A time of awakening comes, however, late or soon, in the life of every thoughtful and earnest young mind. In this awakening, new changes and aspirations arise for something better. As the spring sun stirs plant life into new activity and growth, so the light of this something better begins effort and growth. Such become enthused with an impulse for self-development. They depend no longer upon outward propelling forces, but are impelled by inherent energies, leading to the voluntary and earnest seeking to become continually more and more perfected in all that goes to the making of a noble personhood. They, who realize a new dignity in living that intensifies and multiplies the powers and activities of all their faculties. They glow with a flame that ever rises brighter and higher. Everything true, beautiful, and good, and awaken admiring admiration, investigated, thought thereby producing growth, culture. To youth this vision and hope of something better is:

"The soaring eagle Above the ever-fair morn." Arise the gleam
The light that never was on sea or land."

To the end of growing in perfectness is life given. All life is organic, producing growth tending to the perfect. The divine life-energy descending upon the world gives life in an ascending series up to life spiritual. In common with the plant, man possesses bodily life; in common with the animal, he possesses sensual or animal life; in common with God, he possesses spiritual life. Each of these ascending grades has its own type, forces, laws, and environments, in view of which it was created, and in harmony with which it acts and grows and is sustained. Each of the higher, while concurring with those below, yet superincumbent upon them its own higher principles and laws to which they become subject and not as servants.

Again, as man's physical nature is environed by the physical world and draws its supportive and growth therefore; as his mental nature is environed in truth and law and gets light, strength and growth therefore; so his spiritual nature is environed in God, in whom he lives, moves and acts. Thus man whose being is in God, finds himself in the world, living and growing and acting amid earthly environments. The young, in the human, as in all other forms of life, instinctively seek to get into harmony with these varying environments and thus secure health and activity, whereby they grow spontaneously and naturally, as grow the lilies of the valley, the pines of the hills. This tends to wholeness or completeness of the entire being. Man grows on and on, and was in favor both with the Lord and also with man; thus the youthful Jesus "increased in stature and in favor with God and man." That the young thus grow it is essential that they conform to the laws leading to completeness and rightness in all. That is the universal rule of every department and power. This completeness requires the proportional subordination of the lower attributes and faculties to the higher in the degree of their respective importance. The physical must be subordinated to the mental, and both to the spiritual. Otherwise, that which does not infrequently does, overshadow and submerge both of the higher, or the intellect ruin both body and soul. Seek a sound, strong, vigorous body for a sound, strong, vigorous mind, to the end that both may be apt, meek, and helpful servants to the blessed of spiritual excellence, doing readily and efficiently its bidding. Completeness, likewise, demands an even and harmonious balance of all co-ordinate powers and susceptibilities, preventing thereby all one-sidedness and distortions, and promoting an all-sided growth as of a tree growing in wide open spaces, with air and sun and storm beating in upon all sides. To this end, each power and susceptibility requires to be so invited, guided and restrained in that proportion, symmetry and harmony, as shall tend to the highest expression of all. This secures rhythmic action to each faculty and harmony of action among all, thereby producing beauty in repose, and, in action, strength and grace.

Open, receptive, passive natures, without power of self-assertion or resistance, are colored and influenced, overcome and absorbed by strong influences and decided characters, instead of being properly developed by them. Such need to cultivate individuality, self-assertion, self-control, self-guidance. Those having special aptitudes have therein special weaknesses also. The aptitude for business beings, if unchecked, an absorbing love of gain to the ignoring of all the higher claims of the spirit. The scientific proclivity tends, Samson like, to grind blindly at the Philistine mill of matter and phenomena, ignoring the spiritual light that shines above and around. The aesthetic tendency inclines to turn self-indulgence from the rugged paths of duty and self-denial, and voluptuously bask in the limpid light of literature and art. The fine and great spirits, with intuitive vision, clear, serene, far-reaching and strong, are not prone to become enthralled by those lower forces of special bends as are second rate ones.

In order to check and overcome this tendency of a bias to result in an abnormal and deformed development, it is essential to live and work in the light of high ideals. The ideal forming power is at once one of the most mysterious and the most distinctive endowments of man; yet it does not necessarily subsist high ends. It is the faculty by which man is led to sink himself below the brute, or to climb perpetually to higher planes of being. There is ever the sense of incompleteness and the consciousness of higher possibilities and of more exalted attainments hovering over the earnest one. "Well done" has over the refrain, "not well enough done." There is always a better just beyond the realized good. It is after these unattained ideals that the human soul is driven. Stating for these gives growth, progress. This is the leading, impelling force in the elevation of humanity. It quickens and intensifies the infla...
The Sabbath Recorder.
SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION.

The Seventh-Day Baptists Central Association convened with the Second Brookfield Church, Brookfield, N. Y., on fifth-day, June 12, 1890. At 10.30 A. M., the Association was called to order by the Moderator, L. R. Swinney. Singing, "O for a Thousand Tongues." After the reading of scripture and prayer, the annual report was presented by J. E. N. Backus, delegate, East John 13:56, "What think ye that he will not come to the feast?"

Communications from the churches being in order, letters were read from the following:

First Brookfield, Deluyter, Adams, First Vermont, West Eastern Series.

The following resolution was presented by C. A. Burdick and unanimously adopted:

Resolved, That the members of the First-Day Baptist and M. E. Churches of this place who attend our sessions, be invited to participate in our deliberations.

A hearty welcome was extended to the Association in behalf of the Second Brookfield Church, by their pastor, C. A. Burdick.

On account of the morning being occupied by a funeral service at 1 o'clock, the time of meeting of the afternoon session to-day was fixed at 3 P. M.

AFTERNOON SESSION.
The Association re-assembled at 3.35 P. M. Prayer was offered by H. D. Babcock. "All hail the Power of Jesu's Name," was sung. Letters were read from the following churches: Second Brookfield, West Edmeston, Oneia, Second Vermont, Watson.

Cortland Maxson made a statement in regard to the condition of the Freeport Church.

A statement in regard to the church at Norwich was made by sister Agnes Barber.

Leslie Curtis stated that the church at Hinsdale had ceased to exist.

Communications from sister Associations were presented. J. L. Huffman presented the corresponding letter of the South-Eastern Association. He appeared as its delegate and made interesting remarks in regard to the progress of the work in that field, and his personal pleasure in being permitted to meet with us. He also gave some statements in regard to the school at Salem. The need of the field is more pressing.

E. A. Witter, delegate from the Eastern Association, read the corresponding letter, and made remarks in which he explained the cause of a decrease in the membership of that Association. He reported spiritual growth, and an earnest desire for the welfare of the cause. "Nearer my God to Thee" was sung by the congregation.

B. E. Flak appeared as delegate from the Western Association. He had no corresponding letter, but made an interesting verbal report of the condition of the churches, and the work done during the year.

E. M. Dunn, delegate from the North-Western Association presented the Corresponding letter of that body, and spoke of the frontier churches and the good work they are doing. He also spoke hopefully of the schools at Milton and Alblion.

A. B. Prentice took the chair, and L. R. Swinney appeared for the South-Western Association, and read a letter from J. F. Shaw, and presented the corresponding letter from that Association.

On motion of A. B. Prentice, the delegates from the sister Associations were cordially welcomed, and invited to participate in our deliberations.

On motion, the chair appointed the standing committees.

EVENING SESSION.

A praise service was held at 7.30, led by C. H. Burdick, the chorister of the Second Brookfield Church.

At 8 o'clock, J. L. Huffman preached an excellent discourse from Luke 8:15.

SIXTH-DAY—MORNING SESSION.

Opened at 8 o'clock, the Moderator in the chair. Prayer by A. Lawrence. Roll call of delegates. Reports of yesterday's sessions were read and approved.

Communications from corresponding bodies were again called for.

O. U. Whitford, representative of the Missionary Society, spoke a few minutes in relation to the condition of that society.

W. C. Whitford represented the Young People's Permanent Committee. J. B. Clarke represented the Tract Society.

Voted, that the representatives of our various societies be heartily welcomed and invited to participate in our deliberations.

Reports of various committees were called for.

The Treasurer's report was presented by A. B. Prentice.

Reports of delegates to sister Associations being called for, W. C. Daland was called to the chair, and Rev. L. R. Swinney, delegate to the South-Eastern and North-Western Association presented his report as follows:

Your delegate respectfully reports that he attended both sessions according to appointment.

Two funerals at Deluyter, one of which he attended and the other made arrangements for Rev. Peris B. Burdick to attend, prevented him from being present at the opening exercises of the Western Association, but reaching South-Western he was privileged to the honor of attending all the others. This was their 54th annual gathering, and although the attendance was not large, their addresses, exercises, papers and sermons took on a very practical and interesting character. The following methods enabled them to dispatch the routine of work promptly and thoroughly.

Situated so near our great educational center and probably the educational center of the University, very much of its exercises consisted of carefully prepared and able addresses, papers which were greatly enjoyed and some of them appear in the Review and so benefit the whole denomination.

Prominent features were the music, and educational and religious hours, treating in a practical way the very subjects in which our people are deeply interested. A deep fervor was awakened in missions by the presence of famous preachers and students.

A report was presented by Rev. E. N. Backus, and read as follows:

WHEREAS, there is yet a great spiritual want in our country to the salvation of souls unsaved, and the mission field is the world, and the missionaries are too few for the great work of evangelizing it; therefore, Resolved, That we in behalf of the missionary society, in our capacity as delegates to the Tract Society, have decided to send the gospel to the regions beyond, and to hold the things that remain, the great toe in our country to the home, the church, and the state, by the medium of the Missionary Society in its endeavor to send the gospel to the regions beyond, and to hold the things that remain, the great toe in our country to the home, the church, and the state, is the liquor saloon; therefore, Resolved, That we will as individuals and as a people use our influence and in every practicable way strive to secure the prohibition of the production and sale of intoxicating liquors as a beverage.

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The report was adopted.

The report of the committee on resolutions was presented by W. C. Daland and adopted as follows:

Resolved, That we have great reason for thanksgiving to our Heavenly Father for the expression of his favor toward us, and the good degree of spiritual and spiritual that prevails among our churches; but at the same time we are impressed deeply and earnestly by the needs of the present day and the hour for the work. The Deluyter Church having invited the Association to meet with them, your committee would recommend that their request be granteed.

