th, Tuesday. Yesterday, at sunset, a storm commenced that kept constantly increasing until we retired to our state-rooms. Being awakened by the inclined planes my berth so frequently assumed, I was astonished at the fury of the storm. The whistling of the winds, the roaring of the billows, and the groanings of the ship as she agonized in the fearful sea, exceeded all previous times; added to this was the crash of the small trunks and satchels in adjoining state-rooms and our own, which, loosed from their moorings, went dashing across the rooms with each excessive lurch of the ship. So great was the rolling, an officer the next morning informed us, the life-boats, that hang high above the bulwarks, would dip down into the sea as the ship rolled over. In the midst of the din in this fierce conflict I became aware that my companion was greatly distressed, when with comforting words I referred to our trust in Him who rules the winds and the waves. Isaiah's words were mentioned often: "Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation." The blackness of the night added much to the length of the long hours, and these words learned at my mother's knee came forcibly to my mind:

"The bitter night winds howl and blow,
And darkness thickens deep;
And Oh, the moments creep as slow
As though they were asleep."

Morning came at last and we were informed that in the night all officers off duty left their rooms and were walking to and fro through the ship, alert and watchful for danger. One who had been on the sea twenty-six years said he never experienced such a night. But few gathered at breakfast, and here the racks and sand-bags were of little avail in preventing the constant tendency of the dishes to fly to the floor. This was our last night on the ocean, for within twenty-four hours we were sailing in quiet waters in Yeddo Bay. By noon the storm had greatly abated. In the afternoon the cry rang through the ship of "land ahead." Gathering on deck we looked in the direction indicated, and true enough the faint outline of mountains were seen in the dim distance. It was so very cold we could remain on deck but a few moments at a time. At sunset we met one of the steamships coming out on her way to San Francisco. She was taking the northern route, and would probably have snow or sleet on her deck the entire way. This was the first ship or sign of human life we had seen during these three weeks.

Nov. 28th, Wednesday. We are now anchored in Yeddo Bay, and this morning had a beautiful view of Yokohama. The native and foreign houses seen together gave a strange appearance to the city, while the hills around greatly enhanced the scene. One mountain above all others attracted our attention; it rose to a great height, was symmetrical in form, like a cone, and entirely covered with snow, which gleamed brightly in the sunshine. The crater at its summit indicated that it had been an active volcano some time in the past. This mountain, we were told, was Fucyama, the holy mountain of the Japanese, and is worshipped by them every morning; nor could we scarcely believe it when informed that it was sixty miles away. Turning our eyes downward to

the water below us, we were greatly amused at the oddity of the little boats crowding about the ship anxious to take off passengers or carry baggage; but we grieved to see the half-dressed people in many of the sampans on this bitter cold day. Here my companion and myself were called to part. Intimately associated so long in the various scenes of our journey, with the same interests, hopes, wishes and purposes in our life work, our companionship has been both pleasant and profitable. She now goes to her work here in Tokio, the capital of Japan, while I journey farther with the other missionaries going to Shanghai.

At 9 o'clock in the morning, the little steamer from the Windsor House came, and eleven of us with our baggage filled it completely. Landing at a fine large pier we ascended the stone steps and passed into the Custom House. After a little delay here eleven jinrikishas were drawn up in a row, and each of us being seated we passed up a handsome street with residences and shops on one side and the bay on the other, to the hotel. The ride in the rikisha is easy and pleasant, yet how distressing to see a man step into the shafts and start off like an animal. Their clothing is quite striking, and that worn upon the head very similar to a butter-bowl turned upside down. Soon we halted in front of the Windsor House and were made to feel at home in an American hotel. After dinner five of us took rikishas and rode through the city. The streets were hard and smooth, and pleasant to ride along so swiftly, with the way lined with new and strange sights. We rode through the native part of the city where we could see entire shops filled with idols of all kinds for sale; and then passed over to another portion and visited Shobey's silk store, the largest in Yokohama, where some of our number made handsome purchases. We then visited the bluffs upon which are most of the foreign residences, and in the yards saw beautiful camellias and roses luxuriating in the open air this wintry day as it appeared to us. From these elevated streets we had fine views of the city, the bay, and the surrounding mountains.

Nov. 29th, Thanksgiving. Though much that is about us is beautiful and attractive, yet our minds frequently turn to the happy gatherings this day in the far-off home-land. We have been unable to visit any of the missions in the city, nor was it possible for us to see a single temple. At three o'clock we were going out in the tiny boat to take the Shanghai steamer, which leaves at 4 P. M.

ARE THE MISSIONARIES THERE?

I have before me a copy of the official weekly newspaper of Tahiti, the *Messenger de Tahiti*, published under the auspices of the Administration of the Colony; it bears date Sept. 13th, 1883, and gives an official report of the details and value of the imports and exports of the colony of Tahiti for the year 1882. The former are represented as amounting to 4,391,530 francs or £175,661 sterling. These goods were taken to the Island on 108 ships, twenty of which were French and eighty-eight bearing the colors of other nations. The total exports for the same year are reported in value as amounting to 3,901,934 francs, or about \$148,077 sterling. Thus it is seen that in the course of about seventy years the commerce of Eastern Polnesia, with Tahiti as its center, has grown from literally nothing to the annual value just stated, and this does not include a large amount of value going into our own colony of New Zealand from several of the islands of Hervoy and Society groups.

Whatever claims commerce may pretend to as to precedence in civilization in some parts of the world, it can not be denied that the missionaries were many years in the field before its commercial resources were in any way developed in the islands of the Pacific in general, and in Tahiti and surrounding islands in particular. In fact, in commercial circles in later years, it is customary, when contemplating a new field of business enterprise in any group of islands, to inquire, "Are the missionaries there?" and an affirmative reply is in some sense a guarantee for security, if not for success.—*The Chronicles of the London Missionary Society.*

A FEW years ago no one could sell the Scriptures in Japan without being sent to prison. Now the government press in Tokio has printed the Gospel of Mark in the colloquial, and in the official organ is an advertisement of the American Bible Society. There are more than forty men employed by this society in the circulation of Scriptures, and during the first six months of 1883 the distribution reached the sum of nearly 8,000,000 pages. The books are rarely given away, but usually sold at cost price.—*Rev. H. Loomis in the Congregationalist.*

A FEW years ago no native women in India were allowed to learn to read; now there are 126,349 pupils in attendance at the schools for girls. This happy issue has been brought about by missionary effort—the government also affording great assistance.

BURMAH.

REV. J. E. ROBINSON, RANGOON.

Rangoon, the capital of British Burmah, is situated in latitude 16° 47' north, and longitude 96° 13' east. The territory of British Burmah is about as large as the United Kingdom of Great Britain and Ireland, or to facilitate comparison, Ohio and Iowa combined, the area being a little over 87,000 square miles, with a population in 1881 of 3,736,771, an average of 42.8 to the square mile. That this is a very low average for an Oriental land may be readily inferred from the fact that the average for the Bengal presidency is 440 to the square mile. The population, however, is rapidly increasing. The increase for eight years, from 1872-81, was in round numbers, a million; that is, 36 per cent, a much larger percentage than that recorded for any other province or presidency of the empire. In 1891 the population will be at least 5,000,000.

The soil of British Burmah is exceedingly fertile, the country being well watered by the Irrawadda and its many mouths. A railway, now nearing completion, will tap a hitherto unopened tract of country, containing thousands of acres of as fine arable land as can be found in any part of the world. The climate on the whole is healthy, more tolerable for Europeans than that of many parts of India, notwithstanding the prolonged rainy season. Having resided in different parts of India, and from the unanimous testimony of missionaries and others who have resided here for one and two score years, and some for more than half a century, the writer has no hesitation in pronouncing the climate of this section of Burmah second to none for Europeans and Americans who come here with sound constitutions, and in the enjoyment of good health. An occasional sea trip, with the use of ordinary precautions, and the observance of the common laws of health, will enable a hard-worker to put in many years of unbroken service, by the blessing of God.

The three missionary bodies laboring in British Burmah are the American Baptists, the Roman Catholics, and the Society for the Propagation of the Gospel (High-church wing of Church of England). While the percentage of increase of the whole population during the nine years specified above was 36 per cent., that of the Christian population for the same period was 61 per cent. The census of 1881 gave the total Christian community as numbering 84,219. Of this number—

Table with 3 columns: Natives, Europeans, Total. Rows: The Baptists claim (55,322, 592, 55,877), Roman Catholics (12,471, 3,810, 16,281), Church of England (3,199, 6,791, 9,980).

Presbyterians, Lutherans, Methodists, and other small bodies make up the remaining 2,084. The Christians—European and natives—form but 2.2 per cent of the whole population. Excluding the entire foreign Christian population, we find that the actual indigenous Christian community amounts to just two per cent. of the whole indigenous population. The great majority of the 70,000 native Christians of Burmah are from among the Karens, or hill tribes; so that the actual results of missionary labors for over half a century among the Burmese proper are infinitesimal—probably one Christian convert to every thousand of Buddhists. Missionary work among the Burmese has been singularly unproductive up to the present, but signs are not wanting that a better state of things is at hand.—*Western Advocate.*

AN Arran correspondent of a London journal writes of meeting a venerable Presbyterian who was well acquainted with Rowland Hill, and from whom he got this anecdote of the great preacher. One day a comparatively young preacher called on Mr. Hill, and said: "Mr. Hill, I've got some new views, and I am sure they are right." "What views?" said Mr. Hill. "Why," was the reply, "I have nothing to do with the commandments at all," and then he proceeded to unfold his system at length. With just a bit of a twinkle in his eye, after hearing him, Mr. Hill called his man-servant, and said, "John, show this man the door, and keep your eyes on him, for he is free of all the commandments."—*Morning Star.*

A Baptist missionary in Assam writes: At another quite large village, where two years ago I left a Christian teacher, I had the pleasure of baptizing eleven. Seven of these were school-boys, two were a husband and wife, and two young unmarried women. There being so many not belonging to the school, seemed to be a specially encouraging feature of the work. The boys and young men of the school are in such close contact with the teacher that they are more under Christian influence; but in this case their influence had gone beyond them.

An exchange says that in China there are now about 22,000 Chinese Christians, of whom 1,000 were added last year. One thousand added to twenty-one thousand in a year is a large increase. Where is the congregation or community in this Christian land which made proportionately as large an increase last year?

The native Christians in India are increasing fifteen times as fast as the population. The causes of this are (1) conversions from the heathen, (2) a higher birth-rate among Christians than among heathen, (3) a lower death-rate.

Editor

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

SPEAKING of discipline the following good story of London. Being a conversation turned up and college; there was man at table who mad and disagreeable by a discipline as something to break down a youth nothing for awhile, but vantage of a pause young man and said "I'm not thurprithed dithipline. Dithipline scholar; dithipline, th man, and the lack of you, thir, what you a

FELLOWSHIPS AT

The trustees of O their second meeting Ithaca, N. Y., May 9 portant measures, th \$155,000 given by E Graw, Henry W. S. and President White, of fellowshps and ships are to be award and other colleges some department of are to be given by con to the best students. country seeking admi It is intended to e and 25 scholarships.

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TEACHERS

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SCHOOL

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Education.

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

SPEAKING of discipline in school training, the following good story is told of Dr. Parr, of London. Being at a state dinner, the conversation turned upon training in school and college; there was a self-sufficient young man at table who made himself conspicuous and disagreeable by a noisy denunciation of discipline as something that was calculated to break down a youth of spirit. Parr said nothing for awhile, but at last taking advantage of a pause, he turned to the young man and said, in his lisping way: "I'm not thurprithed at your objection to dithipline. Dithipline, thir, maketh the scholar; dithipline, thir, maketh the gentleman, and the lack of dithipline hath made you, thir, what you are."

FELLOWSHIPS AND SCHOLARSHIPS.

The trustees of Cornell University held their second meeting of the present year at Ithaca, N. Y., May 9th. Among other important measures, they voted to set apart \$155,000 given by Ezra Cornell, John McGraw, Henry W. Sage, Hiram W. Sibley and President White, for the establishment of fellowships and scholarships. Fellowships are to be awarded to graduates of this and other colleges for marked ability in some department of study. Scholarships are to be given by competitive examinations to the best students from all parts of the country seeking admission to the University. It is intended to establish six fellowships and 28 scholarships.

Besides this there was set apart \$50,000 from the fund given by the Hon. Henry W. Sage; the income to be applied to the establishment of fellowships and scholarships for lady students. This is intended for the encouragement of earnest young men and women of marked ability who would otherwise be unable to take a college course.—*Elmira Advertiser*.

TEACHERS OF SCIENCE.

