eous shall be in everlasting remem-
ALBERT B. CRANDALL, of West Gen-
ied of congestion of the lungs, at his
Deer Creek, Feb. 15th, 1881, aged 70
survived his wife only about six
was born in Brookfield, Madison Co.,
th, 1810, where he lived until he ar-
ood. March 11th, 1832, he was mar-
aniel Coon to Miss Fannie S. Stillman,
e lived until about six months ago.
fessed religion when young, and were
e Third Church in Brookfield, as it
n. In 1833 he removed with his fam-
s of Allegany county, on the Holland
the Allegany river, now known as
and selected a location that has been
me for many years, where he built a log
menced subduing the forest. He was
in Deer Creek Valley. He raised a
children, of whom but two are now
st three sons in the late rebellion, two
dersenville prison. At the organiza-
urch on Dodges Creek (West Genesee),
his membership from Brookfield,
the constituent members, and one of
pporters until removed by death. In
od he will be greatly missed. He was
many, and a father and benefactor to
had been prospered in business until
session of a competency, and his be-
s in proportion to the things that he
ay be seen in his liberal contributions
ent institutions of his own denomina-
Church to which he belonged, and
w an opportunity of doing good. In
e church and the cause have not been
e being dead yet speaketh." His sick-
a few days duration. He retained
l the last moment, trusting in God, in
ved. It may truly be said of him, his
n order. He was buried on the 17th.
d. M. S. Wardner. He was in the
g the Scriptures and praying in his
orning. The mark where he had last
e 8th chapter of Romans. Says his
hapter never appeared so precious as
father's last Bible lesson, and his last
s family out of God's holy book."
e will live again. W. B. G.

, N. Y., Feb. 21st, 1881, LEVERN D.
12 years, 4 months, and 23 days. He
Joseph and Nancy Clarke. An ab-
d, following the measles, terminated
eer of this beloved youth, and casts a
his family, invaded for the first time by
hildren are still spared to comfort the
s and each other. I. L. C.

N. Y., at the home of his son, Feb. 24th,
WOODRUFF, in the 91st year of his
born in Litchfield county, Conn., and
any county, N. Y., about fifty years
n through his unusually long life an
d hard-working man, a kind neighbor,
en. His funeral was held in the Sec-
urch, conducted by the pastor. "Now
and gray-headed, O God, forsake me
ve showed thy strength unto this gen-
y power to every one that is to come."
D. E. M.

d, N. Y., Dec. 15th, 1880, of organic
heart, LEANDER BABCOCK, aged 68
y. Brother Babcock made profession
837, and was baptized into the fellow-
cond Seventh-day Baptist Church on
ember of that year. He lived in and
pe of the gospel, and that same gospel
h sustained him in his sickness and
m "to die was gain." Funeral servi-
on the 17th, at the family residence,
he pastor, and the lifeless form, now
was laid to rest in its mother earth,
surrection of the just. Bro. Babcock's
of his wife and five children, all of
ne exception (Mrs. Jacob Williams, of
), were present at the funeral. The
y stormy one, but large numbers of
friends were present to sympathize
ken family in their bereavement. "The
just is blessed." J. M. T.

R. I., Feb. 16th, 1881, after a painful
rly four and a half years, CHARLES
e firm of C. Maxson & Co., in the 68th
Mr. Maxson was one of the constit-
of the Pawcatuck Seventh-day Bap-
whose fellowship he lived and died.
universally loved. A more extended
forwarded in due time. L. A. P.

d, Conn., Feb. 8th, 1881, at the home
w, Joshua C. Maxson, Mrs. MARY S.
of Brother Ezekiel Beebe, aged 81
onths. Sister Beebe made a profession
rly life, and united with the Seventh-
hurch in Waterford, of which she re-
istent member about sixty years, until
During the latter part of her life, on
rmities of age, she was unable to attend
, but found Jesus sweet to her soul at
oving disposition, her patient and gen-
ndeared her to many friends, who
her, especially the family where she
years of her life, but they find comfort
france of having done what they could
with them. When the summons came
To her there was no death; it was
ng the mortal for immortality, the cor-
e incorruptible, life's uncertainties for
ding place with Christ. E. D.

ht's Mill, Wis., Feb. 5th, 1881, of con-
brain, LIZZIE IDA PUTNAM, daughter
da Putnam, aged 6 years. This is the
he society. She was a member of the
. The hope of the gospel comforts the
J. B.

Wis., Feb. 12th, 1881, of typhoid pneu-
EY ASHER, son of Charles M and A.
ams, in the 7th year of his age.
S. H. B.

Wis. Feb. 23d, 1881, HORACE BLIVEN,
He came to Wisconsin in 1839, from
tive town, and settled at Milton. He
er age, but was employed by Joseph
e was a candidate at the first baptism
y people in Wisconsin. He assisted in
nes for the first Seventh-day Baptist
in Wisconsin; was baptized in Good-
Elder Daniel Babcock, in 1841, and was
rter members of the Milton Church.
nd economy he saved means to pur-
and settled in Albion in 1843, where he
ed. He was also a charter member of
urch. He was married in 1843 to Char-
who died two years ago. He leaves a
children, five sons and three daugh-
m were present at his funeral, save the
hter, who resides in New England.
rious, peaceable, benevolent, and hon-
the six or seven most liberal in sur-
ademy. He was always poor people's
espect in which he was held was man-
e number who attended his funeral.
A. R. C.

, Scotland, Jan. 24th, 1881, of apo-
ALTER MENZIES, aged about 50. Broth-
ly embraced the Sabbath during my
cotland, though he had for years been
oretically. He became a very earnest
ng worker in the cause, distributing
s of Sabbath tracts, visiting for that
y on foot, the villages and cities with-
of his home, besides contributing
help publish tracts. He was a frank,
conscientious man. He only survived
hours. Thus an earnest and true
passed away. N. W.

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 A YEAR, IN ADVANCE.

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The Sabbath Recorder,

PUBLISHED WEEKLY,

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reformatory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

TERMS OF SUBSCRIPTION.

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Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

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No advertisements of objectionable character will be admitted.

JOB PRINTING.

The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany county, N. Y."

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

BE STRONG, O HEART.

Be strong to bear, O heart of mine,
Faint not when sorrows come;
The summit of these hills of earth
Touch the blue skies of home.
So many burdened ones there are
Close toiling by thy side,
Assist, encourage, comfort them,
Thine own deep anguish hide.
What though thy trials may seem great,
Thy strength is known to God,
And pathways, steep and rugged, lead
To pastures green and broad.

Be strong to love, O heart of mine,
Live not for self alone;
But find, in blessing other lives,
Completeness for thine own.
Seek ev'ry hung'ring heart to feed,
Each saddened heart to cheer;
And where stern justice stands aloof,
In mercy draw thou near.
True, loving words and helping hands
Have won more souls for heaven
Than all the dogmas and the creeds,
By priest or sages given.

Be strong to hope, O heart of mine,
Look not on life's dark side;
But just beyond these gloomy hours
Rich, radiant days abide.
Let hope, like Summer's rainbow bright,
Scatter thy falling tears,
And let God's precious promises
Dispel thy anxious fears.
For every grief a joy will come,
For every toil a rest;
So hope, so love, so patient bear,
God doeth all things best.

BRO. M. S. WARDNER'S CORRESPONDENCE.

LITTLE GENESEE, N. Y., Feb. 4th, 1881.

To the Editor of the Sabbath Recorder:

I enclose herewith a copy of a letter received in reply to a package of tracts sent from here, and a copy of my reply written yesterday. If you deem them worthy of publication, they are at your service. I only give the gentleman's initials. Yours fraternally,

M. S. WARDNER.

ATLANTA, Ga., Sept. 5th, 1880.

Dear Sir,—I have received your tracts and read them as carefully as the press of ministerial duties will allow. I can not accept your exposition of the term "Lord's day" in Rev. 1: 10. It was that period in the week, according to your claim stated in tract, "Did Christ or his apostles change the Sabbath?" etc., running from the evening or sunset of the Jewish seventh-day (Sabbath) to the sunset of first day, our Lord's day. We happen to have early Pagan evidence of the practice of the Christians in the first and second century, as to the nature of the Christian mysteries or sacramental usages, which I respectfully ask you not to wrench from its proper bearings. As to the Papist claims you quote, they only disclose the false and special pleading for which that church is well known. They weigh not one feather in the argument. Her endorsement of any truth or any holy institution of God is worthless with me. She is an accursed institution. Christ states the object of the Sabbath. It "was made for man, not man for the Sabbath." Not to be a load, a yoke, but made for man's benefit. *The work of the Sabbath is to make the heart better, and whatever does that is sabbath work.* The Jews mistook its nature as we do sometimes. We must never forget in our zeal for Sabbath and sacraments that "the Son of man is Lord also of the Sabbath." Christ labors, as you well know, to break the yoke of empty sabbath forms, and Paul speaks out in thunder tones, "Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon or of the sabbath-days," etc. The first day of the week is "St. John's Lord's day," and on it the early Christians assembled to worship Christ, and break bread. At first this sacramental service was a full meal, but attended with such abuse that Paul denounces the Corinthian church so severely that they divided the service into the early morning sacrament and the afternoon or evening "love feast," or *agapae*, (feast of charity). Mosheim is clear on this subject in his first and second century, to which you will please add the testimony of Pliny in his letter to the Emperor Trajan, see Josephus (Whitson), dissertation third, as disclosing the practice of the persecuted Christians on the first day of the week. Pliny does not name the number of the day, but all history tells us the number of the day, as well as the New Testament. No man in his reason will claim that this peculiar day of Christian worship, in which they came together to break bread and worship Christ, was the seventh day of the week. It was not, it was the first day of the week, St. John's Lord's day, from sundown to sundown. I am obliged to you for your tracts, however. Yours in Christ,

J. M.

LITTLE GENESEE, N. Y., Feb. 3d, 1881.

REV. J. M., Atlanta, Ga.

Dear Brother,—Your favor of Sept. 5th, 1880, was received with pleasure in due season. Directly afterward, our General Conference met with my church here, and the duties of preparation before, and religious meetings continued since, with recent sickness in my family, have all combined to prevent me from responding as soon as I would have liked, to your kind letter.

Though we differ so widely in views on this Sabbath truth, I can not but feel that you intended to express kindliness to me by noticing the trifle sent you. Allow me to call to your memory one of your statements in your letter. "Christ states the object of the Sabbath. It 'was made for man, not man for the Sabbath.' Not to be a load, a yoke, but made for man's benefit. *The work of the Sabbath is to make the heart better,* and whatever does that is sabbath work. The Jews mistook its nature, as we do sometimes. We must never forget in our zeal for Sabbath and sacraments that 'the Son of man is Lord also of the Sabbath.' Christ labors, as you well know, to break the yoke of empty sabbath forms, and Paul speaks out in thunder tones, 'Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon or of the sabbath days,' etc." Perhaps you would be surprised to have me say that I agree with that passage perfectly. I will go further than you, and say that a Sabbath, without God's blessing resting upon it, is one of the most empty of sabbath forms, a load, a yoke, a grievous burden, as foolish a thing to have any zeal about as were any of the foolish traditions of the Jews. Concerning what day of the week did Jesus say "The Sabbath was made for man, and not man for the Sabbath?" In making this statement, Jesus, who claims to be "Lord of the Sabbath," uses the name of a particular day of the week—"the Sabbath." In the common use of the language, he spoke of the seventh day of the week. He did not say that "the institution of a sabbath without reference to a particular day of the week was made for man;" but he said, "the Sabbath was made for man." In our zeal to justify ourselves in our own positions, "we must never forget . . . that 'the Son of man is Lord also of the Sabbath.'" Of what day of the week does he claim this? It is not claimed of Sunday—the first day of the week. It is claimed by Jesus only of "the Sabbath." That meant to him and to his disciples only and exactly the seventh day of the week. Here is evidence from your own pen, brother, that, quoting again your own language, "I respectfully ask you not to wrench from its proper bearings." This is worth more to me than all your references to Pagan testimony as to the practices of Christians of the first and second centuries. This Sabbath which has a Lord, this Sabbath which was made for man, indeed will be a benefit to man, if received and used as was intended, not for labor and selfish pleasure, but for worship, and labors of love, and the ministration of the Word. Having God's blessing resting upon it, how can there fail to be a wondrous power with his saints who shall remember to keep it holy, and not profane it to the position of a yoke, or a load, or worse, to a day of menial service, and money making. Ah, brother, I fear in your zeal to put me among the Pharisees, you have yourself failed to discern the grandeur of Christ's utterance. In trying to overturn the Sabbath, and make Christ antagonistic to the Father as respects the law, you fail to see here one of the grandest proofs of the divinity of Jesus Christ. He asserted that "the Son of man is Lord also of the Sabbath." Make that apply to the seventh-day Sabbath as it really does, and it is the same as asserting that he himself gave the ten commandments from Sinai; yes, and more, that he it was that created all things and rested on the seventh day from all his labor, and blessed and sanctified the seventh day. Be loyal now to Jesus Christ, see how he kept this Sabbath, see how he taught its proper observance, see how his apostles all kept it under his inspiration. I do not think he meant that the day was made for man to secularize, for man to make himself a beast upon it, to toil upon it, or to give himself to riotous living upon it.

You assert: "The first day of the week is 'St. John's Lord's day.'" That assertion you have made; others have made the same. But to this day no one has been able to bring *Scripture* proof of it, nor is there any credible "pagan" proof of it. Kitto says, "The earliest authentic instance in which the name of the Lord's day is applied, . . . is not till A. D. 200, when Tertullian speaks of it as '*die Dominicum resurrexious;*' [De Ornit., sec. 23;] again, '*Dominicum Diem;*' [De Idol., 14.]"

The *North British Review* thus defends the introduction of the ancient heathen festival of Sunday into the Christian Church: "That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath. If the authority of the church is to be ignored altogether by Protestants, then it's no matter; because, opportunity and common expediency are surely argument enough for so ceremonial a change as the mere day of the week for the observance of the rest and holy convocation of the Jewish Sabbath. That primitive church in fact was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent nor undelightful thing to adopt it, inasmuch as the first day of the week was their own high day at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival." Vol. 18, p. 409. You scout the endorsement of the Papist church as worthless to you. You prefer Pagan testimony. Well, then, remember this: Not until the church became *Papist* did it observe the first day of the week as sacred. Not till that "accursed institution," as you call it, became the ruling element in the church was the name "Lord's day" applied to Sunday. I want to quote a passage from Andrew's "History of the Sabbath," the accuracy of which I defy you to gainsay. It is worthy of close attention. The more of history you read, sacred or profane, the more clearly will its truth appear. This is the passage: "Paganism had prepared the institution from ancient days, and had now elevated it to supreme power; its work was accomplished. It was now the part of popery to effect its transformation into a Christian institution; a work which it was not slow to perform. Sylvester was the bishop of Rome while Constantine was Emperor. How faithfully he acted his part in transforming the festival of the sun into a Christian institution is seen in that he changed the name of the day, giving it the imposing title of LORD'S-DAY. See Historia Ecclesiastica, per M. Lud Lucium, cent. iv, chap. x. pp. 739, 740. Ed. Basilea, 1624, in Library of Andover Theological Seminary. To Constantine and to Sylvester, therefore, the advocates of first day observance are greatly indebted. The one elevated it as a heathen festival to the throne of the empire, making it a day of rest from most kinds of business; the other changed it into a Christian institution, giving it the dignified appellation of Lord's-day."

Does it not look suspicious, to say the least, to you, who so despise the Papist church, that, in the day of the triumph of the Pope over the church, in that day the institution of Sunday also triumphed over the church? The increase of the one was coincident with the increase of the other. You refer to early traces of the observance of Sunday. Equally early traces of popery are also found. If in one case the divine authority of Sunday is proven, similarly is proven the divine authority of Popery, with the addition of a good strong text of Scripture from Christ's own lips to back it, which does not need half the *inference* and *assertion* to make it apply, as do the texts you refer to. In fact, the moment you leave the Sacred Record, and go to quoting the customs, etc., of the early church, we find paganism, popery, and corruption so soon creeping in, that we might build up almost any practice we choose, and claim divine, inspired authority because of traces of it in the early church. How fast was the leaven of evil working when it took only about 225 years from the writing of "Revelation" to the triumph of Papacy and Sunday over the world! You refer to Mosheim as having great authority in this matter. Are you aware that Mosheim was a writer of the eighteenth century? That the only sources he had for statements concerning the first and second century are as available to us as to him? And when we have read them we are as competent to express our opinion as he? Of what weight then is his testimony, if in his sources we do not find the evidence claimed? These are the sources: New Testament, Epistle of Barnabas, Letter of Pliny, Epistle of Ignatius. That is all, down to A. D. 140, Pagan or Sacred! Shall we put Mosheim as equal to New Testament, and then add Pliny? Or put Mosheim as equal to Barnabas, and then add Pliny? You can see for yourself there is no proof such as you want in the New Testament. Of the Epistle of Barnabas, Eusebius, the earliest of church historians says: "Among the spurious must be numbered both the books called, 'The Acts of Paul,' and that called 'Pastor,' and 'The Revelation of Peter.' Besides these, the books called 'The Epistle of Barnabas,' and what are called 'The institutions of the Apostles.'" Next comes Pliny, who, as you acknowledge, does not give the number of the day, nor does he connect any breaking of bread with the singing of hymns to Christ before sunrise, as you seem to intimate. Look out for fog in your own mind here. But you say "all history" tells us the number of the day. Where is the "all history?" The opinion of yourself and Mosheim? You writing in the nineteenth century, and Mosheim in the eighteenth? All the history before Pliny is the reliable New Testament, and the spurious "Epistle of Barnabas." And next comes "Epistle of Ignatius." His epistles are regarded spurious by many high scholars, and among those which are by some supposed genuine, does not appear the one "To the Magnesians," in which occurs the passage said to prove first-day sabbatizing. And more, even in the passage so referred to, nothing about any day would appear was not the word "day" inserted fraudulently into the translation! There is "all history" proof with a vengeance! If you want to see the original Greek, look in Kitto's Unabridged Cyclopedia Biblical Literature, under article "Lord's-day." When we reach 140 A. D., we reach Justin Martyr and his Apology to Antoninus Pius. *If his writing are to be considered genuine,* (see "The Spirit of Popery," pp. 44, 45, published by the American Tract Society), he gives us the earliest account of Sunday as a Christian festival. Here we are! In Rome! 181 years before Constantine's famous edict. It is a remarkable fact that the first instance upon record in which the bishop of Rome attempted to rule the Christian Church was by an edict in behalf of Sunday, (in A. D. 196). The next history evidence for Sunday is Tertullian, A. D. 200, who takes the next step, as I have already referred to it, and calls Sunday "Lord's-day." He was a priest of the Church of Rome.

