pland Blest.-When a board of eminent and chemists announced the discovery abining some well known valuable remejost wonderful medicine was produced, ld cure such a wide range of diseases that her remedies could be dispensed with, skeptical; but proof of its merits by has dispelled all doubt, and to-day the of that great medicine, Hop Bitters, are d-blessed by allas benefactors.—Democrat.

AND CANVASSERS make from \$25 to \$50 elling goods for E. G. RIDEOUT & Co., 10 reet, New York. Send for their Cata-

ING SAUNDERS will be at his Photograph Friendship from March 9th to March 15th.

es who some time since were unable to go taken Lydia E. Pinkham's Vegetable are quite recovered, and have gone on

DISAPPEARS UNDER A JULY SUN, so that din. It soothes and heals the membrane s, it remedies the night sweats and tightthe chest, and is universally declared to balsam extant. Those having uselessly other remedies are specially relieved by ple bottles, 25 cents; lauge size, 50 cents. W. Rosebush, Alfred Centre, and Wm. R. llfred, N. Y.

onger.—If you are suffering from any of is diseases of the stomach, bowels or livr own fault if you remain till, when you d Parmelee's Blood Parifier, a sovereign all such ailments. Price \$1 per bottle; itles 15 cents. Sold by G. W. Rose. ed Centre, and Wm. R. Burdick, Alfred.

BUSINESS PRINCIPLES."

ne want something to attend strictly to cure a cough or cold in the head, get s Improved Cough Honey. It will relieve one hour. Try a sample bottle at 10

VED TWENTY-FIVE POUNDS" ORTH CLYMER, N. Y., Dec. 24th, 1875.

FENNER, Fredonia, N. Y.: About a year ago, my health was so was hardly able to do business at all. etite, could not sleep nights, coughed a and had, in fact, begun to contemplate w of breaking up my business, and going it climate for my health. hing recommended for such cases, but lief. I took five bottles of your Blood emedy and Nerve Tonic, and gained pounds in weight and feel as well as ever. J. H. NEWELL.

er's Blood and Liver Remedy and Nerve well be called "the conquering hero" of Whoever has "the blues" should take it, ates and restores the disordered system se to them. It always cures Biliousness Complaint, Jaundice, Dyspepsia, Constiadaches. Fever and Ague, Spleen, Enlargeofula, Erysipelas, Pimples, Blotches, and ruptions and Blood Disorders, Swelled Dropsy, Sleeplessness, Impaired Nerves us Debillty; restores flesh and strength estem is running down or going into do-Female Weakness and Chronic fillcanaelieves Chronic Bronchitis, and all Lung it difficulties. It does these things by the root of disease and removing its

ier's Improved Cough Honey will relieve in one hour. Try a sample-bottle at 10

ier's Golden Relief cures any pain, as Neuralgia, Colic, or Headache, in five to utes, and readily relieves Rheumatism, omplaint, Diarrhea, etc. Try a sample

ner's Vegetable Blood and Liver Pills. imily physic known. For sale by dealers. A. E. & W. H. CRANDALL, Alfred Centre, IAM R. BURDICK, Alfred, N. Y., and COMPANY, New Salem, W. Va.

er of Prolonging Life.—Sickness and leath are almost always due to violation many people will suffer with dyspepsia, constipation, sour stomach, and general then Parmelee's Dispersic Compound, that edy is to be found in every drug store. office, 15 cents: large size \$1. Sold by sebush, Alfred Centre, and Wm. R. Bur-

NOT SO BAD.

y of Neuralgia, Toothache, Headache, or hatsoever can be relieved instantaneously Fenner's Golden Relief. It also readily matism, Eackache, Kidney disease, Colic, Dysentery, Burns, Bruises, etc. Try a tle at 10 cents.

Note of This.—When you want sometend strictly to business, and cure ear ache, pain in the chest, quinsy, pleurisy, rheuget Parmelee's Universal Liniment, the n destroyer known. It is warming and As a family liniment it meets the wants usehold. A fair trial is all that is necesive the astonishing curative properties of able remedy. Sample bottles, 25 cents; 50 cents. Sold by G. W. Rosebush, Aland Wm. R. Burdick, Alfred, N. Y.

ONCE MORE.—"For ten years my wife d to her bed with such a complication of her, and I used up a small fortune in Bitters on it, and I thought I would be-a nore. I tried it, but my folly proved to Two bottles cured her; she is now 83 ong as any man's wife, and it cost me dollars. Such folly pays.-H. W., De-



Sallan RECOLDER.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-82 A YEAR, IN ADVANCE.

VOL XXXVII.—NO. 11

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 17, 1881

WHOLE NO. 1884.

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.

Papers to foreign countries will be charged 50 cents additional, on account of postage. If payment is delayed beyond six months, 50

cents additional will be charged. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

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 Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge No advertisements of objectionable character will

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.

All communications, whether on business or for publication, should be addressed to THE SAB-BATH RECORDER, Alfred Centre, Allegany coun-

ADDRESS.

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

HIDING IN GOD.

Not from the work appointed us to do Our Maker hides as: Not from the suffering of mortal wee That oft betides us.

But whose treadeth where the Savier tred, Where duty guideth, Fearful of nothing but the power of God. His Maker hideth.

He walks amid the furnance fires alone. Yet well attended: For lo! there stands beside him God's own Se To earth descended.

Thousands and tens of thousands smitten lie Breathless around him; Safe in the secret place of the Most High Death hath not found him.

Quiet in God—the ever-present seal Of faith unspoken-Believing faces, infant lips, reveal Its nameless token;

A gift bestowed upon the poor oppressed, To kings forbidden; Beneath the sindow of Thy wings to rest Securely hidden,

To bear for them the cross, as if for Thee, Strengthen me forever; Among Thy hidden ones, oh! number me Now and forever!

COMMENSOR

Sermon prenched at Little Genesce, N Y., Dec. 4th, 1880, by Rev. M. S. WARDNER, and, at request of several friends, furnished for publication in the

Text, 1 Cor. 11: 26, "Show the Lord's death." Our Lord entrusted to the care of his church three institutions:

period, it is a prophecy of the new creation, which is to take place at the close of the God's special blessing, it prefigures that new special favor and blessing.

2. Baptism, to show forth the end of the old life, the beginning of the new life, to show forth the resurrection in Christ. The Sabbath memorializes the creation of the order of things in which man was placed, and in glory. Baptism relates, as a symbol, to the man himself. It signifies his giving up his old sinful life, his acceptance of the new, through faith in the resurrection of Christ. It points to the resurrection as the surety, and ground of this belief.

3. Communion, to show forth the Lord's death, to show his love (not ours). It points to his sufferings and death as manifesting his love for us. It points to his love as the source of our spiritual life. It prefigures the

marriage supper of the Lamb. the church has been recreant to her duty. Per with his institutions or not; who is will- whatever church is "evangelical" holds to all The Lord's invitation to this ordinance is Broadway, New York.

erime—that they did not use him as they a slip-shod Christ!

convenience. It is for man to use, if he will | Christ to hold up! Yet that is the kind of | doctrines it teaches and practices are those use it as it was intended to be used. He can Christ they hold up at their communion; it; but any use out of harmony with its purpose is an abuse. If a man can not use it in its proper way, he should let it alone. As with the Sabbath, when you change the form, dicate those who join your church, as a man puts a mark on a sheep to show that it belongs to his flock, and not his neighbor's.

Communion is for man, in the same sense. We have no right to alter the stamp on a back, or a bank-note. The money is for the lization he takes up. use of the citizen, but the citizen has no right to tamper with the authenticity of the symbols. We may use, but not deface.

Originally all churches were Seventh-day Baptist. You can make nothing else of the Apostolic Church. No quarrel then on these three points. By and by the Roman Church forsock the parity of the Apostolic Church. No Protestant disputes that. She then set up an independent Sabbath, an independent baptism, and an independent communion. She made adhesion to these false forms the sign of acceptance of her authority. Hence, communion at her table meant treason to Christ's life and communion in his death. Her table was not the Lord's table, though she might so claim. When Protestants withdrew from her table and set up another communion, on what did they base it? They based it on a false Subbath and on a false baptism. They claim it is the Lord's table. but it is not! A church that is a traitor to his Sabbath and his baptism is not a fit body to celebrate his death, his death to honor law, and to save from the transgression of In their hands as a church, we can not recognize their table as the Lord's, but only as their own, as a seeking to imitate the real, and justify themselves in disobedi-

dividual Christians in these churches, and believe the great Catholic Church of Christ includes large numbers in these churches, we can but regard the churches as churches as disobedient, and as suspended from the true table of the Lord. To such real Christians, the communion is in spirit at Christ's table, while in external fact it is at a false table: 1. The Subbath, to show forth the Creator just as they, in ignorance, spiritually keep and his creation, the source of all life, and the Sabbath, not knowing that in reality they what sprang from that source. The Sabbath | are honoring a man-made institution. But also is a type. Standing at the close of the he who knows of the fact can no more comweek, which is a memorial of the creative imune spiritually at their false table, than he could keep spiritually their false Sabbath. He may claim to do so spiritually, but his present order of things. As it has received knowledge of the fact will prevent all real spiritual communion. A church which reerder of things which shall be under God's jects God's well-beloved Sabbath, or has issued a counterfeit bapt's n, can not celebrate a Christ-death to save from all sin. To save from all but two on three choice sins! The show forth the re-creator of spiritual life, to true communion celebrates a Christ who was obedient even unto the death of the cross. But the communion of such a church celebrates a Christ disobedient, Sabbath breakprefigures the creation of that order of things ing, and ignoring his own symbolic instituin which man shall be placed when redeemed tions. In all except Baptist and Methodist churches, a Christ is held up at the table who does not care how his Sabbath is tramvou have faith in? That they say is the table of such a Christ. The Lord's table! What kind of a Lord?

With respect to each of these institutions, good), but who cares not whether they tamWith respect to each of these institutions, good), but who cares not whether they tamAs commonly used, the idea is carried that unfortunate when applied to communion. Address, the American Book Exchange, 764

"The Sabbath was made for man." Yes, ing to see his Sabbath ignored, and a false the essential doctrines of Christ. Common just as open, as extensive as his invitation to

ance, it is for liberty, but not indulgence. to his institutions, except one, who is willing Church?" Let us rather apply the test our-Temperance is the liberty of total abstinence, that men should trample upon his Father's selves, which is the proper Scriptural methhonoring his Father! Thus himself break- precepts of the gospel published by Christ Baptism is for man. For his good, but ling the fifth command, while he slyly incites and his apostles." Now when a church not to parade himself, not to suit his own men to break the fourth command! What a claims to be "evangelical," it asserts that the take it, or let it alone. All are invited to use and they call it the Lord's table! Are you

satisfied it is the Lord's table? There may be some among them who really think they are holding up a perfect Christ. But remember, when they find out they are the letter, you extract all the original signifi- not holding up a perfect Christ, they will cance. It then becomes only a mark to in- leave the communion of the Baptist Church and join the group which at communion | ly the point at issue between us and other holds up a perfect Christ, the Christ of the Bible, and not the Christ of tradition. I do not impeach the sincerity of any man by refusing to commune with him. I am objectpiece of money, or the engraving on a green- ing to the flag he displays, the church organ-

Here is a train loaded with passengers which shall represent those who are bound coin. We have no right to alter the Lord's for salvation on the gospel railway. An obstacle has fallen upon the track. If the train with its precious load shall dash into that obstacle, many souls will be lost and much valuable time and effort be wasted. (This obstacle may represent no-Sabbathism, or tra ditionalism, or infidelity.) Here is a man color-blind, who seizes a white flag, supposing it a red one, and attempts to save the train from dashing into the obstacle. He is sin- some respects that are ignored by others. half of our noble, God-inspired ministers, cere. (Let him represent the man who holds | We regard these truths as so vital as to warup that church organization which proclaims | rant summary dealing with that individual that to avoid no-Sabbasiism you must en-Christ's Sabbath, Christ's regeneration, and force Sunday observances or to avoid traditionalism you must tenes from Scripture the change of Sabbath to Sunday, or to avoid in- up in that act a perfect and forgiving Savior. fidelity you must show that Christ is not the If he confesses his sin and shows himself de-Father, that he is opposed to his Father's sirous of a perfect life, we admit him, not on law, and has done a greater work than his the ground of his perfection, but on the our noble ministers of the past; we hold them to the disleyal son.) If I want to save the and his Word as a perfect guide, and because shall seek to depreciate our noble ministers train and passengers, I'll not help him display the white flag (which is the church communion that has Sunday and infunt baptism written across it), but I'll wave a red one, and try to get him to hold up a red one. I do not impeach his sincerity, but I am bound to hold up the red flag. Let him complain all he pleases, I have no right to risk the ly expresses his ideal and his acceptance of safety of others by joining with him for the While we may exercise charity toward in- sake of peace, or on the account of his sincerity. I am not to blame for his colorvision I am blessed with, for the good of my fellow-Christians, and when, after saving the passengers, they all get around my colorblind friend, they may be able to convince his conception. Wherein he fails to reprehim that there is something wrong with his eyes, and that he got hold of the wrong flag.

blame me if I had yielded to him. That is now this communion question stands. They hold up a false Christ, in so claims Christ's permission to transgress; he far as they teach error in Jesus' name. They who violates Christ's commands, and justifies may be sincere. It is Christian charity to himself in that violation, is not a proper suppose so; but it is not my duty to help person to celebrate Christ's death, and the hold up a false Christ, even for the sake of peace or pleasantness. And, when they say, that by holding up a perfect Christ as I un- directed to cast out the man who had not on derstand it, I am impeaching their sincerity, the wedding garment. The communion prethey are themselves removing the commun- figures the great marriage supper of the ion from its proper place, and demanding Lamb, when he shall have taken his bride, that I shall make the communion a test of the church, to himself. The wedding gartheir sincerity, instead of a holding up of a ment is not the certificate of our membership and retail store of the Company. The manupure Christ.

There is only one Lord whose death we seek to celebrate at the communion. It is then clearly inconsistent for us, with the light | ness, his perfection, given to us to put on. we have, to cover from our eyes the fact that Hence, if our conception of Christ be so low all other churches hold up only a partial as that we refuse to take the wedding garpled upon, nor whether men are baptized Christ, not the glorious Lord we would honwith his baptism or not, nor whether men or. We can not then partake at any table ants, by his command, to cast us out. We ple," reduced from \$10 to \$1; Carlyle's are regenerate ar not, who approach to take where it is sought to hold up a Sunday-keep- have no business to encourage any one to the elements. Is that the kind of Christ ing Christ, or a Pedobaptist Christ. Nor come in to this type of the marriage supper, could we regard persons competent or pre- until he is willing to put on the type of that could we regard persons competent or pre- until he is willing to put on the type of that pared to partake of the communion, on the wedding garment. We have no right to en- factured with rapidity heretofore unheard of, Then the Methodist Church hold up at munion administered by such churches as do of the marriage supper and invite in those their communion a Christ, who demands of not celebrate a perfect Christ. In this con- who are unwilling to put on the wedding men a change of heart, to be sure (so far nection the term "evangelical" is misleading. garment. The words, open and close, are which will be sent free upon application.

but not for selfish uses. So was Christ "for one taught as the true one, and his baptism communion is asked for among all "evan-repent or to be baptized. It is intended to man," "and they took him and did whatso- changed in form to a meaningless symbol! gelical" churches. But have we any right be as universal as his Sabbath, or as his salever they would unto him." That was their In fact, they hold up a non-essential Christ, to regard every church that claims to be vation; but as with any of these other things, "evangelical," as really so? Have we any it must be according to gospel order. The should. The Sabbath is for man's spiritual The great Baptist Church holds up a right to allow the claim of the Papal Church wrong we can not make right, either by vote upbuilding, not for degrading. Like temper. Christ very particular in all things relating to be the only and original "Holy Catholic or by custom. That which unfits an individual properly to commune, equally unfits a church, if practiced by the church and denot the license of moderation. So with the holy law in forsaking his Father's Sabbath! od. The word "evangelical," as defined by fended by their teaching. In fact we are Subbath: it is lawful to do well, to save life, A Christ willing to encourage men in dis- Webster, is "consonant to the doctrines and bound to deal more strictly with a church, because, with her learned men, her preachers, her long experience, and her bolder claim before the world, it is impossible to make the allowances that we are justified in making in individual cases, and which charity often "published by Christ and his apostles." A compels us to make. Sunday-keeping church therefore, which As congregational churches, then, let us claims to be "evangelical," claims that Sunhold to our right. No other church is comday-sabbatizing was "published by Christ and his apostles." If we allow the claim of that church to be evangelical, we are allowing the claim that Sunday-keeping sprung from Christ and his apostles, which is exactchurches. Hence the use of the word evangelical in the discussion of the communion question, is out of place. By using the word, we are liable to blind ourselves to the real difficulties of the question, which difficulties | points.

or of Christ's ordinances, we regard as de-

serving to be suspended from the celebration

of the Lord's Supper. The table is the

Lord's table, and we have no right to invite

to invite any except his friends to it. "Ye

are my friends if ye do whatsoever I com-

life. We exclude him from the communion,

because we see he is not competent to hold

the source of our spiritual life. The pour-

a Christian can do, the communion most ful-

examine himself, in order to confess and for-

has a right to fuil; he who transgresses, and

pouring out of his life. In the parable of

the King's marriage feast, the servants were

with this or that evangelical church, it is not

our sincerity, it is not our righteousness, nor

even our love to Christ. It is his righteous-

ment he furnishes, we may expect his serv-

petent to indicate to us, whom we shall ad. mit, and whom we shall not admit, to the Lord's Supper; whom we shall admit, or whom we shall not admit to baptism; whom we shall regard as Sabbath-keepers, or whom we shall not regard as Sabbath-keepers. As a church representing Christ, it is our duty personally and individually to satisfy ourselves and pass decision on these we desire to settle and not evade. The real For the Sabbath Recorder. point is this: The church or the individual OUR MINISTERS. that deliberately and persistently proposes to teach and practice a violation of God's law,

In the RECORDER of Jan. 20th, I read the following: "Then we had such men as Elders Matthew Stillman, John Green, Wm. B. Maxson, Daniel Coon, and many more we might mention. Where are the men to violators of his law to it. We have no right | stand in their places?" As I am not a preacher nor a near relative of one, I shall not be suspected of any personal feeling in what I mand you." We claim to know truth's in have to say. I feel impressed to speak in bewho are bearing the heat and burden of the day, so patiently, so zealously, so devotedly, in our church who ignores these truths in his and effectively. How did they feel as they, many of them, read with dimmed and spectacled eyes, the words which I have quoted from "J. P. Palmer?" I feel those words to be a direct—well I will say, indignity to our ministers. I would not detract one iota from Father ever did, and hence, we must be loyal ground that he recognizes Christ as perfect, in grateful memory; and God forbid that any by his confession he holds up the truth. | of the present. The familiar faces of many Communion, more than any other act or orof our living heroes in the Lord's battles rise dinance, holds up the perfect life of Christ as | up before me as I write. I want to write their names, but must not, for if I should begin ing out of the blood, was the emblem of his where could I stop? "Where are the men giving his life for us. Hence, of all things that to stand in their places?" We have more than a score of men fully competent in every respect to stand in the places of any of their the life of Christ. The higher his ideal the predecessors. A stranger to our people chancmore carefully will he guard the expression, ing to read J. P. Palmer's lament, would the showing forth of that ideal. The more think we once had a few ministers worthy of blindness. I am to use the faculty of clear he knows of the truth, the more will he the name; but that since their death we are left destitute of any that preach by the insake his sin, and so at communion to hold finence of the "divine Spirit," or that even believe what they preach. Brother Palmer, up before the world the glorious Christ of do you expect to find the "true remedy" for the evils you complain of by making such sent the perfect Christ, he confesses and unwise comparisons as you do? Is the effort points out to the world, in order that others to lower our ministers in the eyes of the peo-They would not blame him; but they would may not mistake the character of Christ. ple prompted by the wisdom that "winneth But he who not only fails, but insists that he souls?" E. S. B. W.