That an original investigator in any science may be a poor instructor in that science is too well known to be disputed, but I believe it to be equally true, that no man can teach any science in spirit and truth, can produce upon his pupils the effect that ought to be produced, unless he has the spirit and knowledge of an investigator himself. In truth, it is confidently believed that no man can be a teacher of the highest order who has not walked in the temple of Mystery itself, and wrung from Mother Nature some of her closely-guarded secrets. As well ask one who has only read about disease to properly teach medical students the practice of medicine, as to ask one who has only read about any science to give proper instructions to his students in it. Yet this is the thing which the majority of our colleges are doing, and they fill their chairs as if they thought a thorough training in any science disqualified a man for teaching it. And then we are told that science teaching is a failure! Is not the failure more in the teachers chosen than in the subjects?—*M. E. Wadsworth, Ph. D., in Popular Science Monthly*.

SCHOOL FUND CASE.

In the Fall of 1883 John L. Scott and Thomas B. Ford, of Frankfort, Ky., as attorneys for the Trustees of the Frankfort public school, as well as for all the common schools of the State, filed a suit in the Franklin circuit court for a mandamus to compel the Auditor to place to the credit of the common school fund the sum of \$271,574 17 of the taxes collected from the various railroad companies in the State within the last five years, all of which is alleged to have been, by misconstruction of the law, taken from the school fund and conveyed into the Treasury to the credit of the ordinary expenses of the Government. Judge P. U. Major, who has no children of his own, has been so careful of the legal rights of the children of others, that he has just granted a mandamus against the Auditor for this money. This is one of the largest and most important moneyed judgments yet rendered by any court in Kentucky, and will give great advantage to the 500,000 school children and the teachers of the State, as the effect of this judgment, if affirmed in the Court of Appeals, will not only place over a quarter of a million dollars to the credit of the common schools at once, but will hereafter bring to the school fund its proportion of taxes, collected from railroads, amounting to about \$100,000 annually.

Prof. Wells Williams, the late Professor of the Chinese language at Yale College, left in his will \$5,000 to found a Chinese professorship, on the death of his sister; but, if there shall be no one eligible to the position, the money will apply to the educational expenses of any Chinese student entering Yale.

The validity has been sustained in the court of the last resort, of the will of the late W. M. Hollis, of Brooklyn, N. Y., which gives half of his estate, amounting in all to \$100,000, to Drew Seminary, and the other half to the Wesleyan University.

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."

BRO. S. W. RUTLEDGE writes from Houston, Texas county, Missouri: Amid the enthusiastic excitement and heavy opposition and persecution, our little church is looking up; we have recently added three more names to our list from the First-day Baptists, and there are three more awaiting membership, two by letter, and the third one, my little son, by baptism.

We would be pleased to have Bro. David McKinney furnished with the *Outlook* and as many strong works on the Sabbath question, as can be afforded; address him at Houston, also J. H. Miller with the same, whose address is Raymondsville, Texas Co., Mo.

Perhaps if this goes to the press, some of our friends can supply this demand with the necessary works.

Our church building progresses slowly but firmly. We very much need a little more help.

Of course the names of the brethren given above have been placed upon the *Outlook* list, and they have been furnished with a good supply of Sabbath tracts. But Bro. Rutledge's suggestion that some who read these items would be able to supply the demand, is a good one. Such demands are becoming quite frequent, for which we thank God and take courage. If friends of the cause wish to help on the work they can do so by buying and keeping on hand a good supply of tracts to send to those who would be glad to get them, or by sending contributions to us to pay the expenses of tract distribution; or by both methods. We are glad to send Sabbath literature to first-day people who will read it, gratuitously. But somebody must pay the cost of printing and postage. At present these expenses are met largely out of the general funds of the Tract Society. We think there ought to be interest enough among our own people, in this matter of tract distribution, to make the depository pay its own expenses. That is, our people ought to buy tracts, etc., and send contributions to aid in tract distribution, so as to make the income of the depository, at least, equal to its expenses.

NOT THE SABBATH.

The Rev. Samuel Cowell, of Lockport, Ill., sends us the following item which seems to be the answer of the *Cincinnati News* to some inquiries of "An Interested Reader," on the Sabbath. Brother Cowell commenting upon it, says: "What does it mean? Is the Sabbath question to be the town talk? It looks like it. Very well. It will bear ventilation, and that old demi-God, Constantine, will find himself in the place of Dagón. His banner 'In hoc signo vinci' is well enough for the weary pilgrim, but is a dire burlesque on the ritualist, be he Pagan or Christian, for there is no difference. Oh, how little do the churches heed the solemn words of Isaiah 'Incense is an abomination unto me,' or similar words spoken by our Lord to Hebrew Pharisees: 'We can not tell why Sunday, the first day of the week, should be called the Sabbath, which was the seventh day, unless because the Catholic Church, which decided what Christianity was to be, wanted it so. Constantine (A. D. 321) first enforced its observance by law. The idea was to commemorate the resurrection of Christ, which, it was said, occurred on the day previously held sacred to the worship of the sun—the Sun's day—as the Jewish Sabbath, 'ordained by the Almighty,' had been held in commemoration of the completion of creation and rest. After the time of Constantine the observance of Sunday instead of the Sabbath became the rule, and many, in order to placate any qualms of conscience in consequence of the disrespect implied toward the seventh day, called Sunday the Sabbath. From its origin it may very properly be named the 'Lord's-day,' but certainly not the Sabbath by any who profess to believe in the Old Testament; and the Catholics who established it scrupulously distinguished their Lord's-day from the Jewish Sabbath of divine origin."

FROM REV. J. F. SHAW, TEXARKANA, ARK.

I listened to a Christian (Campbellite) preacher two Sunday's ago deliver a discourse on the Sabbath question—an endeavor to pacify his congregation who have appealed to him to settle the question—in which he roundly asserted that there is no distinction between the moral and the ceremonial law; that "all was nailed to the cross

and abrogated at the death of Christ;" that "there is no Sabbath in the Christian dispensation;" that "our mothers had taught us wrong when teaching us that there is a Sabbath and that we ought to love and respect it." He declared that every Christian ought to love the Lord's-day because John said that he was in the spirit on the Lord's-day, and therefore they ought to be in the spirit on that day." He admitted that if he could be convinced that the ten commandments were still in force he would without hesitancy keep the Sabbath, or Seventh-day. I forgot to say that he also told the irreligious that they were under no obligation to observe any day except such as the civil law appointed. Thus you see what state of affairs we are come to here.

Yours in hope of heaven,
J. F. SHAW.

THINGS THAT WE MAY AS WELL BEGIN TO LOOK INTO.

In resuming the review of Elder Van Cleve's articles, published in 1872, I wish to notice the closing part of the article of August first. The following scripture is quoted by the Elder to establish the position then taken: "It is easier for heaven and earth to pass, than one tittle of the law to fail." "And hereby we do know that we know him if we keep his commandments. He that saith, I know him and keepeth not his commandments is a liar and the truth is not in him." 1st John 2: 3, 4. But now the Elder seems to think the first day of the week, commonly called Sunday is to be observed as Lord's day or Christian Sabbath, the Lord God to the contrary notwithstanding. "Let God be true but every man a liar." I do not wish to be impertinent, but must inquire, What has Brother Van Cleve learned during the past twelve years which leads him to think that the Lord God is pleased with the sanctification of the first day of the week commonly called Sunday, that hereby he should find comfort in first-day observance? Has the law changed? Has God issued some new command concerning Sabbath observance?

In his article of August 8th, 1872, the Elder says: "We come now to the last mention of the first day of the week, as it stands in the common version, viz., the order of Paul to the Churches of Galatia and Corinth concerning the collection for the poor saints of Jerusalem. We will first present the matter as it is found in the common version; secondly as it stands in the Douay version, and thirdly, the words in the original Greek, of which first day of the week is a pretended translation; but the translation is in reality, bogus currency, and a Catholic and Protestant swindle, viz: Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1st Cor. 16: 2, common version; "On the first day of the week let every one of you put apart with himself, laying up what it shall please him; that when I come, the gathering be not then to be made." 1st Cor. 16: 2, Douay version; *κατα μίαν σαββάτων*. Literally, "Upon one week of the Sabbaths, *σαββάτων* being a word in the genitive plural, must embrace in its possession either a plurality of weeks or a plurality of Sabbaths in a week. It can not reasonably signify a plurality of weeks, because *σαββάτος*, *σαββατων*, *σαββατω*, and *σαββατε* are the five forms which fill the five cases in the singular, and each in its form or case signifies a week (or period of seven days) which we call a week), in which there is but one Sabbath recognized. If the speaker or writer intended to only recognize one Sabbath-day in the week, he used one of these forms, as the case might be; and though the week might, in point of fact, be a week possessing both a weekly and a yearly Sabbath-day, yet if the speaker or writer only intended to recognize the regular weekly Sabbath-day he would invariably use one or another of these five forms in the singular number. For these and many other considerations, the plurality must be a plurality of Sabbath-days in one week. In the original the words first and day are wanting, day being entirely an addition, and the word first, occupying a false position, and like Esop's fable of the jackdaw dressing himself in the feathers of the pea fowl, has wandered into the wrong company."

The Elder then proceeds with a lengthy tabular exhibit of the various forms of the Greek, too long for further quotation, where he says: "I present these facts that the ordinary reader may be able to see that he is cheated in his swap for first day of the week, because it is a fact that in the original, the word is one, and not gaudy-plumed *Dominica protos* or first. And now, dear reader, I also am trying to

present a few facts with reference to the truth and force of the Elder's arguments, that "the ordinary reader" may be brought to realize just how much I should have "been cheated" in case some influence could have been brought to bear to induce me to give up God's holy day to go with brother Van Cleve and all that mighty host that have gone strutting away with "gaudy-plumed" Sunday, having doffed the authority and command of God (according to the Elder's own unanswerable argument) and donned their own authority for their acts and Sunday with the stolen title of Sabbath. I trust I am not disposed to go any where in matters of religion and of the soul, simply because the multitude go that way. I claim for my self just what the Elder affirms in the next quotation. He says: "Baptists have ever been a scrupulous people; always joyous of their principles, ever ready to hear what the Lord saith, and what the inspired penmen have written. But the assumptions of men have alike been of no value; though it may have been a Milton, a Wesley, a Wickliffe, or an angel from heaven its all the same to them." It occurs to me from the above that in his present position the Elder is no longer a Baptist. If not unavoidably hindered, I will notice the remainder of this article next week.
C. W. THREKELD.
ALFRED CENTRE, N. Y.

SABBATH-KEEPERS IN LONDON, ENGLAND.

The readers of the RECORDER will be interested in the following, clipped from the *Liverpool Weekly Post*. To all Sabbatarians, it will be a matter of much regret if, as the writer says is more than likely to be the case, the Mill Yard church property is to be swallowed up by the Tilbury Railway. In the last sentence, of course, Wisconsin should be read for Michigan, unless the writer refers to the educational institution of our Advent brethren at Battle Creek, in which case he should have said three schools, instead of two:

"The readers of Mr. Walter Besant's novel, 'All Sorts and Conditions of Men,' will recollect the Seventh-day Baptist Church in 'Redman's-lane.' The members are distinguished from most of the other Christian sects by their observance as a day of rest and worship of the seventh and not the first day of the week—the Saturday instead of the Sunday. The novelist was not drawing entirely upon his imagination, for in Mill Yard, Goodman's Fields, there is still the church of a 'Sabbath-keeping congregation,' but it is more than likely to be swept away by the operations of the Tilbury Railway. The negotiations now proceeding will if successful, obliterate a very quaint landmark of Old London. The Seventh-day Baptists have included some notable men—Thomas Bampfield, Speaker of the House of Commons; the Stennetts, father and son; William Tempest, F. R. S.; and the late accomplished antiquary, W. H. Black, having been of this number. The church, minister's house, graveyard, and garden are all well kept, and form a striking contrast to the squalid wilderness around them. In the event of the place being appropriated for railway purposes the remains in the graveyard will be transferred to Abney Park Cemetery. Although the Sabbath-keepers are few in England, there are somewhat numerous bodies of them in the United States, where they have two universities, one in the State of New York and the other in Michigan.

AN UNWITTING CONFESSION.

We find the following remarkable paragraph in the *Christian at Work* of April 3, 1884:

"The objection is made to Lent that our Lord did not command any such observance by his disciples. Neither did he command the observance of Sunday nor the week-day prayer-meeting. When can we get out of the adumbration of supposing that every jot and tittle of Christian worship must have been literally prescribed by Christ before being resorted to? And if this is the one unfailing test, why not apply it and take up with feet-washing? See the literal command in John 13:14."

We call this a "remarkable paragraph" and an "unwitting confession." It virtually says, "We keep Lent without a command, because we keep Sunday without a command;" that is to say because they keep one institution which Christ has not commanded, they can by that practice defend the doing of anything else which he has not commanded. And they keep Sunday without a command, because "Christian worship" need not be conformed to what Christ has "literally prescribed." Such conformity the *Christian at Work* calls an "adumbration" in reference to which it petulantly asks, when can we get out of it?