Brother, why are you so afraid of the Papacy? You can not prove Sunday as a Christian festival, historically, outside the Church of Rome and its influence. I have been at much pains to point out carefully to you the want of basis on which to make your asserations. Perhaps you will not thank me for this. But will you be equally kind to me, and point out to me if I have made any unsupported statements? If you are patient enough to read my long letter, I will read, carefully, whatever you see fit to favor me with. Yours fraternally,

MORTON S. WARDNER.

IS IT SO?

To the Editor of the Sabbath Recorder:

It is with pleasure we notice the spread of Sabbath truth, and read continually of the agitation of the great question. We have always said that if this was of God, and we believe it is, he would "send by whom he would send," and raise up those qualified to do the work. Again, we believe if there are not Seventh-day Baptists enough or willing enough to engage in the reform, that God will find a people who will. The fact is, the Bible Sabbath must and will be vindicated, for God says so; "and it shall come to pass that from one Sabbath to another shall all flesh [perhaps not before the millennium] come to worship before me, saith the Lord." Isa. 66: 23.

We rejoice to hear the Lord has blessed the labors of Bro. Rogers in the Southern field, and that "helpers have been raised up." We were particularly impressed with one statement, that "no one had been found duly called and consecrated to this work," and he had to go alone. We wondered how it could be that among so many thousand Sabbath-keepers *no one* was found who loved the Sabbath of Jehovah enough to assist our brother in the work. We could hardly believe that Bro. R. and the Executive Board of the Tract Society had searched in vain all over this country for an assistant. There are many noble and consecrated young men and women who can sing, play, and pray for the truth, and have they all refused to lend a helping hand? We thought of those in Genesee who have been spreading these leaflets of truth all over the land; of the converts to the faith here and there who love the Sabbath, having been led to it by the faithful preaching of Wardner, Bailey, Huffman, Lewis, Wheeler, and many more whose names we have not space to mention. Are there none among all these? There are some who have already engaged in the work. Have they lost their zeal or interest? Nay verily! We *know* there are those who with encouragement and a God-speed are willing to join in the battle against the enemies of Bible truth.

It is not simply in the tent where work is being done. Do you hear the reports from Chicago, Kentucky, West Virginia? Do you see how our home and foreign missionaries are spreading the knowledge of the true Sabbath? And then there are many in the work distributing tracts, and in other ways honoring God in this matter, who have not waited to receive a call from the organized societies; and there are many more who would, if they could see their families provided for, and be free from embarrassments. We have spent two Summers and one Winter in Sabbath reform work, and although results seem small as viewed from a human standpoint, yet we love the work and those engaged in it. Gladly would we give our whole time and energy if in God's providence we could find it possible. But the work goes on, and our faith is great in results. We may never live to see the professed Christian world converted to this truth, yet the truth is in the world all the same, and a people are striving to keep it. May God help them to keep it holy. We expect to live and work for this precious Sabbath.

"Blest seventh day. All hail! All hail!
Jehovah's Sabbath will prevail,
For those who walk the King's highway
Will love and keep his holy day.
Millennial day, all hail! All hail!
At thy advance the sun grows pale,
Thy brighter Sabbaths soon will dawn,
And rival sabbaths then be gone."

H. D. CLARKE.

LEONARDSVILLE, N. Y., March 4th, 1881.

WILL you allow me, Mr. Editor, to thank "O." especially for these words in your paper of Feb. 17th, 1881, viz., "When a Christian accepts a new truth will he not, with childlike faith, earnest plannings, and pure ambitions, at once set about teaching others this new-found truth? Must his earnest labors be helped forward, or he told to stand aside until authorized by some organization? Does not such waiting often cover his heart with the pall of purposeless endeavor?" O, if the "all-ruling" spirit could be displaced for the "all-helpful" spirit, until forgetful of self, the church should think only of God and his work, how many saved, how many less bruised reeds broken, by isolation and neglect.

To obey is better than sacrifice.

Missionary Department

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Missionary Society.

REV. A. E. MAIN, Corresponding Secretary, Ashaway, R. I.
REV. GEO. B. UTTER, Treasurer, Westerly, R. I.

THE Secretary preached at the Stone Fort Ill., meeting-house Wednesday and Thursday evenings, Feb. 16th and 17th, and on Sabbath morning and the evening following, Feb. 19th; also at the village of Stone Fort on the next Sunday morning and evening. The Enon neighborhood has been visited, and the work of our Society has been made a subject of public discourse and private conversation.

CHURCH MATTERS would die in the West were it not for the East, says the *Standard*, of Chicago. Let there be a mutual understanding and confidence, forbearance when mistakes are made, a recognition of the idea that we are called to be fellow-workers in the same cause, although in different places and in different ways, and an abiding purpose to do our part both East and West, and there will be life and growth everywhere.

DURING a recent conversation with a business man, we learned that he considered it to be for his interests to make several trips a year to St. Louis and Chicago, at considerable expense; but he is severely critical upon the management of Missionary Boards because "it costs so much to keep the machinery greased." Quite different from this was the remark of a friend in Kentucky concerning the importance of traveling, if our missionary work is to be managed with some good degree of wisdom and success.

IT is proposed, if the brethren and sisters in the respective neighborhoods agree to the arrangement, that Bro. F. F. Johnson, of Stone Fort, Ill., shall become missionary pastor at Enon, Stone Fort, and Crab Orchard, including also, it may be, Raleigh. He is to devote his time to the work of the gospel; and while ministering unto others in spiritual things he must be ministered unto in things temporal. In this the Missionary Board offers to help, if the churches will take hold, as we confidently believe they will, and help themselves. This plan has in view, as nearly as it shall be found possible, regular weekly preaching services, Bible-school work, prayer and conference meetings, church and cottage, systematic giving, pastoral visiting, and general religious culture. In two of these communities there are resident elders; and with their aid and co-operation, as well as that of the other brethren, we believe much good can be accomplished.

WE propose to be not a jot or tittle behind any in their appreciation of the devotion of foreign missionaries; and the brightness of their crowns will correspond to the weight of the cross. To be the pastor of a large, prosperous, and united church, is a privilege that costs toil and trial. To obey convictions of duty, follow the leading of Divine Providence, and purpose to do one's best for God and humanity in any sphere of good endeavor, large or small, is also a blessed privilege that demands work, sacrifice, and sometimes suffering. And we desire to appeal both to the worthy ambition and the pure devotion of the young men at Alfred and in other schools, who are looking forward to the work of the ministry, when we ask, Are you willing to look forward to work in the foreign or on the home fields, fields that invite you to labors, labors nevertheless not unmixed with joy, to trials and discomforts, great ones, at times it may be, possibly to a want of appreciation on the part of others of your real worth, but to the self-satisfaction of an approving conscience and Master, and to the hope that by the blessing of God you shall establish and build up churches that, when you are gone to your reward, shall stand strong, self-sustaining, and grateful monuments of your zeal and fidelity? He who purposes to make himself of some account to the world must learn to labor and to wait, sometimes for many years, sometimes perhaps until the books are opened.

THE *Standard* (Baptist) of Chicago says that the following incident was related by Rev. Dr. Yates, a veteran missionary of the American Baptist Mission in Shanghai. It occurred some twenty ago. A Chinese merchant came into his chapel one afternoon, and, after talking with him awhile, Dr. Yates sold him a copy of the New Testament. He took it home, two or three hundred miles away, and after about three months appeared again in the chapel. He came back to say that he was under the impression that the book was not complete, that it must certainly have other parts; and so he came to get the Old Testament, as he had read and studied the New. What had he done with the New Testament? He had taken it to his home and shown it to the schoolmaster and the reading people. They said, "This is a good book. Confuscius himself must have had something to do with it." As there was only one copy, they unstitched it, and all who could write took a leaf home. They thus made twelve or fifteen complete copies of the New Testament, which they introduced as a class-book into the heathen schools of all that district. Quite a different testimony to the importance of the ancient Scriptures is this, from that of a Christian minister who once said to the writer, in order to encourage him in the matter of observing First-day, that he did not think we had any particular need of the Old Testament unless it might be the Psalms, for devotional reading, and it is quite like the silent testimony borne by the great International Series of Bible-school lessons of to-day.

SOUTHERN ILLINOIS.

That our readers may form an idea of the location, strength, and prospects of our little churches in Southern Illinois, we make the following statements, which we believe to be approximately correct in respect to distance and numbers: Twelve miles north from Cairo, on the Illinois Central Railroad, is Villa Ridge; and two miles from the station, east, is the Villa Ridge Church. In the neighborhood of the meeting-house are eight Sabbath-keeping families with sixteen church members. Separated from these by a kind of swamp, which it is sometimes difficult to cross, and not far from Pulaski, a station four miles further north than Villa Ridge, is another community of Seventh-day Baptists belonging to the Villa Ridge Church, and numbering five families and twelve members of the Church. Villa Ridge is the home of Eld. M. B. Kelly, formerly a pioneer preacher among the Baptists, now growing old in the service, and suffering from wounds and diseases that came upon him in the war, where he served as lieutenant and then as chaplain. Thirty miles from Villa Ridge, and forty-two from Cairo, is Cobden station; and four miles north-west from this is the Pleasant Hill Church, with seven families and sixteen members. This is the home of our aged brother, Eld. Dilday, and also of Bro. O. D. Williams, a graduate of Alfred University, now at Union Theological Seminary, whose praise seems to be in all the churches here, and who, as he himself has told us, intends to make Southern Illinois his field of labor. Starting from Cairo again, and going fifty miles north-east on the Cairo and Vincennes Railroad, we come to New Burnside, a thriving little village, it is said, with a coal mine which it is found profitable to work. Two miles south of east is the little Enon "church-house," pleasantly situated in the midst of the tall trees. This is the home of Eld. Vancleve, another venerable pioneer, both with the axe and the Bible. Here there are two Sabbath-keeping families and four members of the Church. A few families have moved away; but they certainly left a fine country. Five miles beyond New Burnside, and fifty-five from Cairo, is Stone Fort; and about two miles east is the Stone Fort meeting-house. There are ten families in this neighborhood that keep the Sabbath, and twenty-two church members. This is the home of two preachers, brethren F. F. Johnson and Robert Lewis, men in middle life, the former a physician, the latter a farmer. Eight miles west from Stone Fort, at Crab Orchard, there are three families observing the seventh day with six church members; and some think a church should be organized there. Twenty-one miles from Stone Fort and seventy-six from Cairo is Eldorado; and four miles west, on the Nashville and St. Louis division of the Louisville and Nashville Railroad, is Raliegh. For the Church here we may report, it is thought, two families and four members. The Church at Harrisburg, thirteen miles from Stone Fort, has disbanded. Among the disadvantages under which our brethren here have labored, we may mention, we think, these: 1. The prejudice, sometimes, it would seem, bitter of the Baptist Churches from which they withdrew. 2. The old and harmful custom of holding religious services only once a month. 3. The absence, in an all too large measure, of regular religious instruction, because of an unsupported and insufficiently trained ministry, a ministry rendered more or less inefficient, not by want of piety or natural ability, but of advantages and opportunities which customs and circumstances had withheld. 4. The lack of systematic and regular help from the East and North to overcome these difficulties.

What are some of the encouragements for the Missionary Board to lend a helping hand until these churches shall become self-supporting and self-propagating? (1.) It is a good country. The people have well-nigh stopped raising tobacco, and are raising wheat and corn. The soil is fertile; various kinds of fruits are successfully cultivated; and there is a great deal of fine timber, both in the low land and on the hills. In some sections, the climate is somewhat enervating and unhealthful on account of malaria, a thing that has been true of other new countries; but with a better system of drainage and steadily improving cultivation, thousands of acres of rich bottoms will be reclaimed, resulting in greater healthfulness and increasing prosperity. (2.) A beginning has been made, which is of considerable account; and we shall have the co-operation of good and reliable lay and clerical brethren and sisters, who earnestly desire to witness the prosperity of our cause in that part of the Lord's vineyard. (3.) While the greater number of the best and strongest ministers of other denominations are called to occupy the pulpits of the larger towns and cities, we have it in our power, with care and wisdom, and with the spirit of work and devotion, to put on to the home mission field good and strong men, better and abler ministers, we believe, than many who represent the interests of other denominations at those points of which it has been our privilege to take a survey at this time, and in the Spring of 1879. (4.) They that sow bountifully shall also reap bountifully.

MORE MEN FOR MISSION FIELDS.

BY REV. H. C. WOODS.

The appeal for more money to carry forward the work of the Home Mission Society was never more urgent than now. The means at its disposal are ruinously inadequate in view of the widening fields to be occupied.

But there is another call. Some possibly may not have heard it, or at least have not marked its urgency. It is the Macedodian cry: More men for mission fields. It may not be generally known, but it is the sober truth, that mission work in the West is greatly hindered for want of men to enter open, inviting fields. In the East, applicants for vacant pulpits seem to abound like autumn leaves. It is said there is an over-supply of ministers, and figures are given in proof of the statement.

And yet we can not get the men for frontier fields. Letters are received by the score from pastors who profess a desire to come West, but in nine cases out of ten the correspondence secures no tangible results. What are the reasons?

These feeble churches in Western towns have not yet grown fastidious. We do not ask for great men in the accepted sense. They might not do their best work here.

But we do want men with a clean record and an irreproachable moral character. We have been so cruelly imposed upon by "ministerial tramps, that we have grown cautious, perhaps suspicious. The Board of the State Convention of Minnesota are a unit in the determination that they will recommend no man for appointment to the Home Mission Society who does not give clear evidence of good Christian character and ministerial standing.

But what are some of the essential qualifications for the home missionary on the frontiers? The question is somewhat difficult to answer. And yet the work he has to do lays greater stress perhaps than work elsewhere upon certain elements of character.

He should be a man of great faith in God. Otherwise he will surely become discouraged and fail, since the work he must do is largely foundation work, to be wrought amid great difficulties and with few helpers.

He should have a genius for work. He must not be lazy or easy-going. His hearers may be few; they may be humble, illiterate, but they will have a large measure of hard sense that will not tolerate cant or milk-and-water or old sermons. They want the truth in the freshest, purest form, "the beaten oil" indeed. The pastoral work, in view of the rapid increase of population and the unsettled state of society, is, of necessity, laborious and exacting.

He should be a man of genuine enthusiasm, of push and energy. These abound in business, everywhere, and they must characterize him who leads in Christian work. He should be a man quick to adapt himself to persons and circumstances. He will meet on the frontier, as nowhere else, extremes in character, culture, modes of thought and life. He must, in the apostolic sense, be "all things to all men."

He should be intensely missionary in spirit. This is as essential on the frontier as on the foreign field.

He must be willing to make great sacrifices for Christ's sake. In some respects, more heroic sacrifices are now required of the home than of the foreign missionary. These qualifications are not so unusual or exacting that there should be a dearth of men in the Baptist ministry to carry forward our home mission work. Why are the men not forthcoming?

A real, practical difficulty is encountered in the effort to bring the men and the fields together. But few pastors are disposed to remove to the frontier till they have some personal knowledge of the field and their fitness for its work. But few churches seem ready to call pastors whom they have never seen. The churches are not able to pay the expense of a visit, and in most cases the pastors are not able. And so those who would gladly come West are hindered, and churches who want pastors can not get them. Might not the Board at New York devise some plan by which this obstacle could be removed?

Another reason is the failure of pastors and those just entering the ministry to realize the importance of apparently narrow fields. Why, it may naturally be asked, should I exchange a congregation of from 200 to 400 in the East for one of 75 to 100 in the West? The decision often is, I must stay where the people are if I would win souls for Christ.

But a pastor's influence is not necessarily measured by the number of his hearers. That discourse of our Lord's that won him most converts was not preached to the thronging multitudes of the city, but to one poor, ignorant woman at Jacob's well.

A year ago a young man was ordained pastor of a church in this State, just organized with eight members. In a few months there were twelve members, and in a young village, a country town of from 200 to 300 inhabitants, soon to reach 1,000, there were fifteen Christians, all told. Where, in any village or city East, does any church, however large, or pastor, however influential, sustain to the community a more vital formative relation than that young pastor and young church sustained? Often for a season but few baptisms are reported on the frontier field, and yet I am not sure that the home missionary would suffer in comparison with pastors elsewhere. But the number of baptisms is no criterion by which to judge of this work of foundation laying. These fields, which seem so narrow, are vastly important. There shall yet be abundant harvests from this laborious sowing. Did John Peck, Jonathan Going, and others make the mistake of their lives—did they limit the range of their influence, when they exchanged large, cultivated city congregations in the East for little groups of hard-handed sons of toil in Western wilds? The case is not essentially different now.

Not a few are disappointed in their fields and soon leave them. They had false ideas of the work. There are privations and hardships of which they had no conception. There is less of stimulus than they expected. The romance is gone out of the work after a few weeks. It is sometimes impossible to get a respectable place in which to live. Save a few disciples, the people are not one bit hungry for the bread of life. Their sole object is to make money, and not a few of them would sell their souls for less than "thirty pieces of silver." It seems almost impossible to drill through the ever-hardening crust of worldliness, of materialism. The pastor forgets the sure promises of God—forgets the story of the Lone Star Mission. He resigns his charge and quits the field, little realizing how that darkest hour may usher in the dawn of day.—*Baptist Home Missionary Monthly.*

MISSIONARY "MINT, ANISE, AND CUMMIN."

BY REV. WILLIAM ASHMORE, D. D.

Of course the primary object of missions is to save the heathen. We all understand that. Aside from this great blessing, it is attended with many subsidiary blessings. In many ways godliness is profitable, not only to the life to come, but for the life that now is. Our greatest success is when we bring men to repentance and faith; and this we continually speak of in our letters home. But once in a while it may not be amiss to speak of the incidental advantages of Christianity, a few of which we will mention.

