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Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-\$2 A YEAR, IN ADVANCE.

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 24, 1881.

WHOLE NO. 1885.

The Sabbath Recorden,

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.

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> For the Sabbath Recorder. THE ST. JOHN'S RIVER. FLORIDA.

Roll on, majestic River, Roll onward to the sea; Thy patron Saint, O River, May well be proud of thee; Thy bosom broad and brawny Its throbbings deep and strong, So like the races tawny,
That knew thee well and long.

From out the high Savannas, Midway this flowery land, By groves of tall bananas, Thou startest for the strand; Thy banks are forest-shaded. With moss and myrtle hung, Where beasts have prominaded, And birds for ages sung.

But old and new are mating, Thou canst no more elude The eyes now penetrating Thy ancient solitude; Yet sweet is thy submission, Change is and is to be, Thou changest not, thy mission Still takes thee to the sea.

A life of true progression, Like thine my life should be, No words of proud profession, But onward, bold and free; Then roll, majestic River. Roll onward to the sea, Till ends thy race, O River, When time shall cease to be.

PALATRA, Fla., March 10th, 1881.

Review of Dr. Kellogg's Third Reply-2d Series.

BY REV. N. WARDNER, D. D.

to be flesh and bones." The reader will readily see the Doctor's misrepresentation of

my statement, and the inexcusableness of it. Again, he claims that human consciousness is wholly the result of education, and, therefore, worthless as testimony. But I ask, was the Doctor never conscious that he existed, saw, heard, thought or felt anything till that faculty was educated into him by his mother? Could he be educated into the consciousness that he does not exist, hear, see, feel, think or desire? Webster says, "Consciousness is the knowledge of what passes in our own mind." We are as conscious that we have the power of awaking our minds into action, and of directing the trains of our thoughts, at will, as we are that we exist. But this would be impossible, if, as the Doctor teaches, the brain had to set itself to work to produce thought before either thought or will could exist. Paul appeals to consciousness, out of an unclean, and a bitter fountain can as the basis of his argument, in Rom. 2: 14, not send forth sweet water.

15, and 1 Cor. 11: 14.

testimony of Scripture, that conversion is re- | certain exercise of itself, thus fitting it for | existing in like manner. But there is an ingarded as the regeneration of man's spiritual heaven. But Christ says, "Flesh and blood | surmountable if in the way." This is equivnature, or character, while the resurrection can not inherit the kingdom of heaven." and the marvelous change of the living at the same time, constitute the regeneration of | "We have the testimony of Christ, after his | matter must have existed first. The Doctor spiritual death, except as a result of physical with his disciples about what they saw; that spirit can exist separate from a material oronly remedy for sin and its consequences. 3: 3.

is "the teaching of Scripture." 5: 1, "Birth is evidently used as a figure of the spiritual regeneration, which is effected by the work of the Spirit of God upon the mind of man, changing his desires, his imnature." p. 141. Here he affirms that spiritual regeneration changes the desires, impulses, emotions and affections before the asserting that mind does not act through the brain, nor control the brain, but is wholly produced and controlled by the brain, thus making the brain to be the sole actor and producer of every moral characteristic and aspiration, good or bad. Now to claim that a mere effect can be changed, in nature and character, while the cause that produces it remains unchanged, is in contradiction to every known law of science, logic, and com-

Paul says (Gal. 5: 17), "The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the istence at his resurrection, then he was God The Doctor accuses me of saying that other, so that ye can not do the things ye still; and if there is but one God, I ask again, "soul and spirit are not only different, but | would." The Doctor, commenting upon | who sustained all things during the three never used to indicate the same thing." On this passage, says, "The apostle here simply days and nights that he lay in the sepulchre? the contrary, I said, "Hebrew and Greek represents, in figurative language, the contro- The Doctor is extremely careful not to try to scholars agree that the original words for versy which often occurs between the various answer this question, or to reconcile these soul and spirit are distinct, and never trans- faculties of the brain, one class of which he conflicting points in his theory, and for a lated interchangeably. The term soul is, represents as the flesh and the other as the good reason. For after having endorsed the however, sometimes used figuratively for spirit." From this it would seem that when teaching that Christ was God, the pre-existspirit, which no more proves identity than the Doctor talks about spirit he simply ing divinity, before his advent, he then turns its being used figuratively for body proves it means a few lobes of the brain, and that right round and in substance denies that he spiritual regeneration is simply the regenera- is God. tion of that portion of the brain substance, while the other portion remains unchanged and carnal; yet both are produced and nourished by the same corrupt food, digested by the same depraved stomach, and the nourishment is conveyed by the same corrupt not mean such a spirit as he denied being blood; and this regenerated spirit is itself himself, which implies that God was wholly ain in Bible theology. Not one jot of its constantly turning into corruption and passes away every few weeks, and is replaced from to be a fleshly body; therefore that God is a the same corrupt source, through the same physical mechanism. corrupt mediums! Such is the Doctor's divinely-regenerated spiritual nature or charac-Ghost, "not of corruptible seed," "nor of death," having "everlasting life," being "made partakers of the divine nature!" If this be so, then Job and Christ were in error when they said a clean thing can not come ty.

the physical nature, or the body. The re- resurrection, that he is a material, physical affirms, unqualifiedly, that "life results from generation of the character is a work which being, and said to his disciples. Handle me organization, not organization from life," i. must be done in this life, through the indi- and see. I am not a spirit, a mere shadow | e., that no life ever can or ever did exist exvidual's own efforts, aided by the Spirit of of something, an apparition, but the real cept as the result of organization. If this God." pp. 144 and 149. Thus he claims | Christ." Here the Doctor gives still another | does not apply to God, it does not apply to that the moral and spiritual character is definition of pneuma, making it to be "a man; for the Doctor admits that if God changed before the body is changed. Why mere shadow of something." According to could exist without a material organization, the regeneration of man's spiritual and phys- he taught that he was "a mere shadow of other beings and men capable of thus existing. ical natures, since he teaches that man is something." Thus the Doctor manufactures | The Doctor has sense enough to see where wholly a physical mechanism, and denies and repudiates his definitions according as he this leads to, and it is the reason why he so that he has a higher element in his nature finds himself driven from one position to an- persistently dodges this issue which he has than his body? (See his reply to ser- other. In the above statement he makes created, and will not meet it. If the Doctor mon 1st.) He talks about the regenera- | Christ's flesh and bones constitute his divini- | admits that he don't know how God, a spirit, tion of man's spiritual nature in contradis- ty, the seat of "all power both in heaven exists, i. e., whether with or without a matinction to the regeneration of his physical and in earth," and yet they were made up by terial organization, then he admits that he nature, just as I would, and as though he be- the products of this earth, transmuted by di- don't know but that man has a spirit capable lieves they are distinct entities; which he gestion in a fleshly stomach, like those of a of existing with or without a physical organdenies. He denies also that Adam suffered brute. On the contrary, Christ was talking ization. But his insisting that no life or