Well, this is just what the Devil has all along been trying to induce men to "get out of." Very successfully has he led the Papal Church out of it; and the whole Protestant world has shamefully followed on in the same work of trying to get away from the literal teachings of Christ. And let this frank confession on the part of the *Christian at Work* be noted; namely, that if we

are to follow what has been "literally prescribed" by Christ, we shall drop Sunday-keeping, and practice feet-washing! Exactly. And this is just what they would do if Christ's words were abiding in them. John 15: 1-8. But let them remember that his words will Judge them at the last day. Mark 8: 38.—*Review and Herald*.

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."

TAKE THE PLEDGE.

The pledge, the pledge, the guardian pledge,
With the poise of self denial!
It will steady your steps on the dizzy edge,
Where slip and topple the souls who grudge
One vow in their virtue's trial.

Come, take, and take for your brother's sake,
If not for your own defending;
There is never a soul that has no stake
In all the woes of that fiery lake,
Where tippler and sot are descending!

A CALL TO PRAYER.

Issued by the National Woman's Christian Temperance Union in View of the pending Presidential Conventions and Campaign.

HEADQUARTERS N. W. C. T. U.,
16 East 14th St., N. Y.

To all Christian People.—"Righteousness exalteth a nation, but sin is a reproach to any people." Our nation is today a legal partner in the business of selling intoxicating liquors as a drink. This fact defines the greatest, most immediate, most vital issue in National politics. Government of the people can not successfully co-exist side by side with a traffic protected by law, whose result is to render the individual incapable of self-government. The homes of America are imperiled by the saloons whose patronage is constantly recruited from the fireside and the cradle. We therefore, mothers and sisters, wives and daughters, beseech all who believe in God, to join with us in solemn, earnest and importunate prayer that the hearts of the people may be so turned unto Him upon whose shoulder the government shall be, that by some party such principles may be declared, and such candidates chosen, that Christian men can conscientiously cast their ballots for the same, being assured that they have thus struck a blow for the National Prohibition of the traffic in strong drink.

We name Tuesday, May 27th, as this Day of Prayer and urge all our local Unions to observe this date, enlisting all pastors and churches to co-operate, so far as possible, with us, and respectfully requesting pastors to preach on the subject of God in government, on the Sunday preceding or following this day of prayer.

We suggest the following programme: Tuesday, May 27th, 10 to 11 A. M. Subject: For the Leaders of the W. C. T. U.: That they may be wise as serpents and harmless as doves in this great controversy; that they may have the courage of their convictions and be true to the National motto, "For God and Home and Native Land;" that a divine charity may pervade all their utterances, that they may meet-argument with argument, misjudgment with patience, and all their difficulties and dangers with prayer.

11 to 12 M. For Christian Pastors and Editors: That their trumpet may give no uncertain sound; that they may so speak and write as those who shall give account to God; that as leaders in our Christian civilization they may demand the outlawing of the liquor traffic.

1 to 2 P. M. For the Platforms of Parties: That they may not seek to revive sectional issues, or glitter with old-time generalities, or conceal thought under subtleties of expression, but that they may pointedly declare that the saloon must go.

2 to 3 P. M. For the Presidential Candidates: That they may be men of such personal habits as the mothers of this Nation might safely hold up as models for their sons; men committed by character and public pledge to National Prohibition; men who fear God and work righteousness.

3 to 4 P. M. For the Christian Voters of the Republic, with whom rests the balance of power: That their spiritual insight may be greatly quickened; that their consciences may be alarmed; that the cry from broken hearts, defenseless homes and ruined souls may stir their whole being to its noblest possibilities; that they may see that there is no postponement of duty which does not involve irreparable loss; that they may be convinced that the right is always expedient, and resolve to walk worthy of their high calling, and to make no compromise with wrong; that they may be inspired to see their duty to their Home Constituency, and to represent the women whom they love and honor by outlawing the Saloon and protecting the Home.

Let the leaders be—one for each hour—duly chosen and announced. Bible texts, illustrating and enforcing the five general topics here given, may be readily collated.

Yours for a Republic whose rulers shall be men of God.

FRANCES E. WILLARD, Illinois,
CAROLINE B. BUELL, Conn.,
MARY A. WOODBRIDGE, Ohio,
ESTHER PUGH, Ohio,
L. M. N. STEVENS, Maine,
General Officers National W. C. T. U.

Dr. Davis: The daily use of beer shortens life from ten to fifteen years.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 22, 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, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

"Old men for counsel and young men for war," is an old adage, oft repeated. Some wholesome counsel is given, in another column, by our venerable Father Gillette, on a subject of vital importance to us. If our "fighting men" will do their part as well as he has done his, great good will be the result.

ONE who, if he were not a shrewd financier, certainly had a good understanding of the human heart, wrote, a long time ago, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil; which while some coveted after they had erred from the faith, and pierced themselves through with many sorrows." It would almost seem as if Paul had been reading the New York dailies for the last two weeks.

PERSONS who oppose the prohibition of the liquor traffic because it will deprive the manufacturers and dealers of a lucrative business, would do well to take a lesson of Paul at Ephesus, on account of whose preaching the books of the magicians were burned, the value of which was estimated at "fifty thousand pieces of silver." Fancy the great Apostle saying, "The idolatry of these Ephesians is an abomination in the sight of God, and ought to be abolished, but there is Demetrius and his fellow-craftsmen whose whole wealth is wrapped up in this silver-shrine business, it won't do to interfere with that!" Why didn't he buy them out, and so hire them to quit their miserable business?

THE test of true politeness is the manner in which one behaves in the presence of, and toward those with whom he is most intimate and familiar. A young man may appear the very pink of perfection in general society, or in the presence of those whose esteem he wishes to win; but if he is rude to his sisters or regardless of his mother's wishes or comforts, he is not yet the true gentleman. Likewise, the young lady may entertain company most charmingly in the parlor and at the piano; but if, in her most private conversations with her most intimate friends, she be not chaste in speech and discreet in manner, the most essential charm of womanhood is still lacking. It is what we say and do in our freest relations and most unconscious moods, and not what the conventionalities of society or the desire to win favor may compel us to say and do, that tells the tale of our real selves.

THE CALL OF THE HOUR.

The most earnest attention ought to be given to the report of the recent meeting of the Board of the American Sabbath Tract Society, and the stirring words of the Secretary which accompany it. Our work is large. It is growing mightily on our hands. We have met with successes on the field which, two or three years ago, the most sanguine would scarcely have dared to hope for. Comparing the outlook to-day with what it was then, and estimating the results of the next two or three years by those of the same length of time in the past, the prospect is most encouraging, if only we improve our opportunities, putting our time and money into this work which the Lord has manifestly given us to do. But here is our danger. We seem almost ready to relax our efforts in the very beginning of our victories. The general who, having captured in the morning a few outposts, should withdraw from the conflict to rest upon his laurels, when a vigorous all-day fight might have taken the whole field, would be dismissed from the service by a court martial. Is it less disloyal in us to slacken our efforts, and retrench our operations, when the fields are just opening to us, and opportunities are multiplying on every hand? Yet this is just what we seem to be doing when we fail to supply our agents with the needed money to carry on the work. We can not think that our people would willingly or knowingly do so criminal a thing. It must be that our eyes are holden, that we do not discern the whitening harvests, or see the sheaves that are falling to the ground ungathered. Perhaps, however, it is natural that men

whose time is so largely occupied with the farm, the shop, or the store should not see at once and in their fullness the opportunities for, and the need of work which the times are pressing upon us. Let us learn, then, the wisdom of listening to the report of those whom we have set as watchmen upon the walls, and of rallying to their call. Whether we know it or not, it is a fact that at no time in our history, have such large, inviting, and promising fields been open to the occupancy of our Tract and Missionary Societies, as at the present hour. It is no extravagance to say that for every man now in the field five more could find immediate employment where rich harvests await the faithful reaper, and that for every page of printed matter we are now sending out one hundred ought to go. But missionaries can not be sent out and books and papers can not be published without money. Shall it be furnished? Here the whole question rests. Stand still, we can not. We must not go backward. Let us go forward.

TASTES.

It has been laconically said that when it is known what a man likes, it is easy to tell what he is like. Our tastes are often truer indices to our characters, than are our professions. When a boy loves to sit on an old stool at the corner grocery and, amid the fumes of tobacco smoke, listen to the unprofitable and often obscene talk in which persons older than he indulge, there is occasion for alarm for that boy. There is not only danger that he will be corrupted, but there is evidence that he is already corrupted. The occasion for alarm is not so much that the boy is under bad influences and bad training, though that in itself is alarming enough, but the deepest occasion for alarm is that he loves just those influences, and of preference puts himself under that training. Not that he has deliberately estimated his course and its results, but by a most natural law he is following his inclinations, preferences, tastes. These are bad, he is bad, and his end will be bad. It is a matter, therefore, of prime importance that early and constant attention be given to the cultivation of the tastes of children. Whatever is beautiful in nature and in art, whatever is pure in conduct and chaste in speech, whatever is noble in thought and wholesome in literature, whatever is devout and reverent in religion,—these things should constitute the atmosphere into which, in our Christian homes, children are born, and in which they are reared. If the grace of God be sought in this endeavor, it may be safely affirmed that tastes will be formed which will open up into noble lives. There will still be counter influences, which will generate bad tastes, unless the most unremitting diligence is exercised by the Christian parent or guardian. There are those who will put into the mouth of the innocent child foul and obscene language, that they may laugh at the innocent way in which he repeats it. But it will not long be an innocent way, nor will the language require to be oft repeated to the child before his taste for it is formed; and the taste, being often indulged, makes character, and character soon settles into destiny. The wickedness of so misleading a child can not be too strongly stated, or too sternly reprobated. We, therefore, mean much more than a mere sentiment, where we exhort Christian parents to cultivate carefully, and to guard faithfully the tastes of their children.

The character of one's tastes may often be used to settle in one's own mind, some important questions. Many a young person who sincerely desires to be a Christian has had serious doubts about certain amusements or pleasures. Are they right or even permissible? The judgment fails to wholly condemn the pleasure, and yet the question remains unanswered. Let the tastes be consulted, and let their answer settle the question. If the young man or woman finds a stronger preference in the heart for the card table or the dancing party than for the house of God, then the card table or dancing party is wrong for him or her, whatever might be said of them under other circumstances. Is it right for Christian men to belong to secret societies? is a question often asked. Let the tastes or preferences settle the question in each individual case. When a man finds the meetings of his lodge a delight to him, and the prayer meetings of his church intolerably stupid; when he carefully and cheerfully pays his assessment to his order, and refuses to contribute anything, or contributes grumblingly to the support of his church, and the spread of the gospel in the world, it is plain that as a Christian man he sadly needs reforming. When this reformation takes place, when he

comes to delight in the work of the Lord as represented by his church, when his tastes are satisfied there, his preferences draw him there, and his affinities hold him there, the question of secret societies may be safely left to settle itself. It is almost, if not quite, absolutely certain that he will not wish to join any of the mysterious orders. His tastes will no longer incline him that way. These are but illustrations of the great truth, larger than we sometimes think, that what a man likes is the truest index of his real character, and determines, more than anything else, his conduct. There can hardly be a more important exhortation to young persons than to cultivate diligently their tastes.

LAW.—No. 2.

The principles of moral law, that is, of law relating to moral beings, and, indeed, of all law, exist independently of covenants or dispensations, and of the publication and the knowledge of the law. Moral law and obligation is the necessary counterpart of the ideas of obedience and transgression; we can not think of obedience or transgression apart from a law regarded or disobeyed. The Psalmist calls upon the angels to bless the Lord, whose *commandments* they do; we are taught to pray that the *will* of our heavenly Father may be done in earth as in heaven; before sin entered this world, the Lord God *commanded* the man, in the garden of Eden; and we read in Peter of a new heaven and a new earth, wherein dwelleth *righteousness*.

There was knowledge of law before the Mosaic dispensation or the old covenant; and there ought to be everywhere this knowledge; though no divine laws may have been published. "Where no law is, there is no transgression." "For until the law [the law of Moses] sin was in the world; but sin is not imputed where there is no law." And Romans 2: 12-16, very plainly teaches that they who have no written or published law, do have a law written within themselves; and chapter 1: 18-32, teaches that the character of men's acts and God's feelings respecting them are learned by experience. Therefore Adam, Enoch and Noah were not without a knowledge of moral law; neither are the heathen.

Why, then, was the law of Moses given? Because of sin. "The law entered that the offense might abound." "It was added because of transgressions." In the first place, by the publication of law, sin is revealed more clearly as that which degrades and enslaves; in the second place, in the case of those who are well disposed, sin is checked by the published law; and in those who are evil disposed, sin is increased by a greater or more complete knowledge of law and order. The saying that the law of Moses entered that sin might abound, may have a hard sound; but is not the principle shown to be true by human history and experience? Let a community publish and seek to enforce rules against disorderly and wicked conduct, and while some will probably be made better citizens, others, in their folly and with their bad spirit, are likely to be driven to acts more disorderly and wicked still. And the saying is fulfilled, that law entered that sin might abound; and, by thus abounding, show both the righteousness and the necessity of the law.

All divine enactments are, therefore, worthy of our reverent regard and study, for a twofold reason: God is their author; and they relate to man, created in the moral image of God, his Maker.