J. E. N. Backus, Chairman.

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MISSIONS.

If, at the close of each quarter, general missionaries would prepare for the Treasurer statements of the time they have labored and the amount due them on salary; and if missionary pastors would make out similar statements, having them indorsed by church clerks, quarterly salaries and appropriations would be sent more promptly than in a few instances the last quarter. The usual quarterly report of the work done, etc., made to the Secretary, is not just what should go to the Treasurer.

CORRESPONDENCE.

The following letters received by Brother Dulan from missionaries in Jews, in Countwitz, Austria, will, we feel sure, be read with interest.

CONTRIBUTED.

Beloved Friend in the Lord,—I give you hearty thanks for your dear letter. To-day I send you another letter from Mr. Meissner, a theological student (a friend of Lucky’s in Leipzig), hoping that you will be able to read it. Meissner is (D.V.) soon to be near us working for the Lord’s kingdom in Lemberg. The country here is indeed very dark, and the little knowledge of God and our Saviour, perhaps as little as in any place in the Christian world. Yet we hope and strive in prayer that our Lord may send his light and give us strength to conquer the world with his love.

It has been to me a great joy to learn to know dear Bro. Lucky, and it is a comfort to me that he is working near me among Israel. I hope we shall soon see one another again. He is a servant of our Lord Jesus who has taken up his cross and bears it after him. May the Lord strengthen him with power from on high and keep him long for the salvation of Israel. With God’s help he will be able again to publish the Edith. It must be hastened, certainly by March (as it turned-out this was not done), the Lord will help us to the necessary means.

The Edith is very necessary for the spiritual mission that the religious thought of Israel may take the right direction, and especially now when there is a change in the Jewish mode of thought, while the pious orthodox Jews are disappearing and the enlightened Jews reformed are increasing.

That I soon to receive the Peculiar People gladdens me. It is to be hoped that we may soon have here a German paper as a companion to the Edith. Commending all to God, I am

Yours in Christ,

STEFAN VOLLETR.

CONTRIBUTED.

Beloved Brother in the Lord,—I give you hearty thanks for your dear letter of the 12th of March. Much visiting and work have hindered me hitherto from answering. At Easter Rev. Faber, Herr Lucky, and a Norwegian missionary were with me for some time. Then I made two journeys in order to preach the gospel to the Jews in my little country. Bro. Gottlieb, the missionary from Jassey, and that Norwegian travelled with me. Upon my second journey I travelled alone, and at one place I had to undergo the sad experience of being put out of the synagogue, for the Jews were very bad toward me. But with the Lord’s help, the truth in Christ will penetrate them and become evermore known, and as the spirit of the Lord works in ourselves so it will also work incessantly in the whole Jewish people. Thanks be to the Lord that we can see it all.

Your paper, The Peculiar People, is very interesting to me for reading. God bless this work and lead us all to the right path. I myself have no question that great changes will take place inside the church, changes of course which affect only the shell. The kernel remains forever unaltered, the external is what suffers a change.

I rejoice heartily that in a few days the Edith will again appear. It will cause a great storm among the Jews in our countries. God grant that even this may be a blessing.

In order better to further my work I have started a book-store.... It is very nice that Herr Wiegand is a “Pastoralbaron,” so that he avoids the title “Missionary” so hated by the Jews. I also strive to become free from this popularize, although the reason why I started my book-store. The Lord will lead us with his Spirit and make us efficient and worthy for the evangelization of the world. May he save Israel.

In his followship,

Yours very truly.

STEFAN VOLLETR.

CONTRIBUTED.

“The Lord shall be king over all the earth.”


Confucianism is a system of rules for the righteous, sinners, hypocrisies, for the healthy, not medicine for the sick. —Rev. Geo. Oman.

A converted Indian, describing his heathen state, said to the missionary, “You do not know what I mean. You never stood in the dark and reached out your hand and took hold of nothing.”

In the central district of Java there are 5,000 native Christians in connection with the Netherlands Reformed Missionary Society.

A missionary lady writes: “You can tell any one who is afraid of leaving all and coming out to the truth that they need have no fear, for Jesus both call and save more than make up to us for all that we have left behind.”

The last letter from Dr. Simmons, of the Methodist Episcopal Missionary Society in Africa, says: “The people here are very remarkable, but how your heart would leap to see the field so ripe and no laborers to gather the harvest!”

Can’t you do something to stir up our home? My tears are flowing all the day long, not because my enemies reproach me, but because my friends fail to come on to the battle. Here the people are crying out for missionaries and teachers.

“Labores wanted. The ripening grain Welts to welcome missionary prayer, The Lord of the harvest calls again; Who among us shall first reply, Who is wanted, Lord? Is it I?”

“The Master calls, but the servants wait, Pasted gibbering pleasure a cleanless sky; Will none mine sickle before too late, Flee the winter’s winds and sweeping blave? Who is delaying? Is it I?”

If souls are to be won to Christ it must be by men and women whose souls are overflowing with love to Christ.

“The Parables are commonly supposed to be worships of fire, but they say they worship before the sun, or if they are not visible, before the other heavenly bodies, or before fire, or even before a vessel of clear water, as representing purity and leading to thoughts of God.” —Mrs. W. W. Torrance.

The C. M. S. Gleauers tells of a poor Christian man in Japan who has to leave his home all day to earn the bread to bring home to his wife. He has put up the following notice on the door of his house: “I am a Christian, and if any one-likes to go in and read my wife’s Bible they may. The Buddhist priests need not come here. I do not want them any more.” People go into his house and read his Bible.

There is in the United States one minister for every 800 persons. In foreign lands the average is one minister for every 400,000 souls. The Rev. Mr. who planted the Christian church 1900 years ago to go into all the world and preach the gospel to every creature.

The annual statistics of missions in Japan have just been published. The number of churches is now 274. Of this number 153 are reported as self-supporting. The assurances last year were 5,425, and the present membership 31,181. The contributions amount to $40,963, and the increase during the year was $6,876. The number of ministers to the field, including the wives, is 527. —Rev. Henry Loomis.

WOMEN’S WORK.

We shall draw the world to Christ when we are filled with religion. He came to deliver us from sin and death, and create us in our pure hearts, and when we have him with us it will not be hard for us. Then the service of Christ will be delightful. —Sel.

“God means that the church shall quicken her match and catch up with the times. Why should the world, the flesh, and the devil monopolize all the enterprises of the age?”

“Write one title of the ‘dash’ and ‘push’ with which worldly enterprises are carried forward, the thirty millions of Protestant church members now on earth would not let ten years pass without filling the globe with missionary effort, and bear the good tidings of the Gospel to every family of man.”

IDLE HANDS.

By Rev. L. Arthur.

Mr. Thornton returned home at his usual midday hour, and as he passed by the parlor door, he saw his daughter, a young lady of nineteen, leaning on the sofa with a book in her hand. The whiff of his wife’s sewing machine struck upon his ear at the same moment. Without a moment’s delay he stepped into the room from which came the sound of industry.

Mrs. Thornton did not observe the entrance of her husband. She was busily engaged over her work, and the noise of the machine was louder than his footsteps on the floor. Mr. Thornton stood looking at her for some time without
speaking. "Oh, dear!" exclaimed the tired woman, letting her foot rest upon the treadle, and straightening herself up, "this pain in my side is almost beyond endurance."

"Then why do you sit killing yourself there?" said Mr. Thornton. Mr. Thornton’s aspect was usually colorless.

"What’s the matter? why do you look so serious?" asked her husband.

"Has anything gone wrong?" Mr. Thornton’s expression was slightly troubled. Things had gone wrong in her husband’s business more than once, and she had learned the value of discretion.

"Things are wrong all the time," he replied, in some impatience of manner.

"In your business?" and Mrs. Thornton spoke a little faintly.

"No, nothing especially out of the way there, but it’s all wrong.

"I don’t understand you, Harvey, what’s wrong at home, pray?"

"Wrong for you to think in pain and exhalation that sewing machinery, while an idle daughter lollates over a novel in the parlor, that’s what I wished to say.

"It isn’t Effie’s fault. She often asks to help me. But I can’t see the child put down to household drudgery. Her time will come soon enough. Let her have a little ease and comfort while she may.

"If we said that of our sons," replied Mr. Thornton, "and accused the world, while women would make life for its trials and duties!"

"You are wrong in this thing, all wrong," continued the husband, "I don’t think with a minute girl, she will have more true enjoyment in the consciousness that she is lightening her mother’s burden; it is possible to obtain from the finest novel ever written. Excellence for the imagination is no substitute for that deep peace of mind, that ever accompanies and succeeds the right discharge of daily duties. It is a poor compliment to Effie’s moral sense, to suppose that she can be content to sit with idle hands, or to employ them in trivial trifles, while her mother is worn down with toil beyond her strength.

"And it is an awkward, quick, firm voice.

"Mr. Thornton and wife started, and turned to the speaker, who had entered the room unobserved, and began listening to nearly all the conversation we have recorded.

"It shall not be!" and Effie came and stood by her husband. Her face was crimson; her eyes flooded with tears, through which light was shining; her form drawn up erectly; her manner resolute.

"It isn’t all my fault," she said, as she laid her hand on his arm. "I’ve always done my best. I’ve taken my mother a great many times to help me her, but she always puts me off, and says it is easier to do a thing half as well as show affection. If I am a little dull, but every one has to learn, you know. Mother didn’t get her hand in fairly with that seventeen or eighteen years ago, and so I am certain it wouldn’t take me any longer. If she would only teach me how to use it, I could help her a great deal, and, indeed, father, I am willing.

"Spoken in right spirit," said Mr. Thornton, approvingly.

"Girls should be as rightly employed as boys, and in the very things most likely to be regarded of them, when they become women in the prosaic common circle of existing life. Depend upon it, Effie, an idle girlhood is not the least of the things that make it hard to be a great lady. It would be.

"And you would have her abandon all self-improvement," said Mrs. Thornton. "Give up music, reading, and, above all, speaking through her tears that were falling over her face, "I never saw things in this light. Why haven’t you talked with her before? I’d like to help her; she says, that’s you can’t do it."

"I’d rather do it myself. Indeed, it isn’t all my fault,"

"And did you take a pleasant walk down Broadway! Or sit at the parlor window with Effie? How about that?" There was no reply.