I. CLEAN CLOTHES ONCE A WEEK.

It may seem absurd to notice such a thing. Upon reflection, the sense of absurdity will disappear. A general characteristic of heathen nations is filthiness. Heathen religions are dirty religions. Their temples are dirty places. Their shrines and their gods are covered with the soot of incense-sticks. Heaps of filth and dirt are found in every corner of their temples. Their houses are dirty—oftentimes nasty to the last degree. Their streets are dirty; the wash and offal of their kitchens are pitched into them. The gutters are filled with slime and stagnant water. Their persons are filthy. Their habits are filthy. Their clothes are filthy. It is not meant that all heathen are alike indifferent. There are degrees of carelessness. There are many who dress up when they go abroad. Such appreciate their neatness of dress, and are appreciated by the unwashed crowd who unconsciously elbow a little to the right or the left to give them more room. So clean clothes have a moral value, even in the filthiest heathen communities. If clean clothing were worn more commonly than it is, it would have its effect in contributing to neatness in houses and in streets. But there are no fixed recurring periods when clean clothes are certain to be in demand; and so the moral effect they might produce is not apparent. Christianity comes in here in a curious way. Clean clothes once a week is the beginning of a revolution. Our converts are learning, of course, to dress themselves up a little for Sabbath service. Many of them have not much extra clothing to appear in, but there is the example of the others. If they have a neater jacket, they bring it out; if not, they wash out the old one, to make as good an appearance as possible. So the reform is begun. Clean clothes once a week mean, in the course of time, cleaner houses. Cleaner houses, cleaner streets. Cleaner streets mean better health and fewer cutaneous, ulcerous, and leprous diseases. The Christian communities that are forming up and down the coast of China have initiated a national movement in the direction of neatness.

2. THE WEEKLY NEWSPAPER.

In this great nation, until foreigners came, there were no newspapers, save an official bulletin called the Peking *Gazette*. There were no means of intercommunication save by rumor and gossip and private letter. Newspapers are the outcome of Christian civilization. They have followed that civilization to China. There are now two or three purely secular newspapers printed in Chinese. One in Hong Kong was originally an appendix to an English weekly newspaper. It was designed simply as an advertising medium in a very small way; but it has grown. It is now in the hands of Chinese, has a large circulation, and is an influential news journal. Encouraged by the success of that, the Chinese in Shanghai have started the *Shenpao*. It discusses government and political topics, and is often free and bold in its criticisms of the dynastic policy. It, of course, takes the Chinese view of international matters. But there are also Christian newspapers started; their circulation is becoming extensive; they are filled with news and notes of the outside world, and brief presentations of Christian truth. The influence of this rising press is destined, at no distant day, to become enormous, and that, too, involves the seeds of a revolution. The Chinese, as yet, have shown no hostility to the freedom of the press. It would not avail much if they did, as newspapers can be published in Hong Kong and Shanghai regardless of their opposition. In Japan, the rise of the press as a power, social, political, and religious, is already more conspicuous than in China.

3. THE ART OF PUBLIC SPEAKING.

There are no public speakers in China. The nearest approach to them are the story-tellers who wander around the country, collecting small crowds, rehearsing the one or two stories they have learned, much after the manner of wandering troubadors. But orators are never heard of. Popular assemblies, as conducted in the West, for the discussion of great public issues, or for the expression of public opinion, are not known. Christianity is doing two things in this direction. It is teaching men to collect together in assemblies of two or three hundred, to be presided over by a moderator, to discuss issues of general interest, one speaking at a time while all the others listen, and also to keep records of their conclusions. It is training up a large class of men to address little groups or crowds of people for half an hour or an hour at a time. It is showing them how to use skill in moving people's emotions. It is training them in the arts of preparation, of consecutive thinking, and of impressive utterance. The influence of these new arts will be felt outside of the Christian circle. The day is not far distant when men in political ranks will feel the necessity of acquiring the same art. The rise of the popular assembly, and of the art of oratory, are due wholly to Christian example.

All these things, it will be seen, mean revolution, the latter two especially. It is not strange that the literary classes, adepts at essay-writing though they be, should see the drift of these things and instinctively set themselves in opposition. Their special privileges depend upon the old order of things. They naturally view with jealousy the rise of the more potent art of oratory in a class, who, as regards classical learning, are below themselves. And yet these same literary men will ultimately follow in the wake.—*Baptist Missionary Magazine.*

BULGARIAN MISSIONS.

The Archbishop of Canterbury says that "these good men," referring to the American missionaries, "have effected all the good that has been done among that people."

The Earl of Shaftesbury said of the missionaries of the American Board, as early as 1860, "I do not believe, in the history of diplomacy, or in the history of any negotiation between man and man, we can find anything to equal the wisdom, the soundness, and the pure evangelical truth of the men who constitute the American Mission."

A native, occupying an important official position, says, "The most zealous advocate of American civilization could not have done half as much abroad for his country as the missionary has done: he has served his *country* no less than his *Master*."

Hear what the Marquis of Bath recently said: "If the Bulgarian nation rises again to spiritual life, its recovery will be in no small degree owing to the intellectual and devotional influence and example of a small company of American missionaries, who abandoned homes in their own land to promote the welfare of an uncared-for and oppressed people, unmindful of the political influence of their own country or of the interests of particular sects. If the list of their converts is not a large one, their work in raising the moral tone of the nation will not have been less important. They have contributed, in no small degree, to foster the spirit of toleration among the people. They have caused the jealousy and excited the suspicion of no political party. In the darkest time of Turkish rule, they relieved the needy and succored the oppressed. There is scarcely a town in Bulgaria where there are not persons who owe to them the advantages of education. The results of their teachings have permeated all society, and are not the least important of the causes that have rendered the people capable of of wisely using the freedom so suddenly conferred upon them."

Copies of the New Testament in Japanese have been placed in the schools of Yokohama, by order of the authorities of that city.

Education Dep

Conducted by REV. J. ALLEN, D.
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GENERAL CONFERENCE—FOURT

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Education Department.

Conducted by REV. J. ALLEN, D. D., Ph. D., in behalf of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT."

GENERAL CONFERENCE—FOURTH SESSION, 1804.

UNION, COMMUNION, AND EVANGELISM.

"At a General Conference of the Sabbatarian Churches in fellowship, at Piscataway, State of New Jersey, assembled this 19th day of October, A. D. 1804, voted that Elder Abram Coon serve as Moderator, and Joseph Potter, as Clerk, for said Conference."

EXTRACTS FROM CHURCH LETTERS.

"The Sabbatarian Church of Christ at Hopkinton, Westerly, etc.

"Dearly beloved, great and manifold are the blessings which Almighty God, the father of all mercies, hath exhibited to us, the people of North America, not only in the almost miraculous settlement of our forefathers here among cruel and barbarous savages and their wonderful deliverance and protection from every surrounding foe; extending their borders and prosperous possessions from east to west, from north to south, and, finally, planting them an independent nation; securing to us, their children, the rights of man and the liberty of conscience; establishing a permanent peace with prosperity and plenty throughout our borders, which call for all possible praise, gratitude, and thanksgiving: but when we consider that in addition to all this, we are blessed with the preaching and promulgation of the glorious gospel of Jesus Christ, that inestimable treasure which excelleth all the riches of the earth, because the fruit thereof extendeth itself, not only to the time present, in this transitory world, but directeth and disposeth man unto that eternal happiness which is beyond the grave, what return of gratitude can we make to so good and gracious a benefactor? Surely nothing less than to offer our bodies a living sacrifice, holy, acceptable unto God.

"Dear elders and brothers, who have the privilege of assembling in General Conference:

"First. We pray God to bless you abundantly with the increase of his grace and spirit, that you may not only be mutual sharers of the love of God shed abroad in the soul, but that you may be, likewise, prepared to consider of the affairs of the Sabbatarian order, and be wise as serpents and harmless as doves, that whatsover you do may be for the glory of God and the good of his people. Secondly. We entreat you to guard against all unhappy debates and everything that tends to strife, and be careful to walk softly, and do nothing to wound the weak and feeble lambs of Christ, who can not endure much, and be not offended with those who can not see as far and walk as fast as you; for, better it is for the people of God to get along by slow degrees and with united hands, than for the wise and strong to speed their way with hasty strides, and leave the feeble lambs to mourn in the wilderness. Therefore, dear brethren, let the strong bear the imfirmities of the weak, and establish nothing new, although it might be for the better, until the whole be generally agreed thereon, that peace and harmony may be established among ourselves, and we better prepared to spread the truth abroad.

"Let us, then, dearly beloved, with the confidence and resolution of men and Christians, join our united forces in maintaining the truth of Christ, and propagating it far and near, carefully laying aside all jealousy and evil surmisings, one of another, let each of us ever consider his own weakness, so shall we easily pardon the failings of our brethren: thus we may be prepared, not only to study the necessary rules of discipline, but, at all convenient seasons, to advise and assist each other, and, especially, at our Yearly Meetings, we may be instrumental in building up the cause of Christ, not only in receiving and communicating good and friendly advise, but, likewise, in joining our united petitions to Almighty God for the gracious continuance of those rights and privileges which we and our forefathers have so long enjoyed, that the light of the glorious gospel of Jesus Christ may shine brighter and brighter, until atheism, idolatry, and superstition vanish before it, like dew before the morning sun, and the scales fall from the blinded eyes of those who make light of the commands of God and live in constant neglect of his holy Sabbath. Dear brethren, who knows but that in our united and earnest efforts, accompanied by our good example, the blessing of God may fall on the little feeble handful of Sabbath-keepers, and their number be increased to a majority in these United States, for God is able to do all things, and has promised that whatsoever we ask in his name, he will do?

"We have to inform you that we are not fully agreed among ourselves respecting the mode of the General Conference, and sending missionaries; yet we mean to bear with one another and strive to help each other's minds, to bear one another's burdens, and so fulfil the law of Christ.

"We have appointed as messengers, our beloved Elder, Abram Coon, Deacon Joseph Stillman and Deacon Daniel Babcock, Brother Joseph Potter and Brother Thomas Williams, whom we recommend unto you as faithful brethren and fellow helpers with us.

"The state of our Church is as followeth: Elders, Abram Coon and Matthew Stillman; Deacons, Joseph Stillman, Daniel Babcock, Zaccheus Maxson; Clerk, Joseph Potter. Members, 607. Of these same, twenty-four are under admonition and dealing, but, doubtless, a considerable number of the above have become members of the Petersburgh Church.

"Finally, brethren, pray for us that we may be quickened to every Christian duty, to keep the commands of God and faith of Jesus Christ, and finish our course with joy, and share with you some humble part in singing praises to God and the Lamb, for redeeming grace and dying love. And, now, we commend you to God and the word of his grace, which is able to build you up and give you an inheritance among them that are sanctified. Amen."

"The Seventh-day Sabbath Baptist Church at Cohansey, West Jersey, to our beloved brethren in Christ of the same faith and order, who, through the mercy and providence of God, may compose the General Conference, holden at Piscataway, East Jersey, in October, 1804. Beloved brethren and elders, having considered the scattered situation of our professing brethren, the great importance of the prosperity of Zion, and the contrasted effects of union and disunion, we are convinced of the great utility of the General Conference; for we think that the united efforts of messengers from every church will greatly contribute to the stability of our profession, and the spread of the gospel of our Lord Jesus Christ, and we earnestly pray that God may bless your endeavors and crown them with success through Jesus Christ.

"Brethren, we have reason to believe that an approved administrator would be an useful blessing to our congregations; for some are now waiting for opportunity to be received into church fellowship, and we are trusting and hoping in the Lord, that he will shortly open some way for the prosperity of his cause and building up of the walls of Zion, that it may grow into an holy temple in the Lord. We still think it necessary to repeat last Fall's request for a minister, and we trust you will not fail to supply every destitute church and society, as far as your power and opportunity may enable you; for we understand that to be the design of the General Conference, and as you are now tolerably informed of our circumstances, we doubt not but you will consider us with the most important of your considerations. We should greatly rejoice if some ministering brother would visit us from the Conference this Fall, and, as Elder Coon has given some of our members some encourgement in this way, we are not without hopes of seeing him come.

"As for our provision for sending out missionaries, we have made none since the last General Conference; but we have that which was contributed last year still in reserve for that purpose, and it may be had at any time when need shall require.

"At our last Conference the following brethren were nominated as messengers to the General Conference, some of whom, we trust, will meet you and bear this letter, viz: Deacon David Ayars, Clerk; Caleb Sheppard, Evan Davis, Samuel Davis, Jacob West, and William West.

"For further particulars of our church circumstances, and present officers, we state the following, viz: No official minister; ordained evangelist, Nathan Ayars, but declines acting as administrator; Ruling Elders, Joshua Ayars and John Kelly; Deacon, David Ayars; Clerk, David Ayars; Moderators, Evan Davis and Caleb Sheppard. Added one, deceased two, under dealing one, present number seventy-nine.

"Finally, brethren, we pray that you may meet in peace, and be of one accord in your proceedings, and being gathered in the name of Christ, may ye experience his promised spiritual presence to comfort, support, direct and bless your endeavors, to the end, that the cause of Christ may be declared, his saints comforted, and his kingdom completed, in which glorious kingdom and power, we desire to be found, that the glory may be given to God the Father, by him."

"The Sabbatarian Baptist Church at Brookfield, under the pastoral care of the Rev. Henry Clarke, unto their beloved elders, messengers, and brethren composing the General Conference:

"Respected friends and dear brethren, as our situation is so remote, our settlement somewhat new, and having been building a meeting-house, which straightens our circumstances so much that it is not convenient for us to send messengers, therefore, we take this opportunity of addressing a letter unto you.

"It is with much regret we learn that the churches, professing to be of the same faith and order with us, have not mutually agreed in the method of our Conferences and of sending out preachers. We conceive it of great consequence that a General Meeting or Conference shall get up a Constitution, agreed on, that each church may be well informed in the terms of fellowship in our churches. The report of last Conference, by its committee, we approve of in full, and, if there were added thereto, on the same principles, to make the duties of the Conference and also the duties of the several churches more explicit, it would be well. When we consider the worth of souls, the cause of God, the freedom of our National Constitution, and the favorable opportunities God, in his good providence, is giving us, we lament that no method has been hit on of sending out preachers of our order. While almost every other sect in religion has its preachers to and fro, teaching the people to break God's positive command, we, as a people, are, in a manner, silent in respect to our belief on the subject of the Sabbath. Is not our neglect a crime? We would not wish to censure other denominations, but if the Sabbath is held a bar to fellowship, should we not contend earnestly for the faith? So long as God's moral character is the same, and man an accountable being, it is of importance to his people to observe his law, and we may be justly despised of God and man, if we do not exert ourselves in the cause of truth. Mere speculative ideas in religion, and, especially in mysterious points, as original sin, personal election, final perseverance, universal salvation, and the like, may be borne with, while those who hold them are really conformed to God's law and gospel, and are not too impetuous; but when a person breaks a known command of God, it is sin, as saith the Apostle: 'For sin is the transgression of the law,' and if we fellowship such, are we not partakers of the crime? We have cause to believe that could a suitable person be sent out to preach, and spread the books written on the Sabbath, it would greatly tend to the cause of truth, for truth beareth away all things, and will stand when our mistaken ideas will fail; for mankind will sometime hear to reason. Could we find a man of our order, who could, by sound doctrine, both exhort and convince the gainsayers, he might, with the help of God, do much good. We pray God to direct you in all your deliberations for his glory and the good of souls.

"The present state of our church is somewhat more encouraging than last year. We hope God has begun a good work among us. Many seem awakened, and some have come forward to own his name, and there is quite an appearance of a revival.

"The following is as correct statement as we can give:

"One Elder and Pastor, two Deacons, Deceased four, dismissed three, under dealing four, added five. Total seventy-seven."

The letter from the Church at Petersburgh states "disapprobation of the present mode of holding General Conference." Messengers, Deacon James Greenman and William Satterlee.

This Church makes request for the assistance of the Conference, "in ordaining brother William Satterlee." "The subject being taken up it is the opinion of the members present that the request could not be conceded to consistently, therefore, it is understood and directed that Conference Clerk write an answer to said church, signifying the same."

The above action reads oddly in the light of history, by which is seen the man, who was thus, at thirty-nine years of age, in the prime of manhood and the full vigor of his powers, refused ordination, because of an impediment in his speech, and the consequent embarrassment, especially before strange audiences, approving himself, in after years, one of the most original, apt, and effective preachers the denomination has produced—Bunyon-like, in the aptness and beauty of his allegorical illustrations; the coming missionary, for whom they were praying and seeking; the planter and waterer of churches. Does this action go to show that even General Conferences are not infallible, or that they not infrequently become "circumlocution offices," where all the machinery is invented, arranged, and geared with especial reference how best not to do?

The church, thus repulsed by the General Conference, applied to the "Mother Church" at Hopkinton for aid. Aid was granted. Elders Abraham Coon and Matthew Stillman, and Deacons Daniel Babcock and Joseph Stillman were sent to aid, and the ordination effected.

Immediately following his ordination, a great revival sprung up under his pastoral labors, some over a hundred being added soon to the Church, and, in a few years, the membership was increased from one hundred and seventy-nine to four hundred and forty-seven. The first person baptized by him "became the honored mother of four ministers of the Seventh-day Baptist denomination—Nathan V., Varnum, Oliver P., and Hamilton, Hull."