THE RESURRECTION.

Our Lord says substantially, in John 5: 28, 29, marvel not at this, my power to give spiritual life and judge men; for there is a greater wonder—the hour is coming when all that are in the grave shall hear my voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation. Paul, before Felix, declared his faith in a resurrection of the dead, both of the just and the unjust. And in 1 Corinthians 15: 12, our resurrection is compared with that of Christ, and as his was bodily so must ours be or there could be no ground of comparison. The Scriptures do not teach that there will be an identity of particles between the body of the resurrection and the one that dies, any more than there is identity of particles between the corn that grows and the seed that is planted and dies. The particles composing our bodies now are not the particles of which they were formed seven or ten years ago; but we have kept our individual identity. So in the resurrection these mortal bodies will be made immortal, like the glorious body of the Lord Jesus Christ for whose

coming we look; and there will be preserved, in this change, not an identity of particles but of particular individuality.

A belief in the personal return of the Lord, in the resurrection of the dead, and in a final judgment, can not be essential to one's salvation; but they do seem fundamental and necessary to a complete system of New Testament truth, as taught by Jesus and his apostles. There is a large apple tree in my yard; when I cut off a small limb the change is scarcely noticeable; but should I remove a large limb the form would be greatly altered. There are differences of opinion respecting some small points of belief and practice that seem quite immaterial; but when three such large limbs, or one limb with three large branches, is taken from the tree of truth, the change is so great that it is robbed of much of its symmetry and beauty.

Communications.

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

COME TO THE ASSOCIATION.

It is Shiloh's invitation to the friends in all the churches of the Eastern Association. "Come." Don't fail to send large delegations. We want to see you, and hope you want to see us.

There are several reasons why we expect a full attendance.

1. Because Seventh-day Baptists have learned long ago the value of these annual gatherings, both in personal spiritual up-building, and in the promotion of all the interests we hold dear as a denomination. Just as the annual gatherings of God's ancient people aroused their enthusiasm, making them more loyal, and filling them with love to God, and zeal for the common cause, so have we been built up, and strengthened by these yearly convocations.

2. Because the General Conference is to be held in such a remote quarter this year, as to make it impossible for many to attend that, and therefore they will attend the Association instead. You can not afford to lose the good influence of both Conference and Association.

3. Because the ties of common brotherhood are strengthened by a better personal acquaintance between the membership of our various churches. Next to the power of spiritual fellowship in public service, comes that of social good cheer in private life. Let us become better acquainted, and we shall feel deeper interest in each other, and know better how to pray for, and sympathize with, each other.

4. Because it will be the season of the year when you can see South Jersey in its best attire. The fruit season might be quite as enjoyable perhaps, but no season here is more attractive than the last of May and first of June.

5. Because it will be such a pleasant and cheap trip for you.

And with this I will tell you

HOW TO COME TO SHILOH.

There are two ways from New York to Bridgeton, with either of which the "excursion rates" of fare is \$5 25 to "Bridgeton and Return."

1. The New Jersey Southern Railroad. Ticket office foot of Liberty St., New York, same as Central Railroad of New Jersey, if you come "by all rail." Or if by boat to Sandy Hook, and thence by rail to Bridgeton, the office is at Pier 8, North River.

This Railroad has only one train daily that goes through, viz., at 1.30 P. M., from foot of Liberty St.

2. The Pennsylvania Railroad to Philadelphia, and West Jersey (depot foot of Market St.) to Bridgeton. This is far preferable for several reasons.

1st. It is much pleasanter, and trains make quicker time. The road is smoother.

2d. You can spend several hours in Philadelphia by taking a morning train from New York.

3d. There are several trains in the morning in time for connections in Philadelphia.

4th. You reach Bridgeton nearly two hours earlier, giving time to reach Shiloh before dark.

Buy your tickets at the Pennsylvania Railroad ticket office, "Excursion to Bridgeton and Return," \$5 25. These tickets are good for thirty days, and pass you either to Philadelphia depot, Broad and Market Sts., or to Camden without touching Philadelphia.

The West Jersey Railroad trains leave foot of Market St. at 8:00, 11:40 A. M. and 3:30, 5:10 P. M.

The 3:30 from Philadelphia will be the most convenient train for us to meet.

Delegates please let me know the number

coming from your churches, so we may arrange for your transportation from Bridgeton to Shiloh. THEO. L. GARDNER.

SHILOH, May 15, 1884.

TRACT BOARD MEETING.

The Board met in regular session, at the usual place, on First-day afternoon, May 11th, ten members being present.

The author of "Sabbath and Sunday in the New Testament" stated that the work of publication was in progress.

The establishment of rates of advertising in the *Outlook* was referred to a committee. The Publishing Agent's monthly report was presented and ordered on file.

The Treasurer's monthly statement showed the April receipts to the general fund to be \$135 60, and to the *Boodschapper* fund \$15, cash on hand May 1st, \$234 70.

There was a considerable informal discussion of prospective plans of work.

There is much solicitude on the part of the Board regarding the condition of the Treasurer. A question arises which they are unable to answer, "Where is the money to carry forward this great work that demands execution in the name of truth?"

Readers, lovers of truth, you have the means of answering this troublesome question, you hold the key to the situation. In the name of God and his truth let us as a people not allow the hands of the seed-sowers to fall helpless to their sides! Let us be Aarons and Hurs to stay their hands that the Lord of the Sabbath may give us the victory! E. P. SAUNDERS, Rec. Sec.

TEACHING OF THE TWELVE APOSTLES.—No. 5.

BY D. E. MAXSON.

Chapter VII., *Baptism*. "Now concerning baptism, thus baptize ye; having first uttered all these things (things in the previous chapters), baptize into the name of the Father, and of the Son, and of the Holy Spirit, in running water. But if thou hast not running water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice, in the name of the Father, and Son, and Holy Spirit. But before the baptism let the baptizer and the baptized fast, and whatever others can; but the baptized thou shalt command to fast for two or three days before."

Such is the teaching of *somebody*. In answer to a *Tribune* interviewer, the other day, President Hitchcock said he *did not know who wrote the document*. That ignorance of authorship, of course, throws it all afloat, and renders it historically worthless. But we have agreed to accept the well-known universal claim that Clement, third bishop of Rome, wrote the didache, some time in the second century.

Now, just what is the fair, but close, interpretation of this chapter seven, concerning baptism? I know of no closer interpreter of language than Dr. Schaff. He said to his class in symbolics, the other day, that this chapter of the document clearly shows that *immersion* was the *customary form of baptism* at that time. That the "running water," the "other water," i. e., water in pools, cisterns and baths, with which the city and country abounded, were warmer than that of the running (living) streams, was to be sought for the purpose of *immersion, which is the true and only classical meaning of the Greek word baptizo*.

But if water enough could not be found in which to immerse the candidate, then let the baptizer "pour water upon the head thrice." At most only an *alternative, in necessitate rei*. This I believe to be the true interpretation of the passage that has so quickened the long-deferred hope of some more reliable foundation for the practice of sprinkling, or pouring, and calling it baptism.

Verily the building must be sadly in want of foundation that seeks to prop itself with so slender a support.

Just this: Clement, third bishop of Rome (*perhaps*) says that if water enough for baptism can not be found, then, as a dernier resort, pour some water on the head three times.

It does not add anything to the authority of this dictum of the Roman bishop to call it the "Teaching of the Twelve Apostles," and to get it into literature as such, any more than it turns pouring or sprinkling water on the head into baptism by calling it baptism. "It is not baptism, because it does not answer to the meaning of the word, nor fulfill any of the most significant symbols of the sacrament." (Schaff's Lectures.)

We are too far along in the era of Protestant freedom, to take for "teaching of the Apostles" a dictum of an unknown *somebody*, or even of a Roman bishop, without

going directly back to the more accessible to everybody literature in the market, what they do teach. *Hic* us just which of the twelve that water should be poured upon the head, in the de of not being able to find e ning in streams, or stand and seas, in which to bapt

To be plain, but honest in so far as this seventh ch there never was a bald f of entitling such teaching of the Lord, through th to the Nations." (Full tles taught no such thing, Rome taught it, so much ment of Rome, and for themselves with his arrog

Home

New York

ALFRED C. W. Threlkel now here, has returned if the smaller churches of He preached at Portvill Shingle House and Hebr esting and instructive understood that he hi from the Ritchie Chi gnia, to labor on that f Rev. L. A. Platte morning, May 17th, in church.

Spring is very backwa

BROOKFIELD

Six young persons church last Sabbath by there are more to follow

ADAMS CO.

We were favored last with the presence of R iams, who came among the Sabbath school w previous arrangement, Sabbath School Institut bath eve and closing though the session was busy time of year, yet ble, and, we believe, a p

MAY 16, 1884.

DE RUY

Last Sabbath, althoug an occasion of encourag as we had the joy of n side and witnessing th willing candidates, two his wife, were convey May it be the harbinger

The church has been sive painting repairs up for a few weeks past, met for worship in th shall resume the use o the 24th inst., by d

MAY 14, 1884.

NEW

Our meeting, Sixth took the form of a p a season of prayer save one, recited a pr God. Thus it was br were heard in prayer ent pastor, at least, before.

For to-morrow ev have arranged for a Love as the theme.

Yesterday afterno an old gentleman, n ter, residing at Du daughter, while driv at the above named Philadelphia expres rate of about 60 m and the horse we throw some distan bruised and mang broken to finders about. The scene the writer cares n again.

M

We are looking est to the conveni tion, which is to meeing June 5th. it will afford our n attend, and we tr by it.

Our Mission held, the first S month, and a p ranged, so that o Since Rev. O. bora with us, the

ng from your churches, so we may ar- for your transportation from Bridge- o Shiloh. THEO. L. GARDINER, Lon, May 15, 1884.

TRACT BOARD MEETING.

Board met in regular session, at the place, on First-day afternoon, May 11th, members being present. The author of "Sabbath and Sunday in New Testament" stated that the work of publication was in progress. The establishment of rates of advertising in Outlook was referred to a committee. The Publishing Agent's monthly report presented and ordered on file. The Treasurer's monthly statements showed April receipts to the general fund to be \$60, and to the Boodschapper fund \$15, on hand May 1st, \$234 70. There was a considerable informal discussion of prospective plans of work. There is much solicitude on the part of the Board regarding the condition of the Treasurer. A question arises which they are unable to answer, "Where is the money to forward this great work that demands attention in the name of truth?" "Readers, lovers of truth, you have the answer of answering this troublesome question hold the key to the situation. In the name of God and his truth let us as a people not allow the hands of the seed-sowers to be helpless to their sides! Let us be as Hurs to stay their hands that the ord of the Sabbath may give us the yield!" E. P. SAUNDERS, Rec. Sec.

TEACHING OF THE TWELVE APOSTLES—No. 6.

BY D. E. MAXSON.

Chapter VII., Baptism. "Now concerning baptism, thus baptize ye; having first washed all these things (things in the preachers), baptize into the name of the Father, and of the Son, and of the Holy Spirit, in running water. But if thou hast running water, baptize in other water; if thou canst not in cold, then in warm. If thou hast neither, pour water upon the head thrice, in the name of the Father, and of the Son, and of the Holy Spirit. But before the baptism let the baptizer and the baptized and whatever others can; but the baptized shall command to fast for two or three days before."

is the teaching of somebody. In an interview, the other President Hitchcock said he did not who wrote the document. That ignorance of authorship, of course, throws it all, and renders it historically worthless. We have agreed to accept the well-known claim that Clement, third bishop of Rome, wrote the didake, some time in the 1st century. Just what is the fair, but close, imitation of this chapter seven, concerning baptism? I know of no closer interpretation than Dr. Schaff. He said class in symbolics, the other day, that the document clearly shows immersion was the customary form of baptism at that time. That the "running water," i. e., water in cisterns and baths, with which the old country abounded, were warmer than the running (living) streams, and sought for the purpose of immersion, which is the true and only classical of the Greek word baptizo. If water enough could not be found in the candidate, then let the "pour water upon the head thrice." This is only an alternative, in necessity, which I believe to be the true interpretation of the passage that has so quickened the deferred hope of some more reliable for the practice of sprinkling, or calling it baptizing.

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going directly back to those teachings, now more accessible to everybody than any other literature in the market, to inquire just what they do teach. Hic labor est. Show us just which of the twelve apostles directed that water should be poured three times upon the head, in the desperate emergency of not being able to find enough water, running in streams, or standing in pools, lakes and seas, in which to baptize. To be plain, but honest, with the didake, in so far as this seventh chapter is concerned, there never was a balder falsehood than that of entitling such teaching the "Teaching of the Lord, Through the Twelve Apostles, to the Nations." (Full title.) The Apostles taught no such thing, and if Clement of Rome taught it, so much the worse for Clement of Rome, and for those who delude themselves with his arrogance.

Home News.