"Now the case is a very plain one," continued Mr. Thornton. "In fact, nothing could be plainer. You spend from fourteen to sixteen hours in hard work, while Effie, take yesterday for example, was complained of as wearied, a little tired, but not in pain. The contrast of her daughter’s idleness, with her own life of exhaustive toil, did not affect her mind very much, but your conduct is wrong."

"And yet," said Mr. Thornton, "you were always fond of reading, and I can remember when no day went by without an hour or two passed with your books. Did you lie down after dinner?"

"Of course not."

"And did you take a pleasant walk down Broadway! Or sit at the parlor window with Effie? How about that?" There was no reply.

"I didn’t talk to me of reading! I’ve no time to talk to you. And I don’t complain of the same time in which I am a little better than idleness. Suppose a new adjustment were to take place, and Effie were to work until the last half or even a whole hour of each day, she would still have eight hours left for self-improvement and recreation; and you, released from your present overtaxed condition, might get a portion of your health and spirits, of which these too heavy household duties have robbed you."

"Father," said Effie, speaking through her tears that were falling over her face, "I never saw things in this light. Why haven’t you talked with her before? I’d like to help her; she says, that’s you can’t do it."

"I’d rather do it myself. Indeed, it isn’t all my fault,"

"You may not have been in the past, Effie," replied Mr. Thornton. "But it certainly will be in the future, unless there is a new arrangement of things.

"It is a false social sentiment, that these daughters become idlers, while mothers, fathers, and sons take up the daily burden of work, and bear it through all the business hours."

Mrs. Thornton did not come gracefully into the new order of things, proposed by her husband and accepted by Effie. False pride in her daughter, that future lady ideal, and the inclination to do herself rather than take the trouble to teach another, were all once, and other times, to lose itself. But Effie and her mother were both earnest, and it was not long before the overworked mother’s weary face began to lose its bloom, and her languid frame to come up to an erect bearing. She could find time for that old pleasure, books, and then for a hundred other things, as well as reading every lineament of her countenance into a new expression.

Did she feel improvement stop? No, from one to two hours were given to close practice at the piano every day. Her mind becoming vigorous, in tone, instead of energyed by idleness, took renewed interest in the center of music. She read, she read, and shared her mother’s work until seven, you would have taken from her day’s burdens, and certainly lost nothing of the use of your own, for there was no intercourse. How was it after breakfast; what was the morning spent?"

"I practice an hour on the piano after breakfast."

"So far so good, what then?"

"Read the ‘Cavalier’ until eleven o’clock." Mr. Thornton shook his head and asked:

"After eleven, how was the time spent?"

"I dressed myself and went out, a little after twelve o’clock."

"An hour spent in dressing?"

"Yes, sir."

"Where did you go?"

"I called on Helen Boyd, and we took a walk down Broadway."}

DEATH DURING PRAYERS.

A newspaper paragraph says: If this bad happened to some Sunday pleasure party, the Sunday-Sabbath receptions would have been indescribable in it a special visitation of divine Providence, to the village of St. Malken near Hillesheim, has been visited by several bale storms, which have done a great deal of damage. To-day the people gathered in a church to pray for the cessation of storms. While the services were in progress, a thunder storm came upon the church and brought it down by lightning. Four persons were instantly killed, and twenty were injured, four being rendered completely blind. The people were panic-stricken, and in the rush for the doors two children were crushed to death.

One of the first requisites for good reading is a pencil and a note-book. As far as possible, our reader must have his own books, so that he may mark them to his heart’s content. This does not necessitate much expense. Thanks to the inquisitive absence of an international copy law, we can buy most of the standard English books for ten or fifteen cents a volume; and no one who has known the delight of reading and marking his own books will ever be satisfied with borrowed books, even if they are inscribed in vellum, while his own are blank with paper. There is a comfort in cheap books; you may carry them in your pocket, read them on the train, take them into the woods, with utmost disregard; whereas with fine books you must put on finer manners and treat them with deference. Nevertheless, some books must be read in fair type, from fine paper, between artistic covers, to be thoroughly appreciated. So, own your own books, costly (their habit as they purse can buy). Mark them, write in them, all great books, and, without the result; in short, use your books! When you reread them, you will find your notes of the greatest value and interest.
HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE "PROTESTANT SENTINEL."

The last number of this organ of our denomination appeared May 21, 1839. In it the editor, Rev. John Maxson, of DeRuyter, N. Y., reviewed the work which he had performed on this pioneer paper during the ten years of its issue. His experiences, his struggles, and his successes are clearly described. No one can fail to be interested in the following very full extract taken from his article.

As he turns over the leaves of the earliest volumes of their paper, he writes:

"You will not be surprised that peculiar emotions should pervade my mind when you consider the nature of all those hopes that animated me in entering upon this enterprise. How much toil and conflict it has cost, and how many prayers and tears it has drawn forth, as these hopes have been deferred. As those visions pass in review I catch the enthusiasm which they inspired. The advancement of the anticipated glory of the church, and particularly of the branch to which we belong, seemed then to light my path. Content with the seals we have seen the result of ten years' experience I should have hardly believed my senses; and had I but realized the conflict it was to cost me I should have needed peculiar grace to inspire me with courage for the work. Yet, whenever I look back I can recognize the wisdom of that Providence which then sustained me in hailing from my view the difficulties to be encountered, and in cheering me with the nearer prospect of those glorious visions, though long deferred, yet sure to be realized in the end."

And then he sums up the contents of the early numbers of the Sentinel. I recognize with peculiar satisfaction the productions, the greetings, and the encouragements of dear friends, ministers of the cross, and others now in heaven. They have toiled and prayed and wept over this work, and yet have been called from the enterprise due to the participation of their largest hopes. Elders Clark and Stillman, Rogers and Davis, Curtis and Hull, sleep with their fathers. But new laborers in the field fill, in some degree, their places; and still the work of God proceeds.

THE CIRCUMSTANCES WHICH LED TO THE ESTABLISHMENT OF THE PRESS.

The Seventh-day people, after a mere struggle for existence for more than a hundred years in this country, had become proverbially tale and unassuming. Although in possession of doctrinal tenets which were as valuable as those held by the people of any sect, yet they were as separated from the world as from the church. But a spirit of enterprise succeeded this state of general apathy, and other denominations called to aid the facilities of the press, and prosperity attended their efforts. In a few instances, small attempts were made in letters and sermons published in defense of the Sabbath cause, which had suffered contempt for ages with scarcely a passing notice from its friends.

The opening of the present century commenced a new epoch with our churches; and such a spirit of zeal and enterprise was excited as were perhaps scarcely anticipated. This seemed to arouse something of the spirit of enterprise among us; and the cause of the missions, which soon claimed the attention of the Christian world, seemed to impart its spirit to the Seventh-day Baptist Church. The few efforts made by Sabbath-keepers during the last half of the last century, however, showed the mental state of those who observed the First-day, brought. out frequent articles from the public press for the claims of the First-day. Such support was proved in favor of the Sabbath and its observers a prejudicial notice, placing them before the public in a very unpleasant attitude; and when liberty was asked for making corrections, it was seldom obtained in a way to make it a privilege. These circumstances appeared to make it certain that we should have a press at our disposal, to vindicate the truths we held sacred and to defend ourselves from misrepresentations; for there was scarcely a sentiment or doctrine particularly odious to the Christian church, but was ascribed to our opponents by us.

REPORTS MADE TO ESTABLISH A PRESS.

In the year 1819, a few brethren in Schenectady, N. Y., made, I believe, the first effort to establish a press in our denomination. The object was to publish a periodical in pamphlet form, and also to publish tracts in vindication of the Seventh-day Baptist cause. The first signers of the petition that should be raised sufficient to procure an establishment suitable for such an object. Subscriptions of twenty-five dollars from each stockholder were to be solicited, and the company so formed of twenty or twenty-five in number should have the direction of the press. The first signers were Wm. B. Maxson, Jacob D. Babcock, Joseph Stillman, and John Maxson. Thus having matured a plan and subscribed to its funds, they sent it to Brockfield, N. Y., for the purpose of having the stock taken. Here it was cordially received by some, but was sent back with the suggestion "that as the enterprise was new and uncertain, a publication should be commenced, edited by such brethren as may be selected; and if it could be sustained, then the press might become important." Consequently the name of the stock not having been taken, it was decided to act upon this suggestion, and the Seventh-day Baptist Magazine was commenced as a quarterly periodical, under the patronage of the Missionary Society.

The circumstances which proved embarrassing to this proposition were: First, The editors were separate from each other, and at a distance from the press. Second, The work was chiefly devoted to religious miscellany, and published at such periods as to prevent the insertion of interesting topics of the day. This rendered its circulation small. Third, the expenses were large, from the fact that full prices were charged for the work, remunerating the printer with the profit on his work, which was never realized by the publishers and occasioned them considerable pecuniary loss. These, together with the onerous charge for postage, and the difficulty of collections after fifteen numbers had been issued, made its discontinuance necessary, but not without sincere regret on the part of its friends and patrons.

The benefit of a religious periodical was insufficient to establish a press, as the friends of the cause of the importance of such a work. Nevertheless about six years passed before another attempt was made. In the forepart of the year of 1829, the subject was again revived. The increase of interest felt in religious enterprises and missionary operations started by other denominations was produced to a great extent by their periodicals,—while we were destitute of any such medium. A large proportion of our members, from the frequent occasions of complaint of injustice to our cause done through the periodicals published, had inclined a desire to them. If we were deprived, in a great measure, of much important religious information, this, in connection with the continual attacks made upon our faith, made another effort necessary.