> THE LITERARY REVOLUTION—CHANGE of Base.—This very remarkable enterprise continues to make such progress as to astonish its friends and astound its enemies. Its greatly increasing proportions have compelled the removal of its headquarters from the Tribune Building to the very large and beautiful building, No. 764 Broadway, which is in the very midst of the "book district" of New York City, and, therefore, of the publishing enterprise of the nation. This building, though six stories high, 25 feet front and 100 feet deep, is sufficient only for the offices ings located in other parts of the city, though it is contemplated concentrating them soon in one immense factory to be erected.

Their list of recent and early forthcoming publications are extremely interesting to all who enjoy what is choicest in litra-Of the books announced, Green's "History of the English Peoto 40 cents; Carlyle's "Heroes and Hero Worship," 25 cents, and the "Revised New ground of their being admitted to the com- courage any group of men to set up this type will attract special attention. It is worth while for every one who has not already seen it, to send and get the illustrated pamphlet, Book Making, and Type Setting by Steam,

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.

Before this is in print we hope to be a home: and we desire to express our appreciation of the kindness shown us, and the interest manifested in our work by the friends in West Virginia, Kentucky, and Illinois.

A BAPTIST lady in Vermont secured three dollars for missions, by devoting her first brood of chickens to the missionary cause. Let no woman say, she remarks, that she has nothing to give for missions, or no way of getting anything; for where there is a will, some way will be provided, and faith and works must go together.

It being impossible for us to reach Villa Ridge, Ill., before Sabbath-day, Feb. 26th, there was Sunday evening, Feb. 27th. Our brethren there have a very comfortable meet-B. Kelly, and J. P. Hunting, M. D. Bro. J. L. Huffman did a good work in this neigh-Baptists and others, greatly desire to have him come again.

In a recent number of the RECORDER, one of the correspondents; Bro. J. T. Davis, suggests that as we are trying to have systematic benevolence, we ought also to have systematic labor. Bro. Davis is right in this. Systematic effort is what we are seeking after; but it will take much time to accomplish the greatly desired ends. Send in your counsels; brethren, as to methods and means. Meanwhile, pushing as fast as we can, let us all patiently labor, and as patiently wait, when waiting appears to be the ordering of Provi dence.

WE were glad to find a brother who was appointed by the Tract Board as a "Lec- tism, they would necessarily become Seventhturing Agent," to be, in reality, in thought day Baptists; and if they should interpret gelical Association, report a present memand endeavor, in harmony with the missionary spirit. We thoroughly believe in such Sabbath "Lecturers" and "Reformers." and bid them godspeed. It is our purpose to magnify the importance of preaching the whole law of God, and of specially emphasizing any and every part that may be specially disregarded by men; and of the whole gospel, as that which shows the way to escape the condemnation of, and obtain grace to obey, the law that can not be made void.

WE have recently read with interest and profit a brief history of the Baptist cause in Sweden. It cost the leaders imprisonment and suffering to withdraw from the established Lutheran Church, and embrace, support, and preach the evangelical faith of the Baptists. Our brethren in Southern Illinois came out from Baptist churches; and they have been obliged to meet coldness and bitter prejudice. A fair hearing in their owr defense have been refused; and churches to which some of them were formerly welcomed preachers, and in some instances which they themselves helped to establish, have been closed against them. But our brethren appear to be possessed of the fraternal feeling, and, happily, the hardness once felt toward them seems to be mellowing through the influence of the passing years.

A PLEASANT and Christian old lady, in Southern Illinois, now a Sabbath-keeper, said, in speaking of her change from the observance of the First-day, that she had never thought of the question before. But when she went to reading the Bible with reference to the subject of the Sabbath, she soon found herself to be in the wrong; and at once decided to follow the right. Her attention was called to the Sabbath on this wise: Her son, now one of our ministers, visited her, and informed her of the change in his own faith and practice. Her reply was, "Why F-, that will never do!" But before he saw her again she had concluded that it "would never do" for her not to follow her son's example. It is a grand thing to search the Scriptures to see whether these things are so; it is a grander thing to obey.

been, and that there is to be progress in our

fidelity to the missionary idea, or the apos- | pend wholly upon the Lord for their support. | tolic method of spreading the gospel, and Some of the missionaries are so far inland, advancing the truth. But we also believe that we must look to the West and South-west | Chinese costume. Miss Nelson, in the SABfor our largest and most rapid denomination- BATH RECORDER, tells of a young man who al growth. Young men of culture and tact, has been home on a visit, but since his return who are willing to make for a time what may has had his head shaven, wears a long cue, appear to be special self-sacrifice, can find in these new fields encouraging opportunities to is of a wealthy family, and was studying law; labor for Christ and truth, and to make and but, when the call came, he forsook all to the gospel to every creature. (b) Bath par- do not question the right of the Socileave an impression of themselves upon our | follow Jesus. - Baptist Missionary Magazine: | ties agree that the work of building up Sevdenominational life and work. This is what our pioneer educators and ministers have already done; and the cause of missions is today earnestly asking for self-sacrificing effort.

needs, at the present time, is a greater practical interest on the part of our pastors. Some are genumely missionary men, and interested; some are only missionary in theory; while, possibly, a few do not believe much in missions. Not long ago there was a Baptist minister in one of the Eastern our first and only opportunity of preaching | States who had but little if any interest in foreign missions, but he was appointed to prepare a paper upon sonie phase of the subing-house, with two resident elders, Bro. M. | ject, and accepted the appointment. The result of the investigation essential to the preparation of the paper, and of the interest borhood; his praise seems to be in every- others took in it, was that he has since been body's mouth; and the people. Seventh-day a thoroughgoing friend of missions. We cordially invite all our pastors to preach at least one missionary sermon to their congregations before the Anniversaries. One of the very first questions asked in regard to a Methodist pastor, by the bishops, has reference to the amount contributed in his church | to each collector. during the year for missions; and this is considered to be one measure of his fidelity and

> WE are indebted to that genial and gentle man, Rev. Dr. Buckland, formerly Professor of Church History in Rochester Theological with him. Before leaving, he said to the Seminary, now deceased, for the conviction that if Baptist Church Historians would treat the Sabbath question upon the same principle of Biblical and historical interpretation as they treat the subject of baphistory and Scriptures with reference to bap- bership of 7,459. Their contributions for tism, as they do in regard to the Sabbath, foreign missions for the past year amounted just this difference. that their logical conclusions must be the to \$4,428 90, while for all purposes, home Having thus note faith of Pedo-baptists. Now, like all evan- and foreign, they have raised during the gelical Christian denominations, we propose Who next will make an assertion concerning commission of our common Lord, that the sionary Herald. gospel of Christ is the power of God unto salvation to every one that believeth. With our Baptist brethren we propose to teach the baptism of believers by immersion in water; and that to change the mode is to destroy its ations of Adam," Gen. 5, and "the generameaning as a sign of faith in a crucified and | tions of the sons of Noah," Gen. 10. rised Lord and Redeemer, and of the believer's death to sin and resurrection to newness of life, in Christ! But here, parting company with our brethren of the Baptist faith, we teach that that Sabbath given to man, not to Jews, according to the most scholarly exegesis of the Old Testament, incorporated into that law to which the learned pious do honor, declared by the Lord of the Sabbath to have been made for man, and which he taught man how to keep, not to disregard; ious faith and life, what, pre-eminently, the | harmony, and success. they act just like other Blks, don't they?"

opened a new chapel at Yang Chow. In connection with this mission a Woman's Prayer views, the history presents more or less of ment and the undertaking of new forms of Union has been formed which has for its latent or real rivalry and friction. Each has publication have increased. The Tract Board, A PROMINENT Western brother who has repeated caus, pleading for prayer every day. 2. To seek to interest tions and contributions of the people. The the money by which to answer this public decently visited a few of our Eastern churches, others in the spiritual condition of the wom- strength or weakness, popularity or unpopu- mand. In the absence of any specific plans expresses his satisfaction at the signs of en of China. 3. To seek spiritual guidance larity of each has varied with the tide of cir- for extending the publishing interests, and growth he saw. We fully believe there has as to the way each maje personally help as well as pray for the worlen of China. There are about a hundred m sionaries of all de times one has been the favorite, sometimes Society to keep up the other forms of work, ever it may differ from the one above sugchurches of the East; and this progress will nominations connected with this mission. the other. This has not been conducive to little has been gained. Within the past year gested.

that it takes six weeks for mail to reach them from Shanghai. They nearly all adopt the and a long white dress. You only know him from a Chinaman when you see his face. He

THE fruits of mission work may not be immediate. Though there be but a sorry exhibit for many years of earnest and devoted work, yet if persevered in it will succeed. A good illustration is Foo-Chow, where mis-We are more and more convinced that one | sionaries have labored for thirty years among of the things the cause of missions most a population of 2,000,000. In the first eleven years not one soul was given to Christ, and no sign of any good whatever. The Church Missionary Society said, "There are no results; we must give up the mission." their churches are, as a rule, proportionately | But their missionary, Mr. Wolfe, said, "I will not give up this mission." A few months after he gained one convert, then three more, and in 1879 there were 3,000 native Chris-

> The band of "Willing Workers" connected with the Bible-school of the Baptist Church. Cambridge, Ill., of which the wife of the pastor, Rev. W. Langdon Sanders, is ber, 1879, and paid \$60 into the treasury of the Women's Baptist Missionary Society of the West, before the close of the year. The members are provided with a little book, and their friends who are willing to pay one cent a week. One of the number is appointed treasurer, and collects the contributions at the close of the school, crediting the amount

> A poor Chinaman, who had gone to Ausraised printing used for the blind. He has now gone back to China, taking the gospel missionary there, 2 God make me no see here" (pointing to his eyes); "but he make me see so muchee here" (placing his hand over his heart). "I welly glad."

THE fifty-six churches of the Sandwich Islands, connected with the Hawaiian Evantwelvemonth no less a sum than \$27.642 21.

the records of that country, two genealogical tables, which he identifies with "the gener-

THE Seventh-day Baptists in this country. numbering a little more than 8,000, raised Foreign Missionary.

For the Sabbath Recorder. SHALL WE CONSOLIDATE?

cumstances and the methods adopted. Some- with the pressure upon the treasury of the that will accomplish the desired ends, howbe, in some large degree, measured by our They go without any stated salaries, and de- the greatest amount of strength or unity. or two, the pressure has provoked the ques- Plainfield, N. J., Feb. 25th, 1881.

care to go, since the past is beyond reach and the duty of the hour must be found in the

conservatism and radicalism agree; see what they think in common: (a) We ought to the opposition to the course pursued by the push the work of missions as Seventh-day | Tract Society in continuing to employ both Baptist Christians, doing our part in carrying | methods of labor should increase. We enth day Baptist Churches in new fields is the honesty or aims of the Society in slow work, and can be done only through having done what it has done. The facts prolonged missionary effort in addition to, or in connection with specific Sabbath-reform efforts. (c) Both elements also agree that one prominent part of our work is that of caring for scattered Sabbath-keepers and feeble churches. Thus we have at least three points, concerning which there is unity of opinion relative to what ought to be done. The more radical element adds, "We ought

to do much to agitate the question of Sabbath reform and to vindicate our views concerning Sabbath truth." The more conservative element answers, "The best way to agitate and to influence those who do not keep Sabbath, is by the steady light and increasing influence of strong, consistent, Sabbathkeeping churches. Build and sustain these the president, is a most efficient body of mis- and you will efficiently agitate. Thus it is sionary helpers. It was organized in Octo- | evident that the only essential difference as to what ought to be done, arises in connection with the specific question of Sabbath reform, or extended agitation of the Sabbath instructed to secure twelve subscribers among | question as our distinctive mission. Surely, wise counsels and Christian charity ought to harmonize the extreme views on this point.

When we come to the question of methods. still greater difference appears, for it is evident that some, at least, question methods more than ends. The missionary element tralia to work, became blind and went into claims that the Missionary Society is the the hospital. While there, he found the channel through which all missionary and Savior, and learned to read the Bible in the Sabbath-reform work ought to be carried on, so far as living teachers are concerned, and They are worth far more than any personal that the Tract Society is essentially a "pub | choice, or the interests of any man. lication society," and should employ living agencies only as colporteurs and salesmen, and similar business agents. To this the Tract Society element replies, "We need living agents as lecturers, and have the right to use them, in order to make the work more effective." This is the essential point of difference as to pointment in the fact that, after having a methods. Surely, wise counsels ought to ad- | denominational printing house for nearly nine

Having thus noted the perils in common, enlarged. and the points of difference concerning ends to be sought and methods to be pursued, let | procure the means necessary to carry on all to faithfully preach, in obedience to the great the decay of these Hawaiian churches?—Mis- us glance at the present situation. Within departments of the work, without embara few years the Missionary Society has en- rassment. It can not do that which is imlarged its operations and strengthened its REV. T. P. CRAWFORD, missionary at hold on the hearts of the people. The work Tungchow, China, has recently discovered in of enlarging and strengthening promises to go on. It however makes comparatively lit tle use of the publications of the Tract Society in prosecuting its work. On the other hand, the Tract Society has been using both agencies for some years past. A great revival in its work has taken place within the last last year \$3,600 for foreign missions.—The twenty years. In answer to a demand for enlarging our denominational publishing in- part of its own work. terests it purchased the RECORDER and established a printing' house in 1872. This ployed by these societies should be thrown project was urged with the idea that much out of place and employment for sake of the more of Sabbath literature would thereby be | changes. circulated, and that other departments of Facts are stubborn things, but they are publishing, such as biographical, historic, that that Sabbath is still the Sabbath, and often the best standard by which to deter- Sabbath-school, &c., would be undertaken. that to change the day is to destroy, as in mine what it is wise to do. We are disposed In 1875 the "Scotland Mission" was added had some personal part in it during that the ease of baptism, its divinely appointed to suggest some facts, and draw some con- to other forms of labor, through lecturing time. We repeat, lest there be some misapand natural significance as a memorial of clusions relative to methods in denomina- agents, and in 1878, "tent work." In the prehension, that in all this we imply no cencreation and a sign and prophecy of the heav- tional work. We have no desire to press a meantime the work of printing tracts was sure, impugn no motives. Undoubtedly enly rest. That is to say, we are trying to personal view, but rather to call attention to lessened or suspended from 1876; so that up those who have charge of these interests have do for the Sabbath, in the interests of relig- some vital considerations relative to strength, to the present date no enlargement of our done that which seemed to be best. It may publication interests has been possible. Dur- all have been for the best. But it is useless Baptists have done for baptism. And, hark! Consider the following facts: Conserva- ing the past year something more has been to turn from the fact that the present situaa third-rate Baptist preacher here, and a tism and radicalism are clearly defined among done in the printing of tracts, but as yet the tion calls for a careful consideration of the third-rate Baptist paper there, cry "Juda- Seventh-day Baptists in regard to aims and Board does not see the way to undertake any- existing facts. If we correctly apprehend izers!!" as though we despised the cross of methods in their work. Previous to the or- thing like enlargement. In all this we im- these, the above conclusions look toward a our Lord Jesus Christ, and the blood of the ganization of the Missionary and Tract So- ply no censure on those who have charge of favorable solution. We have such confidence atonement! Their prejudice reminds us of cieties, these elements were blended in the these interests: Bricks can not be made in the Boards and the people that we believe the innocent ignorance of some good woman mission work of the General Conference. without clay, even if modern improvements such a change could be effected, and the in the early history of Adams, N. Y. Sev- Since the organization of these Societies, the are able to dispense with "straw." But the cause of Christ, as represented by us, be eral ladies of the neighborhood had been out former has represented the more conserva- facts, as matters of history, may be very imfor an afternoon visit, and among them were tive and the latter the more radical elements. portant as indicating what we may be comsome Sabbath-keepers. Upon going home The conservative element has said: "We pelled to do with the limited means at comthis remark was made in a group of ladies ought to teach Sabbath truth, and Sabbath mand. Eight years have fully passed since differ. Mutual concessions may be demanded. who were conversing about the strange people keeping, as a part of the gospel, but not as the establishment of the printing house, and that "kept Saturday for Sunday;" "Why, the most important and prominent part." rather than being years of enlargement in Extreme views on either hand may be called The radical element has said: "Sabbath Re- publishing matters they have been years of to yield something for the sake of harmony form is our especial mission. We ought to contracting. The causes we do not here in- and a fair trial of plans for consolidation. THE CHINA INLAND All these points can be attained by the exer-Under the operation of these more extreme | meantime, the popular desire for enlargenaturally sought the first place in the affection, have made repeated calls, pleading for

Beyond these general statements we do not | tion of starting other publishing interests present state of things.

than the one now carried on by the Tract Society, which phase of the question continues to be an important one. Viewing the whole First, let us note some points on which field from a business standpoint, it is not wonderful that under these circumstances ety thus to do. We do not question seem to indicate that with the resources at command, the Society has not been able to pursue both methods without considerable embarrassment. It has also been obliged to disappoint itself and its friends in not being able to enlarge our publishing interests. This has served to increase the feeling that it will be forced to abandon some branches of its work, or continue to curtail the amount of work done in each of its departments. It is equally evident that unless some new departure is taken in the matter of enlarging the field of publications, the question of new publishing enterprises will continue to agitate the people. The starting of such enterprises would be a serious misfortune. One little sheet from the metropolis of the West is already before us.

Looking all the facts in the face, and knowing something of the feeling on the question from the correspondence of last year, portions of which appeared in the RECORDER under the title or "What we think of ourselves," and having an abiding interest in the welfare of every department of our work, and more than all, in that unity and harmony, without which we can do little more than dig our grave, we suggest the following conclusions:

1. The resources of the denomination are limited. Unity and harmony in the methods and spirit are of incomparable value.

2. There is more or less of latent or pronounced opposition to the running of two societies to do work, so nearly allied as the work of the Missionary Society and the "Lecturing Agencies" of the Tract Society.

3. There is a wide-spread feeling of disapyears, our publishing interests have not been

4. The Tract Society has not been able to

5. Therefore, we conclude that the Tract Society ought to transfer all its "Lecturing Agencies" to the Missionary Society, and devote all its energies to building up the publishing interests, selling and circulating its publications.