New York. ALFRED CENTRE. Elder C. W. Threlkeld, whose home is now here, has returned from a trip among the smaller churches of this Association. He preached at Portville, N. Y., and at Shingle House and Hebron, Pa., very interesting and instructive sermons. It is understood that he has accepted a call from the Ritchie Church in West Virginia, to labor on that field. Rev. L. A. Platts preached Sabbath morning, May 17th, in the Second Alfred church. Spring is very backward. E. R. BROOKFIELD. Six young persons were added to the church last Sabbath by baptism, and still there are more to follow. J. M. T. ADAMS CENTRE. We were favored last Sabbath and Sunday with the presence of Rev. Thomas R. Williams, who came among us in the interest of the Sabbath school work. According to previous arrangement, he conducted a short Sabbath School Institute, commencing Sabbath eve and closing Sunday night. Although the session was so brief, and at a busy time of year, yet it was a very enjoyable, and, we believe, a profitable occasion. A. B. P. MAY 16, 1884. DE RUYTER. Last Sabbath, although a rainy day, was an occasion of encouragement to this church, as we had the joy of meeting at the waterside and witnessing the baptism of three willing candidates, two of whom, a man and his wife, were converts to the Sabbath. May it be the harbinger of better days. The church has been doing quite extensive painting repairs upon the meeting-house for a few weeks past, during which we have met for worship in the M. E. Church. We shall resume the use of our church Sabbath, the 24th instant, by divine permission. J. C. MAY 14, 1884. NEW JERSEY. NEW MARKET. Our meeting, Sixth-day evening, May 9th, took the form of a promise meeting. After a season of prayer every person present, save one, recited a promise from the word of God. Thus it was brought about that voices were heard in prayer meeting that the present pastor, at least, had never heard there before. For to-morrow evening, May 16th, we have arranged for a similar exercise, with Love as the theme. Yesterday afternoon, at about 5 o'clock, an old gentleman, named Wm. F. Chiches, residing at Dunellen, with a married daughter, while driving across the railroad at the above named place, was struck by a Philadelphia express train, running at the rate of about 60 miles an hour. Both he and the horse were instantly killed and thrown some distance. They were terribly bruised and mangled. The carriage was broken to splinters and scattered for rods about. The scene was heart-sickening, and the writer cares not to look upon its like again. MARLBORO. We are looking forward with some interest to the convening of the Eastern Association, which is to be held at Shiloh, commencing June 5th. As it comes so near to us, it will afford our members an opportunity to attend, and we trust we shall be benefited by it. Our Missionary meetings are regularly held, the first Sabbath evening in each month, and a programme is previously arranged, so that our meetings are interesting. Since Rev. O. D. Williams closed his labors with us, the first Sabbath in January,

we have had Rev. T. L. Gardiner, of Shiloh, to preach for us three Sabbaths. All the rest of the time the Deacons, J. C. Bowen and J. G. Hummel, have occupied the desk, speaking on alternate Sabbaths, with good attendance. Last Sabbath our hearts were made glad in visiting the baptismal waters. Two of our young ladies, members of our Sabbath school, were willing to follow their Saviour, and next Sabbath they are to unite with the church. Another lady has a letter from a First-day Baptist Church to present at that time. Thus we feel that our labors are not in vain. J. C. BOWEN. Wisconsin. MILTON. Since our last notes several deaths have occurred here, but as they have been noticed in your obituary columns we need not give details. Mrs. H. W. Randolph is greatly lamented. She came here so lately, and so much was hoped of her in society, that her death seems very untimely. April 28th the Stewart-Wilberforce Concert Company gave a concert in the Chapel. This concert was very much enjoyed. One of their greatest attractions was the elocutionist, Miss Hattie G. Brown, whose readings were of a high order of merit. They will receive a warm welcome if they come again. The spirit of improvement still continues. Four new houses are started, and two others are undergoing enlargement and improvement. Mr. W. H. Lane, whose mill burned some time ago, has begun rebuilding, and will put up a model mill, with all the latest improvements. The C. M. & St. P. R. R. Co. has put up a fine new windmill; are now at work extending the Mineral Point branch to Milton, and it is reported, will build additional sidetracks and put in a turntable. The M. E. house of worship is undergoing enlargement and repairs. A new front, with tower and belfry, and an addition of fourteen feet in length, will be made. Sunday, May 11th, Rev. Mr. Barrows preached on the Sabbath question, in the Congregationalist house, before both congregations and a number of Seventh-day Baptists. The house was crowded, and the audience generally were highly delighted with the sermon. The text, "The Son of Man is Lord also of the Sabbath," was developed into a full support of the Catholic claims of the authority of the church, if one followed the logic of the preacher to its end. Very little stress was put on the Biblical aspects of the case, more on the historical, and in this the new manuscript, "The Teachings of the Apostles," was made to do yeoman's service. Seventh-day Baptists were much amused to hear that the Jews found fault with the disciples for rubbing out grain on Sunday, and that Christ, in claiming lordship over the day, implied a right to change the day. If the Jews kept Sunday and the Apostles changed the day, we may need to hunt for the Sabbath even now. Rev. James Bailey will review the sermon next Sabbath, in the Seventh-day Baptist church. The creamery of Goodrich & Clarke has begun operations for its second season. It is to be hoped that abundant success may attend the enterprise. The Milton Seventh-day Baptist Sabbath-school elected Pres. W. C. Whitford Sunday indentant, at its annual meeting, Sunday evening, May 4th.

Members of the New York flour trade have resolved that all flour inspected and sound shall have the name, New York produce exchange inspection and the grade it represents, together with the month and year branded upon each sack and on the side of each barrel. The longshoremen have sent an appeal to the managers of forwarding companies to be reinstated, members of the Union agreeing to withdraw all obnoxious rules and work under such rules as the companies make. This will probably settle the trouble. The bust of Wendell Phillips will not be given to George William Curtis as reported, but will be purchased by friends and given to the Metropolitan Museum of Art, of New York, and placed beside the bust of Charles Sumner. A special from Indianhead says Chief Jack threatens to exterminate Piapot and band, who have taken up quarters on his reservation. Trouble is feared as the Indians are much excited. The coal tonnage of the anthracite carrying companies for April amounted to 2,828, 209 tons, an increase of 316,499 tons compared with the corresponding month last year. The Mexican Minister has notified the Department of State of the ratification by his government of a reciprocity treaty between this country and Mexico. The Jewish synagogue in Thirty-fourth street, near Seventh avenue, New York, is being taken down stone by stone, to be rebuilt further up town. The Secretary of the Navy received a telegram May 12th, saying the Thetis and Collier sailed from St. Johns that morning for Littleton Island. Foreign.

The rumored signing of the Franco-Chinese treaty of peace has been confirmed. It is stipulated in one clause that China shall at once withdraw troops from Tonquin. The treaty had already been ratified at Peking before the signatures were affixed. After signing the treaty Li Hung Chang gave a grand banquet to Fomier, the French representative. The Pall Mall Gazette says the treaty cedes to France more than she ever claimed. The majority of the Czarowich was celebrated by various court and state ceremonies, and a fete to the people in the field of Mars. Streets of the city were thronged with enthusiastic masses. The Czar and Czarowich drove through the crowd at midday, in an open carriage, without an escort. The populace loudly cheered as the royal personages passed. Windows along the route were specially ordered to be kept closed. Preparations for a Khartoum expedition for Gordon's relief include equipments for 12,000 men, forty steam launches, 400 shallow draught boats and several thousand camels. It is doubtful whether the expedition will be ready to start before the end of August. A cablegram from Liverpool, May 17th, stated that a great fire was raging in three large cotton warehouses there, and that the fire was rapidly spreading to adjoining property. A later report estimates the loss at £100,000. Emperor William has accepted the resignation of Prince Bismarck from the Presidency of the Prussian Cabinet, and has appointed as his successor Herr von Boetticher, the Prussian Minister of State and Imperial Minister of the Interior. It has been ascertained that Castro's band to the number of a dozen, congregated near Sugar Loaf Key and went thence in a vessel that came from Nassau for them. It is not believed that they have yet crossed to Cuba. The Malagassy government has made new overtures of peace to French authorities and offers France one million pounds as indemnity on condition that France shall renounce all claims to territory in Malagassy. Final negotiations in regard to an Egyptian conference have been concluded. France and Italy persistently insist upon the right to discussion of the general question of the administration of Egypt. It is estimated that the exportation of wheat from South Australia in 1884 will amount to 11,000,000 bushels. Hostilities between Nepal and Thibet are imminent.

ing Secretary of Missionary Society, followed by collection. AFTERNOON. Business: Sermon by L. A. Platts, Delegate from the Western Association. All persons coming to the South-Eastern Association, by rail, will be furnished conveyance from Salem, on the B. & O. R. R. to Greenbrier (about three miles), on Fourth and Fifth days, May 28, 29, 1884, leaving Salem about 3.30 P. M. Trains that stop at Salem, arrive as follows: Going west, 9.59 A. M., 8.13 and 9.28 P. M., going east 9.13 and 11.11 A. M., and 7.07 P. M. Any who may desire conveyance on any other day, will please address Jesse Clarke New Salem, W. Va., by card or otherwise. Done by order of the Greenbrier Church, F. F. RANDOLPH. EASTERN—place of meeting, Shiloh, N. J. Time of meeting, Fifth day, June 5, 1884. CENTRAL—place of meeting, DeRuyter, N. Y. Time of meeting, Fifth day, June 12, 1884. A. B. Prentice, preacher of Opening Sermon. WESTERN—place of meeting, First Alfred, Alfred Centre, N. Y. 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The following programme has been arranged for that meeting: The importance of Emphasizing the Doctrine of the Bible Sabbath in the Preaching of the Word, N. Gardner. Exegesis of Hebrews 2: 14, E. M. Dunn. What are the Elements of Denominational Success? V. Hull. The Need of Reform in Ministerial Support, F. O. Burdick. S. H. BARCOCK, Secretary. QUARTERLY MEETING.—The next Quarterly Meeting of the Churches of Southern Wisconsin will, by special arrangement, occur with the Utica Church, and will commence Sixth day evening, May 20th. ORDER OF EXERCISES. Sixth-day evening, at 8 o'clock, preaching by V. Hull. Sabbath-morning, at 10 o'clock, preaching by E. M. Dunn, followed by the communion. Sabbath afternoon, at 8 o'clock, Bible reading conducted by A. McLearn. Evening after the Sabbath, conference meeting led by S. H. Babcock. First-day morning, preaching by A. McLearn. Wm. B. WEST, Church Clerk. Utica, Wis., May 6, 1884. DIED. In Alfred, Allegany Co., N. Y., May 14, 1884, of cancerous affections of the stomach, after a painful illness of over two years, Mrs. ANITA BARCOCK, wife of Robert D. Babcock. Sister Hemphill was born in Alfred, Nov. 10, 1821, and embraced religion when about twelve years of age, and, it is believed, was baptized by Eld. Richard Hull. She has long maintained a Christian standing in the church in whose fellowship she died, honored and beloved by all. In her long and painful sickness she was supported and cheered by her faith and hope in Christ, which she maintained to the end. She leaves ten children and an affectionate husband to mourn her death. Her funeral on the 15th, was largely attended at the Second Alfred Church, and the services, conducted by her pastor, assisted by Bro. Byron Fisk of Hartsville, were founded upon Rev. 7: 9. Her sufferings, long and severe, she bore with Christian resignation, and, we are persuaded, "worked for her a far more exceeding and eternal weight of glory." In this faith her bereaved husband and children are comforted. J. S. In Hallsport, N. Y., May 7, 1884, of consumption, JAMES W. PEKINS, in the 31st year of his age. He had been confined to his bed since Christmas. His birthplace was Canada. His father's family all died before him. He was taken to Clarksville for burial. He has left a wife. The people at Hallsport were very kind to his family in his sickness and death. J. K. ALBERT BARCOCK was born in Brookfield, N. Y., July 6, 1814 and died at Adams Centre, May 8, 1884. He was the youngest, and the last to depart this life, of a large family of brothers and sisters. Born Feb. 10, 1845, he was married to Orletta Saphronia Green, who survives him. Five children are all left to mourn. In early life he united with the Second Brookfield Church. For some years he was a member of the First Verona Church. For the past sixteen years he has been a member of the Adams Church. He was a man of strong devotion to his feelings, and a lover of the prayer circle, where he was prompt to witness a good profession. His dying testimony was that his reunion was on Jesus.

Members of the New York flour trade have resolved that all flour inspected and sound shall have the name, New York produce exchange inspection and the grade it represents, together with the month and year branded upon each sack and on the side of each barrel. The longshoremen have sent an appeal to the managers of forwarding companies to be reinstated, members of the Union agreeing to withdraw all obnoxious rules and work under such rules as the companies make. This will probably settle the trouble. The bust of Wendell Phillips will not be given to George William Curtis as reported, but will be purchased by friends and given to the Metropolitan Museum of Art, of New York, and placed beside the bust of Charles Sumner. A special from Indianhead says Chief Jack threatens to exterminate Piapot and band, who have taken up quarters on his reservation. Trouble is feared as the Indians are much excited. The coal tonnage of the anthracite carrying companies for April amounted to 2,828, 209 tons, an increase of 316,499 tons compared with the corresponding month last year. The Mexican Minister has notified the Department of State of the ratification by his government of a reciprocity treaty between this country and Mexico. The Jewish synagogue in Thirty-fourth street, near Seventh avenue, New York, is being taken down stone by stone, to be rebuilt further up town. The Secretary of the Navy received a telegram May 12th, saying the Thetis and Collier sailed from St. Johns that morning for Littleton Island. Foreign.