The publisher of this paper being one of the movers in the first enterprise did not feel that the test had failed with the experiment of sustaining a press in the denomination, as the experiment had not been fairly made. That a paper could be sustained if the printing and publishing interests were combined, seemed probable. He was, therefore, induced to make another Proposition to establish a press with the view of publishing tracts, pamphlets, and other works as our people required. This effort finally matured into the publication of a weekly paper; various friends were consulted and they gave the enterprise their sanction, but no direct encouragement could be obtained in the way of sustaining any pecuniary responsibility. The obstacles encountered seemed rather to incline an irrepressible desire to make the experiment, though it might be made at the greatest possible expense, as it was thought necessary to set us on foot before the General Conference, and it received its unanimous approval and recommendation. Also the American Seventh-day Baptist Missionary Society warmly sustained the project, and directed all their agents to solicit for the support of the enterprise, and the fifty-first volume of this was 1839. In it was issued under these circumstances, with very few exceptions, an equal number of copies, and the fifty-first number of the volume, the whole amount of support from the several societies published by request, as will be seen, was 327. Subscribers outside of these made about 600 in all. Near the middle of the next volume, a circular was issued forth the establishment, and appealing to agents and friends to decide on the continuance of the paper by their efforts in extending its circulation, as the support was that of expenses. This was generously responded to and in a short period the list rose to about 500. About 500 of these were from Seventh-day Baptists. While some of these were supplied by their own efforts, the rest were supplied by the church, which was considerable. The limited support occasioned a continual loss, although the strictest economy was observed in every department of the business; so that at the close of the fifth volume the expenditure, estimating labor at a reduced rate for the first five volumes, had accumulated an amount of sacrifice which was considerable, as was shown by the fact that the whole amount of
receipts for the six volumes was $5,645, while the cost of printing was $5,857, leaving a deficit of $3,312. This was mainly due to the fact that the committee at the close of volume 7. This was exclusive of various incidental expenses at the first purchase of the establishment, and including the use only, and excluding all expense of removals. But the expense of starting made a large proportion of the outlay, and it is to be hoped that the last volumes came nearer a support and fell but little short.

(The to be continued.)

SABBATH REFORM

GREAT DEMANDS. (From the Voice of the Month.)

The action is becoming general all along the line. What have we done in the past demands ten-fold more to be done in the future. The sound of the rising conflict ought to be sweet music to our ears. Opportunity is duty; opportunity is duty; both are here, eager with haste and palfant with anxiety. These things we must believe, realize, and act upon. To do less is to fail. We must be more fully denominationalized.

I do not say more sectarian. The sectarian is narrow; one who defends his creed because it is his creed, and not because it is true. The genuine denominationalist believes, and earns, in the advancement of all truth because it is truth. Those who are in the minority are charged with narrowness because they dare to stand alone, while the real reason of their isolation lies in the fact that they are too broad-minded to follow the crowd blindly. Seventh-day Baptists need to cultivate a broad denominationalism in order to do the work which is now demanded of them.

3. We need to compact our forces and to possess a denominational home. The history of the past demonstrates the necessity of possessing a home. It shows that we have much to do with denominational growth, and with the propagation of dogmatics, true or false. All great missionary and proselyting movements have been associated with superior and effective forms of organization. The Roman Catholic and Episcopal Churches possess not only their polity rather than to its purity. It inherited the idea and form of organization which gave world-empire to Papal Rome. And in spite of Protestantism it has a fair prospect of regaining world-empire in religious matters. All Protestantism illustrates the fact that success lies largely, in the purpose which calls a people into existence, and in the character of their organization as fitted to the purpose of their existence. Our earlier polity could not have been other than it was; the days of spiritualism and wandering are past and the days of organized polity and methods must be rearranged under the demands of the time.

Foremost among the pressing demands to meet this emergency is a denominational home, headquarters, center. This must be located in the most active, throbbing center of the world’s thought and action, where all the currents of influence are flowing and the time of isolation on our part is past. We, and the truth we represent, must plunge into the current to be carried to success, or to be overwhelmed and left with the debris and seaweed on the shore of the dead past. This denominational home must gather under one roof the executive forces of the denominations, all our missionary and publishing interests. We are now centering our efforts in helping up and building up the little that is left. We are removed from a real center of supplies for the world’s field of battle. That which has been adequate to supply the needs of a scattered people will have to be supplemented by what is now demanded. The bank of the Red Sea was a safe place until God said: “Get thee out of Egypt.” A similar choice lies at the foot of Seventh-day Baptists to-day. If we heed we shall move with God towards victory. If we dally, the child is born whom God has foreordained to build. It will read: “They would not rise and build when opportunity and duty called.”

PRESENCE OF MIND.

It was a fine afternoon, when R. J. Cheesekel paused in his study to look at his library with volumes of biblical works before him deeply engaged in study. He did not notice the entrance of a man, who came into the room and remained standing behind the chair of the Rabbi. The white, bloomy apron of the Rabbi, reversed his face and the Rabbi, vexed at the interruption, asked him his business.

“Rabbi,” said the butcher with a rough voice, “people speak of you as a great man. Nothing can be done for you, you will be killed in the air. I wish to convince myself whether people speak the truth. If you are really such a great man, you will jump instantly out of the window into the street.”

During his speech, the Rabbi was soon aware that he had a crazy man before him. He tried to persuade him to abstain from his ramblings, but the butcher became wild, and brought forth a butcher-knife he hid behind his apron, and screamed: “Either you jump out of the window, or I cut your head off. Now will you jump?”

Rabbi Cheesekel felt that there was no other way but to comply with the request of the crazy man, for in case of refusal he would meet a sure death, and in the other way he might experience only a broken limb. Trusting in the help of God, he looked out of the window, when a new thought struck him.

“Listen,” said the Rabbi, in an apparently com­ comatose tone to the buttetc, “out of the window is no great art; everybody, and even you, could do it; but if you like, I will show you that I can do more than any one else. I will jump from this window, and you will see what I can do.”

The man appeared to ponder over this proposi­ proposition, and said: “Yes, go on, right, Rabbi; that would be more a wonder; do it.”

We need not add that the Rabbi quickly left his company, and hastened down to the butcher, the neighbors, the butchers, and the butchers of the incident. Some strong men went to the Rabbi’s room, where they found the hunchback looking out of the window, expecting the promised jump.

A COWBOY SERMON.

The Champion, Montana, Herald says: “Lots of folks that would really like to do right, think that servin’ the Lord means shorten’tin’ themselves, in a word, hissing his idea of how I look at that. I am working for Jim here. Now, if I’d set around the house here tellin’ what a wonderful Jim is, and gettin’ up in nights to serenade him, when he’d rather sleep, I’d be jist like lots of Christians are. It wouldn’t suit our fathers; it just feel mighty quick. But when I buckle on my chaps and rustle among the hills, and see that Jim’s all right and there’s plenty of water and feed, and him run off the range and banded by thieves, then I’m servin’ Jim as he wants to be served. And if I was servin’ for the Lord, I’d believe it was his wish that I’d ride into the ravines of darkness and the hills of sin, and keep his herd from being branded by the devil, and run off to where the feel was short and drinkin’ holes in the creek all dry, and no eddas and pines for shelter when the blizzards come.”

“I don’t see how I’d be helpin’ the Lord out if I just laid round the ranch, eatin’ up the grub I could git, and gettin’ down on my prayer bones and talkin’ the Lord up and talkin’ the Lord more. The Bible says somethin’ somewhere—I’ve got the place marked with an ace of diamonds— ‘Cept comin’ in and waterin’ and lookin’ after the herd, and I think it would do lots of people good to read it over, and then tell them how they would starved over ever since he was a calf, and been let run a man maverick till the devil took pity on him, and given him a chance to eat a living, and to put his brand on him so deep that even in the spring, when the hair is the longest, it’s no trouble to tell where his brand is. I shows.”

The plain that the cow punchers of the Lord has been huntin’ salary harder than they’ve been huntin’ souls.
THE SABBATH RECORDER.

L. A. FLATTH, D. D.,... EDITOR.

CORRESPONDING EDITORS.

Rev. A. E. MAY, Sioux Falls, M. D.
Rev. R. W. S. D. M., Newton, N. Y. Sage and "
Mrs. J. W. D. M., Newton, N. Y. Sage and "
Rev. W. S. D. M., Newton, N. Y. Sage and "
J. S. D. M., Newton, N. Y. Sage and "

"LOOKING down into the loathsome drain, A. M. WARD, "
And one pure star in its purple plain A. M. WARD, "
The star of peace that we've sought in vain A. M. WARD, "
May rear us in the "
May lurk, unseen, in some soul forgiv'n, A. M. WARD, "
Patience awhile! A. M. WARD, "
Look into it for a glimpse of heaven A. M. WARD, "
And Christ's own smile! A. M. WARD, "

Read the minutes of the Associations as they are appearing from week to week in the Recorder. They are interesting reading, in and of themselves, and through them you will be enabled to feel the religious pulse of the different sections of our denomination. You not only get the news, but you will form the acquaintance of our active workers. Their names become familiar to you as associated with certain localities; you learn their views upon issues more or less vital to our people; you in turn become more interested in the same questions; and by and by, meet, not at all as strangers, but as brethren already known to each other through this interchange of views, working for the same interests, already yoke-fellows. Young men and women, read the Minutes.

The fourth of July, with its usual noise and din and dissipation, will soon be upon us. We note with pleasure that some of our contemporaries are pleading for some more sensible methods of observing it. It has long seemed to us that the burning of gunpowder, blowing of horns and ringing of bells were not essential to the cultivation of patriotism. Let the day be a holiday, as free from care and labor as possible; and let us do our part and not expect to stay at their post during the rest of the summer. If they do, and even if they should remain until the time for the opening of the second session of the present Congress, they would have an abundance of important work for every moment of the time.

So far the week has been an interesting and busy one both in the Senate and House of Representatives. In the former the silver debate had the right of way until it was remonstrated by a vote of 42 to 25. As the discussion drew to a close there was a great display of interest in the proceedings. The attendance of Senators was large and the galleries were well filled.

One has not heard much said relative to an adjournment of Congress for the past fortnight, and the indications are that we should not expect to stay at our post during the rest of the summer. If they do, and even if they should remain until the time for the opening of the second session of the present Congress, they would have an abundance of important work for every moment of the time.

One of the most famous structures in the history of marine service is the Edystone lighthouse in the English Channel. There have been three structures on the reef before the present one. The first two were built of wood and did not long bear the great strain put upon them by the raging elements. The third was built in 1707-89, and has but very recently given place to the present structure. The stone of which it was built were carefully dovetailed into the solid rock of the foundation, until it seemed that no power could ever shake it. When at last it came down it was not the workmanship but the foundation which was at fault. The rock is undermined and worn away by the action of the sea that it could no longer support in its proper position the consummate workmanship of the great engineer. This interesting fact gives point to the oft-repeated lesson on the importance of always building on a sure foundation. This is as true of the building of light houses, and vastly more important. The Lord, through his prophet, says, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." And the apostle affirms, "Other foundation can no man lay than that is laid, which is Jesus Christ." In these days of human philosophies and schemes for moral reformations, it is well to emphasize constantly this positive affirmation of the Word of God. We shall never as well as we can the end of the old foundation it will some time crumble and fall, and our best works will be swept to everlasting ruin.