6. The Missionary Society ought to accept the work from the Tract Society, not to set it aside, but to incorporate it as an essential

7. In making these changes, no one em-

Thus we suggest the conclusions we have reached after a careful study of our denominational work for twenty years, and having strengthened and advanced thereby. Brethren must give each credit for honest and good intentions, however widely they may Personal preferences may need to be buried. eise of proper Christian charity and forbearance. And surely the present situation has enough of possible disaster in it to make it worth while to attempt some plan for greater strength through consolidation, and increased efficiency of the different departments of work. The writer hereof will favor any plan

Education Leg

Conducted by Rev. J. Allen, D. of the Seventh-day Baptist E "LET THERE BE LIC

GENERAL CONFERENCE—FIFT

UNION, COMMUNION, AND "At a General Meeting of sengers, and brethren, of the es of the Sabbatarian order, this 13th day of September voted that Elder Abraham Co erator, and brethren Stepho Joseph Potter, as Clerks, for

EXTRACTS FROM CHURCH The following letter from Church possesses peculiar int probably, the last paper of the by the venerable William Blis in his seventy-eight year. manship shows the tremors has the immortal vigor and religion! "The Sabbatarian Bapt Christ at Newport under the

Wm. Bliss, unto the Genera ference to be holden a Hopl and Sabbath in the present them with you, who have ob cious faith with us, through t of God and our Savior Jesu peace be multiplied unto yo knowledge of God and of Je "Dear brethren, our he prayer to God is, that your may be accompanied with presence; that he may grant tion of his divine and blesse

able you to worship him ii truth; and so direct your knowledge of his will and le that your meeting may be f and your edification and co vation of Christian love and advancement of Christ's "When we take a view of

of iniquity and the united great enemy of God, and of has raised to oppose the trut kind into the way of sin an convinced of the necessity o cause of truth, and exerting ties that God has given us. cause of virtue and religion in the faith of our Lord Je not be afraid to oppose the error, and superstition. Le whole armor of God, that w stand against the power of relying on the assistance of power in heaven and in e

"We approve the report tee, the last year, concerning of the yearly General Confe ceive it will be a source of acquaintance with the cir travel of our sister church tendency to promote Christi ty among the distant bran

Church with which we are i "You are not unacquaint timents concerning sending visit our scattered and des We steadfastly believe that ductive of very happy efferments of diffusing light, and cause of truth, and, consequ of God and the happiness of

"It is a long time since any additions to our nun greatly to lament the want of tivity in the things that con and the welfare of our imi we have reason to rejoice for the mercies and favors Giver of all good has best pecially that there is, we h good degree of love and body; and it is our ardent would enrich our souls wit make us a people for his pr live to the honor of his g name.

"Our present state is a Wm. Bliss, Pastor; Eld Evangelist; Clark Burdick Bliss, Clerk. Deaths six two. Under dealing, one.

fifty. y
Signed by order and
William WILLIAN Church. NEWPORT, Sept. 6th, 1805."

"The elders and brethr the Seventh-day Baptist Cl Piscataway unto our below sisters of the same faith gospel, composing the Gen held at Hopkinton, sendet

"According to a vote is regard to the action of the held in this place last year supply the destitute chur members nearest to him, a as may be supplied, if we think hard of defraying th the scattering members, I the elder belongs, is to ination for the labor of love a

"State of our Church is two; removed, one; died; Elder Henry Lafferty and Dunham.

AUGUST, 20th, 1805." In the above extract, the day Baptist appears for th

correspondence of the pe

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

"LET THERE BE LIGHT."

GENERAL CONFERENCE—FIFTH SESSION, 1805

UNION, COMMUNION, AND EVANGELISM.

"Ata General Meeting of the elders, messengers, and brethren, of the several Churches of the Sabbatarian order, now assembled, this 13th day of September, A. D., 1805, voted that Elder Abraham Coon act as Moderator, and brethren Stephen Maxson and Joseph Potter, as Clerks, for said meeting."

EXTRACTS FROM CHURCH LETTERS.

The following letter from the Newport Church possesses peculiar interest, as being, probably, the last paper of the kind, penned by the venerable William Bliss, who was then in his seventy-eight year. While the penmanship shows the tremors of age, its spirit has the immortal vigor and beauty of true religion!

"The Sabbatarian Baptist Church of Christ at Newport under the care of Elder Wm. Bliss, unto the General Annual Conference to be holden a Hopkinton, the secand Sabbath in the present month, and to en. peace be multiplied unto you, through the knowledge of God and of Jesus our Lord.

"Dear brethren, our heart's desire and prayer to God is, that your present meeting may be accompanied with his approving presence; that he may grant you such a portion of his divine and blessed Spirit as to enable you to worship him in spirit and in truth; and so direct your minds into the knowledge of his will and love of his truth that your meeting may be for God's glory, and your edification and comfort; the culti vation of Christian love and unity; and the advancement of Christ's kingdom in the

"When we take a view of the prevalence of iniquity and the united forces that the great enemy of God, and of man's salvation, has raised to oppose the truth, and lead mankind into the way of sin and death, we are convinced of the necessity of uniting in the cause of truth, and exerting all the faculties that God has given us, to support the cause of virtue and religion, and stand fast in the faith of our Lord Jesus Christ, and not be afraid to oppose the torrent of vice error, and superstition. Let us gird on the whole armor of God, that we may be able to stand against the power of darkness firmly, relying on the assistance of him who has all power in heaven and in earth given unto

"We approve the report of your committee, the last year, concerning the continuance of the yearly General Conference, as we conceive it will be a source of information and acquaintance with the circumstances and travel of our sister churches, and have a tendency to promote Christian love and unity among the distant branches of Christ's Church with which we are in fellowship.

"You are not unacquainted with our sentiments concerning sending missionaries to visit our scattered and destitute brethren. We steadfastly believe that it will be productive of very happy effects, and be the means of diffusing light, and advancing the cause of truth, and, consequently, the glory of God and the happiness of our fellow-creat-

"It is a long time since there have been any additions to our numbers. We have greatly to lament the want of that zeal and activity in the things that concern God's glory and the welfare of our immortal souls; yet we have reason to rejoice and be thankful for the mercies and favors that the Great Giver of all good has bestowed on us; especially that there is, we hope and trust, a good degree of love and harmony in the body; and it is our ardent desire that God would enrich our souls with his grace, and make us a people for his praise, that me may live to the honor of his great and glorious

"Our present state is as follows: Elder Wm. Bliss, Pastor; Elder Arnold Bliss, Evangelist; Clark Burdick, Deacon; Wm. Bliss, Clerk. Deaths since last account, two. Under dealing, one. Total number,

"Signed by order and in behalf of the WILLIAM BLISS, Elder. NEWPORT, Sept. 6th, 1805.

gospel, composing the General Meeting to be held at Hopkinton, sendeth greeting:

"According to a vote in our Church, in held in this place last year, each elder is to supply the destitute church and scattering members nearest to him, and such churches as may be supplied, if well done, can not think hard of defraying the expense, and for the scattering members, the church, where the elder belongs, is to make him compensation for the labor of love amongst them.

"State of our Church is as follows: Added, two; removed, one; died, one. Messengers, Elder Henry Lafferty and Deacon Abraham

officially called Seventh-day Baptists at Piscataway, Aug. 20th, 1805.

"The Sabbatarian Baptist Church of Co-General Meeting at Hapkinton, etc.

be forgotten, and, have reason to believe, ticable, considering the variety of sentiment | sus Christ came in the flesh, fulfilled the law will yield fruit to the glory of God. We had existing in our churches, unless we can abate that mankind had transgressed, and wrought a visit lately by Elder Lafferty, from Pissomewhat our zeal for favorite particulars. out a complete salvation for the whole fallen fellowship this time

ediah Davis. State of the Church as fol- provided he maintains a regular walk. Let in Exodus 20. lows: Evangelist, Stathan Ayars; Ruling us be courteous, kind, and tender, and not Elders, Joshun Ayars and John Kelley; say a man does not preach the gospel, unless laying on of hands, and in the resurrection Deacons, Davill Ayas and Samuel Davis; he preaches everything exactly as we believe. of the dead, and in an eternal judgment. Clerk, David Avars Added, sixteen. De- Let us think favorably of honest men and Heb. 6: 2. ceased, three. | Undardealing, two. Present | their sentiments, then we may expect success number ninety two.

"Hopkinton Charch reported by Elder Coon as follows: Elder, Abraham Coon Evangelist, Matthew Stillman; Deacons Joseph Stillman, Daniel Babcock, and Zacheus Maxson; Clerk Zacheus Maxson and Joseph Potter. Adjed, six. Deceased, seven. Total number live hundred and sixtythem with you, who have obtained like precious faith with us, through the righteousness
of God and our Savior Jesus Christ, grace,
peace be multiplied unto you, through the sending preachers.

> "The Sabbataria | Church of Christ, at Bristol and towns | djacent, in the State of | The Lord is at hand. We wish charity and Connecticut, to oul well beloved elders and mutual love to abound throughout all the lishing any new form of government or disbrethren composite the Circular Yearly Meeting, etc:

sire to render than sto our adorable Creator

measures proposed by the Conference, from | Beebe, Sr., and Jonathan Rogers." time to time, they are as followeth:

propriety of the ellers and brethren, not be-eral Meeting: ng delegated for that express purpose, takusages of the chulches and establishing a new constitution. If the business, at first, had been referred to the churches, and had had been referred to the churches, and had year more in our civil and religious liberties, business now lies fairly before the churches, pray for the peace and prosperity of Zion. they can delegate messengers, who can deliberate on, and adopt, such a form of regulations as to them skall appear necessary, and prove and adopt the same.

to the second and most formidable one. It is this: It is reconfended to the churches to raise by subscription a certain fund for the use of missionaries to go into different parts of our country, to preach the gospel. We are sensible the harvest is great and the laborers are few, and we sincerely pray that the Lord would wase up and qualify and send forth more; but we are not warranted to believe that the same Lord who commanded his disciples to go forth without purse or scrip, and that what they freely received to freely give, would be pleased with our holding up money as a pleasing temptation, for covetous men to enter into the gospel vinevard. Not that we suspect any of our breth ren of being thus covetous, or that any of them would enter into the ministry for lucre's sake; but yet, since the love of money is the root of all evil, and, since we have had so many sad examples of the doleful effects of the Money Call, from the days of Constantine to the present time, we are inclined to think that we had better keep our money out of sight, until it shall please the Lord to move upon the hearts of some of his faithful servants to visit their brethren, and, when "The elders and brethren and sisters of this shall be the case, we hope we shall not the Seventh-day Baptist Church of Christ at | be wanting, on our part, in communicating Piscataway unto our beloved brethren and to them of our carnal things. We heartily sisters of the same faith and order in the desire that the kind Lord would open some way, consistent with the plan of the gospel, for the more general promulgation of the gospel in its purity, and that not only our regard to the action of the General Meeting | brethren, but that all the Christian world might be conformed to the observation of the sanctified day.

"These reasons, for the want of more light, have prevented our delegating certain messengers according to your request; but as two or three of our brethren will attend the meeting, we wish them to hear and be heard in our behalf, and if we can by any means attain to any light on the subject contemplated, we hope not to be obstinate.

"The state of our Church is as followeth Amos Stillman, Evangelist; Elisha Covey, Clerk. Added, two. Died, two. About

dently, the Sabbataran Baptists were first ers and brethren composing the Annual Con-but to enter into contract to pay a certain except he observe the seventh day for a Sabbath, and

in Conference, recommended in our last circular, we have no objection to make, pro- that an uniform faith, order, and fellowship teration be proposed to the General Conference, and hansey to our beloved brethren at the Circular | vided we always allow liberty of conscience | should be agreed upon, so that each church and discipline in individual churches, es- may be so well acquainted with the faith and "Dear brethren, who desire to remember, among the many favors we have enjoyed, that of the visit we had by Elder Coon, all God's commandments. Brethren, we it reasonable to send forward a statement of whose labors, in preaching the Word among heartily wish that the sending of the mis- our faith in manner following: us, were fervent, and was a refreshing sea- | sionaries, so long talked of, might be carried | son to many, and, we trust, will not soon into effect, but we deem it a matter imprac- and Holy Ghost—three in one; and that Jecataway, who also labored with fervency. He We wish for all ministers to preach their race of Adam, so that all who will come to has administered the ordinance of baptism | heartfelt sentiments, and, although they | God, by faith in Christ Jesus, may find reon seven persons, and eight have joined in | should not agree with us in everything, we | mission of their sins. desire to forbear all evil speaking, and cen-"Messengers, Caleb Sheppard and Jed- suring of the man who can not see with us, binding, and left on record for a rule of life, in sending missionaries.

"Another thing, brethren, we wish to observe. It is this: Although we believe immoderately long sermons are not so salutary | practice of all that is required of us in the in general, yet, let not a man be censured sacred Scriptures. In cases of trespass, strict for a long discourse, for we find the apostle attention is to be observed to the rule laid Paul preaching till midnight. Let us be down in Matthew's Gospel, 18th chapter, becareful not to stint the Spirit of God, which, ginning with the 15th verse. it is to be feared, is sometimes the case. Forbear each other in love, for in vain may we and what we mean to practice, if God gives attempt to publish our sentiments, unless us strength. we live in union, for what rational person would put himself under the care of those who are in contention among themselves? Let our moderation be known to all men. "Dear brethren, without any superfluous neighbors; nor let us be carried away by that all disputes may be done away. Amen. ceremonies or needless salutations, we come fashionable sentiment and popular applause. immediately and with a deep sense of grati- Let us not be discouraged, though for these Stephen Maxson; number and standing of words, but do we realize their significance, tude, to an acknowledgment of your kind things we are despised. And may the God our church is as followeth: Nathan Rogers,

and Redeemer, the out of his abounding Rogers still under our watchcare, though re- vis called to the ministry; Stephen Maxson, moved from us; Ephraim Rogers and Will- Clerk; added, forty-eight; deceased, one; ungrace, he has inclined your hearts to sympathize in such Confistian-like manner with our distant brethnin, who are scattered up and down through hit these United States.

moved from us; Ephraim Rogers and Will-like immediately in fellowship, thirty-seven, five of whom, of the Hopkinton Church, yet sometimes companied the subject of the Hopkinton Church, yet sometimes companied the subject of the Hopkinton Church, yet sometimes companied the subject of the Hopkinton Church, yet sometimes companied the subject of the Hopkinton Church, yet sometimes companied the subject of the Hopkinton Church, yet sometimes companied the subject of the Hopkinton Church, yet sometimes companied the subject of the Hopkinton Church, yet sometimes companied the subject of the Hopkinton Church, yet sometimes companied the subject of the Hopkinton Church, yet sometimes companied the subject of the Hopkinton Church, yet sometimes companied the Hopkinton Church, yet sometimes companied the Hopkinton Church, yet sometimes companied the subject of the Hopkinton Church, yet sometimes companied the subject of the Hopkinton Church, yet sometimes companied the Hopkinton Church, yet som "If you desire to know the reason why we mune with us. Jabez Beebe, Jr., Clerk; have not taken a more active part in the Messengers, Elder Jabez Beebe, Jr., Jabez

"The Sabbatarian Baptist Church of "First. We are it republicans in church as Brookfield to their esteemed brethren of the in state government, hence we doubted the same faith, composing the Sabbatarian Gen-

"Respected elders and dear brethren, we ing the liberty of hanging the customs and are bound to give thanks to Almighty God, been stated as it now stands in the minutes but has, we trust, visited us with the kindly of the last Conference, it is probable we showers of his grace, and has caused a time should have had no formidable objection of refreshing among us. You will see by our against some alteration in the form and man- returns that a goodly number has been added ner of holding our Yearly Meeting. As the to our church. Bless God, and cease-not to

"You will, doubtless, see a certain address to the Sabbatarian churches on the subjects of a Constitution, General Meeting, and sending if such regulations and rules shall be approved out preachers. We think the subject worth of by the churches when laid before them, due consideration, and hope something on the same articles may be considered a legitithe subject will be agreed upon. We mate constitution, for the churches who aphope you will see fit to appoint your next Annual Meeting at our meeting-house, as "Second. As the first objection seems, at the circumstances of our churches and counpresent, to be out of the way, we will pass on try, we conceive, make the prospect of your meeting here, as useful as at other places.

"Messengers, Elder Henry Clarke and Deacon Phineas Burdick. The state of our church: Pastor, Henry Clarke; Clerk, Clark Maxson. Added, thirty-eight; deceased, one; under dealing, three. Total numbers, one hundred and twelve."

"The Sabbatarian Church of Christ at Petersburgh, Stephentown, and places adjacent, to the Church of God at Hopkinton and Westerly, and all the brethren there convened for a General Meeting or Annual Con-

ference, greeting: "Dear brethren, we have attentively perused your letter from your last Convention, with its much good counsel, and have had much conversation upon the subject matters recommended to us, and, at last, have drawn up the following articles, which we recommend in lieu of those articles recommended to us, as we can not fully agree with all those

" Articles first and second, same as those recommended by Conference, except no act of Conference shall be considered binding on any individual church, until such vote or act has been approved by said church.

meetings and communions in each of the or Clerks, and such other officers as, from time to churches, and the attendance of visitors from sister churches in order for the strengthening and uniting the churches in gospel fel-

relation as individual members in a church, and, if any church deviates from the rules of the gospel, said church, so offending, shall as may be, as a member in any individual said contreversies.

"Article six. We think that the proposed mode of sending out traveling preachers, is sister church nearest their residence, it is understood not quite agreeable to the practice of primi- that, in case such members walk disorderly, it is the ing the slippery path of sin. Woe to me if tive preachers. This we are agreed in, that right and duty of the Clerk of any church, having if any preacher has this duty imposed on him knowledge of such disorderly members, to certify for the salvation of the sinner, and improve In the above extract, the terms Seventh-day Baptist appears for the first time in any correspondence of the period. Thus, evi-

sum of money to any man to travel and

"Brethren, as to the mode of proceeding | preach, we do not yet see it to be our duty. "Article seven. We think it advisable

"We believe in one God, the Father, Son,

"We believe the ten commandments to be

"We believe in baptism by immersion, and

"We believe in the communion of the saints, or the celebration of the Lord's Supper. Matt. 26: 26-28; 1 Cor. 11: 28.

"We think it duty to be found in the

"This, in short, is the outline of our faith,

"Dear brethren, let us lay aside all sinister views and selfish notions, and, in all our deliberations, be found in wisdom's ways, having our eyes single to the glory of God, so that we may not be led into error by estabchurches. Let us maintain good morals, and | cipline in the churches. Let us strive togethhonest dealing, and good humor among our | er to cultivate and strengthen our Union, so

"Messengers, Elder William Satterlee and and friendly letter accompanying the min-utes of your last Y arly Meeting, and we de-"Elder Jabez Beebe, Pastor; Elder Davis | Jabez Burdick, James Greenman; David Da-

Constitution-making.

several churches in our Union, and all in every time, and never fail to interest the sinthe churches, by their messengers, propose some additions to the same, it is voted that a committee be appointed for the aforesaid

"Voted, that the following members be the committee, viz., Deacon Abraham Dunham, Piscataway; Elder Henry Clarke, Brookfield; Jedediah Davis, Cohansey; Elder Matthew Stillman, Hopkinton; Deacon Clark Burdick, Newport; Elder Jabez Beebe, Waterford; Stephen Maxson, Petersburgh; Elder Amos Stillman, Bristol.