Therefore the corrupt body must be purified existence, and showed himself to his disciples, first; for "Who can bring a clean thing out | and when they were frightened, supposing | of an unclean? not one." Job 14: 4. "Nei- him to be a spirit, an immaterial entity, he ther can a corrupt tree bring forth good | denied that he was that sort of a spirit, at fruit." Matt. 7: 18. Hence, according to least, and proved that he was something more, the Doctor's own theory, in contradiction to by showing them his hands and his feet." his statement on page 149, no regeneration, Here, by affirming that Christ had resumed spiritual or physical, can take place, in this his original condition of existence, the Doc tion of tissues which make up organization. believe to be right and Scriptural. What life; none till the resurrection of the dead, tor affirms that he was made up of flesh and Life, therefore, is the cause of organization, which is in direct opposition to what he says | bones in his pre-existing state, before he was | and not organization the cause of life. A | fense, and publication. conceived by the Virgin Mary. Now, if cause must exist before its effect can exist. The Doctor says that in 1 John 3: 9, and | Christ, "the Word, God, the pre-existent | To reverse this order, as the Doctor does, is divinity," was flesh and bones before his ad- as absurd as to assert that the existence of a vent, how was he "made flesh" at that time, machinist is the product of the machine as the Doctor claims he was? In view of which he built, or that a fountain is prosuch teaching, how strange and ludicrous it duced by the stream that flows from it. pulses, his motives, and his whole spiritual looks for the Doctor to start back with apparent horror, and assert that the orthodox view of Christ's twofold nature makes his sacrifice only a human sacrifice, while his own body is changed; and then contradicts it by theory makes his entire being to consist of 150 pounds, more or less, of mere flesh and

Again, although the Doctor claims that before his advent, Christ "was God, the preexistent divinity," and that he "resumed his original condition of existence," at his resurrection, yet claims that he has not committed himself concerning the nature and manner of God's existence. If he has not, I should like to know how he could put words together in a way that would?

Again, if Christ was God before his advent. and he resumed his original condition of ex-

Again, the Doctor claims that Christ's physical mechanism, after his resurrection, in his immortal state, was the real Christ, and then draws the conclusion that when he said, "God is a spirit " (pneuma), he did like what they saw, could handle, and know

Again, such being the Doctor's idea of what a spirit is, accounts for his not admitter, born again by the power of the Holy | ting the testimony of Christ and his apostles, that evil spirits entered into and were cast blood, but of God," which "shall never see out of men possessed by them; for how could a legion of such physical bodies get inside of ties of divine law. This is especially an unmice, they would swell him into a monstrosi-

Replying to my second sermon, the Doctor

The Doctor refers to his book, where he of spirit (pneuma), representing it to be a independent of matter, it is conceivable that enforcement of law in the commonwealth, says, "It appears quite evident, from the part of the brain substance made spirit by a he may have created other beings capable of more reverence for God's law in our hearts, alent to asserting that God did not and can In the next paragraph the Doctor says, not exist independent of matter. If so, then have made much of the moral government of disease, and claims that the death of the body | it was not a spirit of any kind, but some- | ganization, is insisting that God could not, was the only penalty God has threatened for | thing that they could handle and know to be | and therefore that he had an organization sin, and therefore must be the seat of all sin. his fleshly body which hung on the cross. before he had or could have any life or spir-Now, if the penalty for sin takes effect only | He thus took pains to make the clearest pos- | it; and therefore it must have come into exupon the body and what it produces, then sible distinction between spirit and flesh, just istence by chance, since there was no Creator the regeneration of the body must be the as he did in his talk with Nicodemus. John before him. The Doctor can not dodge this issue without yielding his position in regard and devout emotions are very pleasant in Spiritual regeneration, then, must be simply | The Doctor says, "After his resurrection, to the nature of man, and he knows it, and a result of the regeneration of the body. when he assumed his original condition of hence dare not meet the issue upon his own ground as defined.

Science teaches that the power of life exists before organization can exist—that this lifepower controls the germinal matter in producing organization. Therefore it must exist before it can act, and must act before it can control germinal matter in the construc-

To be continued.

SABBATH REFORM NOTES.

The following extracts will receive a hearty endorsement from every true lover of God's commandments among Seventh-day Baptists:

"Nothing requires more courage and independence than to rise even a little but decidedly above the par of the religious world around us. Surely the way which many go is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of."-Alexander.

"Just as soon as any conviction of important truth becomes central and vital, there comes the desire to utter it, a desire which is immediate and irresistible. Sacrifice is gladness, service is joy when truth becomes in the mind, heart, and soul, a commanding power."—Storrs. "Some people imagine that Sinai is ex-

tinct. Certain pulpits seem to be pitched so far away from the sublime mountain that its august peak is no longer visible, and its righteous thunders against sin are no longer audible. With this school of rose-water ministers, the theology of law is voted obsolete and barbarous; the world is to be tamed and sweetened and sanctified by a theology of love. They preach a one-sided God-all mercy and no justice-with one-half of his glorious attributes put under eclipse. Even sinners are not to be warned with tears and entreaties to field is more favorable to the quiet entrance flee from the wrath to come. They are of the Missionary Society, let them occupy to be coaxed into holiness by a magical process which makes nothing of repentance, and simply requires a faith which costs no labor. more than the snap of a finger. This shallow system may produce long rolls of converts, but it does not produce solid sub soiled Christians. Sinai is not an extinct mountholy law has been lowered or repealed. In one very vital sense, no Christian is 'free | pugn the motives of the First-day people, as from the law.' It would not be a 'happy condition' for him if it were so, any more them of whom those assertions can be truththan it would be a happy condition for New let their criminals into the streets. So far up to keep Sunday, and knowing I was just from being a kindness, it would be eventua as sincere in keeping it as now in striving to cruelty to any man or any community to observe the Sabbath, I believe they are, as a place them beyond the reach and just penalone man? Even if they were not bigger than fortunate time in which to preach a limberbacked theology which has no stiffening of the word ought in its fiber, and which seldom the treasuries of the Tract and Missionary disturbs men's consciences with the retribu- Societies, and furnish them with good and tions of sin. Society will not be regenerated efficient laborers, is my earnest prayer.