CENTRAL ASSOCIATION.

(Continued from page 493.)

ANCE of supporting the cause of Christ by systematic contributions, and would recommend the plan adopted by the Societies at our last general Conference.

All of which is respectfully submitted,

W. C. Daland,
E. H. Hoppens,
R. E. Fish,
E. M. Dunn,
O. U. Whitford,

On motion of C. A. Burdick, the resolutions were adopted by the vote.

The first resolution was adopted after remarks by W. C. Daland, J. J. Huffman, L. R. Swinney, A. B. Prentice, Lawrence, J. C. Clarke, J. E. N. Backus, O. U. Whitford, A. Barber, E. M. Dunn, B. E. Fish. In view of the remarks and the resolution itself, the Moderator asked Bro. J. J. Huffman to lead the Association in prayer.

Singing, "Nearer my God to Thee."

The second resolution was adopted by a standing vote, after remarks by O. U. Whitford, C. A. Burdick, A. Lawrence, A. B. Prentice, E. A. Witter, W. C. Daland.

The third resolution was adopted after remarks by W. C. Daland, O. U. Whitford, B. E. Fish.

The fourth resolution was adopted after remarks by E. M. Dunn, W. C. Daland, O. U. Whitford.

Benediction by J. E. N. Backus.

AFTERNOON SESSION.

2 P.M. Called to order by the Moderator, who announced that the missionary hour would be under the direction of O. U. Whitford, Recording Secretary of the Missionary Board. "Rescue the Perishing," was sung. Prayer was offered by A. Lawrence.

Stirring remarks were made by O. U. Whitford in regard to the work and needs of the Missionary Society. He deemed that our first work as a denomination was to save souls. Men must be brought to Christ in order to be obedient to his law and requirements.

"Our Mission Field, its Needs and Requirements," was the theme of the hour. E. M. Dunn made interesting remarks in regard to the condition and needs of the work in Missouri.

A. B. Prentice spoke of the Louisiana and Mississippi fields. He described the locations of our people in these States, and spoke enthusiastically of their prospects.

J. B. Clarke represented the conditions and wants of Texas and Arkansas.

J. L. Huffman represented the interests, prospects and needs of the West Virginia field.

"O, where are the Reapers," was sung. O. U. Whitford spoke of the interests of other sections of the home field, Minnesota, Wisconsin, Illinois and Kentucky, and of the foreign field.

W. C. Daland spoke of the inter-dependence of the home and foreign work.

L. B. Swinney spoke of the Mission field—an open door for the best talent and culture of our young people. The order of business being resumed, the fifth resolution was adopted after remarks by W. C. Daland.

The sixth resolution was adopted after remarks by B. E. Fish, J. B. Clarke and W. C. Daland.

The seventh resolution was laid on the table.

H. D. Babcock presented report of the committee on finances, which was committed. W. C. Whitford presented report of the committee on Nominations, as follows:

Moderator—C. A. Burdick.
Assistant Cleric—A. Whitford.
Commercial Secretary—C. M. Beeson.
Assistant Secretary—J. E. N. Backus.
Corresponding Secretary—W. C. Daland.
Committee on Orders of Business—E. N. Backus, W. C. Whitford, W. A. Bixey.

Benediction by A. B. Prentice.

(Washington Letter).
misrepresented and abused. United States Sen-
ate.
A notable wedding took place yesterday in
the chapel of the Catholic University beyond
Soldier's Home (Baron) Von Zedtwitz the Ger-
man Minister to Mexico was married to Miss Lina
Coldwell, the sister of the lady who gave $300,000 to
the building of the new school of art, and on his
engagement to, and final rupture with Prince
Murat was the subject of so much gossip some
months since.

This marriage ceremony lasted forty minutes
and was performed in a chapel built by the
bridegroom. At the end of the ceremony, the Bishop turned to the pair and announced to them that he had received the blessing of the head of the church, the Pope of Rome, upon their bridle.

There was a feature of this wedding that was
puzzling to the uninstructed. The bride is a Catholic, the groom a Lutheran, and it is an almost unheard of occurrence for a marriage between a Catholic and a Protestant to be
consecrated in a Catholic church or chapel. Some explained the fact that such a marriage could take place in a church which is only dedicated, while it could not take place in a church which is consecrated, but it seems a dispensation was ob-
tained permitting the marriage in the church because it was that it was a gift of the bride to the University.

Representatives of the National Prohibitory
Amendment Committees for Congressional work
have been heard in the past few days in behalf
of prohibition before the Senate and House
committees. They also held a temperance mass
meeting at the Metropolitan Church, at which
speakers from various sections made encourag­ing
addresses. Some of the prophecies of the
speakers and a number of these that prohibition
will finally sweep the land like a hot wave as
that the recent decision of the Supreme Court was only helping the matter along. Representa­tive Picker, from the land of the Da-
kotas, expressed himself as glad the temperance
question was in politics, and that it must stay in politics until it is settled. "Each of the old parties," said he, "must be crowded into this question until they can evade it no longer."

BROTHER LUCKY'S WORK.  
LOUISIANA, N. Y., June 8, 1880.
To The Editor of the SATURDAY RECORDER.  

Dearest Brother:—When I wrote last I did not intend to speak so at length. In referring to what Brother Lucky has been doing the last year, I must say that it has been work of a somewhat different kind from that he tried to do in this country. He has been, since early last autumn, assisting the missionaries and pastors who are working among Jews in Galicia and Russia, and has been also laboring to bring them and those who are in authority at Leipzig in the Institute of Judaism, to recognize the truth and value of his views in connection with his work. In this he has been successful. In some respects, he may almost be said to have rev-
olutionized their methods. To this testify Herr
F. W. Faber, who is, in a sense, the head of that cen-
tury of many-minded Jews of the modern world. He is, and Herr Dr. Johannes Mueller, whose article in the May Peculiar People gives evidence of Brother Lucky's influence. Brother Lucky has greatly endeared himself to many working Jews throughout Europe, and has here and there in those countries, a large number of Christian believers, who call him their spiritual father. That he has not won converts whom he has sent to us, ought not to be taken as evidence
of his inactivity. With Herr Faber, Herr Mueller,
and others, I have been in correspondence with him for a long time, and I have practiced of him, his faithful and earnest endeavors to uphold the truth as he sees it. Perhaps the easiest and most satisfactory way I can bring this before your readers, will be to translate from German and Hungarian portions of letters from different persons.

PART OF A LETTER FROM HERR W. FABER AND PROF. FRANZ DELITZSCH.

Leipzig, Aug. 7, 1880.

Estended and Dear Brother,—I understand the necessity of sending you a hearty greeting, as an expression of our gratitude to you, for so warmly espousing the cause of the conversion of Israel. And for your

in Particular,  The Peculiar People, the last life work of the lamented Frondranter. We thank you also that, through the self-sacrificing help and devoted friends, dear Lucky was enabled to publish his Edith.

Over fifty years ago, the elder of the two under­
signed in his book, "Science, Art, Judaism," pointed out that the Hebrew language must not, through Christianity, lose its national existence. All Jewish literature, at that time in existence, was not able to

be a beginning of the desired revival in the holy language. It is to him, in the evening of life, a great joy to live to see the dawn of this renewal. The Hebrew style of speech of brothers is not only

national Jewish, and transfigured by a Pauline spirit. He has an apoth­

eyption of wonderful strength and boldness. The

inherited exception of kindred inhabitants in Stein­

estein, and transfigured the language of a Christian commentator in a

ernational Jewish form, which may be ranged along with the other Hebrew sacred books. But you, esteemed brother, have, through your help, placed our dear Lucky in a position to edit the first national Hebrew Christian newspaper, and publish, in an eloquent form, and with every art of the modern style of Jewish periodicals, the Edith. Learn the message of Christ into Jewish circles.

Yours in the love of the Savior, etc.,

FRANZ DELITZSCH,
WILHELM FABER.

PART OF A LETTER FROM HERR Dr. JOHANNES MUELLER.

Leipzig, April 14, 1880.

Dear Brother Daland, — We have conferred specially with Brother Lucky in regard to what should be done in our country. In a word, we wish to be able to circulate among the Jewish

people, and his field of work that portion of the people who are faithful to ancient traditions, as they are found in those compact communities of Eastern Jews in Europe. There is his origin, there are his home associations, there were his first signal successes, there are all the points naturally favorable to further work. He is beginning the struggle, and to

now how many of such suitable workers, how great the need of work, just at this time, and of, just that kind of work which Lucky desires—"And in every place where I send thee, say, 'Thy self, and help me.' His heart responds: 'I must stay.'

If I am to give my opinion, it is this: There are two men who understand each other, how to work for the Lord in the east in so unselfish and skillful a manner. There is no one who, with such a comprehensive knowledge of Judaism, and such a power of penetration of Jewish feeling, can bring primitive Christianity so near to the Jew as he can. His great experience in general, with Jewish circumstances in his own region, with their peculiar religious views, and with mission work both in detail and as a whole, and particularly his large ac­

quaintance with the most prominent Jewish personali­
ties, with the scattered multitude of Jews influenced toward Christianity, especially his labor on this field, makes him the only one in a position to be adapted to this work, but also to be a leader and mentor to our young missionaries.

Yours truly in Christ,

JOHANNES MUELLER.

LETTER FROM PROF. FRANZ DELITZSCH AND HERR W. FABER.

Leipzig, April 23, 1880.

Estended Brother Daland,—Receive our hearty thanks for your picture and for your dear letters. We rejoice to have you much with you and you, are so tirelessly active in the cause of Israel, and wish for your labor the richest blessing of the Lord. You have

afforded us great joy by your translation of "Ernesto Frat­

ti’s Questions," and especially in the translation of the last, which will be an important addition to your "We are under the necessity of

sentiment," a pamphlet which we have sent to you, for your use in the field of medical science, and one which we also wish you to have, for your translation issuing as a separate pamphlet. That would be an important addition to the series. We should also be glad to see "Studia Judæa," etc. (Are the Jews really the chosen people?), made accessible to English

speaking Jews by your pen. God willing, you and our, Lucky, will soon let the voice of the Edith again be heard in Galicia.