"The Committee appointed to revise the several propositions, heretofore proposed as the rules of felthat, as last year's recommendation has generally met the approbation of our churches, therefore we, your committee, beg leave to lay before you a transcript of the articles recommended to the churches, by the churches, by the General Meeting, or Conference held at Piscataway, the 19th of October, 1804, with some alterations, and a few articles in addition to the foregoing articles.

"ARTICLE 1. WHEREAS, there have been different names given to the General Meeting, or Conference and, as the different churches have general or annual meetings, and, as the names of the meetings do not at all affect the nature of the business, and that we may clearly understand each other, it is thought most advisable to give this meeting the name of General Conference, and that, in the future, all letters from the churches be directed to the Sabbatarian General

." ARTICLE 2. We think it advisable for the churches of our fellowship and profession to hold a Circular General Conference yearly, at such time and place as may seem convenient, to be agreed upon and appointed annually, for the ensuing year, by the elders, messengers, and members who may compose the Gen-

eral Conference, for the time being. "ARTICLE 3. It is to be understood that all things transacted in such General Conference, be done by way of advice, counsel, or recommendation, and, by no means, to affect or alter the government or discipline of the churches, in their individual capacity but that each church enjoy its own mode of discipline, as to it may seem most agreeable to the Word of God; and that each church which is desirous of holding Annual Meeting always appoint such time and place for such meeting, as it thinks proper.

ARTICLE 4. Whenever the General Conference is pointment, it is thought to be most proper for both to

as been approved by said church.
"ARTICLE 5. It is thought proper that such Genral Conference be conducted by a Moderator, Clerk, time, may appear needful, said officers to be appoint ed by the free vote of the elders, messengers, and members then present.

"ARTICLE 6. In all cases that require a vote, of the messengers, representing any church. It considered incumbent on such General Conference to as circumstances may require.

"ARTICLE 7. It is understood that, in cases of controversies between sister churches, the General Conference, made up of the messengers from the other be dealt with in the same manner, as near sister churches, be the Council of Judges to determine

"ARTICLE 8. In cases where members move to a distance from the church they first covenanted with,

has been baptized by immersion

teration or amendment, in our rules of fellowship or Constitution, is wished for by any church, such alby its recommending such alteration to the several churches in our order, and, said churches agreeing to the same, it shall be considered a part of the rules of fellowship.

"The above articles are humbly submitted to the General Conference by your Committee, for your approbation, &c. HENRY CLARKE,

Amos Stillman, MATTHEW STILLMAN CLARK BURDICK, STEPHEN MAXSON.

HOPKINTON, Sept. 15th, 1805.

"Said report accepted and voted for rec-

"Voted, that Elder Abraham Coon and Brother Jedediah Davis, write a Circular Letter; that each church in our Union have a copy of said letter; that said letter be investigated by the Church at Hopkinton; and that the doings of this Conference accompany each copy.

[As the Circular Letter is nearly a verbatim reproduction of the one for the previous year, it is here omitted.

"Voted, unanimously, that our Conference hold at Petersburgh, State of New York, on the fifth day of the week before the second Sabbath in September, A. D. 1806, at ten o'clock A. M.

ABRAHAM COON, Moderator. JOSEPH POTTER, STEPHEN MAXSON, Clerks. HOPKINTON, Sept. 17th, 1805."

For the Sabbath Recorder.

· WOE TO THEM THAT ARE AT EASE IN ZION.

We understand by this verse that some great calamity is to befall the church and every individual member who is in the condition described. We believe they are God's and are we prepared to say we are not of this class? We see the carelessness and indifference of professors, and hundreds walking the broad road that leads to death, and we believe if they die in this state their destruction is inevitable; and how does it effect us? Do we look on with little or no concern? If so we may know that, wee is pronounced up-

Ministers of the gospel, perhaps this passage of Scripture applies to you. Are your "After reading the former draft respecting the mode of holding General Meetings, listening the letters and messengers from the letters are letters and messengers from the letters and messeng substance, agreed to the same, while some of | ner, still he may not be converted. If your sermons are flowery and elaborate, put them away and tell the people of the God who can not look upon sin with the least allowance; tell them of the day that is coming to try men's souls. Speak to them plainly but speak in love; tell the poor sinner about Jesus, of his love, and mercy, of his agony on the cross; plead with him, entreat him to come to the Savior, and persuade the wanderer to come home. Though it be with quivering voice and flowing tears, it is manly to weep, it is godlike. "Jesus wept." Christian worker in the church, perhaps

you are not enough in earnest about your Master's business. He calls you to make an entire consecration of yourself to him. Make greater sacrifices, put away self, leave your comfortable places at home sometimes, and go out in the cold, damp places of earth, and visit the wretched. You need not go far, you will find them in your own neighborhood, may be. You can see a wife weeping over her fallen husband, a mother over her ruined son or daughter; give such ones words of con-solation and sympathy. How much they are needed. You may find the sick and dying, point them to the Savior of sinners. Ever be faithful and work for the prosperity of Zion, or the woe of the prophet will come

the affliction of the church, you mourn not that sinners are everywhere perishing around you, and those to whom you are bound by the tenderest ties of love, are still unconverted, and what are you doing for the salvation of their souls? how many times did you ever pray with them or urge them to repentance? Whenever you go into a prayer or conference room you are generally silent, and if in time of religious awakening you get a little warmth you are soon just as cold and near dying as ever, and you know that the condition you are in has more to do with the low state of religion in the church, than anything else: Woe to you, for you are not only a hinholden at any church where there is an annual apdrance to yourself but by you. godless manner of living you are keeping sin-

Careless professor, you are not grieved for

ners away from Christ, making them doubt the truth of the Bible and even the very existence of God. Woe to you, brother, woe to you, sister, you are putting the evil day afar off, but it will surely come and your punishment will be more dreadful for the is meant for each church to have one vote only, in solemn vows you have taken upon yourself. "Article fourth, same as recommended by deciding any question, which vote shall be a majority Repent, therefore, be in earnest, go now or you may be too late. Seek your long nèg-"Article five. We would recommend that the fellowship of the churches be in the same the fellowship of the churches be in the same the fare of the churches, and to give counsel and advice, in deep contrition, and Jesus will meet you there, and forgive all the injury you have

Woe to me if I neglect to warn the wicked to flee from the wrath to come. Woe to me if I can sleep soundly on my bed and call not on God to have mercy on my impenitent heary-headed neighbor just trembling on the verge of the grave, or the youth just enterevery opportunity that may offer to bring

J., Feb. 25th, 1881,

fer from the one above sug-

The Subbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 17, 1881.

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

All communications, whether on business or for publication, should be addressed to "The Sab-BATH RECORDER, Alfred Centre, Allegany Co., N. Y."

OUR DENOMINATIONAL PROSPERITY.

Foremost among the agencies for denominational prosperity is the press. It is an by the utterances of the press.

than in the world of religious thought. The to the testimony we bear. question of religion will be an ever-present one and in the years to come, the printed page | should openly and heartily minister. will be more important even than now in this

be seen that every department of thought much of their labor is wholly directed to this and propagation, and no less for its propa- ing our own literature is most unwise, for the propose to set up for themselves, one of the this question. first things is to provide a press to represent win the acceptance of their views by others. | from us, and give their strength to our de Sects are the creatures of special and pecu- strovers. liar views, and in this consists their life. The persons composing a sect may have many and important views harmonizing with the world | Legislature - The Legislature of Rhode around them, but these do not constitute their sect character. This is the fruit of On the 8th inst., the following action was something in which they differ from others, had in the Assembly, as reported in the and is of so important a character in their es- | Providence Evening Bulletin: timation as to justify, and even demand, sep-

of Seventh-day Baptists, and to inquire accordance with previous botice, moved an whether they have a right to exist as a sect, and so do a sect work. But before we proceed, let us explain that we do not hold that our sect life embodies all there is of us. We also have a social and political life, and, in a certain sense, a Christian life. To a good extent we hold sentiments in common with other religious communities, and have a fellowship with them in the great work of evangelizing and regenerating the world. Nor do we the less esteem these praiseworthy and gracious things in others, or in themselves, because added to them in our creed is a doctrine, on account of which we have separated ourselves as a sect from others as sects. We do not sit in judgment upon those from whom we differ, believing this the work of Him who knows the "thoughts and intents" of all hearts. Our position is simply this: accepting the Bible as our religious guide-book, we do sincerely believe it teaches | borne their share of the burdens of the State, that the seventh day of the week is the Sab and they feel that this restriction should not bath day of divine appointment, and that we should be guilty before God did we not keep it. And we, with equal sincerity, believe by a Governor and a Representative to Conthat what is popularly called the "Christian | gress. They feel that this is unjust, and ask Sabbath" is a human institution, and that should we keep it we should render to God a this, "Why do ye also transgress the commandment of God, for the sake of your tradition?" We are, therefore, forced under the circumstances of the case to organize as a separate sect, as much as we deplore secta-

not, on becoming Seventh-day Baptists, cease will be done.

to be Christians, we may, to a certain extent, Another Book!—Surely "of making many Thess. 5: 23, is also applied to God, as in John 4: Let us now look at the Doctor's questions in Seventh-day Buptist literature. This we following title, "Testimony of the Ages: or, word, we dip at once into its central idea, kill the body, but are not able to kill the soul, defend them, and our temple is built of living stones. If there belone that is dead, it

occupies space, but it does not add strength. But of all the sects we most need a denomever-flowing fountain of life, daily increasing | inational literature, because the world bears in breadth and depth. The printed book down most directly upour us. In keeping anand sheet are a necessity in every well-regu- other day than the great world around us, we lated household. The person who does not collide with everything in the material, soread is only drift-wood. To the great work | cial, religious, and political habits of society. of the world's regeneration, he contributes Every interest is jeoparded. The fight is nothing. Thought is the agent of 'progress. | unceasing, and is carried on on every side re-It reveals itself through the press, and in re- lentlessly. Against this ill coming force every turn the press quickens thought. Thought possible restraining and supporting influence is the agent that moves the world, and gives should be exerted. Our children should be out of the wall, and the beam out of the direction to its activities. Every enterprise trained from their earlies years in the docthat is undertaken is heralded and kept be- trines so dear to us. Wello not mean that fore the public mind by the printed sheet. I this teaching should be confined to the doc-In the interest of doctrines and opinions, trine of the Sabbath, but that here it should cinnati, O.; St. Louis, Mo. Whoever shall the intermediate word under consideration, books fall from the press like leaves from the | be thorough, every clear shead and earnest forests in Autumn. The lives of the nations | heart will admit. | The idea that there is not are perpetuated, or their forms are changed, much difference whether we obey the truth or follow the multitude, should have no place But in no department of human activity is with our people. As we are called of God to the press performing a more important part | witness for him, we should be clean in regard

If these sentiments are correct, then every during all time, nor will discussions of every | means should be employed to furnish ourcharacter concerning it come to an end. selves with the best possible instruction on They will be outside and inside the church; the points involved, and to this our literature

One of the most common ends sought for in the literature of the sects is the elucida-In this view of the question, it will at once | tion and defense of their sect doctrines, and will seek the aid of the press for its support | end. The habit of crippling and discouraggation than for its support. Indeed, there is | end of it is death. Every Seventh-day Baptist no permanent support that does not take in family should be supplied with our own literthe idea of propagation. Ideas live by prop- ature. It should be honoged, and not spokagation, as do animals and plants, and for en of reproachfully. Our shildren should be this they are pressed upon the attention of furnished, first of all, with our own producthe public mind. By this law every sect is tions, and, as far as possible, their every governed. There is no living sect that has | want should be met in this way. Do the not a printing press or presses, nor scarcely | Presbyterians furnish the reading for Meth- | gems." does one come into existence without the odist children? Do the Baptists furnish help of this powerful agent. When a num- | Methodist children their liferature? This is ber of persons of kindred thought and feeling | enough to show the views of these sects on

We ask our readers to consider this subject them to the world outside. Every new sect candidly, and to act wiseld. Remember, if that proposes to do anything seeks to make we don't take care of our interests, they will the causes known that justify the step they be eared for by others, and the price of this have taken. In this way they also seek to care will be our children. These will pass

> THE SABBATH IN THE RHODE ISLAND Island is engaged in a revision of its Statutes.

When Chapter 244, "Of Offenses against Chastity, Morality, and Decency " was And this leads us to consider the position reached, Mr. Carpenter, of Hopkinton, in amendment to Section 18. The Section is as | directions for their successful cultivation. follows, Mr. Carpenter's amendment being to strike out the clause in *italies:*

> SEC. 18. Every professor of the Sabbatarian faith owned or acknowledged by any church or society of to labor in their respective professions or vocations section contained shall not confer the liberty of opening shops or stores on the saul day for the purposes of trude other mechanical trade in any compact place, except the compact villages in Westerly and Hopkinton; or of drawing seines or fishing, or footing in any measure in public places, and out of their own possessions, &c.

Mr. Carpenter sald this provision restricts some two or three thousand people of this State who are conscientiously keeping the seventh day of the week as the Sabbath. They are debarred from prosecuting their business in any of the towns of the State except in Westerly and Hopkinton. They have ever been law-abiding people, and have ever rest against them. They have had representation in this body for allarge number of years, and have been represented in this State that it may be removed.

The amendment was also favored by Messrs. Sheffield of Newport, Lapham of false worship. There would stand against us Providence, Tobey of Providence, and Chace meaning and relation of the word psuche, of Warren, and was adopted

Chapter 244, as amended, was then adopt-

be supplied with Christian literature by the books there is no end," or if there be, we 24, and to angels, as in Hebrews 1. With- relation the use of psuche in the Gospel of religious world around us, but from their have not come to it. There is one before us out pausing to look at the instructive sugmarkets we can not supply ourselves with of 1,002 pages, elegantly bound, with the gestions of the metaphorical coloring of this must supply, or go without it. But the ne- Confirmations of the Scriptures, from Mod- which we consider to be equivalent to the life (psuche), but rather fear him who is cessity of such a literature is too great to be ern Science and Recent Discoveries; Ancient word rendered person in Hab. 1: 3. This able to destroy both life and body in hell." passed over lightly. As we love the princi- Records and Monuments; the Ruins of Cities | word, which in the original is hypostasis, ples on which we build, will we inculcate and and Relics of Tombs; the Greek and Latin may be rendered by the word substance, when it is separated from the spirit, but the Classics, Assyrian Inscriptions and Egyptian | namely, that which lieth under, or the mov- | life is not necessarily thus destroyed, but only Hyeroglyphics; Antique Sculptures, Coins, ing and creating cause of those things which | ended. But when the ended psuche of a Gems and Medals; the Ordnance Survey of appear in all the universe. In relation to sinner is resumed at the resurrection by the Sinai; the Late Exploration of Palestine; the man, this word pneuma possesses the same union of his spirit to the renewed body, then Literal Fulfillment of Prophecies, as Attest- meaning, with this important difference, ed by the Writings of Heathen Nations," that while man, as a spirit, is a causal etc., etc. Evidences which the plain can force, created by God, and limited in power, understand, which the scholar will appreciate, God, on the contrary, is a spirit, self-existent and which the skeptic can not refute. By in being, and unlimited in power, except by Herbert W. Morris, D. D., author of "Science | his own will. and the Bible; or the Work days of God," "Present Conflict of Science with the Christian Religion," etc. "The stone shall cry is to say, the material structure which is timber shall answer it." With numerous illustrations. Published by J. C. McCurdy & by the indwelling power of the spirit of man, Co., Philadelphia, Pa.; Chicago, Ill.; Cin- his pneuma or hypostasis. Now we come to read this book with care will, we think, admit that it justifies its long title-page. To structure of this word, a beautiful hint conone interested in the question treated of, if cerning the mutability, morality, and frailty he has not access to a well-filled library, this of the thing described by it, for it is the same book would be of very great value. Mr. P. F. Potter, of Alfred Centre, is an agent for terfly. From this, and from the intermedithis work, and will be pleased to serve you with it.

> BOOKS RECEIVED .- "The Diary of a Minister's Wife. By Almedia M. Brown. Part I., in No. 53 Standard Series. Octavo form. Price, 15 cents. I. K. Funk & Co., New York, Publishers. This book is pronounced by a writer as 'one of the most humorous and witty books of the day, showing, in a pleasing manner, the trials, tribulations, expectations and actual experiences of a miniser's wife in a country parish.'

"The Preacher's Cabinet: A Hand Book nature of spiritual death is very easily deof Illustrations. Second Series, By Rev. E. P. Thwing. Price, 25 cents. I. K. Funk & Co., New York, Publishers, This little book is brimful with bright epigrams, beautiful similes and elegant extracts from the literature of all ages. It has been aptly a high-toned morality and a very lovely restyled a cabinet of pearls and a casket of semblance of Christian virtues and duties, to save your lives." James 1: 21. "He

of their Authors. By Rev. E. P. Thwing. Price, single copy by mail, 6 cents. I. K. Funk & Co., New York, Publishers. This tion, being born from above, passing from little book contains marly 150 hymns, with death unto life, etc. It is effected, from the tunes indicated, and hames of authors and dates of composition given. The biographical notes are interesting and valuable.

DEATH OF ELD. WHEELER.—We have re ceived the painful intelligence that our yenerable brother. Eld. George R. Wheeler, of Salem, N. J., entered into rest on the morning of Sabbath, March 5th, in the 83d year of his age. No obituary notice has been received, but we trust that some competent person will furnish a fitting tribute to his memory in due time.

RECEIVED .- The Seed Catalogue of Joseph Harris, Moreton Farm, Rochester, N. Y., which contains not only a catalogue of Mr. Harris's seeds for the trade of 1881, but

WE are under obligations to Hon. Ira Davenport, Senator from this district, for a copy of the "Evening Journal Almanac for 1881," a work of reference which has only to be known to be appreciated.

Communications.