M. M. Jones. said, "Eld. Wardner says, and we agree with with cologne-water. We need more of the Here the Doctor gives another definition him, that if God, a spirit, did and can exist sacred authority of law in our homes, more Bosconer, Wis., March 17th, 1881.

more law preaching in our pulpits, and more 'law work' in the conversion of souls which are to represent Christ by keeping his com. mandments. The most successful workmen God. They never capped Sinai. Under their plain, bold preaching of the guilt of sin, and its deserved retribution, the hearts of sinners were pricked through with sharp conviction. Being thus convicted of their own guilt, sinners came to know why they required an atonement, and they understood why they must flee to a glorious, all-sufficient Savior. Such preaching of the truth broke up the fallow ground and produced great preached law as well as gospel. Peter pricked the hearts' of three thousand sinners with the naked blade of truth, and they were converted to God before sunset. Paul reasoned about righteousness, temperance, and judgment to come in the very teeth of a licentious governor. All the best revival discourses of Whitefield, Edwards, Nettleton, and Payson emphasized the holiness of God; the guilt of sin, and the indispensableness of obedience to God's commandments. The only criticism I have to make on the preaching of my beloved friend Moody is that he does not make quite enough of repentance before a sinner trusts in Christ, nor enough of holy living as proof that he has trusted Christ. He gloriously exalts the cross, but 'Christ crucified' is not the whole of the Bible, after all. It is not only in awakening sinners that God's law plays a vital part; it is equally vital as an element in healthy, vigorous, useful, well-developed piety. Sweet their place, but Christianity is a great deal? more than a rapture. It does not begin or end in a song or a sacrament. It is a living loyalty to God. Holiness really signifies a willing submission to God, a constant obedience to him. Christ can not be sincerely loved except by the disciple who keeps his words."—*Cuyler*.

Such sentiments should encourage us as a people to fidelity to our principles, which we God has enjoined is worthy of practice, de-

J. B. CLARKE, Cor. Sec.

"ONE SOWETH AND ANOTHER REAPETH."

After reading Bro. A. H. Lewis's remarks in the issue of March 17th, under the heading "Shall we Consolidate?" my reply is, No! They are the two hands of the denomination, sometimes used independently, and at other times in unison in accomplishing the great work that Christ gave his church to perform.

The Tract Society is doing a noble work, and I bid them "God-speed" in sowing his truth broadcast over the land; and that they may have unrestrained liberty to perform this, their God-given work, is my earnest prayer; but I do most sincerely wish they had the means to publish, in tract form, our belief and reasons therefor on other doctrines of the Bible as well as the Sabbath. Where the sturdy strokes of the Tract Society are needed, let them send their trusty agents fully prepared to "tent on the field of battle," and let them be sustained by the contributions and prayers of every member of the denomination.

The Missionary Society has my hearty endorsement and sincere prayers for an abundant success in its blessed work. Where the good seed sown by the Tract Society has taken root, let them care for and gather in the harvest, also sow good seed in the adjoining fields, the Tract Society, in this case, being their forerunner. But where the and build up the cause by the preached and printed Word.

Perhaps if the wording of some passages were modified in certain tracts, the Missionary Society could use them with better success in their phase of Christian labor. I refer to those passages which seemingly ima class. That there are individuals among fully made, I doubt not; but being brought class, also sincere, and think it a good plan to get such to investigate for themselves.

Hoping the Lord will fill to overflowing

Missionary Pepartment

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

• REV. A. E. MAIN, Corresponding Secretary, Asha-REV. GEO. B. UTTER, Treasurer, Westerly, R. I.

WE asked Bro. Prentice to send us his impressions of Ohio county, Ky., and we invite the special attention of friends of missions to his interesting and encouraging letter, for the writing of which he has our thanks.

ELD. S. D. DAVIS reports a four days meeting with eight preaching services, at membership was revived, and a few-persons expressed their purpose to become Christians. The brethren and sisters there have shown their zeal by keeping up the Bible-school all Winter. The church is now without a minister.

Bro. L. R. SWINNEY, of Lost Creek, W. Va., writes as follows: "I am glad you are upon the attention of our people. I think it will be largely adopted; and am of the opinion that it will secure the small pieces in this country better than any other way; and I do wish we might turn them into the collection box, instead of towards injurious luxuries. Your visit did great good here among our membership in renewing their interest in the missionary cause, as testified by their words, and also by the fact that our last collection was more that five times the preceding one."

On the evening of March 4th, we attended a pleasant little prayer and conference meeting in Chicago; and on the Sabbath preached at the Seventh-day Baptist mission in that We have great faith in the success of that effort, and hope, at no distant day, to church organization there. But we fully sympathize with some of the Chicago friends in the opinion that everything connected with the mission should be so managed as that the evangelical people of that city shall have no just ground for identifying our doctrines with the Seventh-day Adventist system of belief. And if our people are to work there wholly independently of, and without appearing to fellowship their errors, there must be, we think, some changes in the proposed plan of labors. Our interest in the Chicago mission, in our cause, and in the spread of truth, prompt us to call attention to this matter, to the importance of which we believe the eyes of our people are gradually

HOME CORRESPONDENCE.

Since we have had the Missionary Department in the RECORDER, we, as a denomina- we are right. The members are awake and it is that we, especially in the West where tion, have increased in the spirit of missions; active. A spirit of devotion and a desire to and we regard this as progress in the right work exists here that many of our larger direction, for the missionary spirit is the churches would do well to imitate. This is enlightening the minds of this class in regard spirit of Jesus, and we are never owned by manifested in their prompt attendance at to our work, and their responsibility as inhim only as we have his spirit, and act that meetings, in the liberality displayed by them spirit out by seeking to glorify him, instead and in their desire to be instrumental in ad-rising generations, through the carrying out of ourselves. The spirit of selfishness is al- vancing the Master's cause. One brother of some kind of systematic benevolence beways the great hindrance to progress in re- keeps tracts in his office for all who will read ligion, whether in the individual or in the them. One sister writes letters of encouragchurch; so "when we seek to save our life ment to those who seem cold and backward, we lose it," but when we expend our energies | and so the work goes on, each one trying to or life for the cause, we find the true life that | bear a part. Last Sabbath Bro. D. K. Davis comes from him. There is never any true was present, by invitation, and received four life but in progress, or enlargement. When members into the church, after which the a tree or plant arrives at its full develop- Lord's Supper was administered by him. We ment, then we may look for its decay and all feel greatly encouraged and pray that the ultimate death; so in all associations of men, | gook work may go on. whether the spirit or life be human or divine, hence the divine Spirit or spirit of Jesus must predominate over the human, or the love of self, that it may be as a well of water who partake of this spirit, there is progress, give life, and give it more abundantly.

often comes up that our more wealthy churchhe became a man whose praise was in all our

Now we suggest that those churches who are willing to have their pastors labor a part of their time among the poor, that are not able to sustain a minister (for such had the gospel preached to them in the mission of Christ on earth), keep an account of the time and expense and report the same to the Corresponding Secretary, and let it be accredited as so much contributed to the cause of missions by said church, and what may be contributed by those who receive this labor be accredited as so much for the missionary cause, which would be an influcement for them to give as God may prosper them. VINDEX.