It has pleased the Lord to place us here in Leipsic under the discipline of the cross. The first undesigned has him now for months very low, still be can, though suffering great pain, work at his revision of the Hebrew New Testament. God willing, the final edition will appear in the course of this year.

Two of our young missionaries, Wiegand and Meissner, will soon be settled in Galicia. Brother Lucky will be a faithful counselor to both. It will also be nice for him to have near him these two dear young witnesses to Israel.

Think of our work with love and prayer. The thirsty field of Israel needs the dew of the priests of many of God's children; that the seed of the Word may spring up.

With hearty greetings,

Yours in Christ,

FRANZ DELITZSCH,  
WILHELM FABER.

February 13, 1880. ... It has been to me a great joy to learn to know dear Brother Lucky, and it is a comfort now that he is working with me among the Israelites. ... He is a servant of our Lord Jesus, who has taken his cross and is following him. May the Lord strengthen him with power from on high, and keep him long for the salvation of Israel.

May 14, 1880. ... At Easter, Herr Faber, Lucky, and a Norwegian pastor were with me for some time. I then gave them two journeys to the gospel to the Jews in my little country. ... I rejoice from my heart that in a few days the Edith will again appear. It will cause a great storm among the Jews in our countries. God grant that even this may prove a blessing.

If Brother Lucky were winning converts thick and fast—or even not so fast—and shipping them to us, we would consider his work of value, even if some of the converts should turn out badly. It is in belief, however, that with his opinions and convictions he is, out of all men, doing more for the cause of Israel's welfare than he could in any other way. The death of Prof. Delitzsch was a sad blow to us, for he was the acknowledged leader in this department, and in his last years he had been always the most heartfelt champion of our position, especially in regard to Jew­

ish Christianity for the Jew, and also in regard to the methods now current in the mission fields. When Christians of all denominations come to admit, that the Jew who believes in Christ may be a consistent Christian and observe the law, that he at least need not change his Sabbath—but they may be quicker to perceive that the authority for a changed Sabbath is wanting for Gentiles as well. May not the new order in the Jewish-Christian world prove another lever for the ac-

complishment of what our hearts have desired, as Seventh-day Baptists.

Faithfully yours,

WILLIAM C. DALAND.

NEVER CONDEMN A THING YOU DO NOT UNDERSTAND;  
NEVER SAY A THING IS NOT TRUE THAT YOU HAVE NOT INVESTIGATED; AND ABOVE ALL DO NOT BELIEVE A THING TO BE true or false, by the Word of God, and not what you think you have been taught, because it may be, perchance, that the teaching was error. Investigate—get at God's facts.
THE CHRISTIAN ENDEAVOR IDEA.

BY PROF. WARNER WILLIAMS.

Presented at a District Conference of the Y. P. S. C. E., held at Bath, N. Y., May 15, 1890.

In the consideration of this Society let us look to the spirit of the organization rather than to its outward form. The great problem is, how best to accomplish the most good through this Society. Under its several departments of Christian Endeavor work the church seeks to advance the cause of truth and culture in many ways. The same is true of a society as of a plant, that it cannot raise higher than its source. There must be a burning and living fire within, kindled from on high, and we are set, as were the virgins in the Roman temple, to keep it ever burning. There is an intent in the establishment of these different lines of Christian Endeavor which should have the spirit of the Master.

Beside doing much good directly, the Society furnishes a kind of school preparation for the work of life. Since we find certain well-established principles which enter into personal success, so they may be made to apply here. First, there must be conviction, both in regard to the work to be done and our ability to do it. This is the point in conviction I consider of vital importance. A man without conviction which settles into his inmost soul can never expect to succeed. Who was it stemmed the tide of Catholicism in Germany, and established Protestantism in its stead? He who by the conviction of his soul set the world vibrating by every stroke of the hammer with which he nailed his theses to the cathedral door. With kings and kingdoms to oppose, Martin Luther, by the conviction of the truth within him, set the world afame for Protestantism. But his victory was preceded by a conviction which led the martyrs to give their bodies to be burned for the gospel’s sake, and most of all, led the Son of Man to hang upon the cross that through faith in him we might be saved. The young, the ignorant, the unlettered go out into the world to do the Master’s work without a conviction which thrills his very soul had better save himself the chagrin of failure by never attempting it.

The Literary department is, as I apprehend it, not only to entertain, but to elevate the world, through the medium of literature and what a potent factor in the elevation of humanity. How we may be elevated and introduced to new realms of thought and feeling, new purposes and resolutions by some choice selection, or how every taste may be honored, is another thing which it is another thing to give the inspiring word of a generous heart to some one who needs just this bit of encouragement more than anything else. We should be considerate of the feelings of those who cannot read, and respect for all, especially for children, as a word or smile or some slight recognition often means more to them than older persons. It costs nothing to be pleasant, and it does bring a flood of sunlight into the hearts of those who may be living in the darkness of ignorance.

THE CHRISTIAN ENDEAVOR.

(Continued).

Again in social life. There is a social life which is high, true and noble, which cultures and elevates a person, and there is a social life which degrades. We believe there is something noble in the societies of the day. What I mean is, not always see it, as we do not know the innermost life, but as we come to understand the individual. We are often charmed by some point in his character—a spark of the Divinity within him. This may be cultivated and the person elevated, or it may be debased and the person led downward. Again we believe all persons have some one thing which lies nearest the heart, often kept as a closely guarded secret concerning their plans of life work or mission in the world, so sacred to them they scarcely dare trust themselves to talk about it. But when they are drawn out on this theme, and are encouraged and shown the possibilities of this their cherished plan, there is a new star risen for them and the world brighter. They come to have a new consciousness of their powers, and to catch a new purpose in their lives, and an inspiring dream-break for them. Who has not felt this experience? It is by personal contact. It touches heart in the social life that is reached.

If you would help an individual you must meet him on his level, then you can gradually bring him to yours. What is more unlikely, just as we shoot too high in our desire to benefit our fellow-men. The arrow never reaches the mark easily. We must strike so much as in lies, and strike to kill, by word and deed, upon this point. While there is an agrarian age for those who meditate and who are not bound by past experiences, cannot declare against this evil, who can? When State after State, which tries to raise a protest against this evil, is bound hand and foot by the liquor element, it seems to me it is time we had a clear and decided opinion about the matter.

We cannot flourish the hoe about our heads or scratch a little about the weeds in God’s acre. We must strike so much as in lies, and strike to kill, by word and deed, upon this point. While there is an agrarian age for those who meditate and who are not bound by past experiences, cannot declare against this evil, who can? When State after State, which tries to raise a protest against this evil, is bound hand and foot by the liquor element, it seems to me it is time we had a clear and decided opinion about the matter.

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And in the temperance work. I do not think that here we should give any uncertain sound. This work, I believe, has God in it, if he is in any onward and upward movement. If we would be in this question upon the right side, how much more quickly it would be realized… When a great re-form comes before us, we shall evade the truth, and like the Jews cry, "Crucify him!" "crucify him!" or shall we stand with God, and so upon the side of victory? Why do we need to hesitate, in the light of the nineteenth century, betwixt, or why should we compromise principle? Suppose the Church of Christ would declare against this evil, what a power it would be. And if the Church of Christ, which has been redeemed by his precious blood, can not do it, who can? Suppose the United Society of Christian Endeavor would do it through its six thousand hundred members, what a power to stay the evil that would be. If we, as Christian young people, who are working best and those who are not bound by past experiences, cannot declare against this evil, who can? When State after State, which tries to raise a protest against this evil, is bound hand and foot by the liquor element, it seems to me it is time we had a clear and decided opinion about the matter.

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success all in itself. We cannot consider ourselves secure, in the Christian life, from temptation. The Christian life is a great protection, but it cannot, like a life-preserve, be used up whether we want it or not. John Bunyan once exclaimed, upon seeing a drunken man, "But for the grace of God there goes John Bunyan." Third, the life is in the heart, and we need to keep the heart strong in right purposes. It is not so much what we fail, as that we see one purpose strong to live a right life, for we can make our failures stepping-stones to greater success and higher endeavor, if we but rightly view them.

It is well to remember that,

"We build the ladder by which we rise."

From the lonely earth to the vaulted skies.
And we mount insensibly by reason of

There is certainly consolation in the words spoken to Christ:

"He shall give his angels charge concerning thee, to guard thee; On their hands they shall bear thee up." Lest haply thou dash thy foot against the stone.

But build the ladder by which the hero: a gr:at poet, by the natural attraits of the gambling house, the growth of ignorance, the education of women, and the cultural needs of the time, all of which will be sharpened by a man who has not taken his personal and party wrongs to avenge. Consequently most satires have lost their point soon after the events which caused them have transpired. Pain is perhaps naturally excited by exciting times of political or religious troubles are a great bar in the way of correctly estimating the merit of a satire when it first appears.

Dr. Johnson points out that Butler's satire of "Hudibras," being founded upon circumstances already passing out of the recollection of men, was destined to a diminished interest on that account; but if the author had lived three or near three times to survey that work impartially. He speaks of Butler as "the great author of 'Hudibras,'" and calls him "a man whose name can only perish with the language."

Where does criticism place this satiric- to-day? I wish, if it be true, that the whole of true poetry is denied it, and it must take its place not with famous satires, but among mere party burlesques. Every one knows what "Hudibras" "tells about," but how many people read it? It could not indeed receive hearty praise from any one who was not under the almost immediate sway of the animosity excited throughout all England by the intolerant Puritan rule. The character of the hero is absurdly unlike the Presbyterians whom Butler purports to ridicule, and the applause which his poem excited was given by men who would have welcomed anything that cast contempt upon their Roundhead neighbors.

Of far greater poetical value, though of almost ephemeral renown is Dryden's "Absalom and Achitophel." This satire, no doubt, received much of the attention bestowed upon it on account of the clever parallel drawn between the men of David's time and those of Charles II. It has a form of comparison much affected during the seventeenth century, and the desire to discover which modern politicians was intended by each biblical name, was sufficient incentive to the perusal of the poem. The pointed allusions are mostly lost upon readers of to-day, and consequently we turn for pleasure to any of Dryden's works rather than this.