I am very glad to welcome the RECORDER

in its new form. The first number has been

delayed in reaching me by the oceanic and inland impediments to traveling, which have of the spirit after the spirit is withdrawn been created by the recent storms. I have from the body, the grand difference being taken much interest in the discussion which | that the zoe is no longer checked and modihas been carried on in your pages, between | fied in its expression by the peculiarities of Elder Wardner and Doctor Kellogg, and should like to say a word or two in reference | that moment of release "mortality is swalto the article from the pen of the latter, con- lowed up of life;" as the morning stars melt tained in your number of Jan. 6th. As the into the light of the sun, so the zoe released object aimed at in every discussion should be from the body is glorified, absorbed by a to elicit truth rather than to defeat an antago- higher, purer form of spirituality. nist, it shall be my aim, in response to the Doctor's inquiries, to define and explain the in the usage of Scripture, between these which in our English version of the Scriptures is sometimes rendered by the word life, On the same day, in the Senate, the same | fining the primary relation of this word, we |

The word some describes the physical,

mental, moral, and spiritual organism; that

acted upon for various purposes and in vari-

ous ways, both consciously and unconsciously,

the word psuche, or life. We have, in the word which is used for the name of the butate position of the word, we conclude that the *psuche* is the outcome, the living expres sion or fruit of the union of the human spirit to the body. That is to say, the psuche is the mortal life of man. This, then, being the abstract meaning of the word in every case, we now turn to look at its relation to another word, frequently used in the epistles. rendered by the word life, namely, zoe. A man who has nothing more than a psuche, a merely natural life, is a "carnally minded" man, and is dead in a spiritual sense. The scribed. As the body separated from the spirit is dead, so the spirit, separated from God by sin and enmity, is dead also. The life of such a man may be very beautiful with but as the heart is not right with God, all which converteth a sinner from the error of "Standard Hymns: with Historical Notes these things are but "dead works." The re- his ways shall save a life from death." James side of God, by the persuasive energy of the Jesus, by the blending thus of the psuche Holy Spirit, by which repentance towards with the zoe. The last is "Abstain from done, the same gracious Spirit applies the blood of atonement which cleanseth from all sin, and then takes the throne of the heart, breathing through the affections the spirit of the whole inner being a sense of interest in the unutterable riches of Christ, his changeless undeserved love, and all that which constitutes the infinite fullness of his grace. In this way a new spiritual life is for certain purposes there are sometimes spoken of as distinct—as "the flesh" and "the spirit"—yet for general purposes the psuche is regarded as absorbed in the zve, the spiritual life, and consequently in the epistles, the life of beleivers bears the latter name, as in Galatians 2: 30. "The life which I now live in the flesh I live by the Christ in God." This spiritual life which flows to us through the death of Christ, is time and then vanisheth away," yet it is not suspended for a moment, but is still the robe the material organization of the brain, for in We now glance at the dividing line drawn,

two words, psucke and zoe. This line is the resurrection of the Lord Jesus. It is observed in the case of the Lord himself. Beand at other times by the word soul. In de- fore his resurrection his life was psuche, a human divine, mortal life, the outcome of the unchapter was adopted without amendment. notice that it occupies a place in describing ion of the divine Spirit to a human body. It pends very much upon the efficiency of its What the final action on the subject may be man between the words pneuma, the spirit, was a mortal life (psuche) because it was de- leaders, and efficient leaders will in turn so Having become so organized, the productis uncertain, though we feel assured that and soma, the body. To see the nature of voted from eternity to the death of the cross. educate the people that they will demand tion of a literature suited to the character of anything which Brd. Carpenter can properly this relation, we must first discern the mean- But after the resurrection the psuche had be- thorough preparation of those aspiring to our organization is a necessity. As we do do to secure the triumph of his amendment, ing of these two other words. The word pneu- come the zoe of believers. "When Christ who leadership, and will also furnish the facilities ma, applied in various places to man, as in 1 is over life (zoe) shall appear, etc. Col. 3: 4. for that preparation. Very many things

Matthew, and elsewhere. The most difficult case is the following: "Fear not them which Matt. 10: 28. The body is killed or dead the psuche and the body will be destroyed in Gehenna. The word destroy (apolesai, from apollumi, to destroy or bring to nought) partakes of the figurative character of its associate, the word Gehenna. It describes only the destruction of humane lineaments of character and possibilites of becoming truly human. A government of a land may be destroyed without destroying the individuals composing it. In a similar way a human life and body may be, and are utterly destroyed as to the object of their creation when finally separated from the gracious and glorious presence of God. by being placed in the home of Satan. This destruction, called elsewhere the second death, and eternal death, is quite consistent with the continued existence of the life body. Indeed, this continued existence is implied in the figurative description of the place of their abode, "where their worm dieth not and the fire is not quenched." The worm of remorse and the flames of divine anger and human passion, if undying and unquenched, must continue through eternity

to have existence on which to feed. We now turn to the other texts by which our position is supposed to be overthrown. First, the words of our Lord: "My life (psuch.) is exceeding sorrowful even unto death. There is in these words a sacred depth which it would be profane, with a finite understanding, to endeavor to fathom, but it is easy to see that one's life, the living connection between the organism and the spirit, may be so filled with sorrow as to endanger that connection, and even to end it suddenly. The next are the following: "Which is able union of the spirit to God is called regenera- 5: 20. We have already shown how a human life is saved from spiritual and eternal death by being brought into union with the Lord God and faith in our Lord Jesus is produced fleshly lusts which war against the life in the life of the man. This having been | (psuche)." Most people will admit that human life is endangered by the indulgence of

vicious appetites of every kind. While writing the above, I have received your number for Jan. 13th, containing Dr. adoption, controling the will, giving tender- Kellogg's final rejoinder, in which he gives ness to the conscience, shedding abroad is us a summary of his line of defense. In reading those ten "facts," which the Doctor says have more than ever sthrong established him in his position, I must confess that a feeling of deep humiliation has crept over me while wading through that built up within the natural life, and although | mass of vague and unscriptural assertions. If a man can be satisfied with bold assertions which flatly contradict the divine Word, he must be fatally determined to be satisfied at any cost. To attempt to reply to what the Doctor dignifies, or degrades, with the name of arguments, would be about as reasonable as to fight a room full of smoke with a rapier. Notwithstanding the Doctor's graceful bow faith of the Son of God who loved me and with which he concludes his article, we must gave himself for me." Col. 3: 3. "For ye still hold him guilty of having denied that are dead, and your life (200) is hid with | man is a spirit, a fact which is as plainly revealed as the fact that God is a spirit, and to deny which is only less culpable than to an eternal life, for although it passes away deny the being of God. Our thanks are due from our sight at death, as James tells us, to Elder Wardner for his sturdy conduct of "even as a vapor that appeareth for a little his part of the campaign, and to you for the prominent place given to the controversy. Believe me yours sincerely in Jesus,

GEORGE HIDER.

THE LOOKOUT.

WINCANTON, Bath, Eng., Jan. 26th, 1881.

A second element of weakness is the low estimate we place upon the qualifications, character, and labors of our ministers. This is shown by what we do and what we do not demand of them, and the rewards they receive, and especially in the low requisitions for ordination. This arises partly from the lack of denominational love, and partly from our not fully comprehending the work that is upon us, and the ever-increasing demands upon those who take public positions. The growth of a denomination demust enter into the make-up of would successfully proclaim Chris the way that his doctrines require

Paul enumerates some of these chapter of 1st Timothy, and o be determined by other scripture the lives of those who have succee their work. Judging by these, th uisite is that of character as a f Christian. This word comprehen motives that prompt to action and going results. The words of Di are very appropriate in this " Above all other things in the wo ter has supreme value. A man c more than what his character, i moral and spiritual, makes him valuable can come out of a man in him, embodied in his charac was said about poets, but it is ju about preachers and others. Char by inheritance, but vastly more by tions to this, by every day's dis culture, by the slow processes of growth. How many men are their influence by little foibles a cracies, by a temper uncontroled, of compliance with the order and society. How many preachers de by their words, however well spol they are not the embodied thoug propelled by the life within, and press others because they are no sentation of the character of speaks.

A second requisite is the indw of God, which acts as an ins growth in character, and gives a of the value of salvation. This nest desire for the salvation of o one is qualified it will give the fe is called, and that he must pre for the work of preaching Chris not obeying the divine command

A third requisite is aptness to is both a natural and an acquired requires more than a simple gif the learning of a few goody phra expressions; it means the power to illustrate, and to so present the the gospel and all that pertains others may see them clearly, feel and be persuaded to obey the One can not well teach what know or clearly understand, and comes by effort, by study, by lab ing; and the more there is of the one will love to teach and the will one have to impress other teachings.

This leads to another, the none the less important requisite ration. The call is from God, at ration is both from God and God calls, he first calls because ural and spiritual gifts, and th prepare, and if one imagines that call trom God, and does not have prepare; and the earnest des cause the needed effort and self his is not from above, but from heart of man. From God come tion, the preparation of heart ness to obey the impressions and the exertion in the line of effe produce the spirit and intellecti

The preparation by man, the

that he must make by his own

aid of others, are none the lessa

this calling than those by God. these is the scholarly habit. I ceive how one can succeed with in any way conscientiously meet of his calling. This may be a out the discipline of the school their influence is directly in the ing this habit, for it must larg long-continued study. We ha amples now of ministers whose funities in the schools were lim have, by earnest effort, place high in the line of thinkers; yo regret their loss and feel how efficient they might have been of the schools. The lack of thi in the imperfect study of subj consequent incorrect conclusion of the false teaching and loose the present day comes from th those who promulgate them t rectly, or because they form fal because they have not thorough ed, nor are they able to thoro gate any question. A person formed this habit usually falls i tice of little study, a routine me ing and preaching, and the fee he knows is all that is necessar To such there is no growth, a

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Eng. Jan. 26th, 1881.

HE LOCKOUT.

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must enter into the make-up of him who cause its influence is directly calculated to heard in any other section, is here quite prev-

society. How many preachers do not lift up the doctrines of the world. by their words, however well spoken, because There are divisions to ministerial labor: mand. speaks.

not obeying the divine command.

ing; and the more there is of these, the more sions. teachings.

produce the spirit and intellectual culture.

ceive how one can succeed without this, and such will impart strength to others. in any wav conscientiously meet the demands of his calling. This may be acquired without the discipline of the schools, although their influence is directly in the line of forming this habit, for it must largely come by long-continued study. We have a few examples now of ministers whose early opporfunities in the schools were limited, but who have, by earnest effort, placed themselves high in the line of thinkers; yet they deeply regret their loss and feel how much more efficient they might have been with the aid of the schools. The lack of this habit results in the imperfect study of subjects and the consequent incorrect conclusions. How much of the false teaching and floose reasoning of the present day comes from the inability of those who promulgate them to reason correctly, or because they form false conclusions because they have not thoroughly investigated, nor are they able to thoroughly investigate any question. A person who has not formed this habit usually falls into the practice of little study, a routine method of think-

Second, the education of the schools, be- mandment. One idea which I have never Senator Carpenter of Wisconsin,

determined by other scriptures, and by which alone furnishes the power for correct ther of the harvest can tell. The seed is their work. Judging by these, the first req- Our fathers in the ministry may have done to be sensible, working men, and are a great aisite is that of character as a man and a well without this; they probable did the best help to him. The help the Advents have motives that prompt to action and their out- | could have done very much better had they | wish they were Seventh-day Baptists, so there ming results. The words of Dr. Holland enjoyed the advantages of a more complete might be a church organization here, for we are very appropriate in this connection: education. The age demands a higher cult- feel the need of our own church privilege. Above all other things in the world, charac- ure and a more thorough preparation, and We miss the meetings now, for Bro. Rogers ter has supreme value. A man can never be although some of us may think, as is natural has gone to Palatka with the tent; hope upon moral and spiritual, makes him. Nothing boyhood were the best possible, yet they the river. The two last Sabbaths when in in him, embodied in his character." This the demands of the age. All honor to them partly raised, and no fire. It is more and was said about poets, but it is just as true for what they have done, but our duty is more a wonder to me that more of our peoabout preachers and others. Character comes | with the present, and especially to those that | ple do not leave that cold climate, where it by inheritance, but vastly more by slow addi- shall come after. Our children are not and takes one's breath almost to read of the thergrowth. How many men are crippled in to them if they are to be wear from the world eighty above through the Winter. At noon their influence by little foibles and idiosyn- to a life in Christ, from the tendency to for the past week, it has been seventy-five to cracies, by a temper uncontroled, or by lack skepticism to an intelligent belief that has eighty, weather levely, never a greater num-

they are not the embodied thoughts that are One, the converting of souls to Christ; the propelled by the life within, and fail to im- other of educating these sours in the duties press others because they are not the repre- of the higher life, in fact in all the duties sentation of the character of him who that pertain to life in the passent age. The work of the pastor embrades both of these; A second requisite is the indwelling Spirit and it is the education of the latter that of God, which acts as an inspiration to gives strength, work, holy living, correct growth in character, and gives a knowledge principles, which are the elements of growth; of the value of salvation. This gives an ear- and no man should have broader views, nest desire for the salvation of others, and if higher culture, and larger conceptions of life one is qualified it will give the feeling that he in all its relations than he who accepts the is called, and that he must prepare himself minister's work, and none should be permitfor the work of preaching Christ, or he is ted to enter this field unless they have pre- a second bomb exploded at his feet, shatterpared themselves the best possible. Unless ing both legs and inflicting other terrible in-A third requisite is aptness to teach, which men will thus prepare, they may do what juries. The Czar was immediately conveyed is both a natural and an acquired gift. This they can in the ranks, but have no business, requires more than a simple gift of speech, and should have no place a week, as ministers. the learning of a few goody phrases or cant | And here is where we place too low an estito illustrate, and to so present the truths of admit men to the sacred ranks who have not the gospel and all that pertains to them, that the scholarly habit, nor the culture, nor even others may see them clearly, feel them deeply, the earnest desire for either: who soon be- failed. and be persuaded to obey their teachings, come dead weight, and ding us down, by One can not well teach what he does not their influence and teachings. We should know or clearly understand, and knowledge be as exacting as other dimoninations, and

will one have to impress others with his preparation. We have schools, we have a This leads to another, the fourth, and what they ought to be, we hould make them Czar. none the less important requisite, the prepa- so. Having these, we have a right to deration. The call is from God, and the prepa- mand that every young night who says that ration is both from God and man; and if he has a call to the mighty should avail parts of the Empire. prepare; and the earnest desire that will ted, nor should any be permitted to let him ness to obey the impressions and to put forth men who know how to work, who know how the exertion in the line of effort that will to meet the skeptics and false teaching of the day, and not suffer defeat in the contest. that he must make by his own effort by the and the inspiration of struth, that they aid of others, are none the less important for | will accept their high mission, and thoroughthese is the scholarly habit. I can not con- work. With such men there is strength, and sassins were arrested.

Dome News.

Brookfield, A.

MARCH 6th, 1881. We are having quite a levival in the north part of our society. I hold meetings there weekly, and some twenty of more persons have asked for prayers in an exening. These are mostly young people, some of them children. Quite a number are already rejoicing in the precious hope of the gospel. I am also holding weekly meetings at South Brookfield, with a good degree of interest on the part of the people there. Oh for the power of the Holy Spirit to move on this whole Brookfield valley, causing it to bud and blossom as the rose; yea, as the garden of the Lord. Let us pray for one another. J. M. Todd.

Jacksonville, Plorida. To the Editor of the Sabbath Recorder:

Thinking that a few words from here in be no inspiration from them to growth or Think Bro. Rugers pagicularly fitted for can be returned. progress to the church over which they the work, and that he has opened the eyes of many to see the truth of the fourth com-

would successfully proclaim Christ and teach form the scholarly habit, to broaden the ailent, that Sunday is the seventh and Monhabits of reasoning. They give a knowledge to one thing, he has opened up the truth Paul enumerates some of these in the third of science, from which the great questions of fully and clearly, and no one can say him male Temperance League, of which the archapter of 1st Timothy, and others may the day gather their importance of language, nay. What the result is to be only the Fa- rested ladies are members. the lives of those who have succeeded best in interpretation and expression of thought. sown. The two converts he has made seem burgh, one of the two of that denomination Christian. This word comprehends all the they could under the circumstances, but they given him has also been good. We would more than what his character, intellectual, for us as we grow old, that the things of our his return he will put it up on our side of pointment was made just the same. galuable can come out of a man that is not could not stand before the present and meet the city, the tent was comfortable, with sides tions to this, by every day's discipline and will not be satisfied with the culture and mometer being from zero to twenty or more culture, by the slow processes of toil and preaching of the past, and there it ranges from forty to of compliance with the order and manners of a stronger ground in reason and science than ber of Winter visitors in the State; many looking for homes, real estate in good de-C. B. Rogers.

Condensed Hew?.

THE CZAR ASSASSINATED:—The telegraph announces the assassination of the Czar of Russia, on the 13th inst. As the Emperor was returning from a parade in the Michel Manage, about two o'clock in the afternoon, a bomb was thrown, which exploded under the Czar's earriage, which was considerably the dearest wife that ever a man had." damaged. The Czar alighted unhurt, when died a 4:30 P. M.

expressions; it means the power to explain, mate upon the ministerial function. We the spot. The Grand Duke Michael was cating liquors within the State, by a vote of Cossack have since died. The Czar lingered | Secretary Kirkwood has been three times

struck was the name of the Zarewitch. The latter, on leaving the Palace after the death of the Czar was hailed as Emperor by the comes by effort, by study, by laborious think- as consistent as we are with other profes- crowd. He was surrounded contrary to his custom, by a strong mountled escort. The one will love to teach and the more power. There is no excuse at present for want of people are intensely excited and indignant. The soldiery, who greatly loved the Czar, are furious. All of the officials hastened to the Theological Department; and if they are not Palace to inquire as to the condition of the

Telegrams announcing the Czar's death were sent to all the foreign courts, and to all

It is stated that the bombs were made of God calls, he first calls because of the nat- himself of these opportunities to make the thick glass and filled with nitro-glycerine. ural and spiritual gifts, and the ability to most possible of himself by their agencies. The assassins stood upon opposite sides of prepare, and if one imagines that he has this and then if he possesses ele other qualificathe road. The carriage was moving fast, call trom God, and does not have the call to tions, and not till then, slightly the be permit- and the first shell struck the ground behind it, and the back of the carriage was blown out. The coachman implored the Czar to cause the needed effort and self-denial, then have the emblem of his office, or take the enter the carriage again, but he moved a his is not from above, but from the deceitful name. We need ministers but we do not few paces from the carriage to see the woundheart of man. From God comes the inspira- need unprepared men; to the more we have ed of his escort. The assassin who threw tion, the preparation of heart, the willing- of them, the weaker we will be. We need the first bomb tried to point a revolver at the

The Czar seemed to recover consciousness before his death, as he motioned away the The preparation by man, the preparation | We need men so lilled with the love of God doctors who wished to amputate his legs. The Czarewitch and Czarovna drove to their palace after the Emperor's death amid the sympathizing cries of the people. A compathis calling than those by God. First among ly furnish themselves for every good word and ny of guards surround the palace. The as-

> WHERE WILL THIS MATTER END?—Each successive storm at the West is the worst of the season. Dispatches from the principal cities under date of March 12th, announce a new snow blockade, entirely stopping the freight traffic of railroads, delaying passenger and mail trains, and seriously interfering with business in the cities. In Chicago, the snew remains piled up from four to six feet high on the streets where the cars run, and as these are the most densely crowded with vehicles at all times, the crush on them is tremendous. On Madison, Randolph, Clarke, State, and Halstead streets, there is one continuous line of waiting vehicles during the business part of the day, and where intersections occur there are serious delays and frequent accidents.