The constitutional question came up again:

"Whereas, there is some objection against the last year's Conference draft or explanation of, by its committee, of the rights and rules of said Conference, it is, this day, voted, in Conference, that there be a committee appointed to revise or make a new draft for the approbation of the several churches in fellowship, and the following brethren were chosen: Deacons David Ayars, Abraham Dunham, James Greenman, and Joseph Stillman, and brethren Jacob West, Lewis Titsworth, William Satterlee, Joseph Potter, James Dunn, and Joel Dunn. The committee presented the following draft to be sent out to the churches:

"The elders and messengers from the Sabbatarian Baptist Churches, met at Piscataway, State of New Jersey, the 21st day of October, 1804, agreeably to adjournment, for the purpose of holding a General Meeting of the elders, messengers, and members from the several churches, situated in various parts of the United States of America, for the mutual edification and enlargement of acquaintance and Christian fellowship throughout the several churches of our profession, being desirous to be useful to each other in the duties of our religion, and being sensible of the necessity of stirring up one another to a remembrance of the great privileges and enjoyments we are favored with, both civil and religious; that we may bear in mind a feeling sense of that gratitude and thankfulness we owe to the supreme Author of our being, the object, and the ultimate end of all our hope and future enjoyments, have thought proper to propose and recommend to the consideration of the several churches, in the faith and fellowship of our religion:

"To hold a circular General Meeting, yearly, at such times and places as may seem convenient, to be agreed upon and appointed annually, for the ensuing year, by the messengers who may compose the General Meeting for the time being.

"It is to be understood that all things transacted in such General Meeting be done by way of advice, counsel, recommendation, and by no means to affect or alter the government or discipline of the churches, in their individual capacity; but that each enjoy its own mode of discipline as to it may seem most agreeable to the Word of God; and that each church desirous of holding an Annual Meeting will appoint its time and place for such meeting as it may think proper, and whenever the General Meeting is held at any church where there is an Annual Meeting, it is thought to be most proper for both to be holden at the same time.

"As the comfort and usefulness of society much depend upon regularity of proceeding, and attention to good order, it is recommended that such General Meeting be conducted by a moderator, clerk, and such other officers as from time to time may appear needful, to be appointed, occasionally, by mutual consent, or the free vote of elders, messengers, and members then sitting.

"In all matters that require a vote of the General Meeting, it is meant that each church has one vote only, in deciding any question, though every several member has equal liberty to speak, in an orderly way, in all matters of deliberation.

"It is considered incumbent on such General Meeting to hear and attend to all questions that concern the welfare of the churches, and to give counsel and advice, as times and circumstances may require.

"As we entertain a sympathizing sense of the state of our scattered brethren in distant parts of our country, whose situation affords but little opportunity of hearing the gospel preached by ministers of our profession, by reason whereof some important duties are too much neglected, it is, therefore, recommended to the consideration of the brethren composing the churches of our Union, to use their endeavors to compose a general mode that may meet their approbation, as near as may be, to be agreed to at our next yearly General Meeting, and that the messengers be authorized to concede to such variations in form as may be considered by the General Meeting to be most useful for the purpose intended."

"Voted, that there be a committee appointed to write a circular letter to the several churches in our Union, viz: Deacon David Ayars, and brethren Joel Dunn, Jacob West, and Lewis Titsworth." The Circular presented and approved as follows:

CIRCULAR.

The elders and messengers from the different churches of the Sabbatarian order, composing the General Meeting, holden in Piscataway, New Jersey, Oct. 22d, 1804, to the churches of the same faith and order scattered up and down throughout the United States of America, we send greeting. Grace and peace be multiplied unto you. May the love of God the Father, the faith of Jesus Christ the Son, and the comfort and communion of the Holy Spirit, be with you. Amen.

Beloved brethren, since it hath pleased God, in his providence, to favor us with another opportunity of meeting together, to worship and adore his great name, and to see and hear from each other, we deem it expedient to continue our usual custom of addressing you by way of letter.

When we consider the great and manifold blessings that are continually poured out upon us, that we, in this nation, have the liberty of meeting together, as a people, to worship God in that way that seemeth right unto us, and none to make us afraid, it becometh us to call upon our souls and all that is within us to bless and praise the Lord for his goodness to us, who are so unworthy of these favors at his hand. And when we consider the love of God in the great work of redemption wrought out by our Lord and Savior Jesus Christ, and the extensiveness and freeness thereof; that it is without money and without price, that salvation is extended to all nations of the earth; and that the way of life and salvation through a crucified Savior is preached so extensively to all that believe and obey the gospel; and we still hope that the Lord is carrying on his work in the hearts of his people, to spread the gospel of our Lord and Savior to the remotest parts of our land, we have reason to thank and adore his great and holy name for his goodness to the children of men; that in the early ages of eternity he had thought of mercy concerning us; and in these latter days he hath fulfilled the promise which was made to our fathers, in that he hath raised up Jesus from the dead, who hath ascended to the majesty on high, ever to be an advocate for his people, and to purify unto himself a peculiar people, zealous of good works; and seeing we have so great encouragements to come unto him, it becometh us to give all diligence to make our calling and election sure, knowing that it is God who worketh in us of his good pleasure, and hath given us assurance that he will cast off none that cometh unto him in obedience to his commands, and accept of life and salvation through faith in his Son. Let us lay aside every weight and the sin that easily besets us, and press toward the mark for the prize of the high calling of God in Christ Jesus our Lord.

As it appears from your letters and messengers that the churches of Christ of our order are not in so lively and active a situation as we could wish, let us be instant in prayer and supplication to God for the outpouring of his Spirit, that all who have named the name of Jesus, may feel the spirit and the power of religion, that they see the beauty of holiness, as it shines in the face of Jesus Christ, and let their light so shine that others may take knowledge that they have been with Jesus, and glorify their Father who is in heaven. And now, dearly beloved, we would commend you to God and to the word of his grace. Make it the man of your counsel to see if these things are so or not. And may the God of all grace comfort you in every good word and work for Christ's sake. Amen.

N. B.—It is also recommended that all members who remove to an unconvenient distance from their own church, that they put themselves under the watchcare of the church or churches nearest to them of the same order. We, likewise, inform you that our next General Meeting will be held at Hopkinton, State of Rhode Island, the Sixth-day before the second Sabbath in September next, 1805, to begin at ten o'clock, forenoon, said day. A statement of our minutes with that of our churches will accompany this Circular.

Done by order and in behalf of the General Conference.

ABRAHAM COON, *Moderator.*

JOSEPH POTTER, *Clerk.*

OCT. 22d, 1804.

For the Sabbath Recorder.

TEMPTATION.

"Lead us not into temptation, but deliver us from evil." Matt. 6: 13. When Christ taught his disciples this prayer, he well knew the danger of their trusting in their own strength to overcome evil. He knew what it was to be tempted. He knew by experience the temptations they would have to encounter, also the courage and strength it required to overcome. He had been beset with all the temptations humanity was heir to, yet he never sinned. He understood the weakness of human nature, and realized how much they would need divine help. Hence the prayer, "Lead us not into temptation, but deliver us from evil." How necessary it is that we should make it our daily petition. The enemy is ever laying snares for our feet. And alas! for human frailty; if we are not on the watch, we are often overcome and caught in the snare. This teaches us that we should always be watchful, ever "looking to Jesus" to keep us from temptation, and deliver us from the evils that beset life's pathway. We can not go where temptation is not. Let us take a peep into our little villages, and see the beer-shops, dance-halls, lottery-festivals, stores with its tobacco and cigars. Also into our great cities, with their rum-shops, billiard-saloons, gambling-houses, theatres, brothels, and scores of other temptations too numerous to mention. And it seems to me that we can not fail to see the necessity of praying, "Lead us not into temptation, but deliver us from evil." Oh! that this prayer could be engraven in letters of fire at every street corner, and over the door of every den of iniquity that is leading our sons and our daughters down to degradation and ruin. I appeal to you, fathers and mothers, young men and young women, will you not set your faces against these schools of vice, and with this prayer in your hearts try to exert all the influence you have to keep your fathers and mothers, sons and daughters and friends from visiting these places, and try, by precept and example, to lift up your fallen brothers and sisters? And God grant that we may all strive so to live that the world may be better for our living in it. And may our prayer ever be, "Lead us not into temptation, but deliver us from evil."

C.

HOPKINTON, R. I., Feb. 28th, 1881.

A FAITHFUL ENGINEER.—Not long since an engineer named James Osmond was running a passenger express train through from Philadelphia to Jersey City. It was one of the swiftest trains and heaviest, such as are entrusted only to the most experienced engineers. As the train was going, a heavy connecting rod of the driving-wheel on the right of the engine broke, and one end of it, swinging upwards, struck the cab beneath the engineer, and shattered it to a thousand pieces. The man fell senseless on the engine. He was both burned and scalded. The pain quickly restored consciousness. The engine with its train was rushing forward with fearful velocity to certain destruction. Inside the long train of cars men were reading, sleeping, talking, laughing. Inside the long train of cars women were playing with their babies. The fireman jumped from the tender, and managed to escape. The engineer might have escaped as well, but he crept alongside of the engine, and with his burned hands got hold of the lever, reversed the engine, and applied the air-brakes. He took upon himself all the terrible death which menaced that whole train, and, daring it himself, thrust its greedy, awful shadow back from these men and mothers and little children.—*Christian Weekly.*

Three things to delight in—beauty, frankness, and freedom.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 10, 1881.

REV. N. V. HULL, D. D., - - - EDITOR.

☞ All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N.Y."

"OUR DENOMINATIONAL PROSPERITY."

Our educational interests enter largely into the question of our denominational prosperity. It is impossible for a people to perform their share of the world's work without that intellectual force that education gives. Without this, they are crowded out of life's currents, and cease to be factors in its great operations. Education is that training of the mind which enables it to act with skill. It may be confined to particular departments of the mind, so that it will act with force in certain directions, or the faculties may receive a broad culture, so that all their powers shall be alike developed. If all our education is in one direction, we are out of balance, and our judgments and actions are faulty. For no one thing should we so strive as for a well-balanced education. That the instruction given in literary institutions is only a small part of what we are to receive is granted, but it is, nevertheless, an indispensable part. A failure here places one to great disadvantage. To him, certain essential things are impossible that would be possible had he the training the schools give to the faithful student.

But sects are made up of individuals, and as are the individuals composing them so are the sects. The persons composing the Seventh-day Baptist denomination have from the beginning been well endowed by nature. Nor were they wanting either in the use of the means for intellectual culture within their reach, nor in a full conviction of the value of such as lay beyond them. As time passed on, the desire for the existence among us of increased educational facilities became so strong that an effort to secure that end was resolved upon, and the result has proved the wisdom of the undertaking.

At this point, one or two of the difficulties attending this advance step should be noticed. As a people, we were few in numbers, widely scattered, and possessed of little wealth. Nor had we the teachings of experience, and leadership of men other than those of moderate literary attainments. Under these circumstances, it can be seen that to take the initiatory step was difficult, and had it not been felt that our well-being demanded it, that step would not have been taken. It so happened, however, that at this very time help came to us in the person of individuals possessed of educational enthusiasm, who were also taking their initiatory course in college, with one or two who had completed theirs. At this time we could do no more than start schools of an academic grade, and in a little time these sprung up here and there, so that soon our people were supplied with educational facilities as were no others in the country; and, in our opinion, our youth of the present generation are better educated as a whole than are those of any other sect. But our schools are in their infancy yet, and require the fostering care of our people. The opinion is a false one that the institutions can plant and develop themselves. They had their birth in soul-travail, and without a kindred fostering care they will perish in their struggle with chilling adversity. It should be remembered that our schools are, in essence, Christian institutions. They originated in a feeling that they were essential to our true religious growth. It was known that education would spread out into other fields, and feed other interests; but it still remains true that their felt-need in the development and culture of our religious life and work was the apparent cause that produced them, and when they cease to be cared for by this same sentiment, they must cease to thrive. Sometimes these institutions have been criticised because of their imperfect arrangement and attainments, and of their consequent inability to afford the facilities for instruction that older and better endowed institutions can. Perhaps to some extent this is so, but will this kind of treatment improve them? Nay. It is a blow at their life, whether so intended or not. The effect is to exasperate, degrade, and dishearten. What is wanted are words of encouragement and a helping hand. The ambition of these institutions wants development. Words and deeds of praise and kindness will cause them to grow and strengthen.

Let all remember, if we do not care for ourselves we shall not be cared for. We ought to know that others will not nourish our interests. They have their own to care for, and they will attend to them. There is not a denomination in this country showing signs of growth and an abiding life that has not its schools, and that is not pledged to their support, and in proportion to the faithfulness with which this pledge is kept is their prosperity. These schools are fountains of thought and activity. They are the friends of every good cause, and should be honored as such. Abolish the schools of this nation, and who can describe the effects that would follow?

Let us for a moment in thought place ourselves back half a century in regard to this question, and see what would be our condition. It would seem as if the shades of night had settled down upon us. Now see what a change has been wrought, and remember that our schools have been leaders in the work of giving us this renewed and solid life, and let them have the credit that is their due. Let the noble self-sacrificing teachers in these schools have a place in our hearts. When in memory we call up the dead, and when we bring before us the living workers, and think of the burdens they have borne and are bearing, and the work they have done and are doing, we thank God and take courage, and say, let their names and their deeds be had in "everlasting remembrance."

But before we close this article we wish to call attention again to the necessity of honoring these schools by the whole people. They are the common property of our people, and they are also a common blessing. If they are as yet imperfect, let us remember that they have but recently come to have an existence. It is unreasonable to demand of them the ripeness that age and experience gives. Nor must we forget when we think of their poverty that they are the offspring of a poor parentage, poor rather on account of their poverty in numbers than in want of heart. The habit of decrying our institutions is unwise in more ways than one. When we speak against them, we speak against ourselves, for they are our own workmanship. The advice of a friend is reformatory and life-inspiring, but the carping of the chafed one brings no good. If there be criticism, let it be friendly and generous, such as comes from a noble and friendly heart.

But when will these institutions become what we wish them to if we do not stand by them? In union there is strength, but in division there is weakness. Would we prosper, we must lovingly work together. If union of heart and action was ever called for by any people, it is by us. We are small, and if we stand together, by the help of God, we shall live and prosper. Brother, give us your hand, and let us stand shoulder to shoulder, and so press on to victory.

Communications.

COMING SLOWLY, BUT COMING.

Our materialistic friends have come to admit that if man altogether ceases to be at death, his identity is gone and can not be restored at the resurrection, although another man may be made like and out of the same matter as before, yet it is not the same, because his identity has not been preserved in any way. To obviate this difficulty, they have adopted a new theory concerning the soul, and have come a long way over toward orthodoxy, so much ridiculed by them.

The object of this communication is to see how near we are to each other, rather than to pull apart.

1. They admit that man is a compound being. One writer says, "Man is a compound being; is made up of two parts—matter and organization." Let it be remembered that what he calls organization is, in his view, the soul. This same writer clearly puts this forward in this form: "How is the soul or organization, which loses its association with matter at death, to be preserved for becoming again associated with matter?" The reader will see that the author uses the word organization as synonomous with the word soul. They, in his mind, are one and the same. When he says that man is a compound being, made up of organization and matter, it is as if he had said soul and matter; or, to use a Scripture phrase, "dust."

2. They also believe that the soul survives the destruction of the body, so that the existence of the soul does not depend upon the existence of the body. This is put forth in the following words: "We have called attention to the fact that the soul is represented by the heavenly record of an individual's life, when the body goes back to dust, existing thus until the resurrection." You see by this statement, often repeated, that they admit that the soul can and does exist independent of the body.

3. They also hold that the soul is *the* essential part of man. Not *an*, but *the* essential part. The language is unequivocal. It is in the following words: "We consider the organization [the soul] not only a part of the individual, but the *essential* part." The author of this language says he has put this doctrine forth "twenty times."

4. Whatever else may change, and however much other portions of man may change, or may be in any of his parts missing, the soul must remain unchanged. "The soul is the basis of human identity," says one author. This is "orthodox" in a diluted form, yet it is an improvement on former materialistic notions.

5. There are still more important advances. They admit that the soul has aspirations. Let me give the language: "The perfect character will be represented in a perfect body, which will no longer be a trammel to the soul in its aspirations after good, but will accord with it in perfect harmony." This is a far-reaching admission; indeed, it is a sweeping contradiction of other statements made by the same author.

Let me define the word "aspirations," and see what a long ways this brings our materialistic friends toward the hated "orthodoxy" we hear so much about. Webster says, "It is a breathing after, an ardent wish or desire, the act of aspiring, or ardently desiring what is noble or spiritual." Aspire, "to desire with eagerness; to pant after an object, to aim at something elevating." Surely all this can be only affirmed of an intelligent personality possessed of ardent desires, mental and moral emotions, a looking forward with mingled feelings of necessities, desire, amounting to longing and hope, showing a present restlessness and discontent, comparing the present imperfections with future prospective good.

The above statement is no dash at elocution, but a sober statement of sound conviction. Indeed, this thought and moral capabilities are repeatedly put forth by these reformers.

The author quoted above says: "We do not pretend to say how a soul, an organization perverted, depraved, dwarfed, and corrupted by the inherent effects of sin, and the results of sins committed, can become elevated," &c. This language is no less far-reaching in the way of ascribing moral capabilities and character to the soul than the above. Surely these are long strides toward the orthodox faith. It is too much to suppose these are mere blunders, or rhetorical flourishes. I know that these admissions are not in harmony with other statements of the same school, which only shows the dilemma in which they find themselves while they are floundering for want of a solid foothold. As for instance, what organization is the soul? And the same author, I believe, thrice repeated the heathen idea, that "form, pure and simple," is the soul. That at least is one too many souls for one man. Form and organization are two things, and differ from each other as cause and effect differ.

I did not sit down to criticise, but simply to notice some of the steps our materialistic friends have taken toward the Bible view of the soul.

In the above statements our friends have admitted in effect the whole doctrine as to the moral character and capabilities of the soul. As to the organizations being preserved after the body is decomposed is the wildest fancy of a moral impossibility; its absurdity defies all criticism. And as to a record being kept in heaven of the organization, that is invented from necessity, and has no existence but in unrestrained imagination. Where has the information come from concerning a record of man's organization? Such fancy flights make a very shaky resting place for the doctrine of the soul to rest on.

V. HULL.

SABBATH REFORM NOTES.

The Committee, having in charge the tent-work in the North-west have invited Bro. M. S. Wardner to go with the tent next season as preacher, and have received from him a favorable response.

"*The Sabbath Chronicle* has come out in good style, and has the true ring in it," writes Bro. N. Wardner, under date of Feb. 22d. He also says that other converts to the Sabbath are reported on the Chicago field, and that a live, capable man ought to be stationed there to follow up the interest.