Hørnellsville, N. Y. I spent four days last week with our people in Hornellsville, and thought a report from that field might be of interest to you. I had no acquaintance except with those who came to church, and my object was to learn the true feeling existing among those who had formerly kept the Sabbath, but were now violating it, and also to encourage those who were observing that day. The former class is quite numerous, many of whom express regrets, but say they must do so in order to get positions. They admit that they lose spirituality and have no respect for any other day. Two things seem to be needed: A deeper work of grace in the hearts of these persons that will enable them to trust God seem interested and most of them admit that

ALFRED CENTRE, N. Y., Feb. 10th, 1881.

Honeyoye, Pa.

This part of the mission field still invites, springing up into everlasting life. For all still repels. Some tremble for the Ark, and ask for the Bread of Life; others fear the or growth in grace, when that grace is used truth and the responsibility of hearing it. for the good of others. Trusting Christ will I have just returned from a two days visiting tour made with my wife. This form of mis-This truth is seen in the different denomi- sionary work is laborious, but efficient. We are nations of Christians, as they have obeyed welcomed in the house and can say there just the command of the great Head, to go into what is wanted, and stop. We also can hear all the world and preach the gospel to every what others have to say and choose our words creature. The reflex influence of such work accordingly. Short colloquies, if conducted becomes the great source of union to the in the right spirit, leave hungry hearers. I church (the want of which, is the most de- only wish I could do more of this kind o plorable thing in our denomination and in work—this work from house to house. In our churches), for when you can enlist the this visiting tour I preached no sermons, but members in an interest outside of self, backed I think the impressions, being more personal up by prayers and alms, God will send the were more after the gospel order and I hope witness that such labor is accepted of him, will be more beneficial. The little church and he will bestow grace so that the more has received one new member since Conferthey give the more they have, for he has ence, and stands firm, earnest, and deterpromised such to give grace and glory, and mined. Some of the members have moved no good thing will he withhold from them. away to find buisness elsewhere; but the Whereas, when the church seeks to glorify church remains and will not be moved, is herself, and conform to the fashions of this hopeful and of good courage I have been

when looking to self, men say, "they have tend the Quarterly Meeting at Hebron Cenincreased in goods and have need of noth- | tre. We may not delude ourselves here with ing," he will look upon them as "wretched the expectation that people will welcome the and miserable and poor and blind and nak- Sabbath among them until they become willing to keep it themselves. They regard it I am pleased to see a willingness on the as a constant reproof and its observance as part of some of our wealthy churches, to spare | an open defiance. This is Pennsylvania, and the gifts of their pastors to labor a part of | I have heard of threats of persecution but their time as missionaries, in carrying the have seen no demonstration. We do not gospel to those that are not able to support | mean to invite nor provoke that kind of spirsuch gifts among themselves, and I believe it. There is no open, outward opposition God will bless those churches in this labor, to the truth, but there is opposition neverespecially if they let their prayers go with theless; not enough, however, to give promise their pastors in such labor. At the same of martyrdom. There is some prospect of time they should rely on their own talents, | Eld. J. L. Huffman's spending a few weeks | under God, to maintain the regular appoint- on this field, when he returns from his work now; so you will not withhold me your exments of the worship of God, instead of call- in Rhode Island. We shall be trying to get cuse, I trust. Cooling Spring, W. Va. As a result, the ing in talents outside of the church, for this ready for a series of meetings, if the Lord would tend to remedy the complaint that wills, and hope for good results when he comes. The oil interest is crowding rapidly es are producing few or no gifts for the min- into our neighborhood, and makes an atistry. But let not the members of the mosphere of great worldliness from which it church discourage any gift, as a brother did is hard to arrest the people's attention, so once, in the case of a talented young man, eager are they for the gain it promises. The by saying to him, "You have no more call to Sabbath-school is well sustained, and the preach than my horse." A cotemporary of regular meetings are profitable, and, with they belonged to our kingdom. I should Eld. Wm. B. Maxson, said in his first efforts God's blessing, we shall keep the light burnpressing the subject of systematic benevolence to preach, he did not display any talent for ing, hoping to lead some out of the darkness. try to be a good field of labor. When the such work, and we all know that afterwards For this we are praying for God's guiding JAMES SUMMERBELL. Richburgh, N. Y., Feb. 9th, 1881.

Alden, Minn

We have read the reports from the differ ent churches of our denomination, in regard to their respective conditions, their discouragements, and their prosperities, and especially respecting the subject of systematic benevolence. These reports are especially interesting just at the present time, when all branches of our work seem to be assuming fill that work, when the cost of finding such wonderful proportions. It is our imperative duty to encourage each other in every possible way, to prepare our minds, our hearts, and our pockets, for the demands that are so rapidly increasing and so urgently pressing themselves upon our people. From all accounts, the Winter has, thus far, been unusually severe, compelling people generally to curtail their benevelent expenditures, especially in districts where crops were light foreign missions, we can help the home missions; if we can not raise funds sufficient to should perform this work ourselves, we should feel as though the work must be done, and we are to be held personally responsible for by the interest that is manifested throughout our denomination, and pray for a still deeper sense of individual responsibility in the work of home missions and Sabbath reform. It is such men. Many of the First-day people they depend wholly upon others to do all the work and to bear all the burdens, and thus we have no rich men, are so feeble. This state of things can only be remedied by first dividuals, and secondly by educating the fore them as an example, thereby impressing upon them the importance of working our the salvation of our race. E. J. SWEET. FEB. 20th, 1881.

Falls of Rough, Ky.

MARCH 3d, 1881. I have now been here one week, and I am fully satisfied that this is a very important field for us to work, much more favorable than the Bullitt county field. The people are very generally Baptists, and very generally believe our views of the Sabbath. There is not the prejudice against hearing the subject discussed that there was in the other place. In fact they want me to present the question. And so I have appointed, "by request," next Sunday to consider that subject. Everybody wants me to visit them and feel entirely a home. And I find the warmest interest manifested in our cause almost everywhere. The state of religion is rather low, but my impressions thus far are decidedly favorable. I have also had an invitation to preach in an adjoining neighborhood two and a half miles distant, and another place four miles away, suggested. So I think the field is large and will continue to grow larger. I believe w ought to occupy this field, as you and A. B. PRENTICE.

At the Inter-Seminary Missionary Convention of Theological Students, Dr. Will iam M. Taylor discussed these four points as some of the benefits which the Church at home has derived from missions: 1. We have received from the mission field some of let the job to contractors. This would and in this Province, and not in other counthe most inspiring examples of Christian world, and rely on wealth and numbers, absent since Conference two appointments, field some of the most striking illustrations men are very slow workmen when they are a chair. The weather is fine but cold. more than the power of God for success, one from a misunderstanding, and one to at- of the fact that "the gospel is the power of employed by a foreigner, and full of decep-

God unto salvation to every one that believeth."3. We have received from the mission field abroad an impulse to earnest labor for the conversion of the heathen at home. 4. We have received from the mission field abroad much of that spirit of Christian brotherhood and union which now so happily prevades all evangelical denominations. — Baptist Mis-

FOREIGN CORRESPONDENCE.