THE TREASURY DEPARTMENT has decided that the National Banks that deposited legal tender notes for the redemption of their circulation, and withdrew bonds which had been deposited as security, in anticipation of the passage of the Funding Bill which was vetoed by President Hayes, can not withdraw ing and preaching, and the feeling that what regard to the lent work would not come their legal tender deposits and return the he knows is all that is necessary to be known. amiss, would say that since our return bonds. In case the bonds were not with-To such there is no growth, and there can home we have watched the work with interest. drawn from the Treasury the legal tenders

Angus Cameron takes the place of the late

Thirty-one ladies have been arrested at Palestine, O., charged with inciting a riot wear the way that his doctrines require men to foundations for thought, to correct false day the first day of the week. I can testify agaist a saloon keeper named Long. Pales- life is hid with Christ in God, in the 47th year of her business having been destroyed by the Fe- deceased, and Angeline L. Clarke, of Walworth,

> The Associate Reformed Church of Newunite with the Presbyterians. The church has one hundred and seventy-five members, and was formed during the closing years of

Postmaster-General James opposed the appointment of his own son-in-law to the New drew near, she made all preparations for it, calmly. York post office, although he is said to be the man best fitted for the position. No

President Garfield, according to the Her ald, has asserted that whoever goes to Washington as an office-seeker, looking for the reno charges of inefficiency or neglect, will have his trouble for his pains.

Gov. Gear, of Iowa, to the vacancy caused by the resignation of United States Senator Kirkwood. Judge McDill was a member of the 43d and 44th Congresses, and also of the Electoral Commission.

A bill to submit to the people a constitutional amendment, prohibiting the importation, manufacture and sale of intoxicating aged 15 years, 8 months, and 9 days. Last Spring, liquors in Texas, except for medicinal and sacramental purposes, has passed the Senate profession of religion, and with two of her sisters, by a vote of 23 tó 7.

The ship Ben Rhydding, from Calcutta for Dundee, was wrecked in a storm near Aberdeen on the Scottish Coast, March 5th, and all on board are supposed to have perished. No such storm is remembered on that coast within a century.

Judge Clifford, of the United States Supreme Court, is hopelessly insane. He is, says the Cincinnati Commercial, kept a prisoner in his own room, and "watched over by

Harry Genet, convicted of being a member of the Tweed ring, has been sentenced in New York, by Judge Daniels, to the penitentiary for eight months, and to pay a fine of \$9,600.

The Illinois House of Representatives has defeated the constitutional amendment pro-A Cossack and a passer-by were killed on hibiting the manufacture and sale of intoxi-

an hour and a half. All efforts to rally him Governor of Iowa, has served seventeen years failed.

The only word he uttered after being struck was the name of the Czarewitch. The line of the Czarewitch after being struck was the name of the Czarewitch.

The bill to submit the prohibition question to the people of North Carolina is a law. The election is ordered for the first Thursday in August.

The proposition of an American company to lav a railway through Newfoundland has been accepted by the local legislative govern-

It is rumored in Washington that the nomination of Stanley Matthews for the Supreme Court, will be sent to the Senate this

A gang of counterfeiters has been broken up in New York, and a large quantity of their implements and bogus coin seized.

Judge Choate, of the United States District Court of New York, has resigned on account of the inadequacy of his salary.

Six men were killed, and seven injured by the explosion of the boiler in the Phenix Boiler Works at Buffalo, March 11th.

A thousand men were thrown out of employment by a fire at Wakefield, Mass., March

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 Seventhday 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 Sarbath Reconder, Alfred Centre,

At the residence of Morris Bassett, in Plainfield, N. Y., March 10th, 1881, by Eld. Stephen Burdick,

At Uniondale, Pa., March 7th, 1881, by Rev. A. W. Coon, Mr. FLORENCE SPANGENBERG and Miss ERNESTINE WALKER, all of Herrick country. In Niantic, R. I., Feb. 26th, 1881, by Rev. Horace

Stillman, Mr. WELCOME H. BURDICK and Miss PHEBE E. VALLETT all of Niantic. At the residence of Perry Sweet, of Cartwright's fill, Chippewa Co., Wis., Feb. 23d, 1881, by Rev. J. Bailey, Mr. DAVID Y. BERKALEW, son of Mrs. P. Sweet, and Miss CORA L. WARD, daughter of Jona-

than Ward, of Geneva Lake. In Berlin, Wis., Feb. 24th, 1881, by Rev. O. W. Babcock, Rev. IRA D. CLARK, of Berlin, and Mrs. ALVIRA C. DAVIS, formerly of Milton.

In Brookfield, N. Y., Feb. 15th, 1881, of organic disease of the heart, LEANDER BARCOCK, aged 68 years and 1 day. Erroneously reported in Reconn-

In Darien, Genesee Co., N. Y., Feb. 26th, 1881, after one week's illness of typhoid pneumonia, Debonah R. Clark, wife of Benjamin Clark, aged 73 years and 5 months. She lived and died with tlat blessed hope of immortality.

Wis. Disease of the heart had made her a sufferer from childhood, and for some years past she had lived in constant expectation of sudden death, always carrying with her a card by which she might into the citadel of her life with a persistency which neither skill nor care nor love could turn aside. For ly, often indescribably. During her earlier life, standing so constantly in the shadow of death, she shrunk from it with something of dread. All this passed away, and she came to look upon her going as one looks upon a pleasant journey. As the end It was a beautiful Sabbath on which she went home, and she sought to have her couch so arranged that she might enjoy the beauty from her window. A little nepotism, he says, on his plate. But the ap- after noontide, she fell into a gentle slumber, from which she passed quietly to her waking in the land of eternal sunshine. Seldom has the power of a Christian faith been more fully illustrated than in her death. Naturally reserved, she made comparatively few acquaintances, and had few intimate friends. moval of an officer against whom there are | Those who knew her best bear strong testimony to her purity of soul, and her unselfish regard for the comfort and happiness of those around her. She united with the Seventh-day Baptist Church of Judge J. W. McDill has been appointed by Plainfield by baptism March 10th, 1858, and remained a worthy member until called to the church

> In Hopkinton, R. I., March 4th, 1881, Mrs. NANCY ELDRIDGE, aged 84 years and 2 months. 🧨

Near Long Run, Doddridge Co., W. Va., Feb. 22d, 1881, of a complication of diseases, Eliza Le-NORA, daughter of Cornelius and Elizabeth Davis, at a protracted meeting at Long Run, she made a mited with the New Salem Church. She was faithful in her duties, and especially in prayer meeting, ready to take up her cross and own her Savior. She suffered much in the last six weeks of her life. bore her sufferings with Christian fortitude. She feared not to go and be with Christ. "Precious in the sight of the Lord is the death of his saints."

Near Madison, Wis., Feb. 25th, 1881, Mrs. MARY WILLIAMS, wife of the late Daniel Williams, aged Y. She came to Wisconsin with her husband and one son in the year 1846, while it was yet a Territory, side until her death, with the exception of one year and five months, which she spent East with her brother shortly after her husband's death. She was afflicted with rheumatism for forty years, scarcely ever walking without a cane; otherwise she seemed to enjoy reasonable health until the last year of her life, but was not confined to her bed until the last seven weeks, during which time she was very patient. When asked if she suffered much pain, she would wanted to go home. She believed she had a building of God, a house not made with hands, eternal in the heavens. She was a member of the Seventh-day Baptist Church, and always observed the sevent day as a day of rest.

In the town of Lima, Wis., Feb. 23d, 1881, Mrs. member of the Church at Milton nearly forty years. Baptist church at Milton, and many sympathizing and bereaved friends were present. She has gone to her reward, and left behind to her friends the cheering words, "Meet me in glory.

In Stone Fort, Ill., Feb. 22d, 1881, John Hutch-INSON, in the 63d year of his age. He was born in Jackson county, Tenn., in December, 1818, and was brought by his parents to Southern Illinois at an early age. About the year 1846, he was married to Miss Sidney Stucker, in the neighborhood of what is now called Stone Fort, and continued in that vicinity as long as he lived. During the last few years, he resided in the village, and acted as Justice of the Peace. Bro. Hutchinson made a profession of religion early in 1847, and in June of the same year, together with his wife, his elder brother, and one more, was baptized into the fellowship of the Little Saline (now Stone Fort) Baptist Church, of which, I believe, he continued a member to the time of his death. That baptismal occasion has ever remained fresh in the memory of the writer of this sketch; as the first time he ever administered the ordinance. He was regarded as an exemplary Christian. It fell to the lot of the writer to deliver a short address at his grave on the

LETTERS.

Geo. R. Wheeler, Jr., B. F. Ensminger, W. D. Gorton, Robert Lewis, A. B. Prentice, L. F. Skaggs, J. Ordway, M. H. Davis, A. H. Lewis, Stephen Burdick 2, C. S. Wells, Wm. M. Jones, L. B. Davis. James Stanton, W. F. Place, M. B. Kelly, Geo. W. Amadon, S. P. Stillman, N. W. Irish, Israel Monroe, A. S. Davis, Alling & Cory, E. Lyon, Chas. Saunders, Cyrus Maxson, V. C. Bond, J. H. Babcock, O. D. Sherman, Samuel R. Wheeler, E. Lanphear, L. E. Livermore, A. E. Rogers, L. A. Platts, Emanuel Specht, C. A. Burdick, Joel Greene, A. A. Lanworthy, L. C. Rogers, J. A. Baldwin.

RECEIPTS.

All payments for the Sabbath Recorder are ac knowledged from week to week in the paper. Persons sending money, the receipt of which is not du-

ly acknowledged, should give us ear	y n	otic	e of	the	
omission.	Pays to Vol. No				
	ray	78 to	VOI.	No.	
P. Place, Alfred Centre,	\$2	00	37	52	
C. Maxson, Bath,	ંગ્ર	00	37	53	
S. Dobbin, Buffalo,	2		37	52	
Mrs. B. O. Burdick, South Bolivar,	2		38	8	
W F Witter Durhamville.	2	00	37	52	
W. E. Witter, Durhamville, W. E. Hornblower, Portville. E. Lyon, Brooklyn,	2	00	37	52	
E Lyon Brooklyn	1	36.	37	35	
E. Lyon, New London, Conn.,	1	64	37	52	
Mrs. H. Lester, Waterford,	-2	00	38		
C. Saunders, Quonochontaug, R. I.,	2	00	37	30	
Israel Davis, Jackson Centre, Ohio,		00	37	52	
D. C. Burdick, Nortonville, Kan.,		00	37	52	
M. P. Stillman,	2		37	52	
J. G. Vaughan, Atchison,	2	00	37	52	
Peter Wooden, Plainfield, N. J.,	2	00	37	52	
Mrs. M. Smith, Dunlap, Iowa,		50	37	22	
B. F. Ensminger, Crab Orchard, Ill.,	2	.00	38	11	
James M. Spain,	2		38	8	
James Lowery,	2	00	38	8	
R. Lewis, Stone Fort,	2	00	37	35	
Mrs. R. W. Crumb, Marengo,		00	38	18	
Wm. Stringer, Pulaski,		00	36	26	
P. P. Richardson,		00	38	14	
L. F. Skaggs, Billings Station. Mo.,		00	38	, g	
Wm. M. Jones, London, England,	2		37	52	
John Yates,	2	50	38	. 8	
Geo. Molyneaux, Grimsby.	2	50	38	18	
J. J. Kiddle, Kent,	2	50	38	. 8	
Geo. Paugh, Lost Creek, W. Va.,	2		37	52	
Wm. Stantor, Oxford, Neb.,	:	50	37	23	
E. Specht, Chestnut Hill, Pa.,	2	.00	36	52	
HMMaxson, North Attleborough, Mass.			38	10	
FOR LESSON LEAVES.	-				

B. C. V. C. Bond, Dodge Centre, Minn.,

Selected Miscellany.

THE FARMER'S WIFE.

ETHEL LYNN BEERS.

When there echoes the roll-call of honor Amid the white ranks of the blest. And over the heaps bowed in answer The crown of well doing shall rest.

I seem to see, brightest among them,
The farmer's wife faithful and true, Her weary, worn hands folded idly, Her wearisome duties all through

The farmer is out in God's sunshine; Fellow-workman with him is his God; Sun and seed, frost and plow, work together. And daisies smile up from the sod;

But the cellar, the milk-room, the kitchen, To bake and to sweep and to sew, From rising of sun to its setting, Is the round of her days, never new.

From the kitten that plays on the threshhold To the harvest hands, hungry and brown, Her thought must be ever unceasing, Her care of them never laid down.

O strong man, bring in from the meadow Kind words to the worker inside, And remember the true, faithful helper May falter some time from your side.

Then your eyes will be opened in wonder, That, blinded, you let her toil on, Till the bride you once promised to cherish. The mother, the housewife, is gone.

Then the worn face at rest in the coffin Its pitiful story shall tell. O busy man, stop in the furrow If needs be, to think, is it well?

-National Baptist.

PRESIDENT GARFIELD'S INAUGURAL ADDRESS.

Fellow Citizens,—We stand to-day upon an but crowned with the triumph of liberty and law. Before continuing our onward march, let us pause on this height for a moment to strengthen our faith and renew our hopes by a glance at the pathway along which our people have traveled. It is now three days more than a hundred years since the adoption of the first written constitution of the United States' articles of confederation and perpetual union. The new republic was then beset with danger on every hand. It had not conquered a place in the family of nations. The decisive battle of the war for independence, whose centennial anniversary will soon be whose centennial anniversary will soon be gratefully celebrated at Yorktown, had not been fought. The colonists were struggling, not only in the agonies of the organization of a great nation, but against the settled opinions of mankind. For the world did not believe that supreme authority of covernment could be safely intrusted to the guardianship of the allegations, and so far as the latter is true, it | The finances of the government shall suffer people themselves. We can not overestimate is the only palliation that can be offered for no detriment which it may be possible for my the fervent love of liberty, intelligence, courage and saving common sense with which our fathers made successful the great experiment of self-government. When they found, after a short trial, that the confederacy of the States was too weak to meet the necessities of a vicorous expanding Republic they hold.

high court of law, by decree from which there is no appeal, that the constitution and laws made in pursuance thereof are and should continue to be the supreme law of the should continue to be the supreme law of the driving the divided in their opinions. It is a should continue to be the supreme law of the driving the divided in their opinions. The country country country country to the destinates of the received and endanger social order. It is any ecclesiastical organization be safely permitted to usurp, in the smallest degree, the functions and powers of the national government.

inhabitants thereof.

that supreme authority of government could gross are allowed to vote. These are grave so often expressed upon these subjects.

of a vigorous, expanding Republic, they bold- | self. Suicide is not a remedy. If in other | all our exports. As the government lights ly set it aside and in its stead established a lands it be high treason to compass the death our coasts for the protection of mariners and national Union, founded directly upon the of a king, it should be counted no less a the benefit of commerce, so it should give to claim that they are not. The whole matter as to the

have no pity for the repose of nations. It ent and are opening to capital and labor new in the New York Sun: Under this constitution the boundaries of should be said with the utmost emphasis, and profitable fields of employment. Their freedom have been enlarged, the foundations of order and peace have been strengthened, repose or safety to the States or to the naand growth in all the better elements of na- tion until each, within its own jurisdiction, promoted by the continued improvement of tional life has demonstrated the wisdom of makes and keeps the ballot free and pure by our harbors and great interior waterways, the founders of the Republic and given a new the strong sanction of aw. But the danger and by an increase of our tonnage on the powders. Neither Burns or Mott has been found hope to their decendants. Under this con- which arises from ignorance in the voter can ocean. The development of the world's comstitution our people long ago made themselves not be denied. It copiers a field far wider merce has led to an urgent demand for short- has been severely muleted for libel in his efforts to safe against the dangers from without, and secured for their mariners and flag an equalcondition of that race? It is a danger that Horn, by constructing ship canals or railways

| Horn, by constructing ship canals or railways | States Government to analyze different specimens of ity of rights on all seas. Under this constillurks and hides in sources and fountains of across the Isthmus which unites the two tution twenty-five States have been added to power in every State. We have no standard continents. Various plans to this end have the Union, with constitutions and laws, by which to measure the disaster that may framed and enforced by their own citizen, to be brought upon us by ignorance and vice in but none of them have been sufficiently materials. Various plans to this end have adoption to the Indian Bureau. Dr. Mott reported in favor of the cream of tartar baking powders. The chemist analyzed forty-two kinds of baking powders. secure the manifold blessings incident to self-government. The jurisdiction of this consti-fraud in suffrage. The voters of the Union, tending pecuniary aid. The subject, howtution now covers an area fifty times greater | who make and unmake constitutions, and | ever, is one which will immediately engage than that of the original thirteen States, and | upon whose will hang the destinies of our | the attention of the government, with a view the population is twenty times greater than government, can transfait their supreme au- to the thorough protection of the American it was in 1780. The supreme trial of the thority to no successor save the coming gen- interests. We will urge no narrow policy, constitution came, at last, under the tremen- eration of voters, who are sole heirs of the nor seek peculiar or exclusive privilege in any dous pressure of civil war. We ourselves are witnesses that the Union emerged from the to its inheritance blinded by ignorance and my predecessor, I believe it to be "the right blood and fire of that conflict, purified and corrupted by vice, the fall of the Republic and duty of the United States to assert and made stronger for all the beneficent purposes | would be certain and remediless. The census | maintain such supervision and authority over of good government. And now at the close of this first century of growth, with the inspiration of its history in their hearts, our people have lately reviewed the condition of the nation, passed judgment upon its con- this question is of supreme importance, but lous freedom. Congress is prohibited from duct and opinions of its public parties and the responsibility for the existence of slavery administration of the government. To intion itself is responsible for the extension of the government. To intion itself is responsible for the extension of the government. To intion itself is responsible for the extension of the government of the extension of the government. To intion itself is responsible for the extension of the government of the extension of the government. To intion itself is responsible for the extension of the government of the government of the extension of the government of the extension of the government of the government of the extension of the government of the extension of the government of the government of the extension of the government of the extension of the government of the governmen terpret and execute that will in accordance | slavery, and is under special obligations to | subject to the direct legislative authority of with the constitution is the paramount duty aid in removing the iliteracy which it has Congress, and hence the general government ey's Baking Powder? f the executive.