Bro. A. B. Prentice, from Shepherdsville, Ky., Feb. 21st, 1881, reports as follows:

"Last night I closed my labors here for the present. The weather and the roads have been very much against meetings. Much rain and some severe cold have rendered the roads nearly impassable. I thought I knew something about mud, but I never saw anything like what we have had here for the last three weeks. Yet with all the embarrassments we have had generally a good attendance. The attention has been all I could ask. I have preached twenty times, always urging the claims of God's law, and frequently calling attention specifically to the Sabbath. Two sermons were devoted especially to the subject. Bro. A. E. Main was here three days and preached three times, with his usual power. Dea. Hardin James, from his knowledge of the people, believes that fully one-half of them are convinced of the correctness of our views of the Sabbath. What is lacking is vital godliness. Religiously, they are very much like many of the Kentucky farms, run down and left to grow briers and bushes. No spasmodic efforts will reach their case. There must be persistent, hard work. Education is needed in many of the fundamentals of the Bible religion. This work, so important, is open to us at least here as it is to no other people. Our ministers have the confidence and the ear of the people, as shown by larger throngs and greater interest at our meetings than is seen in any other. Shall we not permanently occupy and work this field? I start to-day for Ohio county. My address will be until further notice, Falls of Rough, Grayson Co., Ky."

Bro. L. C. Rogers has removed the tent from Jacksonville, Fla., to Palatka, seventy-five miles up the St. John's River, a place of two thousand inhabitants. The interest in Jacksonville was well maintained to the close of the meetings, and several persons have openly embraced the Sabbath and can be relied upon. Concerning the work, Bro. Rogers' letter of Feb. 16th, says:

"The ministers have kept clear of us for the most part. Mr. Dodge, of the Presbyterian church, came in to hear us on the 'Sabbath in Prophecy,' and also Rev. W. W. Hicks, of the Methodist Episcopal Church, but neither, though called upon, made any remarks. The latter is the political speaker who was heard in the North during the last campaign. Two ministers, Payn and Webster, of the Methodist Episcopal Church, North, were in one evening and heard our challenge to discuss the Sabbath question, and our offer to give the clergy the use of the platform to defend the Sunday, but they slipped out while the congregation were singing. A Primitive Baptist (Hardshell) preacher was in one Sabbath-day and discussed quite extensively, and thought the seventh might be the right day, but as so many died happy in keeping Sunday, he thought the testimony of dying saints was conclusive, and he should risk it to keep that day. Two Canadian preachers of the no-law order, have been in and discussed the subject in our Sabbath-day meetings, both of them educated and ready in debate. Two others of the same order have been present and proclaimed their views and then shot out of the tent to avoid being questioned or hearing a reply. Judge Dawkins and his family, next door to the tent, have been in to our meetings and expressed great interest in the subjects discussed. Twelve or fifteen colored preachers, mostly through the the day have come in to inquire. They usually promise to come again, but that is the last we see of them. Not many colored people have come to the meetings. They prefer their own. They have had equal privileges, but they can not comprehend the Sabbath question. They will agree to anything and are full of promises and religious notions and superstitions, and frenzy when in their own congregations. They are keen, active, good looking and well dressed as a class, but are insincere and thievish, and will take the advantage of those who treat them best. I see but little to hope from them at present in building up the cause of the Sabbath. I know of but one of their race in Florida who keeps the Sabbath, the boy who came from Mandarin, and helps me in the care of the tent, and whom I am teaching to read. He is about eighteen years of age, has a good memory, is substantial, familiar with the Bible, and gifted in prayer and exhortation. The city has been mostly canvassed with our publications. I have preached at two points on the other side of the river, several miles from the city, and quite an interest has been awakened. A good work of seed-sowing has been done, not only here, but through visitors from the North and South a wider field has been reached. The workers have felt the uplifting power of the Word and Spirit. I want to go to Mandarin to see what there is of the Sabbath-keepers there. They are true immersionists, like the German Seventh-day Baptists of Pennsylvania."

J. B. CLARKE, *Cor. Sec.*

[From the Narragansett Weekly, by request.]

DEATH OF CHARLES MAXSON.

Mr. Charles Maxson, a life-long resident of Westerly, who had for nearly forty years carried on business here as a builder and lumber dealer, being the senior member of the firm of C. Maxson & Co., died at his residence on Main street in this village, Wednesday afternoon, Feb. 16th, aged 68 years. He had been an invalid for several years, but was able to ride out occasionally until within a few weeks of his death. He had occupied many stations of public importance while in health, and enjoyed the esteem and sympathy of his fellow-citizens during his long illness. He was a member of the General Assembly of Rhode Island in 1852, '53, and '54; was for some time an officer of the River Bend Cemetery Association; was Chief Engineer of the Westerly Fire Department from its origin in February, 1871, until November 9th, 1874, when he declined a re-election; and was for a considerable period President of the Board of Trustees of the Seventh-day Baptist Church, of which church he remained a member until his death. He was a Director in the Washington Bank and the Washington National Bank, of Westerly, from 1858 to 1880; and was largely interested, in connection with the firm of C. Maxson & Co., in hotels at Narragansett Pier and at Watch Hill. His funeral, held at the Seventh-day Baptist meeting-house, in this village, last Saturday afternoon, was attended by a full congregation, made up largely of those who had been associated with him in the various relations of society and business.

The remarks on the occasion by his pastor, Rev. L. A. Platts, were so appropriate and just, that we take pleasure in printing them entire, as follows:

CHARLES MAXSON, the third son and fourth child of Jonathan and Nancy Maxson, was born near Potter Hill, R. I., September 3d, 1813, and died in Westerly, February 16th, 1881. From the day of his birth to the day of his death, he had known no home save in this his native town. He began business at an early age as a house carpenter, following the trade for nearly ten years. In the year 1843, he being still a young man, the firm bearing his name was organized, from which time until the present the name C. Maxson & Co. has been a familiar one in the business annals of Westerly. As the principal partner in the firm, and its acknowledged head, Mr. Maxson naturally had much to do with the employment and direction of the men who labored for the company, as well as with the parties with whom they contracted for work, and all others with whom they sustained business relations. The varied duties thus imposed upon him were performed with such singular fidelity as to make for him, among all classes, many friends, and never an enemy.

In February, 1841, Mr. Maxson was married to Anna Maria Barber. In this choice of a life companion, he was most fortunate, as forty years of domestic happiness will abundantly testify.

Mr. Maxson was converted to Christ at a very early age, it is believed at a time when Eld. N. V. Hull, then a young man, was the instrument in the promotion of that which is remembered, by the older people of Westerly and Hopkinton, as the most wide-spread and thorough-going revival ever known in these towns. When, in 1840, the Pawcatuck Seventh-day Baptist Church in Westerly was formed, he was one of the fifty-one who became its constituent members. In this relation he continued a worthy and honored member until called home.

Mr. Maxson was a man of many-sided and striking characteristics, chief among which, by universal consent, was his *kindness of heart*. It can, perhaps, be best described in the words of the immortal discourse of the Apostle Paul on *charity*, in the thirteenth chapter of first Corinthians. This trait of Mr. Maxson's character would be known by different names, as it manifested itself toward different objects, and under different circumstances. With the men whom it was his duty to instruct and direct, he was uniformly kind. In his association with men of business, his kindness of heart made him keenly sympathetic toward any one in distress or financial difficulty, and his sympathy very often found expression in that timely aid of which every business man has at some time or other felt the need. And sometimes such aid has been rendered when every consideration of personal advantage would have dictated a different course. In the church, when considering questions relating to her material support, it was his habit to devise liberal things. In the family he was most affectionate. And all this, as has already been said, was but the appropriate expression of his great kindness of heart.

Next to this kindness of heart is to be mentioned his unvarying *politeness of manner*. Politeness is the fruit of kindness. Forms of politeness, rules of etiquette, and the like, may be taken on from without, but when thus taken on they never set gracefully. With very rare exceptions, they disclose their artificial nature. On the other hand, the genuinely kind heart makes the truly polite man or woman. Such politeness was Mr. Maxson's.

And after politeness came *patience*. Patience implies the existence of trials, pains, or other things difficult to be borne, and then is that virtue by which one is enabled to bear such difficulties with uncomplaining fortitude. How much Mr. Maxson had to endure during four and a half years of painful sickness, and how patiently he bore it all, none may ever fully know, and of it none save his most constant attendants, and intimate friends, can even form an approximate idea. Even here, kindness of heart prompted to the exercise of patience, that his friends might be spared the pain of witnessing his sufferings, which they were powerless to relieve.

Besides these finer virtues, Mr. Maxson possessed great *strength of character*. His mind was clear, and his judgments well formed. He seldom failed in the estimate he placed upon other men, in public as well as in private stations, while the value which he assigned to opinions and measures were generally very nearly correct. Accustomed as he was to place these careful estimates upon men and things, and to weigh considerations, pro and con, upon any subject coming under his notice, it was but natural that when he arrived at a conviction, he should hold it with a firm grip. And this he did to a degree which, with minds less judicial than his, and with men less tempered by genuine kindness of heart and courtesy of manner, would be deemed little less than stubbornness. The same things may be said with equal truthfulness of the manner in which he held his religious faith. With no sympathy for shams, and sadly deprecating the loose morality of the so-called liberal theology of the day, he grasped with a strong faith the fundamental doctrines of the Christian system. Having no confidence in the merits of his own morality, he cast himself with the simplicity and trust of a child upon the merits of Jesus' blood and sacrifice. And this very clearness of his own faith, and strength with which he held his convictions, put him in a position to be charitable toward those who differed with him. For, a man who has no convictions of his own is not the man to understand one who has; and the man whose religious faith takes to itself no definite, pos-

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Home News.

Nile, N. Y.

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To the Editor of the Sabbath Recorder:

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MR. AND MRS. W. B. C

Shiloh, N. J.

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itive form or substance, is in no condition to be tolerant of another's faith. It is only the men who have strong faith and abiding convictions, and whose faith and convictions run counter to those of other men, who can have charity and respect for the men with whose convictions they so widely differ. Mr. Maxson was such a man. And for these qualities he was more than respected—he was admired and loved by all who knew him.

The life of such a one has been passed among us, and ended triumphantly. It has been a blessing to us, and its remembrance may be a rich legacy, if we possess the wisdom to discover and the grace to profit by its instructive lessons.

The great lesson of such a life, undoubtedly is, that manliness consists not in any one-sided, but in a many-sided development. One may have strong convictions, and hold them tenaciously, and yet not be a strong man. He may have a heart as tender as any child, and yet not be a good man. The Lion of the Tribe of Judah was the Lamb of God. And so he who possesses strength of mind and positiveness of conviction, joined with pure kindness of heart and gentleness of manner, and all informed and transfused by a simple faith in God, is the man of all others whom God and men delight to honor.

Home News.

Nile, N. Y.

March 3d, 1881.

To the Editor of the Sabbath Recorder:

Having been confined by sickness for more than two months, I have known but little of the doings of the outer world. But through the mercy of God, and in answer to the prayers of dear brethren, I am so far restored as to walk about and occasionally ride out. I am not able yet to resume my duties, but hope to be soon. Since my sickness, the usual interest has been maintained by the Church in their meetings and in the Sabbath-school, though they have been supplied with preaching but a few times. They hold a prayer and conference meeting at the usual hour, conducted by one of the deacons, followed by the Sabbath-school, with which nearly the whole congregation are connected, conducted by L. H. Kenyon.

Yesterday and last evening, March 2d, the people here met in Brown's Hall, and made a public donation for our mutual benefit. This to us was both unexpected and, we thought, undeserved, as we have served the church only about one month the present year, because of our sickness. The donation amounted to $75, seventy of it in money. For this expression of their interest in our welfare and the prosperity of the cause, and their untiring attention during my protracted illness, we would express to them our thankfulness, trusting that God, who loves the cheerful giver, will assure them that they shall not lose their reward.

Mr. and Mrs. W. B. Gillette.

Shiloh, N. J.

Feb. 19th, 1881.

The Church at Shiloh have been made glad by the addition of twenty-one to the membership, and by the revival of hearts that had grown cold and wandered from the fold of the Good Shepherd. The work has been progressing slowly but surely all Winter. Storms have interfered somewhat with our meetings, and yet the people have been enough in earnest to not allow storms to chill their zeal, and have improved the time as faithfully as could be expected through such a Winter. We enjoyed an exceptionally pleasant season on Sabbath day, Feb. 19th, when the hand of fellowship was extended to those happy converts who were to sit that day at the Lord's table for the first time, and commemorate with us the sufferings and death of the Savior who had so graciously healed us, and brought us into harmony with our heavenly Father. To add to our good things, that day was the regular semi-annual "joint communion" between the Shiloh and Marlboro churches, which alternates between the two, and so we had a goodly number of our brethren and sisters from that church to sit with us at this "feast of good things."

Our hearts have been strengthened and wanderers have returned. Oh, it was good indeed, to see those at the Lord's table who had neglected it for years; and how we do thank God that now we hear their voices again in the prayer circle, and feel that they are re-united to the people of God. We are truly endeavoring to "keep the unity of the spirit in the bonds of peace." Sabbath service well attended, and a good work, we trust, is being done by the Sabbath-school. The missionary spirit is good, and our people are willing to do what they can. May God bless all the churches, and give his people many precious souls of such as shall be saved.

L. Gardiner.

Rockville, R. I.

Brother Huffman has now been with us six weeks. During this time he has preached over fifty sermons. These sermons have been plain, practical, and instructive. They have been characterized with less of the emotional than we are accustomed to hear from evangelists. The attendance has been quite as good as could be expected, when it is remembered that a large part of our usual congregation are factory operatives who work in the mills sixty-nine hours a week.

Though we have had very cold weather, and more snow than usual, the changes have been fewer than common at this time of year. The interest, religiously, has been gradual from the beginning. Many professors have gained renewal in zeal and spiritual enlargement. Conversions have been mostly, though not entirely, among the young. I have baptized twenty-four, and others have signified intention to follow.

Our rejoicing is not all unmixed with sorrow. Just before the arrival of Bro. Huffman, one of deacons, our highly esteemed, moved by the fact that it was attended with expense to come to our Sabbath meetings, and that his wages were more than two dollars less a week by Sabbath observance, yielded to the pressure, commenced work on the Sabbath, and joined the First-day Church near his home, at Hope Valley. A few of those who have united with us are from the First-day observers. At the meeting last evening fifty came forward, signifying that they had either found hope, or were seeking the precious boon. Some of the converts besides, were not present at the meeting. Sickness among our neighbors has lessened the attendance during the entire season of meetings. Pray for us, that the work may extend wider, and be to the praise of God's glory.

J. R. I.

Orleans, Neb.

Feb. 25th, 1881.

To the Editor of the Sabbath Recorder:

We take this method of acknowledging the very material help that has been rendered to ourselves, and to our neighbors and friends, by the kindness of friends in Milton, Wis., in Alfred Centre and Five Corners, in Nile, and in Brookfield, N. Y.; the last, as we are informed, on the way, in clothing, bedding, and dried fruit, all of which are indeed very acceptable, and have relieved much suffering in this long and very severe Winter. As was expressed to us, "the giving and all connected with it was a work of love," so we have found the distribution a work of love. As we have felt our sympathies most strongly appealed to, from the fact that we have been participants and witnesses of the necessities, so we have felt most clearly the heart-felt thanks that have been so freely expressed toward the generous donors who have so kindly ministered to those necessities. As auxiliary to missionary work, such generous deeds are a great success. When the needy realize they are not forgotten by those more prosperous, it gives them new heart and hope. May God bless you all.

H. E. Babcock,
L. E. Babcock.

Condensed News.

The Inauguration of President Garfield was consummated to the satisfaction of those having the matter in charge, and the Inaugural Address receives general commendation, as well in Europe as at home. Our paper for this week was too far advanced to find room for it, but it will appear in the next issue. The Cabinet appointments are generally satisfactory, and some of them are regarded as exceptionally happy. They are as follows:

Secretary of State—James G. Blaine, of Maine.
Secretary of the Treasury—William Windom, of Minnesota.
Secretary of the Interior—Samuel J. Kirkwood, of Iowa.
Secretary of War—Robert T. Lincoln, of Illinois.
Secretary of the Navy—William H. Hunt, of Louisiana.
Postmaster-General—Thomas L. James, of New York.
Attorney-General—Wayne McVeagh, of Pennsylvania.

The nominations were confirmed by the Senate without reference or opposition, and a prosperous administration seems generally anticipated. Of course journalists belonging to the "I told you so" family speak with a degree of reserve intended to give them a position from which they may drop on either side and raise the family slogan.

Shipwreck and Loss of Life.—A Brooklyn dispatch of March 4th, in the Elmira *Advertiser*, says: "The Italian Bark Ajace, from Antwerp, with a partial cargo of kerosene barrels, was water-logged last night off Rockaway Beach. The crew numbered fifteen, including the captain. When it was evident that the bark could not be saved, a panic took place among the crew. Capt. Morice vainly tried to keep the men under discipline. Heavy seas broke over the vessel, washing the men one by one from the wreck. Four men in despair, against the earnest expostulations of the captain, committed suicide by cutting their throats, and their bodies were washed overboard. The remainder of the crew, except one man, became gradually exhausted, and were washed overboard. The bark struck on Rockaway shoals and gradually broke up. The Life-Saving crew this morning rescued Peter Sallace, a half-drowned survivor, who tells the above story."

Fearful Mine Disaster.—On the evening of March 3d, the gas in the Rocky Mountain Coal and Iron Company's mine, at Alma, Wyoming, exploded, throwing the flames, many hundred feet in height, out of the main slope, carrying away the buildings around the mouth of the shaft and setting the machinery and buildings on fire. Fifteen minutes before the explosion from ten to thirty white men and fifty Chinamen went down to work for the night. At two A. M., seventeen injured Chinamen had been brought to the surface, many with limbs broken and badly scalded, several of whom subsequently died. The bodies of all the others, excepting three Chinamen, have been recovered, but the exact number who perished does not appear in the Elmira *Advertiser*, from which we glean the above.

The snow storm of the past week has been very extensive and heavy. In Iowa, Wisconsin, and Illinois it blockaded the railroads, prevented the transmission of the mails, and caused much distress.