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He was a man of strong devotion to his feelings, and a lover of the prayer circle, where he was prompt to witness a good profession. His dying testimony was that his reunion was on Jesus.

Condensed News.

Domestic. The construction of the new Vassar hospital building, at Poughkeepsie, will soon be begun. The structure is to be large and substantial. The main building in the center will be for the administrative branch of the institution, having a pavilion on either side. The whole is the result of a munificent bequest of the Vassar brothers, which also includes ample provision for the future maintenance of the hospital. The Union Pacific Railroad Company has settled the famous Credit Mobilier litigation by an agreement with Oliver Ames and the receiver by which they will purchase all the outstanding Credit Mobilier stock at \$20 per share. This involves the payment only of about \$25,000, and is a favorable settlement for the Union Pacific. At a recent session of the Association of Superintendents of insane asylums, held in Philadelphia, resolutions were adopted declaring that one-third of our insane people have been brought here by foreign immigration. Resolutions were adopted asking Congress to give early and earnest attention to this important subject. The threatened financial crash which hung over the country last week seems to have passed. The actual failures were not so numerous, or disastrous as was reported, and a good degree of confidence is again restored. The Methodist General Conference in Philadelphia, voted against the licensing or ordaining of women as preachers.

Members of the New York flour trade have resolved that all flour inspected and sound shall have the name, New York produce exchange inspection and the grade it represents, together with the month and year branded upon each sack and on the side of each barrel. The longshoremen have sent an appeal to the managers of forwarding companies to be reinstated, members of the Union agreeing to withdraw all obnoxious rules and work under such rules as the companies make. This will probably settle the trouble. The bust of Wendell Phillips will not be given to George William Curtis as reported, but will be purchased by friends and given to the Metropolitan Museum of Art, of New York, and placed beside the bust of Charles Sumner. A special from Indianhead says Chief Jack threatens to exterminate Piapot and band, who have taken up quarters on his reservation. Trouble is feared as the Indians are much excited. The coal tonnage of the anthracite carrying companies for April amounted to 2,828, 209 tons, an increase of 316,499 tons compared with the corresponding month last year. The Mexican Minister has notified the Department of State of the ratification by his government of a reciprocity treaty between this country and Mexico. The Jewish synagogue in Thirty-fourth street, near Seventh avenue, New York, is being taken down stone by stone, to be rebuilt further up town. The Secretary of the Navy received a telegram May 12th, saying the Thetis and Collier sailed from St. Johns that morning for Littleton Island. Foreign.

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Lothrop & Co., of Boston, Mass., have still a wonderful storehouse of beautiful and instructive things for the children. \$1 a year. SPECIAL NOTICES. IRVING SAUNDERS expects to be at his Friendship Studio from May 22 to 26 inclusive. THE QUARTERLY MEETING composed of the Churches of Scio, Friendship, Richburg, West Genesee, and Portville, will be held with the West Genesee Church, commencing Friday evening, June 6th. Services conducted by Rev. J. E. N. Backus. Sabbath morning preaching by Rev. C. A. Burdick, followed by conference; evening after Sabbath preaching by Rev. H. P. Burdick, followed by conference; Sunday morning preaching by Rev. Jared Kenyon; Sunday evening preaching by Rev. A. A. Place. A cordial invitation is extended to all. JAMES H. CRANDALL, Church Clerk. THE next session of the Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin will meet with the Church at Utica, on Sixth day, May 30, 1884, at 10 o'clock A. M. 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Selected Miscellany.

CHRISTIAN ACTIVITY.

Ever prayerful, earnest, active. In God's service may I be; Faithful in the path of duty Providence allots to me.

Active when the foe relentless Truth and Right and Heaven assails, Sure that every Christian effort, With the prayer of faith, prevails.

Active in the store and cottage— In the lane and crowded mart— Words of bleeding mercy stamp— On some wayward, thoughtless heart.

Active in the flush of morning, Busy noon and placid even; For the Saviour lively working— Pointing wayward souls to Heaven.

Prayerful, active, persevering, Saviour, give me strength to be, Till life's toilsome day is ended And my soul finds rest with thee.

—Christian Secretary.

THE OLD PASTOR.

BY H. C. M.

"Yes, things in the church is dull—all at a standstill, so to speak. Parson Miles ought to spur up a little."

Me and John was sitting on the front porch Sabbath afternoon. He was looking over the papers, sometimes reading a bit to me which most always put me half asleep, as is natural enough when there's nothing to do to keep one awake. But I always get wide awake when he begins to talk, so when he said that I says to him:

"Well, I must say I'm getting tired of the same thing. Now, when I was over to Spencerville, where they've just got a new minister, there was so much going on and everything so lively. There was all the ladies fixing up the parsonage and everybody calling there, and presents, and then the house-warming, dear me!—it all seemed to make so much good feeling—"

"That's it," said John. "There's no feeling at all here. Parson Miles is a good enough man but he's slow—yes, rather slow. It sometimes comes over me, Maria," (and then John spoke lower, though whether it was in fear of being heard by the leaves that whispered in the apple-tree that shades the porch, or by the birds building their nest there or by old Carlo that lay on the mat, is more than I can say, but there wa'n't nothing else to hear,) "that p'raps we need a change, though I wouldn't be the one to start the idea."

"No, indeed," says I, "but still, he's been here a long time."

"Yes, and getting a little old. A younger man, now, would liven things up. We could pay him a better salary, and give him a good setting out. The church is well able to do it."

"There's no fault to be found with Brother Miles, though!" says I, for I couldn't find it in my heart to hear him run down.

"Not a bit. It's only that—well—only that, p'raps—his usefulness here is at an end. What do you say, Maria, to us driving over to hear Parson Tuttle this evening just for a variety? He's more my style—beats and whacks away and waxes folks up."

"What?" says I. "Clear over to Radnor!" It was ten miles and more.

"Yes," says he. "I'll hitch up Prancer, and we can make it in an hour."

I see he was a little restless, and rather liked the idea of a ride after the colts, so I made no objection. As we got near Radnor, there were lots of folks on the way to church.

"Great many out for evening worship," says I. "Our folks don't turn out this well."

"Parson Tuttle's a man that draws," says John. "Keeps up the interest, you see!"

There was quite a crowd in the entry, and, as we was waiting for some one to show us to a seat, we overheard a man say:

"You'll hear something worth hearing to-night. Mr. (I couldn't get hold of name, though I tried,) is going to preach."

I was afraid John had set his heart on hearing Mr. Tuttle, but, as far as I was concerned, I didn't mind hearing a stranger, specially if he was like they said, for they was keeping right on:

"—He's a strong speaker, yes, strong—that's just the word. We're always glad when we get him on an exchange. Wonder is, a man like him's let stay so long in a country living. None of your hop-and-jump sort—don't waste no force hammering out sparks, but goes at it and drives in the truth square and solid, and then he clinches it—yes, sir, he just clinches it!—that's the very word."

I could see the folks was expecting something a little more than common by the way they looked as they settled into their seats. I was looking about a little, trying to see if anybody I knew was there, for I know a few of the Radnor folks, (though, what with running to Eliza Jane's or to Susan's, now they're married, and something or other always ailing with one or the other of the children, and the work at home, it's a wonder I ever keep track of anything else,) and didn't look towards the pulpit at all till I heard the minister's voice, and then I almost jumped from my seat as I stared at him. Then I turned and stared at John and he stared at me.

It was Parson Miles as sure as you live! If it hadn't a' been in church I should a laughed right out to see John's blank look. But I sobered down, and then I couldn't help seeing how those people listened. It was very plain they considered

Parson Miles no such small doings. And it set me to noticing him myself a good deal sharper than I'd been doing of late. I tried to look at him and to listen to him as if I'd been somebody else besides myself. I couldn't feel to say he was a very handsome man, but I made up my mind you don't often see a more earnest, scholarly face than his.

Then I noticed the sprinkling of gray in his hair and beard, and somehow the tears would come into my eyes as I began thinking over the long years he'd been among us. I couldn't think of a time of trouble or of joy when his face hadn't been good to see. I couldn't remember a time of sickness when he hadn't brought strength and comfort, and I could almost hear again how often his voice had seemed to bring down a beam of hope and faith as we stood by an open grave.

When he come to his text John gave me a little poke, for, if you'd believe me, it was the same we'd had in the morning. But I had to confess to myself, I hadn't listened much, for I'd got into a way of thinking brother Miles's sermons didn't edify me any longer. I thought to myself, though, if I hadn't listened then, I would now. And when I saw the man we'd heard in the entry give a little nod to the other man, once in a while as much as to say, "Didn't I tell you so? That's one of his clinchers!" I actually began to feel a little bit scared wondering whether some of these Radnor folks mightn't take a notion to give our pastor a call.

I think John, as well as me, was proud to have folks know he was our minister when the handshaking came when meeting was out. And when some one congratulated him, at hearing such preaching all the time he took it just exactly as if he'd always considered Mr. Miles the greatest preacher going.

We didn't speak a word for more'n half the way home and then says John—

"I say, Maria, there's such a thing as going further and faring worse."

"Well," says I, "if that's what you mean we've been doing to-night, I think we've been faring just about the same."

"No," says he, "that isn't what I mean." And after a while he says:

"Maria, how much bigger salary ought we to raise for a preacher?"

"I was right up and down discouraged to hear him go back to that, for I'd been all the time hoping he'd been thinking pretty much as I had. But I didn't say anything, for I've often seen it's no use to oppose John when he's worked up over a thing, but to try a quiet word or two afterwards. He went on:

"Yes, it ought to be done. Things need stirring up, and I'm going to stir 'em." He jerked the lines so Prancer gave a jump. "The old parsonage wants lots of repairing. I'll talk to the men about it, and then couldn't some of you women folks see about new carpets and papering and things?"

I says yes, although there was a choking in my throat as I thought of doing it for folks I didn't care for, and it come right face to face before me the idea of our pastor going out to seek a home among strangers. I had a longing in my heart to do better by him and his than ever I had done yet, and a feeling that he could do more for us now he was getting older than when he was a young man. But I didn't say any thing, and, indeed, John didn't give me any chance, for he kept right on speaking louder and more excited:

"Yes, Maria, we'll set things humming—I'm blessed if we don't. We won't stop till we have done the thing up right, and then we'll wind up with a rousing house-warming—but it shall be for the old parson, Maria—and we'll let him know before we get through that he's worth ten times more to us than all the young ones that ever lived. Get up, Prancer!"—Interior.

FITTING OURSELVES FOR THE FUTURE.

God never chooses human instruments for His work at random. Always His most important work is done by the men most competent, most thoroughly prepared for it, by a long course of training. But as man cannot foresee the future, nor know what kind of labor will be required of him, what its particular needs will be, he is incapable of himself choosing his preparatory training.

Saul of Tarsus had no idea that one day he would be the vessel chosen to bring the Gospel of Christ, the despised Nazarene, to the Greeks and Romans. But God knew it. And therefore He prepared and trained him from his youth up for just this work. He taught him a trade, so that he would be able always to earn his daily bread. And He educated him under the wisest and most famous Rabbins, so that he might be able to cope in oratory and argument with even the most learned Jewish and heathen opponents. When Martin Luther became a monk, no one dreamed that he should become the great reformer of the church. But from the beginning God made him so intimately acquainted with all the dark ways, the corruption and hypocrisy at the heart of the church, and at the same time trained him in the study of the Bible, of the Hebrew, Greek and Latin languages, and in the use of all those means whereby he should do His great reformatory work of the future. And so also in every other sphere of the world's work. The great men, the most useful and strongest men, never suddenly spring up, and without preparation do the deeds the times require, but always they have long been educated and trained for the work, and, unknown to themselves, have been fitting themselves for it.

God is to-day training and educating men for works and deeds the greatness and im-

portance of which are as yet not even thought of by us; indeed, we do not even have the faintest conception of the field in which these works will be, nor of the kind of attainments that will be needed. Nor do we need to know. In fact it is best that we should not know.

One thing, however, we do know, and that is the consideration of most importance to us. Each individual one of us is now being fitted for his place and work, by the use he makes of his individual gifts, his individual opportunities and duties. If the boy Luther had refused to cultivate to the best of his ability his gifts as a musician, going from house to house singing for his daily bread, he would never have stirred the heart of the world with the grand battle-songs of the Reformation. If George Washington had refused to study diligently at mathematics; had shirked the hardships of his surveying tour, had not obediently followed the commands of Braddock, he would never have been fit to command the armies of the colonies and lead them to final victory and independence.