Even from this brief review it is manifest North and South alike there is but one remetution in any of them. It is, therefore, a

that the nation is resolutely bearing its best | dy. All the constitutional power of the na- | reproach to the government that in the most energies in developing its great possibilities tion and of the States and all the volunteer populous of Territories this constitutional of the future, sacredly promising that what- forces of the people, should be summoned to guarantee is not enjoyed by the people, and ever has been gained to liberty and good government during the last century shall be preserved, while our people are determined and a sacred duty of those now living to education. It is a high privilege and a sacred duty of those now living to education in guarantee is not enjoyed by the people, and the authority of Congress is set at naught. The Mormon Church not only offends the moral sense of mankind by sanctioning poto leave behind them those bitter controver- ucate their successors and fit them, by intelsies concerning things which have been for ligence and virtue, for the inheritance which justice through the crdinary instrumentaliever definitely settled, and that further dis- awaits them. In this beneficent work sec- ties of law. In my judgment it is the duty cussion, which can only stir up strife and tions and races should be forgotten, and of Congress while respecting, to the utterdelay the onward march and supremacy of the nation and its laws, shall be no longer the subject of debate. That discussion, which declares that "Flittle child shall lead within its jurisdiction, all criminal practices, within its jurisdiction, all criminal practices,

This decree does not disturb the autonomy of | bless their fathers and their fathers' God | satisfactory basis until regulated by law. For the States, nor interfere with any of their that the Union was preserved, that slavery the good of the service itself, for the protecnecessary rules of local self-government. But was overthrown, and that both races were tion of those who are entrusted with the apit does fix and establish the permanent supremacy of the Union. The will of the naor we may retard, but we can not prevent and obstruction to the public business, caused tion, speaking with the voice of battle, and the final reconciliation. Is it not possible by the inordinate pressure for place, and for through the amended constitution has ful- for us now to make a truce with time by an- the protection of the incumbents against infilled the great promise of 1776 by proclaim- ticipating and accepting its inevitable ver- trigue and wrong, I shall, at the proper time, ing "Liberty throughout the land to all the diet? Enterprises, of the highest importance ask Congress to fix the tenure of the minor to our moral and material well-being, invite offices in the several executive departments, The elevation of the negro race from slav- us and offer ample scope for the employ- and prescribe the grounds upon which reery to the full rights of citizenship is the ment of our best powers. Let all our people, movals shall be made during the terms for leaving behind them the battle fields of the known since the adoption of the constitution dead issues, move forward and, in the strength is the movals shall be made during the terms for which the incumbents have been appointed. Finally, acting always within the authority

it added immensely to the moral and indus- seasons have done much to secure it, but they their authority, and in all places within their spiration to power and self-help in both races been found that gold and silver has offered or their supporters, but for the service of the by making labor more honorable to the one the only safe foundation for a monetary sys- government. the great change caused a serious disturbance ments can be made between the leading that earnest and thoughtful support, which in our Southern community. This is to be commercial nations which will secure the makes this government in fact, as it is in deplored, though it was unavoidable, but general use of both metals. Congress should law, the government of the people. I shall ber that under our institutions there was no silver now required by law may not disturb of Congress and of those who may share middle ground for the negro race between our monetary system by driving either metal with me the responsibilities and duties of slavery and equal citizenship. There can be out of circulation. If possible, such an adthe administration; above all, upon our effullness of blessings as long as the law or its administration places he smallest obstacle in the markets of the world. The chief duty the pathway of any wirtuous citizen. The of the national government, in connection emancipated race has already made remark- with the currency of the country, is to coin

Our facilities for transportation should be

lygamy, but prevents the administration of which for half a century threatened the ex- them," for our little children will soon con- especially of that class which destroy family istence of the Union, was closed at last in the trol the destinies of the Republic. My coun- relations and endanger social order. Nor can

land, binding alike upon States and people. concerning our controversies. They will The civil service can never be placed on a a baking powder?

of 1787. No thoughtful man can fail to appreciate its beneficent effect upon our institutions and our people. It freed us from the prosperity which now prevails is withserved rights of the people, it will be the the perpetual danger of war and dissolution; out a parallel in our history. The fruitful purpose of my administration to maintain trial forces of our people; it liberated the have not done all. The preservation of the jurisdiction, enforce obedience to all the laws master as well as the slave from a relation which wronged and enfeebled both; it surrendered to their own guardianship the manhood of more than five million people, and has opened to each one of them a career of freedom and usefulness; it has given new inspiration to however are self-help in both reces.

and more necessary to the other. The influ-ence of this force will grow greater and bear by variations in the relative value of the two assume the great trust which you have comricher fruit with confing years. No doubt metals, but I confidenty believe that arrange- mitted to my hands. I appeal to you for those who resisted the change should remem | provide that the compulsory coinage of greatly rely upon the wisdom and patriotism no permanent disfranchised peasantry in the justment should be made, so that the pur- forts to promote the welfare of this people United States. Freedom can never yield a chasing power of every coined dollar will be and their government, I reverently invoke the support and blessings of Almighty God.

POTATO YEAST.—Cook and mash six potaeminence which overlooks a hundred years of able progress. With inquestioning devotion money and declare its value. Grave doubts batter; when cool, add a cupful of sugar, a national life—a century crowded with perils, to the Union, with patience and gentleness, have been entertained whether Congress is teaspoonful of salt, and yeast enough to make but crowned with the triumph of liberty and not born of fear, they have followed the authorized by the constitution to make any it rise. Set it in a warm place till light; then put in bottles, and set in a dark, cool place till wanted.

> The war in Afghanistan has cost about sixty millions of dollars; more than eight times the total sum expended in Christian missions per year in the whole world.

> Female medical missionaries are very much n demand in some parts of China, and are gaining great influence.

CONDEMNED.

Alum Baking Powders in Court. Interesting Testimony of Scientific Men.

Within the past two years, a bitter controversy has been waged between manufacturers, on account of the use of alum as a cheap substitute for Cream of Tartar, by many manufacturers of baking powders. The handsome profits yielded by using the substitute have induced dealers as well as manufacturers to push them into the hands of consumers, sometimes under definite brands, frequently by weighing out in bulk without any distinguishing name.

Are such powders wholesome? The Royal Baking Powder Co., who make a Cream of Tartar baking powder, declared that they are injurious to the pubwill of the people, and endowed it with future powers of self-preservation and with ample authority for the accomplishment of that unsettled questions will of the people, and endowed it with future powers of self-preservation and with ample authority for the accomplishment of the soil the lights of practical science and experience. Our munufacturers are rapidly making us industrially independ-Justice Sedgwick, reported substantially as follows

CONCLUSION OF A LITTLE TROUBLE BETWEEN A

The suit of Dr. Henry A. Mott against Jabez Burns has brought to light the fact that this country guilty of making the baking powders, but Burns, States Government to analyze different specimens of baking powder which had been recommended for The jury were out about half an hour. Then they came in with a verdict awarding Dr. Mott \$8,000, to which the Court made an additional allowance of

As the public have a large interest in the wholeomeness of whatever it is called upon to use as food, he following extracts are introduced from the testinony of some of the prominent men as to the injurious effects of alum powders:

Question. Were you employed by the United States Government? analyze all the articles of food; to express an opinion

Q. Please tell the jury the Baking Powders that you examined while in the employ of the Govern-

Q. And one of the powders included was "Dool-

drews, it was ammonia alum.

Q. And the "Charm?" A. Yes, sir; the "Charm" and "Patapsco."
Q. Please state in which powders you found alum.

A. I found alum in "Dooley's," "Patapsco, Charm," "Vienna," "Orient," "Amazon, Lake Side," "Twin Sisters," ' "Superlative 'King," "White Lily," "Monarch," "One Spoon," 'Regal," "Imperial," "Honest," "Economical," 'Excelsior," "Chartres," "Grant's," "Giant," and

the " Queen." Q. Now, these powders mentioned in your communication in the Scientific American—"Dooley's," 'Standard," "Patapsco," "Charm"—Baking Pow-

der manufactured by C. E. Andrews, of Milwaukee, a physician and physiologist, I considered it a danyou stated you found burnt alum; if you will please name the respective powder that you have examined was it potash or ammonia alum you found? A. In the "Patapsco," "Charm," and in the An-

Q. What is the gas usually furnished by Baking A. The object of Baking Powders is to furnish carbonic acid gas.

A. A limited amount of ammonia gas. Q. I notice in your article that you say starch is a proper ingredient to put in a baking powder? A. Starch is a proper ingredient to prevent the decomposition of baking powders. Q. Recurring to the question that has been asked

you upon this suit—the result of these examinations which you have made—is it your opinion that alum in these various compounds, in Baking Powderssuch as you have examined, is injurious? A. It is my opinion, based upon actual experi-

ments on living animals. CHARLES F. CHANDLER, called on behalf of the

plaintiff, being duly sworn, testified as follows: Q. Dr. Chandler, you reside in the city of New

Q. Your business is that of a chemist?

Q. You are and have been Professor of Chemistry in several colleges? A. I have.

Q. Please state how long that employment of yourself has been, and with what colleges you are now connected? A. I am at present Professor of Chemistry in the Academic Department of Columbia College; the School of Min s, Columbia College; the New York

College of Physicians and Surgeons, and the New York College of Pharmacy. Q. You are President, also, of the Board of Health. are you not?

Q. In your various employments, have you had frequent occasion to examine the question of the wholesomeness of food, and the beneficial or injurious effects of its ingredients?

Q. I will ask you in regard to the use of alum with soda, in a baking powder, whether or not it is neutralized—is there any injurious constituent of alum

A. There is an injurious constituent left after the mixture of alum and bicarbonate of soda.

Q. Without using any nicety of chemical terms, what is your opinion about the use of alum in a baking powder, in combination with bicarbonate soda and other ingredients, for raising bread, whether injurious or not?

A. I think it is dangerous to the digestive organs, and liable to produce serious disturbance of the liver of the individual making use of such powders,

HENRY MORTON, President of "Steven's Insti-tute," called in behalf of the plaintiff, being duly sworn, testified as follows:

Q. You are President of Steven's Institute?

A. I am. Q. And have for many years been a chemist? I have.

Q. Have you had occasion to examine the substances which are used in the composition of Baking Powders? A. I have.

Q. Did you, some time ago, examine a sample of Dooley's Baking Powder? A. I did.

Q. Is that it, sir? [handing can.]
A. Yes, sir; that is it.
Q. Well, what kind of alum did it contain? A. It contained potash alum.

Q Did you make any extract of that alum, to show

A. I did; I extracted a large quantity of it as potash alum, and it is in that bottle which I have now here [showing bottle]; that is potash alum which came out of the alum Baking Powder that was in that can.

Plaintiff's Counsel offers said can of Dooley's Baking Powder in evidence. Q. Now, sir, have you made any experiment in the

bread made from Baking Powder, to see whether there was any soluble alumina in the bread, itself? A. I have; I took a portion of this powder and mixed it with flour in the directed proportions and baked a small loaf with it; then I soaked this loafthe interior part of it-in cold water, and made an extract, in which I readily detected, by the usual test, dum—that is alumina in a soluble condition.

Q. Does any Baking Powder in which any alumina salts enter, contain alumina, in your opinion, which can be absorbed in the process of digestion-are not such objectionable?

A. Very decidedly objectionable in my opinion. Q. Why do you say—from what system of reasonng do you make it out-that because alum is injurious, alumina is injurious?

A. Because the injurious effects of alumina, when gets into the stomach and reacts on the organs, are the same; this hydrate of alumina meets in the stomach the gastric juices, and reacts with them the same as alum would; it forms, in fact, a kind of alum in the stomach with those acids, and whatever alum would do, it would do.

DR. SAMUEL W. JOHNSON, Professor of Chemistry in the Scientific School, Yale College, being duly sworn, testified as follows:

Q. You have had much to do in the examination of substances that enter into food, and the adulteration of food? A. More or less; yes, sir.

Q. After the use of alum with soda, in a baking powder, in your opinion, is there any injurious sub-

A. In my opinion, there is an injurious substance Q. What, sir, two years ago, was the prevailing

opinion among scientific men, as to the effect of the use of alum in Baking Powders? A. As far as my acquaintance with scientific men is concerned, my personal opinion is derived from my investigation and from reading; I should think

the opinion was that alum, or any compound of alumina, would be decidedly injurious.

Q. Do I understand you to say that any baking powder in which there are alumina salts, or any resultant from alum which could be absorbed in diges-

ion, is objectional and injurious? A. Extremely so. PROFESSOR JOSEPH H. RAYMOND called, sworn, and testified as follows:

Q. Would you be good enough to state your pro-A. I am a physician, sir, and a Professor of Physi-

Q. You also were, and have been for some time, Sanitary Superintendent in Brooklyn—is not that so? A. I have, sir.

Q. Now, sir, I will ask you your opinion, from this experience, whether the use of alum with soda, in a baking powder, is injurious or not, in its physiologi-

A. I consider it to be dangerous.
Q. You examined this question for the Board of Health in Brooklyn, some years ago, did you not? A. Two years ago, sir, in December.

By the Court: Q. What was the result of your investigation as to

the use of alum in Baking Powder? A. The result of my investigation at that time was

this: that the changes which took place between the time that alum baking powder was put in the bread and the time the bread was eaten, the chemical changes were so little understood by chemists, that as gerous experiment.

Dr. Mott, the Government Chemist, in his review of the subject in the Scientific American, making special mention of having analyzed the Royal Baking owder, and found it composed of pure and whole some materials. He also advises the public to avoid purchasing baking powders as sold loose or in bulk, as he found by analyses of many samples that the worst adulterations are practiced in this form. The Q. Will you state to me again what other gas be- label and trade-mark of a well-known and responsioper to be evolved from the manufacturer, he adds, is the best protection in public can have.



LYDIA E. PINKHA VEGETABLE COMPOUN The Positive Cure

For all Female Compl This preparation, as its name signifies, consisted Properties that are harmless to the most de ble Properties that are harmless to the most de Upon one trial the merits of this Compound nized, as relief is immediate; and when its use in ninety-nine cases in a hundred, a permane fected, as thousands will testify On account merits, it is to-day recommended and prescribe physicians in the country. It will cure entirely the worst form of falling Legographes, irregular and painful Mensionation Leucorrhoea, irregular and painful Menstruation Troubles, Inflammation and Ulceration, Flood placements and the consequent spinal weakne pecially adapted to the Change of Life. It will expel tumors from the uterus in an early star-ment. The tendency to cancerous humors the

very speedily by its use.

In fact, it has proved to be the greatest and that has ever been discovered. It permeates of the system, and gives new life and vigor faintness, flatulency, destroys all craving for st relieves weakness of the stomach.

relieves weakness of the stomach.

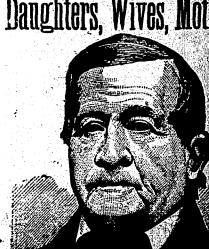
It cures Bloating, Headaches, Nervous Prost al Debility, Sleeplessness, Depression and India feeling of bearing down, causing pain, weig ache, is always permanently cured, by its use, times, and under all circumstances, act in hard the governs the female system. lew that governs the female system.

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s prepared at 233 and 235 Western Avenue rice \$1.00. Six bottles for \$5.00. Sent by ma Price \$1.00. Six bottles for \$5.00. Sent by and of pills, also in the form of Lozenges, on rest. \$1.00, per box, for either. Mrs. PINKHAM all letters of inquiry. Send for pampulet, above. Mention this paper.

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Bepson's Capcine Porous Pl SEABURY & JOHNSO A MEAD'S Medicated CORN and BUNNON

ited amount of ammonia gas. ce in your article that you say starch is a edient to put in a baking powder? is a proper ingredient to prevent the de-

of baking powders. ring to the question that has been asked is suit—the result of these examinations mye made—is it your opinion that alum ious compounds, in Baking Powderssuch examined, is injurious? my opinion, based upon actual experi-

F. CHANDLER, called on behalf of the being duly sworn, testified as follows: landler, you reside in the city of New

business is that of a chemist?

re and have been Professor of Chemistry

state how long that employment of been, and with what colleges you are

t present Professor of Chemistry in the Department of Columbia College; the in s, Columbia College; the New York hysicians and Surgeons, and the New of Pharmacy. e President, also, of the Board of Health.

r various employments, have you had asion to examine the question of the ess of food, and the beneficial or injuritits ingredients?

isk you in regard to the use of alum with king powder, whether or not it is neuhere any injurious constituent of alum

s an injurious constituent left after the um and bicarbonate of soda. it using any nicety of chemical terms, opinion about the use of alum in a bakin combination with bicarbonate soda

gredients, for raising bread, whether init is dangerous to the digestive organs, produce serious disturbance of the liver ual making use of such powders.

President of "Steven's Instilled in behalf of the plaintiff, being duly estitled as follows: e President of Steven's Institute?

ve for many years been a chemist?

on had occasion to examine the subare used in the composition of Baking

some time ago, examine a sample of ing Powder?

t, sir? [handing can.] that is it.

hat kind of alum did it contain? ined potash alum. make any extract of that alum, to show

extracted a large quantity of it as potit is in that bottle which I have now g bottle]: that is potash alum which

he alum Baking Powder that was in ounsel offers said can of Dooley's Bakler in evidence.

r, have you made any experiment in the om Baking Powder, to see whether soluble alumina in the bread, itself? I took a portion of this powder and flour in the directed proportions and loaf with it; then I soaked this loafart of it in cold water, and made an aich I readily detected, by the usual test, salumina in a soluble condition.

y Baking Powder in which any alumina ontain alumina, in your opinion, which ed in the process of digestion—are not

ecidedly objectionable in my opinion. you say—from what system of reasonake it out—that because alum is injuriis injurious?

the injurious effects of alumina, when stomach and reacts on the organs, are shydrate of alumina meets in the stomg juices, and reacts with them the same it forms, in fact, a kind of alum in with those acids, and whatever alum would do.

in W. Johnson, Professor of Chemistry Hentific School, Yale College, being duly estified as follows:

ive had much to do in the examinances that enter into food, and the adulless; yes, sır.

ie use of alum with soda, in a baking our opinion, is there any injurious sub-

pinion, there is an injurious substance ir two years ago, was the prevailing

scientific men, as to the effect of the

Baking Powders? s my acquaintance with scientific men my personal opinion is derived from on and from reading; I should think as that alum, or any compound of alumdecidedly injurious.

derstand you to say that any baking ich there are alumina salts, or any reonal and injurious?-

JOSEPH H. RAYMOND called, sworn, ed as follows: rou be good enough to state your pro-

hysician, sir, and a Professor of Physi-

were, and have been for some time, rintendent in Brooklyn—is not that so?

TI will ask you your opinion, from this ther the use of alum with soda, in a r is injurious or not, in its physiologi-

rit to be dangerous. mined this question for the Board of oklyn, some years ago, did you not? rs ago, sir. in December.

is the result of your investigation as to-

n in Baking Powder? lt of my investigation at that time was llanges which took place between the

baking powder was put in the bread the bread was eaten, the chemical o little understood by chemists, that as I physiologist, I considered it a dan-

Government Chemist, in his review in the Scientific American, making i of having analyzed the Royal Baking ound it composed of pure and whole.

He also advises the public to avoid ing powders as sold loose or in bulk, analyses of many samples that the tions are practiced in this form. The mark of a well-known and responsier, he adds, is the best protection the

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physicians in the country.

If will cure entirely the worst form of falling of the uterus,
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Troubles, Inflantation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life. It will dissolve and expel tumors from the uterus in an early stage of develop nent. The tendency to cancerous humors there is checked very speedily by its use.

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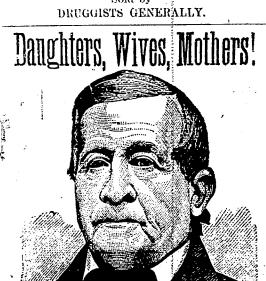
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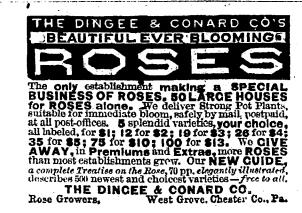
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> ABSTRACT OF TIME TABLE. Adopted Nov. 15th, 1880.