Haarlem, Holland

FEB. 6th, 1881 Perhaps you were expecting a more speedy answer to yours of 17th inst. I did not tarry by negligence, but could not write before

Concerning the proposal of the Board, I embrace it with all my heart, trusting you will permit me to perform also missionary work in Vost-Friesland, a province of Germany, where abide many Baptists, old friends of mine, who till now I could not visit, since I embraced the Sabbath, and who speak the Dutch language, because in former times like to go there also, for I suppose that coun-Board gives its consent to it, pray send me German tracts on the Sabbath, for German tracts can be used there very well. The Adventist friends promised to send me them long since, but I have not received them. Could it be perhaps that I don't enjoy their cordial favor, because I must confess to them that I can't agree with their theories or doctrines about annihilation, prophetess, etc.?

To go a month at a time will be perhaps too difficult, principally for the sake of my paper; but I will do as much as I can to fulmeeting-houses or halls is not too great. I shall stand in need of fifty guilders a week for traveling expenses, lodging and hire for halls. It has happened sometimes that they would not allow me to use a hall, which I formerly occupied. It was so when I was on my last journey in Heeg. There I have preached the first time this Winter, having hired a large room above a hotel. Coming there the second time I learned the pastor last season; but brethren when we can not help | had persuaded the owner not to give me | again an opportunity to preach. The pastor | boarding-school, building, and the grounds and the owner are Roman Catholics. Then surrounding them. This mission was estabsustain a missionary in our own midst, we the friends who have the Christian school lished at Shanghai several years later than were asked. Their board consists of six ours, and although there have been many members, who must decide. Three voted against, and so the matter was undecided, its faithful performance. We are encouraged | till somebody fixed the attention on the | of sickness, it has never been entirely desertfact that they had prayed, some days ago, in that same school, at the prayer-meetings til, at this time, it has stations at Soochow in the beginning of the year, after the recommendation of the Evangelical Alliance for has its native helpers, schools, and out-staand obey his commands, and next, some capi- a fact that too many of our members are in- the sanctification of the Sunday, and how talist who will open a business and employ different upon these fundamental points; could they permit a Seventh-day man to preach in the same locality? That argument had great force and I was not admitted.

The friends judged now I should find no opportunity; but the Lord still opened a way, and I got a great room, and preached for a great congregation, giving no more than three guilders for hire; (12 guilders-£1.) So it is sometimes three guilders, sometimes ten or more. Now, the Lord himself guide and direct you members of the Board, by his Spirit to do as is good in his eyes. His blessing rest upon you. Be continuing in prayers for us, for God's cause in Holland, for your brother in Christ,

G. VELTHUYSEN.

JAN. 31st, 1881.

Shanghai, China.

One mail has left since receiving your letter n which you state you hoped soon to forward us \$1,000. The reason for my not answering immediately was, that I had been suffering from the ague, and a swollen eye, for two weeks, I could not use my eye, and supposed it poisoned from Ningpo varnish. Some | stance, if a boarding-school at one station is people are so affected by it that they are over crowded, and at another lacks for pupils, obliged to keep away from furniture shops they are easily transferred from one school or where it has been recently used. I am to another. There are other advantages to now free from the chills, and my eye is much | be gained from this manner of working, improved. In fact we are all quite well and | which I will not now mention; but would it greatly rejoicing in the prospect of soon hav- not be well for our people to take these ing a two story house to live in. I have had | things into consideration before turning their three different Chinese contractors estimate attention to establishing missions in other the cost of rebuilding. The lowest figures | countries so widely remote from each other they have yet given me are \$3,000, but, not- as Japan and India? Did we adopt a similar withstanding these figures I hope to get it course to the Methodists here, would it not done for less than half their estimate. It be economy both of means and labor and a may, however, require something over \$1,000. | source of greater power than by doing any I have now written to some Ningpo men to other way? I can not but believe the time come and see what they will do. They are is not far distant when, as a people, we shall Christian men and have been employed by awake to the demands upon us, and enter several missionaries in building, and given into the spirit of mission work as never begood satisfaction in their work and the price. fore. The longer I am here the more am I hope to make some satisfactory arrange- strengthened in the opinion that it is our

tion. But there are difficulties in doing this. I find they are not disposed to make a proper allowance for the material in the old house. and unless I can get what I think is about right I think I shall get the contractors to do the work for a certain sum, or furnish men at a certain price per day. Whichever way I do I shall be obliged to spend nearly my whole time watching them, or they will build a sham. As soon as I can tell or estimate very nearly the cost, should it be over \$1,000, I will write you. I hope to begin the work in three or four weeks. We truly pray the blessing of God to rest upon those who are so promptly and generously aiding in this work. While it is for our health and comfort, yet we feel it is for the Master, and that his reward will be theirs. In regard to a printing press, I think for the present in would not be best to incur the expense, and yet I do hope I may see the day when we shall absolutely need and have a press, and print Bibles and tracts. I hope we may have other missionaries located at other points, near Shanghai, working out from this as a center of action. I think in this way much good might be accomplished. Although there are many discouraging features in our work, yet our hearts are not cast down. We pray for daily grace, and believe it shall be according to the divine promise.

D. H. $D_{\Lambda VIS}$

Ne-ziang, China.

JAN. 11th, 1881.

I hope, if my life is spared, to lay the foundation, at least, for a good work for women here in our mission. I am now spending a couple of weeks at this place with the Misses Rankin, and studying with one of their teachers, and am learning all I can in regard to the work. This place is sixteen miles from Shanghai, and numbers about sixteen thousand inhabitants. There are but four foreigners here—the Misses Rankin, and Mr. and Mrs. Reid, all of the M. E. (Southern) Mission. It is about two years since the first foreigners came hear to live, and now they have a boarding-school, three day schools and a native pastor. The mission also owns a very pleasant little chapel, two dwelling houses, a good substantial discouragements and missionaries have been obliged to return home at times, on account ed, and the work has steadily advanced unand at this place. Each of these stations tions, and at the present time it is the largest mission in this Province. It has lately been recruited by five new missionaries who arrived a few weeks since, and several more are expected during the year. Other than in this Province this denomination supports no foreign missions, nor does it intend to for some time to come, for there are many advantages gained by this kind of consolida-

First, the missionaries themselves can mutually advise with and assist one another in their work, and in case one is obliged to return home the stations are not so distant but that the remaining missionaries-can overlook and keep up the work begun, and thus avoid so great a loss as there would be other-

Again, the printing of books and tracts for the whole mission can be done at one place and by the same persons, and the native helpers can be sent to labor where most needed, as all speak the same dialect.