If Abraham Lincoln had not been conscientiously and laboriously diligent and faithful in the drudgery of his Western law office he would never have been fit, nor chosen of God, to be the liberator of the slave and the restorer of the Union. It was, in other words, by their doing with their might whatever their hands found to do, in being diligent, thorough, faithful in their every-day duties, using their daily opportunities given by God, that they were fitted for the great and special works with which their names are now forever associated. By being faithful in that which is least, they were made competent to become faithful in that which is much.

None of our daily, common-place tasks and duties are ends in themselves. They are only means given us by God wherewith to fit and furnish ourselves for greater things in the future. Despire not, therefore, the day of small things. By neglecting the seemingly most trivial and insignificant duty to-day, you may be, nay, you are, throwing away an opportunity for future work that may be as great and important as any ever done by Luther, Washington or Lincoln.

Each opportunity now given you for improving your skill, building up your character, strengthening your moral and mental faculties, is a round in the ladder that leads up into God's future, whose greatness, whose glory is unknown as yet, but in which you are meant to have a place, in the consummation of which you are meant to have a hand. Neglect, refuse it, and you will fail by so much when the final work is to be done. You will not be ready. Another will be chosen. Another will step into your place. And you, down at the foot of the ladder, will fruitlessly complain of your "ill luck," and of the good fortune" by which he rose up to the occasion and did his great work.

All great men, great in the sight of God, great because of their usefulness, are men who were first faithful in little things, who diligently used their present. So only can any man be fitted for the crown of greatness in God's future. The useful men of the future are now making—not arbitrarily, not by chance, but according to the fixed laws of the divine government. The present is the school out of which they will graduate, strictly according to fitness and merit. You are in the school. The opportunities of all are alike. The master is impartial. Whether you will be chosen depends upon you, and you alone. Do your work and duty now, whatever it be, with all your heart and mind and strength, at the work-bench, behind the counter, in the kitchen, on your farm, or in your office; and when heart and mind and strength, when faithfulness and thoroughness are needed, you will belong to the graduating class whom the Master will call.—The Moravian.

THE EVERY-DAY LIFE.

MRS. M. A. HOLT.

It is our every-day life that decides what kind of Christians we are. We can not form a proper estimate of Christian character by seeing our friends now and then, or passing a day or two in their society at intervals.

We are generally thrown into the society of our friends upon pleasant occasions. We meet them upon life's holidays' often than in the usual routine of daily duties. We greet them upon social occasions when they are prepared to meet us with pleasant words and loving smiles. It is easy then to smile and speak kindly. It is easy to wear a cheerful look when the burden and task are put away from them; and when free from the influences that fret and chafe the body and soul.

Divine grace is not always required upon occasions like this to win the good opinion and approval of others. There is often enough natural goodness about human beings to bring to the surface of their lives those genial graces which charm other eyes and win the respect and confidence of those with whom they come in contact.

Not so, however, in the every-day life. Divine grace alone can sustain the soul when the burden is heavy, and care and trial meet us at every step. There is not enough moral strength in the heart of humanity to sustain it, when the body is weary, and the poor, weak arms just ready to let fall the burden. When trial, discouragement, and disaster all combine to render the life path dreary, then the blessed faith in Christ alone hold those unpleasant influences in check, and still the troubled waters. With the "abiding comforter" in the soul, it is as easy to smile and appear cheerful in adverse circum-

stances, as for the worldling to be happy in the hours of peace and prosperity.

It is our every-day life that builds up our Christian character. If we overcome the daily annoyances of life, we grow strong and heroic, and it soon becomes a pleasant task to do, bear and suffer. The service of Christ is one that grows lighter and more pleasant as the years go by. It never galls and inflames needless wound upon those who are engaged in it.

It is our daily life that exerts a lasting influence over the world. It is this that tests the value of religion, and proves to others that it is pure gold, and not a mere profession. It weighs and measures the golden treasure in a way which proves its great worth, and the skeptic himself stands confounded and silenced.

A holy every-day life is the constant practice of the divine principle which saves, lifts up, and elevates the human soul. It is to act in harmony with the blessed requirements of the Gospel. It is the sure way to the grand immortal life, which shall make up the eternal ages. Then, let us live a holy, consistent life every day, and it will certainly "be well with us."—Western Christian Advocate.

IRVING'S STORY.

There is a little anecdote which Mr. Irving told during his last stay here which might not make an uninteresting footnote to Queen Victoria's "Tales and Legs of John Brown."

The Queen, as he who wishes may read, has often made visits both of pleasure and policy to her estates in Scotland, being at such times more than heartily welcomed by the canny Scots, who almost without exception highly reverence her and indorse all that she does.

On one occasion, shortly after a visit to her castle in the outskirts of Balmoral (blessed aptness!) Mr. Irving who was traveling through the country, met an old Scotch woman with whom he spoke of her Majesty.

"The Queen's a good woman," he said.

"I suppose she's gude enough, but there are things I canna bear."

"What do you mean?" asked Mr. Irving.

"Well, I think there are things that even the Queen has no recht to do. For one thing she goes rowing on the lak on Soonday—and 't's not a Chrestian thing to do."

"But you know the Bible tells us—"

"I knaw," she interrupted angrily. "I've read the Bible since I was so high an' I knaw evry word in't. I knaw about the Soonday fishing and a' the other things the good Lord did; but I want ye to know, too, that I don't think any the more, e'en of Him, for adoin' it."

A HANDSOME SOUL.

One day a boy who was taking his first lessons in the art of sliding down hill, found his feet in too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled, and cap in hand commenced an apology.

"I beg your pardon ma'am; I am very sorry."

"Never mind that," exclaimed the lady; "there is no great harm done, and you feel worse about it than I do."

"but your dress is ruined. I thought you would be angry with me for being so careless."

"Oh, no" she replied "better to have a soiled dress than a ruffled temper!"

"Oh, isn't she a beauty?" exclaimed the lad as the lady passed on.

"Who, that lady?" returned his comrade. "If you call her a beauty you shant choose for me. Why, she is more than thirty years old, and her face is wrinkled."

"I don't care if her face is wrinkled," replied the hero, "her soul is handsome, anyhow."

A shout of laughter followed from which he was glad to escape. Relating the incident to his mother he remarked, "Oh, mother that lady did me good. I shall never forget it; and when I am tempted to indulge in angry passions, I will think of what she said, 'better to have a soiled dress than a ruffled temper.'"—S. W. Christian Advocate.

A GIRL'S EXPERIENCE.

Alice H— was of a peculiarly retiring disposition, and the one great stumbling block in the way of her becoming a Christian seemed to be the duty of publicly confessing Christ. She would be a Christian in secret. So she prayed and read her Bible, and endeavored to do her duty in the sphere in which she was placed, but still no light or peace broke into her soul. Her reading was formal and joyless, and she could never feel that her prayers were answered. She could not put away the words concerning those who are ashamed to confess Christ before men. But there came a glad day, when the whole earth put on a radiance that was as new to her as it was glorious. She had been alone in her room, and the struggle in her soul had been long and painful. But now she had resolved, with Jesus' help, to obey all his commandments and let the world know whom she sought to serve. The sweetest peace and sense of pardon flowed into her soul, and she felt that she would praise his holy name forever.

In her new-found gladness she longed to speak of the things of heaven to another. Her mind turned at once to a poor crippled

colored woman, who had once been in the family, but had long been laid aside from any service, but whose life was one of joy in the Lord, in spite of the most crushing affliction.

Aunt Sarah rejoiced to see her, as she always did, and listened with happiness to her Bible reading, and then followed a pleasant chat on neighborhood news, so pleasant to one shut in, as was her life. Finally, Alice told the glad secret of her heart, that she too loved Jesus. The poor saint seemed lifted up into a heaven of rapture. With the emotional nature of her race was joined a sincere devotion to the Master she had so long served, and an ardent love for the family with whom her active years had been spent.

"Miss Alice," she said, "nearly all last Sabbath-day your old Auntie spent the hours in prayer for you."

This seemed the more remarkable, as she did not know that her young friend was more than usually interested in the subject of religion. How wonderful the workings of the Spirit, and how encouraging to even the humblest to persevere in asking for God's best gift of eternal life to those most dear.—Christian Secretary.

THE COOKING SCHOOL.

The average girl at marriage is well instructed in sewing. To take her place at the head of a family without a fair knowledge of this useful household art, would be to disgrace her mother and herself in the minds of all their acquaintances. The average young bride goes to a home of her own with a few practical ideas on a matter which will have to come before her thrice a day, and one in which the health and general prosperity of herself and others most essentially depend. Then, if ever she acquires even a passable skill in cookery it will doubtlessly be through much wasting and worrying and manifold non-successes. Meantime dyspepsia, or other evil angel, is lurking in the shadow of her table. To the young wife and housekeeper so circumstanced half the terrors of the kitchen are at once removed by the introduction of the ever-ready, always reliable, Royal Baking Powder. With its proper use there can never be failure in bread, biscuit, or cake while the perfect healthfulness of the food produced is likewise so well assured, that all who partake may definitely snap their fingers in the face of old Dyspepsia. This point gained, the victory over inexperience and bad luck in other things is speedily won. The Royal Baking Powder, on account of its superior powers as a leavening agent, the great facility with which it may be used, its proved economy, and its thoroughly established wholesomeness and purity as established by the tests of government chemists and others, has become the general substitute for cream of tartar and soda in the making of nice, sweet, light, flaky, digestible bread, biscuit, etc. With its use, the young mistress of the house may take a pardonable pride in the work of her hands.

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Popular Science

THE "boiling point" of quid state has been ascertained by Fahrenheit, below 100 degrees when compressed and temperature, solidifies and crystals of remarkable size.

CHEMISTRY IN CHINA.—Italy has begun to develop its large manufactory recently ready producing large quantities of acid. Nalgutti's "Elementary" has been translated into English and published at the under the auspices of the Government, a preface to it having been written by His Excellency Tong Lung and director of the high school, Wei Huan. The translator, a Frenchman, was necessary to invent a large number of characters in order to introduce nomenclature of chemical success of the work is adoption into all the sciences. Treenius's "Chemical Alphabet" has been translated into Chinese, and prefaced by His Excellency Tong Lung, foreign affairs. The progress in the Chinese Empire must be for the sciences, such as physics and metallurgy, thus for European scientists.

MICROSCOPI EXAMINATION

The detection of micro-organisms is of considerable importance. When they are present in small numbers, their detection is difficult unless they can be concentrated, which can not be accomplished by evaporating, effected by precipitating the water, which dissolves readily. Lecht makes use of a solution of aluminum sulphate in water and one part of hydrochloric acid. Five drops of this solution tested, then adds three drops of ammonia, which precipitates the micro-organisms. These organisms previously dried in a large quantity of water, for microscopical examination they may be stained with Pharm. Zeitung.

FINISHING BY PRESS

wrought iron and steel, guns, and small tools are the process of drop forging in dies they require only as their forms are secured. Many of these articles require a machine or hand press previous to polishing. saved in many instances finishing. Sewing machines, small gun parts, wrenches, and many other articles subjected to pressure result of producing a surface. Under a pressure small piece, like the barrel lock gun, comes out of as clean and smooth as themselves will permit. It is exactly like that of nickel and copper blank compelled to flow and such a pressure drop after having been subjected to pressure of the die will yield to a permanent one-fourthths of an American.

COLORING DIAMONDS

ant and interesting diamonds have recently been discovered by the Academy of Sciences. A merchant bought for \$900. One morning soap and water, when nation to find that it sent its value down. was brought to the attention, and experts subsequently showed that diamond easily accomplished plunging a yellow dye into it. In fact, on making tests had in a few several yellow stones. nificant white stones a yellow diamond, dye than violet ink, remove any discoloration immediately. The white. But on the is of short duration lightly, and the yellow back again, and with the finger completely.

Popular Science.

The "boiling point" of oxygen in a liquid state has been ascertained to be 303 degrees Fahrenheit, below zero.

CHEMISTRY IN CHINA.—Chemical industry has begun to develop itself in China, and a large manufactory recently established is already producing large quantities of sulphuric acid.

"Miss Alice," she said, "nearly all last Sabbath-day your old Auntie spent the hours prayer for you."

THE COOKING SCHOOL.

The average girl at marriage is well instructed in cooking. To take her place at the head of a family would be to disgrace her mother and herself in the minds of all their acquaintances.

MICROSCOPIC EXAMINATION OF WATER.

The detection of micro-organisms in potable waters is of considerable hygienic importance. When they are present, yet in relatively small numbers, their detection is difficult unless they can be concentrated in a small volume, which can not, of course, be accomplished by evaporation.

FINISHING BY PRESSURE.

Articles of wrought iron and steel, as parts of machines, guns, and small tools are largely made by the process of drop forging. Thus shaped in dies they require only surface finishing, as their forms are secure and nearly perfect.

COLORING DIAMONDS.