The Public Debt statement shows a decrease during February of $11,843,155 50, leaving the debts less the cash in the treasury, $1,879,956,412 78.

The east wing and main building of the Pennsylvania Insane Hospital at Danville was burned on the night of March 5th, involving a loss of nearly $600,000. There were nearly five hundred patients in the institution, all of whom were removed, without confusion or loss of life, to a detached building. At the time the fire was discovered, the inmates were in the chapel. This assisted in keeping the unfortunates under control.

The Boers, the people of the Orange Free State in South Africa, against whom England is making war, express a desire to prevent further bloodshed, but claim that it rests with England alone to stay hostilities. The Boers are simply defending themselves against attack. They are willing to accept all the efforts Mr. Brand may make to promote peace, provided they do not conflict with their resolution to acquire freedom.

The Presidential train on which ex-President Hayes left Washington on the 5th of March had a collision with a train of empty cars drawn by two engines, about fourteen miles south of Baltimore, by which two persons were killed, and eighteen injured. Though pretty well shaken up, the ex-President's party received no serious injury.

A west-bound passenger train on the Hannibal and St. Joseph Railroad was wrecked by a broken rail near Macon, Mo., on the morning of March 1st. The engine, baggage car, two coaches and one sleeper were thrown from the track, the engine falling upon the smoker, in which were fifty-seven emigrants. Many were killed.

The State House of Minnesota was burned on the night of March 1st, causing a loss of $100,000 on the building and the destruction of the Historical and Supreme Court Library. Both Houses of the Legislature were in session when the fire was discovered, but all escaped, though some were slightly scorched.

The neighborhood of Antigua, Central America, was visited with a frost on February 10th, which is reported as the heaviest ever known. Cane fields and coffee plantations were utterly ruined. The damage is estimated at between one and two million dollars.

The total receipts of the government during President Hayes's administration were $1,192,551,000; expenditures, $990,756,000. Decrease of the public debt, $208,825,000. The decrease in the annual interest charge $17,550,000.

By the collision of two trains, a freight and a material, on the Chesapeake and Ohio railroad, near Caldwell Station, Va., March 3d, two engineers, two firemen, and Dr. Caldwell, of White Sulphur Springs, were killed.

A committee of the Spanish Chamber of Deputies, for the protection of slaves in Cuba, has proposed the abolition of corporal punishment and the enfranchisement of all slaves not included in the resigistration of 1870.

About 20,000 cattle are reported to have perished in Colorado during the Winter. Though the number is large, the proportion of loss is far from ruinous, as it is said to be only 2½ per cent. of the cattle of the State.

An earthquake at Casamacciota, in Italy, has destroyed three hundred houses, and one hundred and ten corpses have been recovered, and sixty-seven wounded have been sent to the hospitals.

The steamer Leverson collided with and sunk the steamer David S. Wolf, in the Chesapeake Bay, Feb. 26th, and the captain and three of the crew of the latter vessel were drowned.

The coinage at all the mints during February was 1,036,300 gold pieces, valued at $7,214,060; silver dollars, 2,307,000; three cents, 378,000; cents, 2,570,000.

The steamship Oregon ran down and sunk the steamer Clatop Chief, on the Columbia river, on the night of Feb. 28th, causing the loss of four lives.

A Chinaman, who started a laundry at Gothic, Col., and disregarded a warning to leave, was hanged by a committee of vigilants March 5th.

President Hayes closed his administration by giving his sanction to the various appropriation bills, and vetoing the Funding Bill.

In Tokio, Japan, on the 26th of January, 11,000 houses were burned and thirty thousand people rendered homeless.

A large number of President Hayes's nominations fail for want of Senatorial confirmation.

SPECIAL NOTICES.

☞ Seventh-day Baptists in Chicago, Ill.—Religious services are held in Chicago on the Sabbath at the Pacific Garden Mission Room, corner of Clark and Van Buren streets; preaching at 2 o'clock P. M., Bible-class immediately following. The services are conducted by the pastors and ministers of the Southern Wisconsin Seventh-day Baptist Churches, in turn. All are most cordially invited to attend.

☞ Prayer Meeting Topics for use of Seventh-day Baptist Churches, 1881. A supply has been forwarded to this office for distribution in our denomination on payment of six cents a hundred for mailing. In ordering, send one cent stamps to pay postage. Address Sabbath Recorder, Alfred Centre, N. Y.

MARRIED.

In Independence, N. Y., March 6th, 1881, by Eld. J. Kenyon, at his home, Mr. James G. Stout, of Wellsville, and Miss Eva A. Beach, of Willing.

At Berlin, N. Y., Feb. 19th, 1881, by Eld. B. F. Rogers, Mr. Leslie E. Young and Miss Ella M. Saunders, all of Berlin.

In Portsmouth, R. I., Feb. 28th, 1881, by Rev. Myron Tyler, Wm. Bliss Wells, of Milton, Wis., and Miss Elizabeth Bowler Sherman.

DIED.

In Willing, N. Y., Jan. 20th, 1881, of measles, Mrs. Nancy Parks, widow of Asa Parks, in the 74th year of her age. She was sick about one week, but retained her reason until the last. She was formerly a member of the Christian Church and continued a member of it while it continued its organization in the community. Her faith in Christ was unwavering. She has left one son and three daughters and their families. On the account of sickness in the family, the funeral was delayed until Feb. 27th.

J. K.

At the residence of Orrin P. Williams, in Verona, Oneida Co., N. Y., of apoplexy, after six days of suffering, Feb. 14th, 1881, Merick A. Joslin, aged about 75 years. Brother Joslin had spent the most of his long and useful life in Verona, his native town, and was buried in the ancient family cemetery on the farm where he lived in his childhood. He was never married, and for a long time made it his home with his brother-in-law where he died. He had, by industry and economy, acquired a comfortable and ample amount of property, by a liberal use of which, he had for many years, and in many ways, aided the cause of Christ. He became a Christian when about thirty years old, was baptized and received into the Methodist Episcopal Church in Verona village. From that church he took a letter of Christian commendation, and has never connected himself with any branch of Zion since; but in all these years, he has been a remarkably exemplary and spiritually-minded Christian worker, wherever he has been associated with the people of God. Some seven years since, he became satisfied of his error in religious observance of the first day of the week as a Sabbath, and accepted most heartily the Lord's Sabbath of the fourth command of his law, which he loved and observed till the last. Since this change, he has regularly and cheerfully identified himself with the Seventh-day Baptist Church and society in Verona, and has been truly a great helper to build up the cause of the Savior among us. We miss his counsel and presence in our church, and can but mourn his death; though we are satisfied our loss is his gain. His last hours were those of peace and triumph in Christ as his Savior and Redeemer, and he died "as the good man dieth."

C. M. L.

In Allegany, Potter Co., Pa., Feb. 25th, 1881, Sarah, wife of Daniel W. Green, aged 36 years and 8 months, a member of the Seventh-day Advent Church.

LETTERS.

Geo W Hills, J M Ritchie 2, Lucy Ann Matteson, S T Cairness, Wm A Babcock, Ed L Thomas, E R Crandall, E D Spicer, A B Prentice, Mrs J T Barber, Thos L James, M Tyler, Martha M Jones, Oscar Williams, Geo H Rogers, F M Spooner, C M Lewis, W S Bonham, Geo Hider, J B Clarke, V A Willard, Mary Mattison, Stephen Burdick, S S Griswold, J A Baldwin, J R Irish, J D Spicer.

RECEIPTS.

All payments for the Sabbath Recorder are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

	Pays to	Vol.	No.
Daniel Moland, Alfred Centre,	$2 00	37	52
D B Lanphear, "	2 00	37	52
A Potter, "	2 00	37	52
A Coon, "	2 00	37	52
B E Fisk, "	1 00	37	26
E E Baker, "	2 00	37	52
Stephen C Burdick, "	2 00	37	52
Mrs Susan Lanphear, Belmont,	2 00	38	8
Mrs S Curtis, Attica,	2 00	37	52
Wm A Babcock, Leonardsville,	2 00	37	52
J A Langworthy, Little Genesee,	2 00	37	52
B T Bliss, "	2 00	38	8
W S Burdick, "	2 00	37	52
Isaac Prosser, "	2 00	37	52
A J Armstrong, Portville,	2 00	37	52
E D Spicer, Adams,	2 00	37	52
Oscar Williams, Lowell,	2 00	38	5
Mrs T Aldrich, Norwich,	50	37	21
G N Crandall, Wyoming, R I,	2 00	37	52
J R Edwards, Hope Valley,	2 00	37	52
J E S Crandall, Rockville,	2 00	37	52
H W Burdick, "	2 00	38	5
W W Woodmancy, "	2 00	38	1
Mrs D M Crandall, "	2 00	37	52
W H Church, "	2 00	38	1
L C Burdick, "	2 00	37	52
J A Baldwin, Beach Pond, Pa,	2 00	38	7
Simeon Dilley, Elk Creek,	2 00	37	52
Mrs W W Bigelow, New Auburn, Minn	2 00	37	52
Henry Bailey, "	2 00	37	52
Mrs E A Saunders, Dodge Centre,	2 00	38	2
Mrs M L Briggs, New Richmond, Wis,	1 00	37	33
Mrs L A Matteson, Shell Rock, Iowa,	2 00	38	27
S T Cairness, Fairfield,	2 00	38	9
Geo Hider, Bath, England,	1 25	37	39
Mrs S Sheppard, Shiloh, N J,	2 00	37	52
Hiram Davis, "	2 00	37	52
Howard Davis, "	2 00	37	52
Anna S Davis, Sr, "	1 30	37	52
Thos Tomlinson, "	2 00	37	52
Joseph P Allen, "	2 00	37	52
L F Glaspey, "	2 00	37	52
Morgan Smalley, "	2 00	38	11
Benj Campbell, "	1 67	37	52

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending March 5th, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

Butter.—Receipts for the week were 17,267 packages; exports were 4,444 packages. The market is lower, sun higher, inquirers of butter dealers as to whether they can sell veal calves thicker, and more or less of a scattering in of new tubs of new milchs make. Old butter is neglected except for selections of "non-such" varieties. Western fresh creamery butter is in full supply and prices easier. Western factory butter is coming more freely than the needs of the trade require, and together with old N. Y. State dairy butter is freely offered. Buyers seem to hold aloft from this style of stock, the question not being one of price, but wanting it at any price. On change there were bids of 20c. for extra Eastern firkins. And Eastern dairy firkins, firsts, were offered at 18c., but no bids were made. Prices for all seconds in butter closed nominal. We quote:

Fine present make Western creameries	32 @ 34
Finest Fall make State creameries	25 @ 28
Early make " "	18 @ 23
Entire dairies, Southern tier counties	20 @ 24
" Northern Welsh	18 @ 22
State butter, off qualities, faulty	13 @ 18
Western imitation creamery	25 @ 28
" factory, present make	18 @ 23
" early make	14 @ 16
" common, low grade	12 @ 14

Cheese.— Receipts for the week were 15,871 boxes; exports, 28,903 boxes. Fine September and October cheese have advanced a ⅛ or ¼ on the week, and this class of stock bids fair to be all quitted at full prices. Skimmed cheese are lower and all off quality stock is hard to move. We quote:

Factory, regular made, fine	13 @ 13¼
" good to prime	12 @ 12¾
" fair to good	11 @ 12
" off flavor, faulty	8 @ 10½
" half skimmed	9 @ 11
" full skimmed	4 @ 7

Eggs.—Receipts for the week 10,840 packages. The blockade of roads at the West has been felt in the egg market here. Prices were off to 20 @ 21c. Wednesday, but to-day there were sales of 10 bbls. and 50 bbls. at 22½, 22¾, and 23c., and cases at 22½ @ 22¾c., and for delivery Monday at 22½c., 17½ @ 18c. was bid, seller having up to March to deliver. 16¾c. was bid for delivery any time before 20th March, and 15 @ 16c., the seller to deliver at his option any time during the balance of the month. We quote:

Fresh eggs, Pennsylvania, State, etc	21 @ 22
Limed eggs	none

Beans.—The market is very firm. We quote:

Marrows, per bush., 62 lbs	$1 90 @ $2 15
Mediums, " "	1 90 @ 2 15

Dried Fruits.—We quote:

Evaporated apples, ring cut, choice	8 @ 8½
" " fair to good	6 @ 8
State and Western, quarter apples	4¾ @ 5
Apples, North Carolina, sliced	4 @ 6
Peeled peaches, evaporated	25 @ 28
Unpeeled peaches, halves and quarters	6 @ 6½
Raspberries, dried	22 @ 23
Blackberries, "	7 @ 8

Beeswax per lb., 23 @ 24 cents.

Dressed Poultry.—We quote:

Turkeys, per lb	14 @ 15
Ducks, per lb	14 @ 17
Fowls and Chickens, per lb	10 @ 14
Geese, per lb	8 @ 11

Butter, Cheese, Eggs, Beans, Etc.

Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

David W. Lewis & Co., New York.

This address is sufficient both for goods and letters.

BEATTY'S ORGANS, 15 STOPS, 4 SET Reeds, only $65. Address DANIEL F. BEATTY, Washington, N. J.

SEA-WEED CURE FOR CATARRH IS SOLD by druggists and by Dr. Kennedy, Auburn, N. Y.

Back Ache

POSITIVELY CURED BY

Benson's Capcine Porous Plasters.

Reasons Why they are Preferred to All Other Porous Plasters or External Remedies:

First.

Because they possess all the merit of the strengthening porous plaster, and contain in addition thereto the newly discovered powerful and active vegetable combination which acts with increased rubefacient, stimulating, sedative and counter irritant effects.

Second.

Because they are a genuine pharmaceutical preparation, and so recognized by the profession.

Third.

Because they are the only plasters that relieve pain at once.

Fourth.

Because they will positively cure diseases which other remedies will not even relieve.

Fifth.

Because over 5000 physicians and druggists have voluntarily testified that they are superior to all other plasters or medicines for external use,

Sixth.

Because the manufacturers have received the only medals ever given for porous plasters.

Benson's Capcine Porous Plaster!

SEABURY & JOHNSON,
Manufacturing Chemists, New York.

A SURE REMEDY AT LAST. Price 25cts. MEAD'S Medicated CORN and BUNION PLASTER.

Selected Miscellany.

DON'T LET MOTHER DO IT.

Daughter, don't let mother do it !
Do not let her slave and toil,
While you sit a useless idler,
Fearing your soft hand to soil ;
Don't you see the heavy burdens
Daily she is wont to bear,
Bring the lines upon her forehead,
Sprinkle silver in her hair ?

Daughter, don't let mother do it !
Do not let her bake and broil
Through the long, bright Summer hours ;
Share with her the heavy toil.
See, her eye has lost its brightness,
Faded from her cheek the glow,
And the step that once was buoyant
Now is feeble, tired, and slow.

Daughter, don't let mother do it !
She has cared for you so long,
Is it right the weak and feeble
Should be toiling for the strong ?
Waken from your listless languor,
Seek her side to cheer and bless,
And your grief will be less bitter
When the sods above her press.

Daughter, don't let mother do it !
You will never, never know
What were home without a mother
'Till that mother lieth low ;
Low beneath the budding daisies,
Free from earthly care and pain ;
To the home so sad without her,
Never to return again.

UP ON THE YARD-ARM.

"All ready, Bob? Ship goes to-morrow."
"Yes, sir."
"Trunk packed?"
"Yes, sir."
"Can you walk a rope?"
"Well, father, I strung a rope out in the yard from one fence to the other, and have been trying to walk it. I couldn't go it."
"Well, have you got your sea-legs on, and can you walk a ship's deck?"
"I have been faithfully trying to walk up and down a plank while Ned Abbott see-sawed it, and I thought I did quite well."
"Bob's father laughed over his son's "sea-drill," as he called it. This going to sea was really no laughing matter, and Mr. MacGregor knew it. His son Bob was not a positively bad boy, but somehow the bad that was in him was coming forward at a rapid rate, and the good was in the background. He was like a railroad train feeling one strong impulse of the steam after another, driving ahead rapidly, but on the wrong track, and there seems to be neither brake to stop it nor switch to turn it.
"I must bring Bob's train to a standstill and change its course somehow," thought Mr. MacGregor. "And—and—he shall have a taste of salt water. Yes, a whole mouthful! He shall go to sea. That sometimes stops young chaps and sets 'em to thinking."
And now Bob's trunk was packed for the sea, the big, rough, noisy, turbulent sea, there to find out if a mouthful of salt-water would stop him.
"And, Bob," said his father once more, "you may meet on shipboard a young fellow by the name of Henry Hunter. He is somewhere on our line of packets. If you have a chance, do him a favor, for his father saved my life while I was away at sea once. I got into the water, and he went in after me. Tell Henry I spoke about him, and that I want him to do as well as he can, and be sure and let rum alone, and I will help him all I can. And there, I wonder if he wouldn't like that?"
Mr. MacGregor took down a "Navigator" from his book-shelves.
"That was given me the other day by the publisher, knowing I was a shipowner, I suppose, and that I might make use of it among my friends. You have one already, and this, if you see Henry, hand to him. You may not meet him, true, but there will be room in your trunk for it, and you can bring it home again if you don't see Henry."
Bob was elated at the idea of going to sea. Every spare moment he was out in the yard bruising himself in his attempts to walk a rope or stand steady on a see-sawing plank, and he received several cuts in his hand trying to "swing," as he called it, his sheath-knife. He went on board the Gypsy somewhat hilarious over several glasses of ale, presenting himself in "sailor style," as he thought, and making use of the temperance advice with which he went loaded to sea for Henry Hunter's benefit.
"Poon, who am dis coming?" queried the old ship's cook, running his big dark eyes and woolly head out of his warm caboose, and eyeing the swaggering Bob, who felt his importance as an "owner's son," and was decked in all the ostentatious sailor-gear possible. "Salt water will take de nonsense out ob dat chap."
By night the Gypsy was fairly at sea. Overhead it was cloudy and grim. No stars that night.
"'Twould look sort of homelike, as the land lights have all faded," thought Bob, "to have a few stars shine overhead. Wish one star would light up."
Not a star lighted up though for the young sailor. Below it was uneasy, rough; the billows tumbling around and smiting their heads together like a mob gone mad. The wind was blowing fresh, and howled all sorts of dismal tunes through the rigging.
"O dear," thought Bob, leaning over the ship's rail, with an indescribable feeling of discomfort in his stomach, "I would like to see the top of father's old hat coming along the back yard at home."
"Sick, young man? Hab a limun?"
It was the old cook hailing him, and Bob welcomed him joyfully, as a desert traveler sights a fountain.