I notice that this mission has another advantage, in regard to school-work; for inment with them. I am advised by many to duty to establish other missions in China, doubtless be the least trouble, as the China- tries. I expect to return home to-morrow in

A. E. NELSON.

Education Pepa

Conducted by Rev. J. Allen, D. D. half of the Seventh-day Baptist Educ "LET THERE BE LIGHT

GENERAL CONFERENCE—SIXTH

UNION, COMMUNION, AND E

The Revival Year " At a meeting of the Sabba

Conference, holden at the med Berlin (formerly called Peters of New York, September 11t that Eld. Abraham Coon be said Conference, and Stephen John Hubbard, Clerks. "Messengers from sister chi

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that, while we were deserving

ter than his frowns, he has mo blessed us with the showers o pouring out his convincing youth, as well as the aged and and leading them, we trust, o into light. It is admirable to alteration of our assemblies. few months ago that most of meeting-house were empty, gloomy aspect was before us there appeared a gleam of dawning of day. Soon it ush the glorious return of Spring of the turtle began to be hear The sound of young converts sound from house to house. began to be numerous, and declaring what the Lord had souls, we could, with delig tears tickling down the chee silence seemed to be shed thr ing multitude, while a gleam lit up the faces of the silents professors, as backsliders we the Shepherd and Bishop of confessing their wanderings could only say, 'It is the Lo it is marvelous in our eyes. continues, and is spreading i towns and churches. O, the praise the Lord for his good

has done and is doing such for us, let us gird up our loi prayer, and hold the profess steadfast unto the end, fe saved. And to you, especia present at your meeting, you labor for the unity of t aside all prejudice and a thoughts and evil speakings vent charity, one for anothe for mastery, but let each one own opinion, yet endeavor and receive the light of the truth as it is in Jesus. Let be done in charity, none pleasure, or speaking his on ing all things with an eye si of God. So may the kind abundantly with his glorio all of you return to your richly ladened with the e

wonderful works to the child

"Now, dear brethren, sin

"Finally, brethren, fare mind. Live in love. Live may the God of peace be

Amen. Church officers: Abrahi thew Stillman, Evangelist Stillman, Daniel Babcock son, Deacons; Joseph Po Maxson, Clerks. Added Conference, 202; deceased of members, 769; of the s

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A. E. NELSON,

Education Department.

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

"LET THERE BE LIGHT."

GENERAL CONFERENCE—SIXTH SESSION, 1806.

UNION, COMMUNION, AND EVANGELISM.

The Revival Year.

"At a meeting of the Sabbatarian General Conference, holden at the meeting-house in Berlin (formerly called Petersburgh), State of New York, September 11th, 1806, voted that Ild. Abraham Coon be Moderator of said Conference, and Stephen Maxson and John Hubbard, Clerks.

"Messengers from sister churches, as stat-

"Received church letters as followeth: From Hopkinton, setting forth a very pros-

perous state of religion, viz:

"Dear brethren, we call on you to join with us in adoration and thanksgiving to God, on our behalf, for the miraculous displays of his goodness, of late, amongst us, that, while we were deserving of nothing better than his frowns, he has most wonderfully blessed us with the showers of his grace, in pouring out his convincing Spirit on the youth, as well as the aged and middle aged, and leading them, we trust, out of darkness into light. It is admirable to see the sudden alteration of our assemblies. It was but a few months ago that most of our seats in our meeting-house were empty, and a most gloomy aspect was before us; but suddenly there appeared a gleam of light, like the dawning of day. Soon it ushered forth, like the glorious return of Spring, and the voice of the turtle began to be heard in our land. The sound of young converts began to resound from house to house. Our assemblies began to be numerous, and while some were declaring what the Lord had done for their souls, we could, with delight, behold the tears tickling down the cheeks, and a solemn silence seemed to be shed through the listening multitude, while a gleam of sacred joy lit up the faces of the silent spectators. Öld professors, as backsliders were returning to the Shepherd and Bishop of their souls and confessing their wanderings one to another,

wonderful works to the children of men. has done and is doing such wonderful things ence received said letter. After conferring know that ye are my discipl for us, let us gird up our loins, watch unto largely on the aforesaid subject, we think it completely complete prayer, and hold the profession of our faith advisable to appoint a committee to visit our pel armor, that they appear fair as the moon, clear as steadfast unto the end, for such shall be brethren at DeRuyter, and if they, in their the sun, terrible as an army with banners. It is only saved. And to you, especially, who may be judgement, think said brethren are in a suit- those whose general conversation is such as becometh present at your meeting, we beseech that able capacity for organization, to answer the gospel, that appear respectable in the eyes of mankind, for the path of the Christian is so clearly you labor for the unity of the Spirit, laying their request. The undernamed brethrn are aside all prejudice and animosities, hard appointed a committee as above: From thoughts and evil speaking, and put on fer- Berlin and Petersburgh: Eld. William Satvent charity, one for another, and strive, not | terlee; Dea. Jabez Burdick, and Brethren for mastery, but let each one freely enjoy his Stephen Maxson, and Eliphalet Johnson. own opinion, yet endeavor to communicate From Brookfield: Elder Henry Clark and and receive the light of the Spirit and the Dea. Phineas Burdick. truth as it is in Jesus. Let all your things be done in charity, none seeking his own the churches of our Union that they take pleasure, or speaking his own words, but do- into consideration the utility of having the ing all things with an eye single to the glory minutes, Circular Letter, and such other of God. So may the kind Lord bless you information respecting the rise and progress abundantly with his glorious presence, and of the Sabbatarian order, as the Conference, all of you return to your respective homes at its annual meeting, may think proper

mind. Live in love. Live in peace. And ter or messenger to our next Conference, and may the God of peace be with you all.

Church officers: Abraham Coon and Matthew Stillman, Evangelist Elders; Joseph son, Deacons, Joseph Potter and Zacheus Maxson, Clerks. Added since last year's Conference, 202; deceased, 9; total number of members, 769; of the same under admo-

nition, 24. "Voted, that Eld. Abram Coon, Dea. Zacheus Maxson, brethren Wait Clarke and Thomas Williams be messengers to the Gen-

eral Meeting." "The Sabbatarian Church at Cohansey:

"Dearly beloved brethren, we shall inform you that this Church has called upon two of our brethren to improve their gifts in public speaking-Bro. John Davis and Bro. William West. The latter has since removed, with his family, and several more of the members of this Church and congregation, to the State of Ohio. Bro. Davis still continues to improve amongst us, and our prospects have a more favorable aspect than what has been presented for some time past, and that the Lord will, in his own due time, yet | forced in the Bible, we believe the inference of its bel smile upon us, and make us rejoice together

at Petersburgh and other places.