Some very important and interesting experiments with diamonds have recently been made at the Paris Academy of Sciences. An experienced diamond merchant bought a fine white diamond for \$900.

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Abstract of Time Table, adapted Nov. 22, 1883.

EASTWARD.

Table with columns: STATIONS, No. 5*, No. 12*, No. 4*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred.

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.30, Carrollton 5.55, Van Cuba 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.38, Cuba 9.37, Friendship 10.40, Belvidere 11.32, Belmont 12.01 P. M., Scio 12.27, Wellsville 1.45, Andover 2.32, Alfred 3.32, Almond 4.10, arriving at Hornellsville at 4.35 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.30, Perryburg 9.44, Dayton 9.53, Cattaraugus 10.11, Little Valley 10.26, Salamanca 10.42, Great Valley 10.49, Carrollton 11.09, Vandalia 11.20, Allegany 11.30, Olean 11.43, Hinsdale 11.58 A. M., Cuba 12.14, Friendship 12.39, Belvidere 12.41, Belmont 1.10, Scio 1.23, Wellsville 1.47, Andover 1.57, Almond 1.54, arriving at Hornellsville at 2.05 P. M.

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

WESTWARD.

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

ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.19, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.58, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M.

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

BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, 15, 5*, 9*, 8*, 21*, 37. Rows include Carrollton, Bradford, Bradford, Custer City, Buttsville.

11.04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.55 A. M. 11.45 P. M., from Carrollton, stops at all stations, except Irving, arriving at Bradford 12.25 A. M.

EASTWARD.

Table with columns: STATIONS, 6*, 20*, 32*, 12*, 16, 38. Rows include Buttsville, Custer City, Bradford, Bradford, Carrollton.

7.24 A. M., daily, from Bradford, stops at Kendall 7.30, Babcock 7.40, Limestone 8.05, arriving at Carrollton at 8.20 A. M.

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M.

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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: 23-38; 19: 1-7.
April 12. Paul at Ephesus. Acts 19: 8-22.
April 19. Paul's Preaching. 1 Cor. 1: 17-31.
April 28. Abstinence for the Sake of Others. 1 Cor. 8: 1-13.
May 3. Christian Love. 1 Cor. 13: 1-13.
May 10. Victory over Death. 1 Cor. 15: 50-58.
May 17. The Uproar at Ephesus. Acts 19: 23-41; 20: 1, 2.
May 24. Liberal Giving. 2 Cor. 9: 1-15.
May 31. Christian Liberty. Gal. 4: 1-16.
June 7. Justification by Faith. Rom. 8: 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 IX.—CHRISTIAN LIBERTY.

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

For Sabbath-day, May 31.

SCRIPTURE LESSON.—GAL. 4: 1-16.

1. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2. But is under tutors and governors until the time appointed of the father. 3. Even so we, when we were children, were in bondage under the elements of the world: 4. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, 5. To redeem them that were under the law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. 8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherewith ye desire again to be in bondage? 10. Ye observe days, and months, and times, and years, 11. I am afraid of you, lest I have bestowed upon you labor in vain.

12. Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. 13. Ye know how through infirmity of the flesh I preached the gospel unto you at the first. 14. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. 15. Where is then the blessedness ye spake of? For I bear ye record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me. 16. Am I therefore become your enemy because I tell you the truth?

TIME.—At the close of A. D. 57. PLACE.—Probably at Corinth and to the churches in Galatia.

CHIEF THOUGHT.—Christian liberty.

GOLDEN TEXT.—Stand fast therefore, in the liberty wherewith Christ hath made us free.—Gal. 5: 1.

OUTLINE.

- I. The bondage of the law.
II. The liberty of the sons of God.
III. The application to the Galatians.

QUESTIONS.

Who wrote this Epistle? What was the age of Paul at this time? Where was Galatia situated? What was the origin of the name? What was the occasion of Paul's writing this letter? Define the relations of child and heir and servant. Who is represented heir, in this lesson? What is meant by fullness of time in this connection? What is it to be under the law? What is to be redeemed from under the law? What is meant by being sons of God? What is implied by "heir of God through Christ"? What is it "to know not God"? What is meant by "beggarly elements" in this connection? What class of persons is Paul addressing in 10th and 11th verses? What do you know about Paul's infirmity? What are the chief points in this lesson?

INTRODUCTION.

While Paul was in Greece he received word of the condition of the churches in Galatia, which led him to write this Epistle. The Galatian tribe of this Epistle was settled in Asia Minor amid surrounding tribes of Phrygian Aborigines. These Galatians were a victorious people in their Asiatic region until the year 125 B. C., when they were subjected by the Roman power, yet allowed to retain their previous form of government; and 25 years B. C., they were completely reduced to the condition of a Roman province. There was in this region a large population of Jews who were engaged in trade and acquired wealth and influence. Only incidental accounts remain of Paul first preaching and founding churches in Galatia. The epistle is an argument for Christian liberty, and has always been held in high esteem as the gospel banner of freedom. To this and to the kindred epistles to the Romans we owe the development of the ideas and energies of the Reformation.

EXPLANATORY NOTES.

V. 1. The heir as long as he is a child. Paul had stated in the last verses of the previous chapter, that all Christians as well as the Jews, are children of Abraham, and heirs according to the promises of God made to Abraham. Now he proceeds to show why neither Jews nor Gentiles had not yet enjoyed, in its fullness, the promised blessings. They were yet in the training period preparatory to the full inheritance. They were heirs indeed, but as he is in the same condition as a child, and differeth nothing from a servant.

V. 2. But is under tutors and governors. Paul continues the comparison of the child or servant in the family or household. Until the time appointed of the Father. The supposition in our text is that a father has fixed a time for his son and heir to come of age, and till that time has subjected him to guardians. This time fixed is the time for entering on the inheritance.

V. 3. Even so we when we were children. This expression includes all the nations of the world previous to the coming of the Messiah, but more especially had reference to the Jews. Here he compares Judaism to the period of childhood under training for a higher sphere of life. In that stage of development even the children of Abraham were not prepared to enter into the full inheritance, promised to the children of God. They were yet in their spiritual boyhood, not able to understand the full character of Messiah, and to receive his truths in their fullness. We're in bondage under the elements of the world. The word bondage here refers to the discipline designed to fit them for the better understanding of the character and teachings of the Messiah, when he should come.

The word elements denotes rudiments of instruction, and in the New Testament is applied to the first lesson or principle of religion. Doubtless reference is here made to the Jewish ceremonial laws which were calculated to impress the ideas of authority and obedience upon the minds of the Israelites.

V. 4. The fullness of time was come. This refers to the completeness of the preparation both for the Jew and the Gentile. The Jews needed a long training under the direct manifestations of the power and authority of God. They needed the schooling that comes from extreme conditions of national life and experience, that they might be taught dependence upon God. Then, the whole system of sacrificial worship was designed to prepare them to apprehend the character and work of Christ when he should come. The Gentiles were also passing through a long preparation for the same event. The Greeks attained the highest eminence in philosophy and art, all that human culture could do for them, and yet were morally corrupt, and filled with death in the heart. The Romans developed the idea of law to the highest reach of human wisdom, and brought out the essential nature of justice and authority, yet there was a conscious need of something deeper and more spiritual. All this was "the fullness of time." When mankind were ready, God sent forth his Son. Had he come before or after this time his coming would have been out of time.

V. 5. To redeem them that were under the law. Reference here is primarily to the Jews, and yet with them is included all the world. All men have come under condemnation of the law, and are utterly helpless to redeem themselves. The most that they know is that they need a Redeemer.

V. 6. And because ye are sons. Since you are sons, God hath sent forth the Spirit of his Son. To create in us the character and disposition of sons. The permanent dwelling of the Spirit in their hearts seems to be thought of, and not the preparatory and converting grace. Into your hearts. The heart is conceived of as the seat of emotions, and the spirit acts on them there.

V. 7. Wherefore thou art no more a servant, but a son. No longer in the state of bondage; described in the first three verses of the chapter, but a son, because of your adoption into the family of God. And if a son, then an heir. Heirship necessarily follows sonship, so that if they had become sons in the true sense of the word, then they must be heirs in the kingdom of God's Son. So God sends the Spirit of his Son into their hearts whereby they become heirs of God through Christ.

V. 8. Then, when ye knew not God. Reference is now made to their past experience when they were in servitude and did not have the liberties of sons of God, but did serve idols.

V. 9. After ye have known God. Known in that experimental sense of real fellowship with Him. How turn ye again to the weak and beggarly elements? It was absurd to turn from the glorious freedom of the gospel and of heirship with Christ, back into the servitude of sin and condemnation. Those elements were called weak because they had no power to impart spiritual graces.

V. 10. Ye observe days and months. He seems to reproach the observance of times and seasons without any spiritual significance in them.

V. 11. I am afraid of you lest I have bestowed in vain. I fear concerning you. Paul had great solicitude for the churches of his planting. He feared that the Galatian churches had no well settled principles of Christianity. This fear was not so much a distrust of the churches as a fear that he had not done his whole duty in expounding the Word.

V. 12. Brethren, be as I am. This word brethren, to them, diffuses a tenderness over the whole paragraph. Be as I am. That is, free from the bondage of ordinances. For I am as ye are. I am of the nationality, and have the same inducement to observe the ceremonial law that you have, and yet I glory in the freedom of the gospel. Ye have not injured me at all. Your backsliding is not a personal injury to me, it is an injury to yourselves and harms the cause of religion, hence, I exhort you.

V. 13. Ye know how through infirmity of the flesh. He here recalls a most touching passage in his experience and theirs. He labored with them while suffering under infirmities, and they had ministered to his comfort and necessities with great kindness. He could have no hardness in his heart towards them.

V. 14. My temptation which was in my flesh. He here refers to his form of infirmity which might have been a temptation to him to neglect him, did not turn them from him, but on the contrary, received me as an angel of God, even as Christ Jesus. This was the climax of favor shown to him by them. Though his language might seem severe, yet he had every consideration of regard for them.

V. 15. Blessedness ye spake of. What has become of those exultations and joys that once filled your hearts and found loud expressions in your words? So great was your protestations of regard for me you would have plucked out your own eyes and given them to me.

V. 16. Am I your enemy because I tell you the truth? This is a very direct appeal, and indicates an earnest regard for their spiritual welfare.

This lesson unveils the true spirit of an earnest and faithful pastor.

List of Jurors drawn at the Clerk's office on Friday, May 16th, 1884, to serve at a Circuit Court and Court of Oyer and Terminer, to be held at the Court House, in the village of Belmont, in and for the County of Allegany, commencing on Monday, June 2d, A. D. 1884:

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- Sciò—J. M. Thomas.
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Reverently, tenderly, scatter Beauty should honor the busy Earth like a mother, her man folds o'er the breast of each; Daisies have bloomed o'er t. Since they were laid in the gr. Patiently, lovingly, year after year the turf o'er them pre Stearns in their fury above the Winter has heaped her white; Let the glad spring of refresh To brighten the place of their. Gratefully, tearfully tell how Speak of the goal they have a sign among you, that wh fathers in time to come, s these stones? Then ye ab waters of Jordan were cut covenant of the Lord; when the waters of Jordan v stones shall be for a memo Israel for ever. —Joshua 4. The story from which a very familiar one— dan by the children entering the Promis conquest. It was an event w promises of many ye agined, it was accom interest and exciteme itself was memorable, so by the extraordinary in which it took plac through the turbid ground. Twelve m one from each trib should take from th the place where the bore the ark of the which he was to ca the people were to they should spend i and deposit in a h the children of Isa derful entrance in faithfulness of Jeh isa to them as a stones is called in A memorial is a t keep something e may not be forgot ways a monument times a day or a The ceremony of soldiers of the late is intended to ke they died for th the country hono The conquest of important events it made possib establishment of the minds and remarkable peo the earth. In t everything was with religion it was in the na the laws of his God, and disob obedience to connected with and the fruits mattered not in some way

MEMORIAL

Preached in the First Alfred Rev. W. C. Tinsworth, Esq by request of the B. Fran

"And Joshua said unto the ark of the Lord, your Jordan, and take ye up eyes upon his abode; accord the tribes of the children of a sign among you, that wh fathers in time to come, s these stones? Then ye ab waters of Jordan were cut covenant of the Lord; when the waters of Jordan v stones shall be for a memo Israel for ever. —Joshua 4.

The story from which a very familiar one— dan by the children entering the Promis conquest. It was an event w promises of many ye agined, it was accom interest and exciteme itself was memorable, so by the extraordinary in which it took plac through the turbid ground. Twelve m one from each trib should take from th the place where the bore the ark of the which he was to ca the people were to they should spend i and deposit in a h the children of Isa derful entrance in faithfulness of Jeh isa to them as a stones is called in A memorial is a t keep something e may not be forgot ways a monument times a day or a The ceremony of soldiers of the late is intended to ke they died for th the country hono The conquest of important events it made possib establishment of the minds and remarkable peo the earth. In t everything was with religion it was in the na the laws of his God, and disob obedience to connected with and the fruits mattered not in some way

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