After a while Bob's sea-sickness was over, and he began to make acquaintances. The crew were a pretty rough set, sea-lions that went on two legs. As Bob was an owner's son, a little deference was shown him, and Bob rather enjoyed it. He adapted himself to their ways, and that they enjoyed. There was one young sailor who differed from his shipmates. He always looked trim about his dress, and was trim in his talk, and trim in his habits generally.
"Who's that?" asked Bob of his friend the cook, and pointing out the young sailor.
"Dat?" said Sam, looking up from the heap of potatoes he was slicing for the frying-pan, "dat am Jack. His name am Jack. A sort ob lady's man."
"Isn't he much of a sailor?"
"Yah, but he's mighty 'tickler. He don't swar, an' he don't chewsin', an' he don't drink."
Having defined the term "lady's man," Sam modestly contemplated once more the mysteries of the potato heap before him.
Bob could not be classified as a lady's man, and had quickly proved it. On the Fourth of July one of the men in the forecastle brought out a brandy-flask that he had hidden in his chest, and was treating his mates.
"Have some, Bob?" said Tom Grant, the treater.
"I'm no lady's man," thought Bob, and accepted the invitation.
"Have some, Jack?"
This was an offer made to the trim lady's man. He shook his head.
"No, I thank you."
In a little while Jack passed through the forecastle again, and the offer was repeated.
"No, I thank you," was his reply.
The brandy was now flashing into Bob's brain, and threw him off his guard. Sneeringly he cried out:
"He has not cut his mother's apron-string yet."
The blood came to Jack's face quicker than the brandy had mounted to Bob's head. Jack checked himself, and then said quietly:
"Well, no; if you mean that I have not cut loose from my mother's influence, I haven't. If that is what you mean, I am still tied to my mother's apron-string, and I am willing to say that before all the world. Look here, boys," and here Jack threw himself on the floor of the forecastle, "I have a short yarn for you. I had a father, and I think he was as nice a man as ever left a bride behind him to follow the sea for a living, and a braver man I know never put foot on a ship's deck. He became a sailor after marriage, I have said, and, beginning rather late in life, he was naturally anxious to make up for lost time, and strove in every way to win the good opinion of his officers. One day he went into the water after a man who had fallen overboard, and, risking his own life, saved another's. The man he rescued felt grateful, and, being rich, made him a present. He also offered him a glass of wine, intending, I suppose, to give him what he fancied was a good thing.
"Well, that started my father. He went on. He became a drunkard, a poor, shiftless fellow, loafing in one grog-hole after another. Coming home drunk one day, he fell upon the sidewalk, and struck his head against the curbstone, bleeding fearfully. I happened to be going home, drawing a sled a boy lent me, for drunkards' children are not apt to be sled-owners; and on that sled, helped by another boy, I drew home my poor father. He died that night; and that night, when mother was crying, I told her I never would touch liquor in any shape, from beer to brandy and anything beyond. And if to keep my word to my mother is to be tied to her apron-string, then I am fastened for life, and, God helping me, I will never cut the string."
"No, no, don't you!" implored old Billy Minard, who was rough-handed but not rough-hearted. "That's a yarn that fetches water," and he drew his tarred sleeve across his eyes.
"I guess, I guess," ejaculated the owner of the flask, "we'll put this by."
The men had now been ordered on deck, and up they scrambled one after the other. Bob had said nothing, and made no apology for his words, though he felt small enough to have slipped down into his boots and hidden there if they had been an inch wider.
"Look here, Jack," said Jerry Martin, a fellow with a small, half-shut tiger-eye, "that all you going to do 'bout that insult? Shan't you take it up?"
"I shall take it up as I think best."
"Lay aloft and furl that fore-top-gallan'-sail!" roared the captain, pointing at the foremast.
The weather had suddenly become squally. The sea was tumbling about and the ship with it. Ugly black clouds rolled along the heavens. There was the sound of a growling and roaring all over the rigging as if a lot of bears were climbing the ropes.
"Lay aloft there, men, lay aloft! Be spry," shouted the captain.
Up, up went several of the men, Bob leading off. He felt light-headed, but he pushed on and reached the top-gallant yard. Work on the sail was almost over. Bob was the farthest out, his feet planted on the foot-ropes running under the yard, and clinging with his left hand to a becket or rope on the sail that the hand can grasp. Bob had been feeling dizzy, when suddenly a squall struck the ship. It bent the Gypsy over as if she were a toy boat, shook Bob's feet from their hold upon the foot-ropes, and flung him out so that he hung over the awful abyss of the sea, clinging to a becket only with his left hand. There he swung. He tried to throw himself back and grasp a becket with his other hand. He failed. He grew dizzier. It seemed to him as if he must fall into that boiling, wrathful chasm opening to receive him. He opened his eyes once more, saw that black, scowling sky, saw that angry, foaming sea, and was letting go his hold, when a brave arm was thrown about his body, and somebody dragged him on to the yard.
"God give me strength," whispered his rescuer. "Hold on there, Bob. Catch, quick."
And Bob caught. He grasped a becket and clung for life. In a few minutes the squall had exhausted itself, the Gypsy lifted her masts into position, and the danger was over. Bob looked about him to see who his friend was, and there was Jack, the lady's man!
Bob MacGregor went down from that foremast a different person from the Bob MacGregor that went up. His life had met with an abrupt shock. Something had stopped the running-away railroad train. Up there on the fore-top-gallant-yard, clinging with one hand, swinging over the ocean-chasm, it seemed to him as if in his life of misdoing he had been falling with his eyes shut; but suddenly that fall had been arrested, his eyes were opened, and there he was hanging over an abyss, to be saved by an insulted shipmate.
"Jack, I owe you everything. Tell me your whole name, and I know my father will have you promoted in the company's employ," said Bob.
"My name? Henry Jackson Hunter. The boys only use part of my middle name."
"Henry Hunter? Did your father save Robert MacGregor?"
"That was one that he saved. He rescued several."
Bob wanted to ask him if Robert MacGregor set his father to drinking, but he dared not, and Henry Hunter was too much of a gentleman to let him know.
Bob made a handsome apology for his insulting words that day, and then he went to his chest, took out the "Navigator," and gave it to Henry. Bob squirmed when he handed over also the temperance advice, but he toed the mark and did his duty.
The railroad train was not only stopped that day, but switched off on to a new track, for Bob began a better life. And though he found the sea a rough, hard master, he served it faithfully, and made a plucky, upright, successful seaman.—*Christian Weekly.*

OLE BULL'S FIRST PERFORMANCE.

My uncle was a publisher, and had a quantity of sheet music—quartettes and so on. He played the violoncello, and he bought me my first violin. It was lemon-colored violin, and so sour, so sour! I played for for the cats, and absolutely drove them away from their food. I am sure that the cats got ill over Fiorillo's studies. They kept clear of a little Summer-house where I used to play. When I was eight years old, I played the first violin in quartette of Pleyel's. When I was nine years, I used to play with some very good amateurs, and when my piece with them did not come early in the evening they used to put me asleep in a violoncello case, and wake me up with a red apple. In Bergen there was a garrison, and there was a band of wind instruments. And do you know that a clarionette quacks to-day—at least, to me—just as it did then! I used to slumber away in the 'cello case, because the amateurs would play two quartettes before supper. It happened occasionally that, from eating too much supper, the players were troubled, yes, troubled. One evening, my uncle said, "Come, let us play a quartette of Beethoven's." Some one remarked, "Beethoven is so difficult." "But we must," said my uncle. The quartettes were bound together in one book. They used to let me play the Cramer and Haydn. They were easy. But the Beethoven, ah! in those days he was thought hard. That night the first violin was in trouble after supper. We call it tipsy, just as you do. "What a shame!" said my uncle. "Ole, do you take the part and play it."
I had heard it, but had never tried it. I did not think much about it; but I remember that I was right then and there proposed and elected as a member of that musical club.
—*Harper's Monthly.*

NUT-BEARING TREES.

Few things that can be obtained at a comparatively small expense, says the Chicago *Times*, add more to the pleasure and profit of a farm than a good assortment of nut-bearing trees. Nearly all persons, old as well as young, like to gather nuts in the Fall, and all enjoy cracking and eating them before a blazing fire in Winter. Many of our native nuts are the equal of those that are imported, if they are properly cured; and the pecan, which can be cultivated further north than it is found in its wild state, is superior in the opinion of most persons to any variety of foreign nuts. Hogs are very fond of eating nuts, and will wander long distances in the woods in search of them. Thousands of hogs are fattened every year on the nuts found in the river bottoms in the Southern and South-western States. When farmers have a plenty of nuts, they are saved the trouble of raising corn.
Most nut-bearing trees are ornamental as well as useful. The pecan, shell-bark and common hickory, are very stately when fully grown, and are beautiful when young. The butternut and black walnut are shapely trees at all stages of their growth, and present a fine appearance when they become large. It is not advisable to plant the black walnut in gardens or cultivated fields, or in any place where the roots will extend in soil that is under cultivation. It is better to plant them along the sides of roads, in pastures, or on unbroken ground that is of little or no value for ordinary farm crops. They may be grown to excellent advantage in lanes leading to pastures or on the banks of streams and ravines. Walnut and butternut thrive well and produce abundantly when grown on bottom land that has good drainage.—*Massachusetts Ploughman.*

THE WOODEN HAT.

Somewhere about the year 1780, a traveling millwright, foot-sore, and with the broadest Northern Doric accent, stopped at Soho, the engine factory of Boulton & Watt, and asked for work. His aspect was little better than one of beggary; and Boulton had bidden him God-speed to some other shop, when, as he was turning away sorrowfully, Boulton suddenly called him back.
"What kind of a hat's ye have on your head, me mon?"
"It's just timmer, sir."
"Timmer, me mon? Let's look at it. Where did ye get it?"
"I just made it, sir, me ain sel."
"How did you make it?"
"I just turned it in the lathie."
"But it's oval, mon, and the lathe turns things round."
"Aweel! I just gar'd the lathie gang anither gate, to please me. I'd a long journey afore me; and I thocht to have a hat to keep out water, and I hadna muckle siller to spare, and I made me one."
By his inborn mechanism, the man had invented an oval lathe, and made his hat; and the hat made his fortune. Boulton was not the man to lose so valuable a help; and so the after-famous William Murdock, the originator of locomotives and of lighting by gas, took suit and service under Boulton & Watt, and in 1784 made the first vehicle impelled by steam in England, and with the very hands and brain cunning that had before produced a "timmer hat."—*N. Y. Post.*

MULCHING.

A correspondent of the *American Cultivator*, dwelling on the importance of mulching, says: "Upon a dry and rocky hill-side, in the town of Shrewsbury, Mass., stood an orchard. The trees were old, and had not given a good crop of apples for several years. The owner, having a large quantity of hay, drew it to the field and placed it around the trees to the depth of twelve inches, covering the whole ground occupied by the trees, omitting every alternate row. This was done in the month of July. The next year, every tree where the mulch was applied was loaded with large and fair apples, while the trees had made a great growth of wood, and the leaves had a beautiful green and Spring-like appearance; those without the mulch bore no fruit. The varieties were the same. Covering the soil with a mulch is valuable in many ways, besides the decay of the material placed upon the ground, of the added fertility of the manure or straw. A certain amount of moisture must be retained in the soil to allow the fibrous roots to feed to the best advantage. If there is more than the required amount of water, the soil is too cold for the best results, and the air is excluded by the water to an extent that prevents or retards chemical action. When ammonia escapes from decaying vegetation or from the soil, and passes into the atmosphere, it does not chemically unite with other substances, but simply remains suspended, to be brought to the earth by the first rain.

THE place where you are needed is not where the crowd is, but where the crowd is not.

KITCHEN ECONOMY.

Interesting Tests Made by the Government Chemist.

[New York Tribune, Dec. 17.]

Dr. Edward G. Love, the present Analytical Chemist for the Indian Department of the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use. And as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

"The prices at which baking powders are sold to consumers I find to be usually 50 cents per pound. I have therefore calculated their relative commercial values according to the volume of gas yielded on a basis of 50 cents cost per pound."

Name of the baking powders.	Available gas. Cubic inches per each ounce powder.	Comparative worth per pound.
"Royal" (cream tartar powder)	127.4	50 cts
"Patapsco" (alum powder)	126.2	49 "
"Rumford's" (phosphate) fresh	122.5	48 "
" " old	32.7	13 "
"Hanford's None Such"	121.6	47¾ "
"Redhead's"	117 0	46 "
"Charm" (alum powder)	116.9	46 "
"Amazon" (alum powder)	111.9	44 "
"Cleveland's" (short weight ¾-oz.)	110.8	43 "
"Czar"	106.8	42 "
"Price's Cream"	102.6	40 "
"Lewis's" condensed	98.2	38½ "
"Andrews' Pearl"	93.2	36¾ "
"Hecker's Perfect"	92.5	36 "
Bulk Powder	80.5	30 "
Bulk Aerated Powder	75.0	29 "

NOTE.—"I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

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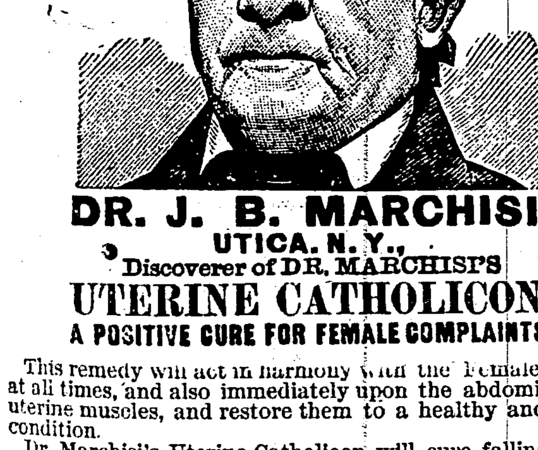

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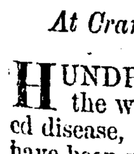

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ABSTRACT OF TIME TABLE.
Adopted Nov. 15th, 1880.

EASTWARD.

STATIONS.	No. 8	No. 12*	No. 4*	No. 6
Leave Dunkirk	....	1.05 PM	....	7.05 AM
Little Valley	....	2.52 "	....	8.42 "
Salamanca	8.25 AM	3.50 PM	....	9.02 AM
Carrollton	8.35 "	4.06 "	....	9.25 "
Olean	9.00 "	4.33 "	....	10.00 "
Cuba	9.25 "	4.58 "	....	10.37 "
Wellsville	10.22 "	5.50 "	....	11.39 "
Andover	....	....	....	12.01 PM
Alfred	....	....	....	12.21 "
Leave Hornellsville	11.40 AM	6.50 PM	12.15 AM	1.50 PM
Arrive at Elmira	1.25 PM	8.47 "	1.58 "	4.30 "
Binghamton	2.59 "	10.53 "	3.44 "	7.30 "
Port Jervis	7.08 "	3.38 AM	8.15 "	....
New York	10.00 PM	7.25 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.53, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M.

9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perrysburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M.

10.00 P. M., daily, from Dunkirk, stopping at Sheridan 10.16, Forestville 10.28, Smith's Mills 10.40, Perrysburg 11.03, Dayton 11.11, Cattaraugus 11.42, Little Valley 12.20, and arriving at Salamanca at 12.45 P. M.

WESTWARD.

STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave New York	7.00 PM	....	7.15 PM	9.00 AM
Port Jervis	10.55 "	....	....	12.13 PM
Hornellsville	8.10 AM	12.20 PM	12.50 PM	8.55 PM
Alfred	....	12.45 PM	....	....
Andover	....	1.05 "	....	....
Wellsville	9.13 AM	1.24 "	2.15 PM	9.57 PM
Cuba	10.01 "	2.22 "	3.00 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.04 "	3.22 "	5.02 "	11.39 "
Great Valley	....	3.40 "	5.13 "	....
Arrive at Salamanca	11.15 "	3.45 "	5.17 "	11.50 "
Leave Little Valley	11.52 AM	4.35 PM	5.50 PM	12.20 AM
Arrive at Dunkirk	1.30 PM	6.00 "	7.40 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.35, Forestville 7.20, Sheridan 7.38, and arriving at Dunkirk at 8.00 P. M.

4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M.

Sunday Train 1 will run between Salamanca and Dunkirk.

*Daily.
‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH
WESTWARD.

STATIONS.					21.	
Leave Carrollton	A. M. 9.20	P. M. 8.30	P. M. 4.10	P. M. 11.50	P. M. 8.22	P. M. 11.30
Arrive at Bradford	10.03	9.30	4.51	12.35	9.00	1.20
Leave Bradford	10.45	.....	4.55	1.05	.....	.....
Custer City	11.10	.....	5.07	1.20	.....	.....
Arrive at Buttsville	12.25	.....	5.45	.....	.....	.....

7.05 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.30 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD.

STATIONS.		20.				
Leave Buttsville	A. M. 6.40	.....	A. M. 8.40	P. M.	P. M. 1.10	.....
Custer City	7.28	.....	9.35	1.30	3.14	.....
Arrive at Bradford	7.55	.....	9.50	1.35	3.18	.....
Leave Bradford	8.00	A. M. 6.20	10.03	2.40	4.15	P. M. 6.00
Arrive at Carrollton	8.45	6.55	10.45	3.20	4.55	7.20

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

8.00 P. M., except Sundays, from Gilesville, stopping at all stations, arriving at Bradford 9.00 P. M.

SUNDAYS.

A train will leave Buttsville at 6.40 A. M., arriving at Carrollton 8.45 A. M., and leave Carrollton at 5.05 P. M., arriving at Bradford 5.54.

12.15 P. M., Sundays only, stopping at all stations, and arriving at Gilesville 2.05 P. M.

Trains 20 and 21 run daily.

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INTERNATIONAL LESSONS, 1881.

LESSONS IN LUKE.

FIRST QUARTER.