A different fate has befallen one of Swift's pungetest satires, that with which he so sedulously barred his arrows in Gulliver's Travels remains harmless and unnoticed now, but Lemuel Gulliver has taken his place among the immortal creations of great writers. In writing a severe satire upon the manner of his own time, Dean Swift has succeeded in producing a charming fancy tale which delights old and young, and will last long after its purpose is utterly forgotten.

(Good Literature)

(To be continued.)

Eduoation.

-YOLOAPU is now eleven years old, and it is asserted that 5,000,000 people are able to use it.

-The late George Peper, of Philadelphia, leaves 81,000 to the various public institutions of that city.

-Pure Official Messenger says that the students at the various public institutions of learning in Russia, who took part in the recent agitation, had no grounds for dissatisfaction. Friendly advice proved unavailing to stop their demonstrations, and the authorities were compelled to adopt stern measures to subdue their insubordination.

-The Boston (Mass.) Herald says:—It is to be hoped that the legislation in favor of the compulsory attendance of the children of this State at the public schools until they have acquired at least the rudiments of education, will find its way to our statute books. The negligence of parents and the capacity of the child is not always a sufficient cause for the absence of a compulsory law, nor have the children in the cities and in the factory towns, to a large extent, of their own children, and their rights to a fair amount of instruction, by the absence of a compulsory law, have defended the children in the cities and in the factory towns, to a large extent, of their children, the rights of those who are to be our future citizens.

-A London letter writer to the Chicago News says:—One of the nastiest things in this British House tells me that visages to that institution frequently have a hard time getting "acclimated" to the place. An hour spent in the rooms invariably gives the visitor for the first time a headache. Sometimes it is only after repeated visits the house is able to ignore a visitor carrying away a bundle with him. Women seem to be particularly sensitive to this curious malady, which is said to arise from the peculiar odor created in the latter part of many books. You get a sort of idea of what this odor is by looking to your bootssoles that have been closed for twenty-four hours, and opening one of these already your senses are assailed by the musty, fragrant imaginable. Biliousness often leads to this odor, and many declare that they cannot read the publications of that house without feeling ill.

(Emperance.

-Mahassen Pattt, who receives more money for her professional services than any other living singer, says that the young River. The keen has been famed by a famous chief at Brussels, and afterward studied under the chief of the Grand Hotel, Paris, and later served for three years M. Charles, chief of the chef of the Paris.

Our present methods of embalming are so superior to those of the ancient Egyptians that a modern embalmer might leave a human body so perfect that after 3,000 years, says the London, "not a lineament need be looking for identification that would not satisfy even the contemporary of the dead person." The mummies unrolling the present embalming is a very dangerous exhibition of the embalming techniques of the nineteenth century in the aggressive spirit with which the public is being alarmed. The whole plan, and really means to succeed, she must let wine alone, as if almost inevitably harms the voice. "For myself," said the primemanship, "I never touch wine." That is good business sense as it is good morals.

-Hon. H. G. Root, of Bennington, Vt., says:—Opponents of the present law make a mistake in saying that the prohibitory law failed. It has not failed to prohibit. We have had an actual prohibitory law for one year only, the legislature of 1888 so amending the existing law that it is now nearer absolute prohibition than any statute in the State of Bennington, before last year, there were between sixty and seventy saloons. Now there are less than six, and they are held up to no decent standard. They are patronized by the same men who carry a bottle around in their pocket and who would drink anyway. We have a law that will give men the right to drink where they please.

—Only last year we had an illustration of the dangerous system under which the business of the country is being carried on, when one man in Chicago was able to obtain upon the native crop of America long enough to raise the price of flour $1 a barrel. Does anybody doubt that a system like that is going to prosper? We have the most dangerous exhibition of the gambling tendencies of the nineteenth century in the aggressive spirit with which the public is being alarmed. The whole plan, and really means to succeed, she must let wine alone, as if almost inevitably harms the voice. "For myself," said the primemanship, "I never touch wine." That is good business sense as it is good morals.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

[Pages 413-414]

LESSON I.—LAWFUL WORK ON THE SABBATH.

For Sabbath-day, July 5, 890.

SABBATH RECORDER.

[Vol. XVII, No. 56]

THE CONSTITUTIONALITY OF SUNDAY LAWS TO BE TESTED.

Our reader will remember that we gave, sometime ago, a quite full account of the prosecution of one R. M. King, a Seventh-day Adventist in Tennessee, for quietly working on Sunday. The case will go to the Supreme Court of the United States, and the decision there rendered will be a practical test of the constitutionality of the Sunday laws. On this account as well as on account of our interest in all who keep the Sabbath of the Lord, the case is an interesting one to us.

The following account, from Nashville, Tenn., June 15th, appeared in the New York Sun of the 16th:

The Supreme Court of Tennessee has just rendered a decision affirming the action of the court in the case of R. M. King. This case was appealed from the Circuit Court held in Troy, Obion county, last March, and has attracted much attention in connection with the religious question involved in it. Mr. King is a member of the Seventh-day Adventist church who observes the Sabbath (Saturday) as the Sabbath, instead of Sunday, the first day of the week. The defense has been made by the National Religious Liberty Association, an organization of recent origin, which admits no one into its membership who does not believe in the Christian religion, but holds that the functions of religion and the State are entirely distinct, and for the interests of both, should be kept separate. Mr. King is a farmer, and was fined for quietly working on Sunday, on a pretext for the religious question involved in it. The Supreme Court of Tennessee has just rendered a decision affirming the action of the court in the case of R. M. King. This case was appealed from the Circuit Court held in Troy, Obion county, last March, and has attracted much attention in connection with the religious question involved in it. Mr. King is a member of the Seventh-day Adventist church who observes the Sabbath (Saturday) as the Sabbath, instead of Sunday, the first day of the week. The defense has been made by the National Religious Liberty Association, an organization of recent origin, which admits no one into its membership who does not believe in the Christian religion, but holds that the functions of religion and the State are entirely distinct, and for the interests of both, should be kept separate. Mr. King is a farmer, and was fined for quietly working on Sunday, on a pretext for the religious question involved in it. The Supreme Court of Tennessee has just rendered a decision affirming the action of the court in the case of R. M. King. This case was appealed from the Circuit Court held in Troy, Obion county, last March, and has attracted much attention in connection with the religious question involved in it. Mr. King is a member of the Seventh-day Adventist church who observes the Sabbath (Saturday) as the Sabbath, instead of Sunday, the first day of the week. The defense has been made by the National Religious Liberty Association, an organization of recent origin, which admits no one into its membership who does not believe in the Christian religion, but holds that the functions of religion and the State are entirely distinct, and for the interests of both, should be kept separate. Mr. King is a farmer, and was fined for quietly working on Sunday, on a pretext for the religious question involved in it.

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EVASION AND FALSEHOOD.

In the Interior, (Presbyterian) of Chicago, in an April issue, in the column of "Queries and Answers," appears the following inquiry and answer:

BAPTIZED.

"Is it a fact that the Greek word baptizo, which is rendered baptize in our common version, meant, always and exclusively, to immerse, and cannot possibly be translated, pour or sprinkle, and that no one dare translate it anything else than immersion?"

Again: Is it a fact that there is not a Greek Lexicon in existence to-day, that defines what word or words are the correct rendering of the Greek word baptizo? Recent bold statements have been made recently by a Christian minister who is holding a meeting here in the Christian Church. Please candidly and obligingly an humble inquiry.

T. F. DUNBAR.

To the foregoing, the Editor makes the following reply: "It ought to be a sufficient answer that all the Christians in the world, excepting two or three Protestant denominations, reject for love and in the spirit of truth, the word "immersion" as the original mode of baptism. There is no reason why the Greek, Roman, Anglican, Presbyterian, Methodist, Congregational and other scholars and divines should not practice immersion, except the one that they do not believe it to be the Scriptural mode. That is, because these churches practice sprinkling, it must be right. They would not do anything unscriptural. In fact he would have his immersion, if the immersions exist.

"And lastly, he teaches his inquirer and all others who may read his reply, to hang their faith upon the church when he says: "There is no reason why the Greek, Roman, Anglican, Presbyterian, Methodist, Congregational and other scholars and divines should not practice immersion, except the one that they do not believe it to be the Scriptural mode." That is, because these churches practice sprinkling, it must be right. They would not do anything unscriptural. In fact he would have his immersion, if the immersions exist."

Notice the evasion and falsehood, both direct and implied, in the above answer to an honest inquirer.

1. The inquirer asks whether the word baptizo may be translated, sprinkle or pour? He does not answer this direct inquiry. But the editor knows full well no doubt that T. J. Conant's statement in "Baptizem:" "That (immersion) is the only rendering of the word in any version sanctioned by early use in the church, and is the only one used by scholars in their expositions. Such a translation cannot be denied, and is admitted by all acquainted with the facts on this point. If he knew that it has been translated by sprinkle and pour, why did he not give authority?"

2. The next inquiry: "Do any of the Lexicons define the word by sprinkle and pour?" He evades in similar manner; for he knows there is no Lexicon in use that thus defines it. I have most potent ministries are noiseless.

3. Such evasions are bad enough indeed, but to them he adds: "All Christians in the world excepting two or three other Protestant denominations reject the theory that plunging in the water was the original mode of baptism."

And then tells his inquirer that Greek, Roman, Anglican, Presbyterian, Methodist, Congregational and other scholars, reject immersion as the Scriptural mode. It is indeed hard to believe that any one professing to be a Christian and a scholar can make this statement, if he can hardly be ignorant of the fact that the Greek Church immunes exclusively, that the Roman Church in her standards admits freely that immersion is the Scriptural form, but that the church changed it to sprinkling; and that the Reformers in general, and Calvin, and the priest to "baptize the child wary," unless the parents testify that it is sickly. He must know that historians, such as Neander, Mohise, Kurtz, Gieseeker and a host of scholars among the Pelagians, admit that immersion was the original baptism.

And lastly, he teaches his inquirer and all others who may read his reply, to hang their faith upon the church when he says: "There is no reason why the Greek, Roman, Anglican..., and other scholars and divines should not practice this, whereas the one that they do not believe it to be the Scriptural mode." That is, because these churches practice sprinkling, it must be right. They would not do anything unscriptural. In fact he would have his immersion, if the immersions exist."

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THE BEAUTY OF QUIET LIVES.

Many people measure a man's power or effect-

Many people measure a man's power or effect-
MisceLLANY

BILLY AND THE TICKETS.