"We have experienced a trying season.
The drought has been hard, and many around us have been taken by the arrest of death, and some of the members of this Church also; among whom we have to lament the loss of our respected deacon, David Ayars, with seven more very valuable mem-

of holding General Conferences is by no means abated, but our ardent desires are that God may bless and prosper the same for more general advengement and arread of the more general advengement and general advancement and spread of the gospel We earnestly solicit and request the pel. We earnestly solicit and request the from which arise all the other relative duties which approbation and concurrence of our brethren we owe to them; for, as love to God is that active the effects of eating opium.

that the next General Conference may be holden at this Church, Cohansey, at the time of our Yearly Meeting, which will be on the pels us to fly from the thought of doing him an inthird Sabbath in October, 1807. If that jury, but prompts us to give relief when in distress, time should be thought too late in the season for the convenience of our brethren who may visit us, we would submit it to your discretion to appoint an earlier time.

"State of the Church as follows:

"No official minister; Eld. Lafferty attends quarterly; John-Davis speaks occasionally: Ruling Elders, Joshua Ayars and John Kelley; Deacon, Samuel Davis; Clerk, Jacob West. Added, 2; deceased, 9; under dealing, 1; present number, 88. Messenger, Evan Davis."

"Church at Piscataway, stating a good degree of harmony, and that it approves of the proceedings of last Conference.

"Henry M. Lafferty, Elder; Abraham Dunham and Havid Dunn, Deacons; Joel Dunn, Clerk. Added, 1; deceased, 6; total, 79. Messengers, Eld. Lafferty and Dea.

"Church at Burlington, Conn., approves of the proceedings of last year's Conference. "Amos Stillman, Elder; Ethan Stillman, Deacon; Elisha Covey, Clerk. Added, 1; total, 36. Messengers, Eld. Amos Stillman, and Dea. Ethan Stillman."

"Received a letter from Brookfield, stating good degree of union.

Officers: Henry Clarke, pastor; Joshua Maxson and Phineas Burdick, Deacons; Clark Maxson, Clerk. Added, 9; under dealing, 1; admonition, 3; dismissed, 3; dedeased, 1; total number, 116. Messengers, Eld. Henry Clarke, brethren Ethan Clark and Benjamin Belgrave."

"No letter from Newport, on account of the illness of the elder and deacon. Verbal report that said Church was in favor of the proceedings of the last Conference. Added, about 40.

"The clerk of the Berlin and Petersburgh Church states their situation as follows:

Burdick, James Greenman, Deacons. Add- sinner, 'do you know?' 'That we have passed from ed, 74; deceased, 5; under admonition, 3; death unto life. 'O, happy saint, do you know this put themselves under the watchcare of this to be your situation? A knowledge of this is worth Church from Hopkinton and Westerly ten thousand worlds. Would to God, that I had the Church, 5; total number, 301."

received a letter from the brethren at De- believers, that he who truly loves his brother hath it is marvelous in our eyes.' The work still continues, and is spreading into neighboring ganized a church, and Bro. David Davis be believers, that he who truly loves his brother hath been delivered from death, and hath a right to the tree of life, and also to check the presumption of the continues. towns and churches. O, that men would ordained. Said Church, after consultation hypocrites, from the same authority, to declare that praise the Lord for his goodness, and for his on the subject, thought it advisable to lay he who loveth not his brother, abideth in death.

"It is recommended by this Conference to richly ladened with the experience of his printed, and also give such information, as is in their province, respecting such origin or "Finally, brethren, farewell. Be of one progress, and send the same forward by letlikewise such money, for defraying the expense of such publication, as their freedom

may admit of. "Voted, that Eld. Abraham Coon and Stillman, Daniel Babcock and Zacheus Max- | Bro. John Hubbard write a Circular Letter to our sister churches, of which the subject matter is to be Love.

"Circular Letter presented, read, and approved."

CIRCULAR LETTER-BROTHERLY LOVE. "The elders and messengers of the Sabbatarian

Baptist Conference sitting at Berlin, late Petersburgh, Sept. 11, 12, 13, and 14, A. D., 1806, to the churches which they represent, send greeting:

"Dear brethren, in conformity with the custom we have adopted of addressing our brethren, composing the different churches of the Sabbatarian order, on some important subject relative to the great concerns of religion, in order to excite your minds to the practice of every Christian virtue, we shall call your attention, at this time, to the important subject of Brotherly Love.

"Though every suitable respect is to be paid to all men, yet there is a peculiar affection due to every believer, which is called brother love. Peter enforces this duty in his exhortation to love the brotherhood. This is one of the relative duties which Christians owe to each other. It stands pre-eminent in the Word of God. From the repeated exhortations to this duty, and the variety of forms in which it is en-

ing of the first magnitude, is conclusive.

'Moses gives the sum of all moral duties in the ten commandments, and Christ comprehends them "We are greatly rejoiced to hear of the increasing work of grace in our sister church love the Lord thy God with all thy heart, soul, mind, increasing work of grace in our sister church at Rhodeisland and adjacent places, likewise and strength; and the second is like unto it: Thou shall love the neighbor as threalf. He then declared that on these hang all the law and the prophets, hence we see the propriety of Paul's declaration, that love is the fulfilling of the law; for every duty required of us is to be performed from the principle of love to God, as the moving cause, and in obedience to his revealed will as the rule of all our actions. The first table of the law containing our immediate duty to God is by our Savior comprehended in this one sentence: 'Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength.' This is called the first and great commandment. The second table; which contains our duty to our neighbor, is also com-

who may compose the General Conference, principle which constrains us to delight in his worship, and which makes the ways of wisdom to be ways of pleasantness and all her paths peace, so love and render him happy. Love worketh no evil to his neighbor. Love is, therefore, the fulfilling of the law. If ye fulfill the royal law according to the Scriptures, thou shalt love thy neighbor as thyself, ye do

Granting that we take this command in an unlimited sense to extend to every individual of the human race, yet we still contend that there is a pe culiar affection due to the children of God. The Apostle's advice runs thus: 'As we have opportunity, let us do good to all men, especially unto the household of faith.' We are to love all men, as men, though some, by their abominable practices, forfeit our respect, and bring upon themselves merited contents. tempt; but Christians are to be loved as the adopted children of God, and for the image of him which they bear. The obligations we are under to love God and his children are inseparable. It is folly in the extreme for any one to deceive himself under the idea that he loves God, when, at the same time, he has no disposition to love and do good to his people for, says the Apostle, 'This commandment have we from him, that he who loveth God loveth his brother also, and if a man says he loves God, and hateth his brother, he is a liar.' From this and similar language in the Scriptures, it is evident that brotherly ove is an indispensable duty resting upon all the fol

lowers of the Lamb. "Brotherly Love is not only an incumbent duty on all believers, but it is, likewise, a very comforta ble evidence of their state, for, says the Apostle: We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death.' From this it appears evi dent that Christians, from the circumstance of their loving the brethren, may draw the comfortable and assured conclusion that they have passed from death to spiritual life, or, in other words, that they are regenerated or born of God, and made heirs of eternal

glory. "As an evidence of heavenly affections, it is no common for this to stand alone; but it is generally attended with other discriminating marks, by which a person may judge of his adoption into the kingdom and patience of Jesus Christ; but we still think there are seasons when almost every other mark is lost, and when this is the Christian's principal, if not only support, and we believe this abundantly sufficient preserve him from sinking in despair.