Jan. 1. Zacharias and Elisabeth. Luke 1: 5-17.
Jan. 8. The Song of Mary. Luke 1: 46-55.
Jan. 15. The Prophecy of Zacharias. Luke 1: 67-79.
Jan. 22. The Birth of Jesus. Luke 2: 8-20.
Jan. 29. Simeon and the Child Jesus. Luke 2: 25-35.
Feb. 5. The Boyhood of Jesus. Luke 2: 40-52.
Feb. 12. The Preaching of John the Baptist. Luke 3: 7-18.
Feb. 19. The Preaching of Jesus. Luke 4: 14-21.
Feb. 26. Christ Healing the Sick. Luke 5: 12-26.
March 5. Witness of Jesus to John. Luke 7: 19-28.
March 12. The Sinners' Friend. Luke 7: 36-50.
March 19. **Review.**
March 26. Missionary Lesson: Preaching the Kingdom. Luke 9: 1-6.

LESSON XII.—REVIEW.

BY REV. M. S. WARDNER.

For Sabbath-day, March 19.

CENTRAL TRUTH.—"Emmanuel, which, being interpreted, is God with us."

DAILY READINGS.		
1. Luke 1.	3. Luke 3.	5. Luke 5.
2. Luke 2.	4. Luke 4.	6. Luke 6.
	7. Luke 7.	

GOLDEN TEXT.—"There is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

TITLES AND GOLDEN TEXTS.

1. Z. and E.—Luke 1: 6. And they.
2. S. of M.—Luke 1: 46, 47. My soul.
3. P. of Z.—Luke 1: 78. The day-spring.
4. B. of J.—Luke 2: 14. Glory to God.
5. S. and C. J.—Luke 2: 30. For mine eyes.
6. B. of J.—Luke 2: 40. And the child.
7. P. of J. B.—Luke 3: 8. Bring forth.
8. P. of J.—Luke 4: 13. He hath anointed.
9. C. H. S.—Luke 5: 17. The power.
10. W. of J. to J.—Luke 5: 35. He was.
11. S. F.—Luke 7: 48. He said.

QUESTIONS.

I. What was the character of Zacharias? What was his office? In what temple did he serve? What was he doing in the temple? Whom did he see and where? What comfort and what promise was given? Of whom was the promise? What was to be his character? What his office? Why was he called Elias?

II. Who and where was Mary? What is it to magnify the Lord? Why rejoice? Why blessed? What is it to fear God? What proofs of God's mercy does Mary give? What promise is meant in verse 55?

III. Whose father? He prophesied about whom? Can there be prophecy without the Holy Spirit? How can we get the *knowledge* of salvation? How get salvation?

IV. Did the Jews expect Messiah? Why were Joseph and Mary at Bethlehem? What country? To whom was Jesus' birth announced? Why? Repeat the announcement. What did the multitude of angels say? What did the shepherds do then?

V. Explain "consolation of Israel," "the Lord's Christ," and "Holy Ghost." What did Simeon do? What say? In verses 30 and 32, explain words "thy salvation," "a light," and "the glory."

VI. In verse 40, what is said of "the child?" Explain the words "grew," "strong in spirit," "wisdom," and "grace." v. 46. What were the "doctors?" What was Jesus doing among them? In verse 49, what did Jesus mean by his reply? As in verse 52, ought we to *increase?*

VII. In verses 7, 8, 9, who is speaking? Why did he use such language? What is *repentance?* In verse 15, why "in expectation?" What was John's reply to their musing? Who the "one mightier?" What is it to be baptized "with the Holy Ghost and with fire?"

VIII. Why was Jesus "glorified of all?" What was Jesus' "custom" "on the Sabbath day?" What day of the week? Is the "custom" of Jesus any guide for us? What did he read? What did he say about it?

IX. In this lesson, what diseases was Jesus said to cure? What else did he do? See verses 20 and 17. Is it true, as the Pharisees said, that only God can forgive sins?

X. Where was John? What questions did he send to Jesus? Had he not testified of Jesus as "he that should come?" See John 1: 29-36. What did Jesus answer? Explain verse 23.

XI. Who was this Pharisee? What is alabaster? What kind of ointment was this? What did the Pharisee decide from what he saw the woman do? See verse 39. Why? Did Jesus approve his decision? Did he approve his second decision? v. 43. How did Jesus turn this second decision against Simon? v. 43-46. Could Jesus forgive the woman if she remained in sin? v. 48 and 50.

INTRODUCTION.

In our last review, we trace God's provident care all along in the history of Isaac, Jacob, and Joseph. These men were themselves types of Christ, or types of the condition of men under the new covenant. To them also were promises given relating to the Coming One. In this quarter, we see the fulfillment of these promises. But deeper than that, we should discern God's answering purpose to reach and save men. Whether by his provident care of the Patriarchs, or by his promises to them, or by the revelation of himself in Jesus, his purpose remains the same. God was with Abraham, and with Isaac, and with Jacob, and with Joseph. He was in Christ, reconciling the world to himself. He is with us in his Spirit. It has always been true, is now always true, and forever will be true, that when we draw nigh unto him he will draw nigh unto us.

COMMENTS.

I. No man can be righteous without God be with him. God was with Zacharias. When he executed the priest's office, he realized that it was before God. When he went into the temple, he realized it was the temple of the Lord. When the angel appeared to him, he was conscious it was the angel of the Lord. The promise concerning his son was that he should be "filled with the Holy Ghost." He was to be great in the sight of the Lord. He was to turn many to the Lord. He was to go before the Lord. He was to make ready a people for the Lord.

II. The Lord was with Mary. See Luke 1: 28. The Holy Ghost was upon her, and the power of the Highest overshadowed her. v. 35. Elisabeth was also filled with the Holy Ghost when Mary visited her. This magnificent psalm of praise could only have been produced by the influence of the Holy Spirit upon the mind of Mary. A song worthy of the exalted position to which she was called.

III. It is in the same lofty strain that Zacharias, under the same holy influence, gives this prophecy. No man can prophesy except God be with him. No man can give the knowledge of salvation except he "go before the face of the Lord." Without God be with us, our getting the knowledge of salvation will not be salvation to us; but if God be with us, when we get the knowledge, we shall at the same time have salvation.

IV. Not only were the Jews awaiting the coming of Messiah, but the whole world was in expectation of a coming one. It was also a time of general peace. Heathen nations had become sick of their mummeries, disgusted with their idols and priests, and were anxiously looking to see if there were not to appear something reliable and satisfying. Like the incoming tide when it reaches its height, the clamor of the waves had momentarily ceased, causing a wondering suspense. Surely it was the height of the tide of human affairs. The highest wave was at Bethlehem, toward which all the currents ran, and it bore upon its bosom an infant. All the people of the world, under the government of the great Emperor at Rome, Cæsar Augustus, were being enrolled in order to be taxed. Jesus is called by Paul "the second man, the Lord from heaven." I Cor. 15: 47. He was the representative man of the race. So now he is born at the first great enrollment of mankind, the counterpart of the great Emperor at Rome. Cæsar stood at the head of the power of the world; Jesus was the new-born infant on the day of enrollment. Cæsar Augustus of Rome; Jesus the babe of Bethlehem. But the least was the greatest here, because this same Jesus was King of kings and Lord of lords, whose name was not to be "Augustus," but "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The peace then existing under Cæsar Augustus did not last long; but it was said of Jesus, by Isa. 9: 7, "Of the increase of his government and peace there shall be no end." Shepherds. Abraham, Isaac, Jacob, and his sons were shepherds. So the announcement was made to shepherds as representatives of those to whom the Messiah had been promised. Also he had been spoken of by the prophets as the "Shepherd of Israel." That babe in the stable was to be the greatest of shepherds.

V. Here is another man upon whom was the Holy Ghost. But he was waiting for a fuller revelation of God, for "God manifest in the flesh." God was with him, led him into his temple, where he had often before manifested his presence, brought him face to face with the child Jesus, and led him to offer a most acceptable prayer of praise and prophecy. None of us can offer an acceptable prayer except God be with us.

VI. How much is told in this verse 40! The growth of the body unhindered by evil habits, the gaining of wisdom unmixed with error, and growth in another direction, which is mostly overlooked by parents usually. The spirit of selfishness is too often the growth in young hearts, which is not a spirit of strength, but a fatal weakness. The spirit of strength which Jesus possessed, and in which he "waxed strong," is expressed more definitely in verse 49. The grace of God and the favor of man were the natural results. Nor is it strange that the doctors were astonished at his understanding and answers. No man comes to be reckoned great in strength of mind and wisdom until he has reached the point of forgetting self in the zeal of his calling. Now when a man shall take God for his Father, his will for his business, and forget self, he will also grow in wisdom and favor both of God and man. Oh, if all children could begin as did Jesus to grow in the strength of this Spirit!

VII, VIII. It is not always the smooth tongue or the politic manner that best prepares the way for the entrance of the Lord's kingdom into the hearts of men. God was with John the Baptist in his preaching. His preaching was condemnatory of sin, was warning to sinners, was declaring the wrath of God to come, was asserting the cutting down of unfruitful trees. God was with Jesus in his preaching. He expressed love, sympathy, comfort. We often hear the law contrasted with the gospel, as if its mission was different. But the law is gospel. It is the gospel of preparation. Sin is the transgression of the law. Christ came to save sinners. The law convinces of sin, by pointing out wherein we have sinned. So John pointed out to the people that their works were not works worthy of repentance, which led them to exclaim (v. 10), "What shall we do then?" But until there comes to them the gospel of love, they will not be "thoroughly" purged (v. 17) of sin.

IX. The Golden Text fitly expresses the thought here. The presence of God's power heals the sick. "There were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem." These men were now brought face to face with the fact that God was with men on the earth in power to heal also the worst disease of the soul of man. They could not see the sick man's faith, nor could they see God, but they could see disease of the body yield to the gracious statement, "Man, thy sins are forgiven thee." They could see that God was very near them. Can we wonder, then, at their amazement and fear, and their saying, "We have seen strange things to-day?"

X. John the Baptist was in prison. Herod, rebuked by him, in anger had imprisoned him. He was soon after beheaded. What an ignominious ending to a life so noble, so unselfish, of a man so great as that Jesus said of him, "There is not a greater prophet than John the Baptist!" John was now shut off from his grand work, and it was hard for him, in solitude and under the power of a vengeful man, to feel that God was still with him, and still with Jesus working among and teaching the people. Elijah had had the same trouble, the same doubts, when the people forsook God, did not heed his teachings, and the wicked Jezebel carried more influence than all the faithful good. And so Jesus showed that a man who has implicit faith that God is with him, even though he be wanting in greatness in all other respects, is yet greater than John, who was almost overwhelmed with doubts. Jesus' remedy for these doubts is the constant demonstration of the presence of God by God-like deeds, and by calling attention to them as a proof of God's presence among us.

XI. Some of the best commentators seem to think it not possible to consider this anointing of Jesus the same as related by the other Gospels. But at any rate, the Spirit prompting the action, and the lesson taught, is the same in all. Hence, so far as the purposes of the gospel are concerned, we may group the four references together. Of no other act noticed and spoken of by Jesus did he say that wherever this gospel should be preached this story should be told. There must therefore be in it a lesson peculiarly valuable to us. The love of Christ impels a genuine courtesy in a low, abandoned woman, which wealth, position, and ambition was not able to produce in the Pharisee. The love of Christ drew from the woman, once wholly lost in selfish pleasure so soul destroying and body polluting, a grandeur of self-sacrifice and devotion and courage, too, that Jesus had not found before among his many followers, even the chosen disciples. We learn here, too, that when we bring those things which we once used in the gratifying of our desires or to further our selfish purposes, and offer them to Christ in the devotion of our love to him, he does not regard it a waste. We may not use them for the purposes that others would, or in the way they would, but we have honored Christ just the same, and that is the most important thing. Again, what a rebuke to those who, when a person has come to Christ and lives in his love, are always ready to bring up the past, and speak of former evil deeds! The presence of God on the earth and near to us, when recognized even by the worst sinners, is capable of transforming the character to such a degree as that the pure Christ shall delight in having his name forever after, and everywhere, connected with the name of that once vile person. What grace! What love! Blessed and holy Emmanuel!

THE SABBATH-SCHOOL.

BY S. S. GRISWOLD.

The Sabbath-school may be said, in the language of hyperbole, to have assumed magnificent proportions; and while not undervaluing its true relation, there may be danger of overvaluing its importance. One thing is certain, the status of the Sabbath-school ought at this time to be well ascertained and understood. Perhaps a few thoughts or suggestions on the subject may not be amiss.

And first permit me to refer to the report of the Sabbath School Executive Board, read at the late session of the General Conference, a report not only elaborate and exhaustive, but carefully prepared, and should have the consideration of the churches and their schools. I have been waiting (impatiently) for the printed copies of the Anniversary Minutes to be distributed, so that all might use them for reference and examination; and now as they have been delivered, I will proceed.

That item of the report to which I wish here to refer is the *second* recommendation presented by the Board, found on page five of the Conference Minutes, which reads as follows:

2. "We would recommend that our churches assume the charge of their Sabbath-schools, appointing the officers and teachers, and that these appointments, in view of their importance, be recognized and solemnized by some public act of consecration to their work."

The recommendation was amended so as to read as follows:

"We recommend that the several churches appoint the superintendent and officers of their Sabbath-schools, and pay all the incidental expenses, leaving all moneys raised in the Sabbath-schools to be devoted to benevolent purposes."

The amendment was adopted. But although thus amended and adopted, I presume it will not be unparliamentary to reconsider here the original form of the recommendation. With leave, then, I will consider it as before us.

First, then, out of respect to the Board who prepared the resolution, it is deserving of the most candid consideration, for the Board was composed of some of our ablest Sabbath-school workers, and did doubtless well consider the full import of the form recommended.

Second, from the fact the original form recognized several truths of importance in respect to Sabbath-school work—1. That of churches assuming the charge of their Sabbath-schools—the importance of that recommendation can scarcely be overestimated. For while the church has somewhat indirectly recognized the Sabbath-school as holding a kind of undefined, unexpressed, assentable, consentable, permissibility (pardon the orthography) of relationship, a little nearer of kin than temperance and other reform organizations, she has not seemed to recognize the true status of the Sabbath-scoool to herself, and hence the school receives only, and sometimes hardly that, the relationship of adoption, seldom being able to cry, "Abba, Father."

But the Sabbath-school holds a much nearer relation to the church than any reform society. It is virtually a part of the church of Christ itself, and in its embrace Christ evidently recognized this relation in Matt. 18: 6; 19: 12-15; Mark 10: 13-16; Luke 18: 15-17, where he declares that children and infants are members of the kingdom of God. By the kingdom of God is evidently meant the true church of Christ. If so, then such children are constituent members of the church. Nor were those children constituted members of Christ's kingdom by sprinkling; but if by any external act, it was by the laying on of the hands of Christ, the Founder of the Christian church. Now, if we who are sticklers to follow Christ in baptism are consistent, why should we not follow him in this consecrating or ordaining act, and thus, like him, recognize children as members of the kingdom of heaven, the church? and why not, then, recognize the officers and teachers of the Sabbath- or Church-school as well as the other officers of the church, such as pastors and deacons?

Passing along to the Pentecostal day, when the church received the special baptism of the Holy Ghost, and was increased in numbers by thousands, the children were included. The promise of the Holy Ghost was to parents and their children. See Acts 2: 39. Not only adults, but children, were the recipients of the divine Spirit, the power that creates the souls of children as well as of adults anew in Christ Jesus. Hence, as children constituted a portion of the Pentecostal church, must there not have been a necessity for a church Bible-school to instruct them?

Following the church's history, we learn that the Jailor and his household, Lydia and her household were baptized. See Acts. And is it not probable that there were children as well as servants in those households? The apostolic churches were endowed with a special gift, qualifying teachers for those church Bible-schools. See Eph. 4: 11-13, where we have outlined an apostolic church, with its officers or servants; among them was the teacher as well as the pastor, evangelist, prophets and apostles, for the perfecting of the saints, the work of the ministry; that is, any kind of service necessary. Now, as the office of teacher was divinely constituted, there were those who needed to be taught, children as well as adults. It is evident, then, that the Ephesian Church was organized upon the idea, more or less, of school, a Bible-class of children as well as adults; and for their growth into perfect men, inspired teachers were provided.

It is well known to every reader of church history that there were a class called catechumens, or Neophites, who were under instruction by teachers. Now, as pastors, evangelists, and deacons were ordained (so supposed) by laying on of hands and prayers why were not those teachers recognized in the same manner? And who doubts but that they were? Hence, why do we continue the practice in the one case and not in the other? It is evident from the apostolic history that ordaining by prayer and the laying on of hands was practiced when any one was designated to perform an important work, and such acts of ordaining was sometimes performed more than once on the same persons. See Acts 9: 17; 13: 3; 19: 6; 6: 6.

The Seventh-day Baptists formerly consecrated and ordained by baptism and laying on of hands to the Christian life all who connected themselves with their churches. Now, if such acts of consecration were proper on such as were commencing the Christian life, why not far more proper to such as the church select as teachers of her children?

If something of the above view be sustained by the teaching of Christ and his apostles, was not the recommendation by the Sabbath School Board one worthy of our consideration? and, if found correct, be reduced to practice? For is not something needed to give sacredness and solemnity to the institution, and also to officers and teachers?

According to the view taken, the school session should be included in the regular Sabbath service, as much as the preaching session, only a change in the manner of conducting it, and hence would be performed with as much solemnity and decorum as that. Such an order of public worship would cure the appalling evil of the absenteeism of children from the preaching service. Such an arrangement as the one mentioned would restore the ancient practice of our fathers, of coming to Sabbath meeting with their children with them, and the pews were filled with such households. The sooner we return to that old order, the better it will be. If the Sabbath-school is to hold its session on one part of the day, and the preaching on the other, the members of the school absenting themselves from the preaching service, it needs not the ken of a prophet to foretell the result. The public preaching of the gospel connected with the public worship of God on the Sabbath will cease to be observed or attended, or it will be superseded by the Sabbath-school. I therefore most heartily concur with the recommendation of the Board, believing it a return to the Scripture usage; and if accepted and practiced by the churches, will be the inauguration of a day of good things to the church and world.

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