By C. STORRS NAYE.

"Billy Martin!"

Billy started at the grave voice of Miss Ray, his Sabbath-school teacher.

"Isn't that your plan," she said.

He gave it to her with a blush, for he did not like to have her think he was a bad boy. But as he expected, he got no aid from Miss Ray this morning, for within two minutes he was slyly reaching out to pull Billy Barlow's hat over his eyes while he wished the two were back in the little bag she carried on her arm.

He was on the point of telling her, but a glance at Jimmy Barnes stopped him. Jimmy was such a braggart. He had said he would get the tickets. He surely would unless Billy kept those tickets.

But as Billy walked home he found that the lead on his mind was getting heavier and heavier. Miss Ray had held his hand in a warm clasp (he was her favorite among the neglected little waifs) while she had talked earnestly with him about stealing and concealing sin within the heart, and the relief and happiness which came with the confession of it. Billy had found it harder and harder to meet the eyes of his old teacher, and as the close of school had hurried out of her way as soon as he could.

In play and work he managed as well as he could through the week to forget about the tickets. When Sabbath came he felt as if he would almost like to stay away from Sabbath school. But that would never do. He would lose three tickets if he did, and never could hope to catch up with Jimmy.

"Jim tells lies and steals yet," said he to himself. "If Miss Ray knew what a bad lad he is she would not want a picture of him in the future for the admission ticket."

The next Sabbath Miss Ray was away and another teacher took her place for several weeks. She was looking for Miss Ray and as the days went on to think less and less of the tickets.

After while there came a message from Miss Ray. She had wished the class to come to her house on Sabbath evening and bring their tickets.

They were all there. Billy had counted his tickets many and many a time and felt sure no boy had more than he. But Jimmy Barnes looked as if he too, were sure of getting the box of tools.

Such a box as it was. Enough to make any boy ache with longing for it. But as the evening went on, the talk turned about those two tickets seemed to arise in Billy's heart. After playing games with them Miss Ray seated them around her and began telling them of her journey of pleasant and funny things she had seen.

And almost before they knew it she was talking of the beauty and sweetness of resolving now while they were young to come out on the side of the Lord who loved them, with hearts fixed earnest service.

A little boy raised his hand. "I want a little fellow to do small chores on the farm," said Miss Ray's uncle to her, when making a visit in the city some time afterwars. "Can I recommend any of you, boys?"

"I think I can," she said, "if you will take him with you and you will be very kind, you will find those poor little work- boys would never be able to do a bad thing without telling of it."

"Then I'll try him."

So went to the country, and in its sweet surroundings found it far easier to avoid doing things hard to tell of, yet harder to conceal.

Christians Secretary.

SPECIAL NOTICES.

To complete the proposed set of Conference and Society Reports for the Bro. Veitchey the following number has been added: Conference, 1846, and all previous to 1821. Missionary Society, 1845, '46, '47, Proceeds, 1846, and '47. A full set of Denominational statements would be welcome. The proposed set of Conference and Society Reports of the Missionary Society.

Two Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church, corner of Clark and Washington Streets. The Sabbath school-meet at 2 P. M. The preaching services are at 5 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet us at the Sabbath School, on both of which evenings.

Two New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room on the 6th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23rd St.; entrance on 23rd St. Meeting for Bible study at 1030 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

Rev. J. J. Burdick, 1289 10th Avenue.

JOKES CRACKED ON THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price $1 35. Every student of the Sabbath question—and all of our students are that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath. It will show the people Sabbath, and the Presbyterians, that class of theories made yet. The uniform testimony of the language is that one particular day, and that the seventh—the day of the week—is the Sabbath. Send for the chart.
The Sabbath Recorder.

June 26, 1880.

Potter Press Works.

Wm. Stillman, Printer, at Law.

Stilwell.


Chicago, Ill.

R. B. New, Publisher, 30 Monroe St.

Milton, Wis.

T. A. Saunders, Druggist in Lomber, Black, Drugs, Blinds, Bait, Cement, Drapery, etc.

T. A. Potter, Printer, 90 Monroe St.


This company operates in the public absolute sense, to answer to such a great and public demand, this and various accounts from all over the state are recommended.

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The American University.

equal privileges for the Sabbath School.


Office House, N. Y., June 15, 1880.

D. Potter, Printer.

The Second-Baptist Education Society.

A. W. Whitaker, Secretary, Dr. E. H. Whitaker, Corresponding Secretary.

Milton, Wis.

The American Sabbath School and Tract Society.

F. W. H. Williams, Secretary, Dr. E. H. Whitaker, Corresponding Secretary.

Milton, Wis.

Milton College, Milton, Wis.


Sunday in the Sabbath, 23 cents.

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The Bible of the Weekly Societies. 20 cents.

An Appeal for the Scarcities of the Bible. 50 cents.

The Sabbath and its Uses. 13 cents.

The True Sabbath Embraced and Observed. 13 cents.

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Lands and building lots for sale to Sabbath schools and societies, with special rates.

A. R. M. Rains, Secretary.

Catalogue of Publications by the American Sabbath School and Tract Society.

January, 1878.

February, March, April.

The Sabbath and the Sunday. 28 cents.

The Second-Baptist Education Society.

A. W. Whitaker, Secretary, Dr. E. H. Whitaker, Corresponding Secretary.

Milton, Wis.

The American Sabbath School and Tract Society.

A. E. Whitaker, Secretary, Dr. E. H. Whitaker, Corresponding Secretary.

Milton, Wis.

The Third-Baptist Education Society.

A. W. Whitaker, Secretary, Dr. E. H. Whitaker, Corresponding Secretary.

Milton, Wis.

The American Sabbath School and Tract Society.

A. E. Whitaker, Secretary, Dr. E. H. Whitaker, Corresponding Secretary.

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Condensed News.

Domestic.

The best sugar industry is gaining a strong foothold in the United States.

In the daily supply to the city of Cleveland, there are ten tons of dirt.

The State Fish Commission is engaged in clearing the Hudson River with sawdust.

Southern California expects that its orange crop of the coming season will reach a million and a half bushels.

It is said that the postage stamps of half the nations of the world are engraved and printed in New York.

The New York public school children have burned golden red in a State house out of 105 by a vote of 20,000 to 22,000 for the roe.

The Louisiana lottery is likely to be killed, thanks to the efforts of the Anti-Lottery League, which has in its ranks nearly every influential and reputable person in Louisiana state.

It is rather a startling fact that the most densely-populated square mile in the world is not in China, or Belgium, but in the city of New York, where it is inhabited by 270,000 people, the large part of whom are Italians, who speak their native language only, and retain their national customs.

The damage from the flood along the Mississippi River is roughly estimated at $2,000,000.

The suffering will entail upon the State over a while farming district is not easily over-estimated, and will demand and should receive prompt aid from a generous public.

M. Eiffel, of Paris, France, and Thomas A. Edison, of New York, have offered to erect a tower 600 feet higher than the Eiffel Tower in the world's Fair at Chicago. It is proposed to light it with a million incandescent lamps.

There is an old lady living in Polk county, Fla., who is quite a genius. She can write poetry and set it to music, and lecture on politics.

The Japanese sold $1,000,000 worth of coal. They are rapidly developing their mines.

The Krupp, of Germany, have bought an entire village, and intend to turn it into one vast workshop.

The new army bill of Germany, now being considered by the Reichstag, provides for an increase of 37,000 men in the forces of the empire.

English iron masters are making money, and are beginning to fear a declining market.

The public subscription for a national monument to Prince Bismarck in Berlin, assuming large proportions, has been subscribed in Hamburg alone has already subscribed $75,000 marks.

Mrs. Maximilian Scott, owner of Abbotsford, has a revenue of about $2,000,000 a year from the fees paid by tourists who wish to see Sir Walter Scott's books.

The federal council of Switzerland has decided that when an alteration of the constitution is demanded by 50,000 citizens the questions will be submitted to a popular vote.

The German government is about to send a large detachment of dragoons to destroy the grasshoppers now ravaging Trans-Cassavia, covering with their depredations an area of thousands of square miles.

The heaviest gun in the world has just been completed by Krupp for the Russian government. It weighs 122 tons, is 12 feet long and is 65 feet in diameter in the widest part. It will have a range of 11 miles.

As the British government will do nothing for the survivors of the charge of the light brigade at Balaklava, the radical element in London are preparing a public subscription for their benefit, nearly thirty of them having been found to be in debtors' ward.

The Iowa House of the Hungarian Diet rejected the naturalization bill, which would restore the rights of citizenship to Louis Komz. The majority against the bill was 32.

In the Italian Chamber of Deputies, a motion expressing confidence in the government was carried by a vote of 723 to 61. Thirty members of the Right, who have hitherto opposed the Government voted with the majority.

Married.

Cook—Place—In Cov., by the Rev. A. Fear, Mr. Daniel F. Cook, of Hudsonville, Wis., and Miss Kittie Macy, of St. Cloud, Minn. W. E. DEAN.

Braun—Davies—At North Loup, Nebr., by Rev. Charles W. Davies, of Oviedo, Fla., to Mrs Matie L. Davis.

Died.

Clark—In Plainfield, N. J., June 6th, 1879, of heart disease, Mr. John Clark, aged 27 years and 4 months.

General services were held from her home in Plainfield, N. J., on June 6th, conducted by the pastor of the First Presbyterian church.

W. C. D.

Peters—In Philadelphia, June 1st, of chronic disease, Mrs. Sarah Peters, aged 60 years.

The subject of this notice was a daughter of Mr. and Mrs. Peter, who resided in Philadelphia, N. Y. At the age of thirteen she became convert of the Bethany Baptist Church, under the labors of the late Rev. William L. Redfield, who was her pastor. She married a Mr. Scott, N. Y., with whom she spent the remainder of her life. She was one of the twenty-four who constituted the Seventh-Day Baptist Church of Scott at its organization, and was the last one of that number to pass away.

R. H. F.

A Model Railway.

The Burlington Route, C. B. & Q. R., constructs 7,000 miles of road in twenty years, as the Great Northern and Denver, Interurban, transportation, comfortable, equipment, track, and efficient services.

It has no equals and saves new patrons, but loses none.

To the People.

We are ready for the spring and summer campaign, and are better prepared than ever to give full information relative to the coming campaign.


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Absolutely Pure

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