STATIONS. | No. 8 | No. 12* | No. 4* | No. 6

EASTWARD.

	1.05 PM 2.52 "		7.05 AM 8.42 "
8.25 AM	3.50 рм		9.02 AM
8 35 "	4.06 "		9.25 "
9.00 "	4.33 "		10.00 "
9.25 "	4.58 "		10.37 "
10.22 "			11.39 "
			12.01 РМ
			12.21 ''
11.40 AM	6.50 PM	$12.15\mathrm{AM}$	1.50 гм
1.25 PM	8.47 "	1.58 "	4.30 "
		3.44 "	7.30 "
7.08 "	3.38 AM	8.15 ;"	• • • • • • • •
10.00 рм	7.25 AM	11.25 лм	r
	8.25 AM 8 35 " 9 00 " 9.25 " 10.22 " 11.40 AM 1.25 PM 2.59 " 7.08 "	8.25 AM 3.50 PM 4.06 " 4.33 " 4.58 " 10.22 " 5.50 " 11.40 AM 6.50 PM 1.25 PM 2.59 " 10.53 " 7.08 " 3.38 AM	11.40 AM 6.50 PM 12.15 AM 1.25 PM 8.47 10.53 13.44 14.58 15.59 15.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Dunkirk, stop ping 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.

Sheridan 10.16, Forestville 10.28, Smith's Mills 10.40,

Perrysburg 11:03, Dayton 11.11, Cattaraugus 11.42,

10.00 P. M., daily, from Dunkirk, stopping at

Little Valley 12.20, and arriving at Salamanca at 12.45 P. M. WESTWARD. No. 3* | No. 9‡ | No. 29 | No. 1 STATIONS. Leave 7.00 PM 7.15 PM 9.00 AM New York Port Jervis 8.10 ам 12.20 гм 12.50 гм 8.55 гм Hornellsville Alfred 12.45 РМ 9.13 лм 1.24 " 2.15 рм 9.57 рм Wellsville 10.01 " 2.22 " 3.00 " 10.49 " 10.29 " 2.50 " 4.07 " 11.15 " Cuba Olean: 11.04 " 3.22 " 5.02 " 11.39 " Carrollton 3.40 " 5.13 " Great Vallev Arrive at 11.15 " 3.45 " 5.17 " 11.50 " Salamanca

11.52 AM 4.35 PM 5.50 PM 12.20 AM Little Valley Arrive at 1.30 PM 6.00 " 7.40 " 2.10 " Dunkirk 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 7.40, 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, Currollton 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 between Port Jervis and Dunkirk. BRADFORD BRANCH

STATIONS.	1								21.	
Leare	A.	м.	P.	M.	P.	M.	P.	М.	Р. М.	Р. М.
Carrollton	9.	20	8	. 30	4	.10	11	. 50	8.22	11.30
Arrive at Bradford Leave	10.	08	9	. 30	4	.51	12	.35	9.00	1.20
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 8.80 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	А. М.	,	А. М.	Р. М.	P. M.	
Buttsville	6.40		8.40	1 20	$\frac{1.10}{3.14}$	• • • •
Custer City Arrive at			1		ļ.	
Bradford	7.55		9.50	1.35	3.18	• • • •
Leave .		A. M.	10.03	0 10	4 18	P. M.
Bradford Arrive at	1	1		-		1
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.

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. 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. Simoon and the Child Josus. Luke 2: 25-35. Feb. 5. The Boyhood of Jesus. Luke 2: 40-52. Feb. 12. The Preaching of John the Baptist. Luke 3: 7-1 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. Preaching the Kingdom. Lake 9: 1-6. LESSON XIII.—PREACHING THE KINGDOM

For Sabbath-day, March 26.

BY REV. L. E. LIVERMORE.

SCRIPTURE LESSON .- LURE 9: 1-6. 1. Then he called his twelve disciples together, and gave

them power and authority over all devils, and to cure dis 2. And he sent them to preach the kingdom of God, and to heal the sich.

3 And he said unto them, Take nothing for your journey, neither stay is nor scrip, neither bread, neither money; neither have two coats apiece.

4. And whatsoever house ye enter into, there abide, and 5. And whoseever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.
6. And they departed, and went through the towns, preaching the gospel and healing every where.

CENTRAL TRUTH. - Missionary work the central idea of all Christian activities.

DAILY READINGS The lesson. Luke 9:1-6. Matthew's account. Matt. 10: 1-15. Filled with the Holy Ghost. Acts 2: 1-13.
Connection with last lesson. Luke 8: 1-21.
Connection with last lesson. Luke 8: 22-40.
Connection with last lesson. Luke 8: 41-56.

GOLDEN TEXT .- "He sent them to preach the kingdom of God. 99-Luke 9: 2.

Time.—About eight mouths after Lesson XI. PLACE.—Galilee. CHARACTERS.—Christ and the twelve apostles.

OUTLINE. 1. Authorized. v. 1, 2.

II. Instructed. v. 3-5. III. Going forth. v. 6.

what chapter is that lesson found? Mention the miracles that are recorded in the 8th chapter. How long after the time of the 11th lesson to this one? In what part of the country were the Savier and his disciples, as mentioned in

I. Authorized. v. 1, 2. Who were the twelve disciples? Matt. 10: 2-4, also Luke 6: 13-16. What other name was given to these twelve? What authority was given them? Was this more than haman power and authority? Who ed to the apostles? Why is not the same power needful in abroad. the church of the present day? Repeat the directions under which the church is now acting. Matt. 28: 19, 20.

H. Instructed. v. 3-5. Who was the instructor? What things were forbidden? Why forbidden? "Neither staves;" compare this with Mark 6: 8. How may these seeming contradictions be reconciled? What treatment was promised them? Matt. 10:17, 22. How were they to conduct toward their enemies?

III. Going forth. v. 6. In what order did the disciples go forth on their mission? Mark 6:7. Where did they go? How did they show their authority? In what way can God's servants or ministers show their authority to preach the gospel now? Mention some of the prominent missionary men and women of modern times, of whom you have read Where did they labor? With what apparent results? What missionary work? Have Seventh-day Baptists any mission ary work to do? Are they doing it? Where? Who are our missionaries now in China? How are they supported? Are you helping in that good work? Did you ever think that the Lord may call you to be a missionary? Who were our first missionaries in China? When did they go? How long were they there? Where are they now? This is our foreign field; what do we mean by our home mission? Who are some of our home missionaries? Where are they preaching? Who sends out our missionaries? Who pays them for their labors? Give the name and address of the President Secretary, and Treasurer of the Missionary Society.

PRACTICAL SUGGESTIONS. 1. Christ is the source of all authority in the church. 2. The presence and power of Jesus always attend his

3. "They which preach the gospel should live of the gos pel." 1 Cor. 9: 14.

4. The sure way to receive the Savior's blessing is to enter at once upon the work he has assigned you.

INTRODUCTION.

The twelve apostles were endowed with miraculous power, instructed, and then sent forth, two and two, to preach the gospel. This lesson should be carefully studied in connection with Matt. 10: 1-42 and Mark 6: 7-11. This sending the apostles forth occurred when they were accompanying Jesus on his third preaching tour through Galilee. The particular place where they were is not known. Mark 6:6.

COMMENTS.

names of the twelve are given. Matt. 10: 2-4. It is interesting to notice the frequent occurrence of the number twelve in Scripture, and its significance as related to the twelve tribes of Israel. See Ex 24: 4; 28: 17-21; Lev. 24: 5-8; Joshua 4: 3, 4; 1 upon others. We do not read of any human being having the power of transferring his own superhuman gifts to others. Wherein is the difference? Christ was the God-man; divine as well as human. "For in him dwelleth all the fullness of the Godhead bodily." This power and authority over demons and disease was the seal of their ministry. It was important, then, to establish a faith in the doctrines they were publishing. Their miracles were recorded, and to those not actually witnessing them, they were matters of history, which men could not a lesson is the question. Few seem to know any case in one hour. deny any more than if they had been eye witnesses. how to study, and yet only he who has thus cents.

Hence these miracles would not need to be constantly repeated in order to secure credence. An appeal to the records would be sufficient; and the power of working mirables in the sense in which the apostles possessed it was not perpetuated, because not necessary. The church now has the record of the past as its seal in teaching the same doctrine. If anything is taught contrary to this gospel, let it be confirmed by as great miraculous testimony as was given in the days of the apostles; etherwise let it not be believed.

II. Instructed. v.3-5. They were directed to make no special provision for their journey, but to go forth, depending on God for their daily supply. Neither staves. Mark says, "Save a staff only." Mark 6: 8. This is no contradiction. They were not to encumber themselves. One staff was allowable, if needed, and at hand. Go right on, without even so much delay as to provide a staff. Go as you are. No scrip. This was a bag or wallet made of leather for carrying provisions. This simple outfit here mentioned was that with which travelers were ordinarily provided; but, simple as it was, the apostles were to be distinguished by a still less substan tial equipment, thus teaching them, and showing to others that God would have for those who devoted themselves to the gospel work—a good lesson, not only for their day, but for Christian workers in all time. Thompson, in his "Land and Book," vol. 1, page 533, confirms this statement of the simple manners of the country thus: "At this day the farmer sets out on excursions quite as extensive without a para (about a fourth of a cent) in his purse. And the modern Moslem prophet of Tarshiha thus sends forth his apostles over this identical region. Neither do they encumber themselves with two coats. . .

They wear a charse shoe answering to the sandal of the ancients, but never take two pairs of them; and although the staff is an invariable companion of all wayfarers, they are content with one." There abide. This caution was important, because they would be in danger of being hindered in their work by the hospitalities of the country. Strangers were often invited and feasted with much ostentation, involving them in loss of time and worldly complications. Hence when received in one house and made welcome, that must be their home while working up the religious interests of that community. Shake off the very dust. A symbolical action, indicating their great wickedness, and that they were the subjects of God's displeasure. This command was literally obeyed by Paul and Barnabas at Antioch, Acts 13: 51; see also 18: 6.

the towns. We are not told where they went, though it is most likely into the southern part of Galilee, since (Matt. 10: 5) they were cautioned not to enter any city of the Samaritans, and such caution would seem to imply that they would go near Samaria. Preached the gospel. Mark 6: 12 says, "They preached that men should repent." Hence preaching repentance is preaching the gospel. This is the great work of the missionary at home or abroad. If men can be brought to see their need of Entroductory. What was the Title of Lesson XI? In repentance and pardon, there is hope for them. The most hopeless ones are those who are satisfied with self, and who see no special need of repentance or faith in Jesus. That preaching which awakens the conscience and leads to repentance, is successful.

Superintendents and teachers are earnestly requested to see to it that all schelars are informed respecting the present outlook of missionary work in genercould confer it? Why was such power given? Was it limit- al, and in particular our own operations at home and

THE SABBATH-SCHOOL .- No. 2.

BY S. S. GRISWOLD.

Having shown in a former paper that the Sabbath-selfool is a constituent part of the church, and that the church should assume the charge of it, appointing its officers and teachers, and ordaining them, thus recognizing them as it does those who are called to denomination of Christians has God excused from doing fill the offices of the pastorate and diaconate, sproceed to remark further in relation to the manner of conducting the exercises of this church Bible-school. According to the view I have given of this Bible-school exercise, it is a part of the regular Sabbath service, and the whole congregation should attend it as they do the preaching service, with only a change of seats for convenience. The presiding officer of the church might with propriety preside over the services, as he also might, with equal propriety, over the preaching sérvice. Such was doubtless the order in the apostolic churches, which they took from the manner of conducting the services in the synagogue. For the primitive churches simply introduced Christian worship in the synagogues on the Sabbath, continuing the office of the ruler of the synagogue in their Christian assemblies. Hence the presiding officers might (and perhaps ought to) preside over the whole of the Sabbath services. It would probably be more in accordance with the practice of apostolic I. Authorized. v. 1, 2. The twelve. The churches than the present way is. This presiding officer might also act as the superintendent of the Bible-school exercises. But if another person fills the office of superintendent, the president should preside to keep Kings 18: 31; Rev. 21: 14. Power and au- order, &c. For the business of the superinthority. Christ had all power and authority in tendent should be the superintendency of the himself, and hence could confer as much as he chose exercises, especially the lessons under consideration, giving such help as he may to a full understanding of them; and if necessary, he should correct any erroneous explanations given by the teacher; and at the close give a brief summary of the subject considered. In order that the exercises be interesting and profitable, the lessons must have been previously studied. But how to study

learned has laid the true foundation for scholarship or for knowledge.

so that it will fix its attention to consider any subject you wish. Unless this is gained to a considerable extent, little can be done.

Second, the lesson should be carefully read in connection with its contexts, for the printed lesson is only a part of the subject to be considered. Learn the history, the chronology, and the geography of the lesson. Seek the reasons why it was spoken or written; by whom, and to whom; the customs and man ners of the time when it was written; the characters of the people; its doctrines and duties; its grammatic construction, its rhetorical figures, its symbolical character. If a parable, learn what is its meaning, whether prophetic or fulfillment of prophecy; its orientalisms, its doctrines and duties compared with other teachings of Scripture.

A lesson thus read will give its meaning so that the teacher and pupil will come together to be mutually interested and instructed. equip one to master almost any lesson in the Bible; the whole need not cost over four or five dollars.

The lessons are learned, and the church

Bible-school is in session promptly at the hour named, the school has a brief praise service, prayer offered, and the lesson read distinctly by the superintendent, or some one whom he has previously selected, and the class recitation begins. Let the lesson, and nothing else, be mutually considered, by the teachers and their classes; and not until the lesson has been thoroughly examined should the superintendent allow any departure from it; the lesson itself is all-sufficient for consideration for the time. I am convinced that the side questions, such as those of "home readings, marginal references, review ques-III. Going forth. v. 6. Went through tions, promptings to further study," as printed in the Scholars' Quarterly, had better be omitted in the regular class exercise. If used at all, let the superintendent (after the class exercise on the lesson) propound them to the school at large. They overburden the time for the lesson, so that it is hurried over, merely skimming the surface. Lesson leaves, while a guide in studying the lesson, should not be brought into the school to be used during recitation, except for primary classes. The world is flooded with "Lesson Leaves," "Helps to study lessons," &c., until they are, in some respects, a hindrance rather than helps. They tend to weaken the efforts of both teacher and scholar to learn the lesson. They are like learning to swim by bladders and on dry land.

In conclusion, let the Bible-school no longer stand outside the church, but in it; and its exercises be a part of the regular Sabbath service. Let its officers and teachers be as prayerfully selected as those of pastorate or deaconate, and as solemnly consecrated to their work. Then the Sabbath-school will rise to its proper dignity and position in the house of God, and no longer be looked upon as a mere harmless adjunct to Sabbath service. I have long felt that the multiplying of organizations in the church for carrying on its benevolent operations was unnecessary, if not even hurtful. Thus we have "Mite Societies," "Female Societies," "Auxiliary Societies," "Young Men's Christian Associations," "Benevolent Associations," "La dies' Aid Society," "Ladies' Missionary Society," "Woman's Missionary Society," &c. Now as most, if not all, the members of these societies are members of the church, why not act church-wise? Is not the church put in the background while they take the front, until we hear but little of what the church does, while these societies are doing much? I am not disparaging the societies, but would it not be more in accordance with the design of the church to have the credit, while she furnishes the men and women to do the work? The church has thus lost much of its power, while benevolent organizations claim to possess it.

"I love thy church, O God, Her walls before thee stand, Dear as the apple of thine eye, . And graven on thy hands.

"For her my tears shall fall, For her my prayers ascend, To her my cares and toils be given, Till toils and cares shall end."

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> WHAT PHYSICIANS THINK. New York, Dec. 21st, 1871.

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WHOLESALE PRODUCE MARKET. Review of the New York markets for butter, cheese,

etc., for the week ending March 12th, reported for the RECORDER, by David W. Lewis & Co., Pro-duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week were 15,348 packages; exports were 3,058 packages. A prominent oleomargarine operator disappeared this week. Fine Western creamery butter was delayed by the snow blockade and was momentarily scarcer. New butter puts in an appearance, and runs from 15 to 30 cents, according to quality. Old butter drags along slowly. Several New York State dairies were sold at 20 cents. and old flavored stock, both State and Western, con tinued very dull and nominal. We quote:

Fine present make Western creameries..... @ 35 Finest Fall make State creameries...... 25 @ 28 early make......14 @ 16

boxes; exports, 18,557 boxes. The market is firm and there is a good feeling for fine Septembers and very scarce, and lead colored stock a fraction. Com. mon cheese of any kind and skims are very dull and slow. We quote:

half skimmed...... 9 @ 11 full skimmed...... 4 @ 1 Ecceipts for the week — packages The market, as is usual at this season, declines in price, but stock is quick taken on arrival with sales to-day at 19 cents. We quote:

Fresh eggs, Pennsylvania, State, etc....18 @ 19 BEANS.—The market is very firm. We quote: Marrows, per bush., 62 lbs. \$1 90 @\$2 15 Mediums, " 1 90 @ 2 15 " 1 90 @ 2 15 Dried Fruits.—We quote:

Evaporated apples, ring cut, choice...... 8 @ 8 State and Western, quarter apples....440 Apples, North Carolina, sliced...... 4 @ 6 BEESWAN per fb., 23 @ 24 cents.

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vol. XXXVII.-NO. 1

The Sabbath R.

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ALFRED CENTRE, ALLEGAND As the Denominational Paper of

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May well be proud of the Thy bosom broad and bray Its throbbings deep and So like the races tawny, That knew thee well and From out the high Savann Midway this flowery lan

By groves of tall bananas, Thou startest for the stra Thy banks are forest-shade With moss and mystle h Where beasts have promine And hirds for ages sung.

But old and new are matin Thou canst no more clud The eyes now penetrating Thy ancient solitude; Yet sweet is thy submission Change is and is to be, Thou changest not, thy m Still takes thee to the se

A life of true progression, Like thine my life shoul No words of proud profess But onward, bold and fr Then roll, majestic River, Roll onward to the sea, Till ends thy race, O Rive When time shall cease to

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Review of Dr. Kellogg's Third

BY REV. N. WARDNE The Doctor accuses me

"soul and spirit are not onl never used to indicate the sa the contrary, I said, "Heb scholars agree that the ori soul and spirit are distinct; lated interchangeably. The however, sometimes used spirit, which no more prove its being used figuratively fo to be flesh and bones." readily see the Doctor's miss my statement, and the inexc

Again, he claims that hum

is wholly the result of educa Tore, worthless as testimony. the Doctor never conscious saw, heard, thought or felt i faculty was educated into hi Could he be educated into t that he does not exist, hear or desire? Webster says, the knowledge of what pai mind." We are as consciou the power of awaking our m and of directing the trains at will, as we are that we would be impossible, if, as es, the brain had to set itsel duce thought before either could exist. Paul appeals as the basis of his argument 15, and 1 Cor. 11: 14.