"Let us review this delightful subject. Figure of God, a load of guilt upon his soul, ready, in his own apprehension, to drop into endless misery, but waiting, with an anxiety bordering on despair, to re-"Officers: William Satterlee, Evangelist ceive some comfort from the Word of God, interro-Elder; Will Greenman, John Green, Jabez
Rugick Temos Greenman Descons Addmine. Let me ask you, how do you know it?" 'Be-"The Church at Petersburgh and Berlin cause we love the brethren, and I am instructed by

"Brotherly Love is not only an evidence to ourthe matter before the Conference for its coun- selves that we are born of God, but also to others; Now, dear brethren, since the kind Lord | sel and advice on the same. Said Confer- | for says the blessed Redeemer, 'By this shall all men pointed out in the Word of God, that even the wicked world can readily discern the least deviation in his steps, and when professors allow themselves to fal into the vain and sinful customs of the world, and especially, when they are contentious, and give themselves up to backbiting and evil speaking one of an other, they become a stumbling stock to infidels. Let us, therefore, dear brethren, be exceeding careful, in all our conduct, to give none occasion to the adversary to speak reproachfully of the innocent cause we

"This divine principle of love is founded in the reason and in the nature of things. The motives to it are innumerable. The vast and stupendous works of creation; the regular and beautiful order in which all its parts are planned and executed, display, not only their infinite power and wisdom of the Creator, but his unparalleled love in preparing inexhaustible treasures for the happiness of intelligent beings. This display is conspicuous in his universal and equitable government of the world, and especially in the great plan of redemption. We ought, therefore, brethren, to love one another, because God first loved us.

"Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace be with you. Amen. ABRAHAM COON, Com. JOHN HUBBARD,

"Voted, that the Conference be adjourned Cohansey, at ten o'clock A. M.

ABRAHAM COON, Moderator. STEPHEN MAXSON, ! Clerks."

THE RIVULET.—That little rivulet fed by spring high up on the mountain, goes wind basin in the stone, and gathers up there the treasures of the hill-springs, and overflows, and makes the place around it green and richly. The richness must find its way down to men in streams of strength and refreshing. -M. R. Vincent.

WHY WEAK?-"I am so weak I have but ittle power to work for the Lord." Bear me you read your Bible—a chapter or two every Sabbath, but scarce look into it during the week. And yet God has given his words for us to feed thereon and grow thereby. Did you ever know or read of any one becoming a strong, healthy Christian who did not read the Scriptures with much prayer and thought? As well might we expect our bodies to grow strong and healthy by eating only two or three meals a week.

Missionaries in China estimate that three millions of the population die every year from For the Sabbath Recorder. OUR JESUS.

Dear believing reader,—I feel impelled, I think by the good Spirit, to talk with you about this Jesus, our Jesus! The reason for what I am about to say, is sorrow that so many professed Christians fail to give, in the Sabbath-school, in the pulpit, or in their home instructions, a personality to this Jesus, which the inexperienced seekers after light and help, can grasp and hold on to until they receive the likeness they seek. Regret that they so mystify and hide the real design of his coming to earth, by dwelling upon his divinity or deity, before and after he was made flesh, to the exclusion, and often denial, of his ever having taken upon him vor. Why should not the believer do greatsin, thus making the plan of salvation a his credit, only that he takes God at his minds. What help is there to me, they ask, toil and suffer in the spirit of his example. miracle would be, what he can not do. What | take up his abode with him (2 Cor. 6: 16), helps and draws me, is not the love which and use him for his work. It is such faith, of risk, but the love which risks all, for the 12:3. possible value it sees in me.

such natures should, and must do! For it of the saddest kind! "What," he will say, is said, "He took not on him the nature of | "a being sent who could not sin, as an exand him not honored but crucified." In this | price-there was no risk, no danger." very sense he is our Savior, in that he has shown man how he may climb up out of the thou comest wilt thou find, even a handful

the earth life between himself and us, i. e., me, so send I you." 1 John 17: 16-18. cool—a place where wayfarers love to stop in have you and me live, then I might help you. a highway through the wilderness, for our in God (Heb. 2:13), doing nothing of him-8: 28. We are to follow in his footsteps was not that of a God (man had that before), brethren," who said, "I come to do thy will O God;" to manifest, or illustrate that will to the understanding of men (John 17:6), whereby they may be saved—saved by doing doing the will of the Father dwelling in them. | but we know we shall be like him! Rev. 3: John 14: 10. "He that believeth on me the 21 and 21: 7; 1 John 3: 2.

works that I do shall he do also; and greater than these shall he do; because I go unto the Father." John 14: 12. Believeth on him how? Believeth that on earth he was deity, and could not have done other than these great work? Upon this hypothesis, if I can do greater, I am a greater deity.

Or is this better Bible—believe that Jesus did nothing of himself in this human nature he had taken (and that herein are we saved by following his example)? but that it was the Father that dwelt in him doing the work. John 14: 10. Then we will believe God is just as ready to help us. Believing this on Jesus we have not only all the help he had, but his strong, loving, risen self, to move now the right arm of the Father in our faman's nature, in the sense of a possibility to er works than he did? It is nothing really to "stone of stumbling" to many thinking word, and calls on him for supplies, glad to in just showing me what a deity can do? The If he is clean, and loves this way, God will shows what it can do without any possibility or belief, that overcometh the world. Peter

But on the other hand, tell the unbeliever Then I come to plead, dear reader, that | that Jesus could not have sinned, that it was you dwell less upon the divinity or deity of impossible for him to have fallen when our Jesus, and more upon the fact of his tak- | tempted, and he will ask you, what was all ing our nature that he might show us how this strong crying and tears but deception angels, but he took upon him the seed of ample of an overcomer, to poor, weak, fallen Abraham, wherefore in all things it behooved man, who finds it very easy to sin?" You him to be made like unto his brethren," etc. | say, "He was weeping over the sins of the Heb. 2:16, 17. To attempt to feed weak world." The book says, "He offered up dreadful situation as a sinner, condemned by the law fallen man on Jesus' divinity, is useless. To prayers and suplications, with strong crying point a drowning man to the moon to climb | and tears, unto him that was able to save upon would be poor help indeed; but to reach him from death, and was saved in that he out to him the help which he could grasp | feared!" Heb. 5: 7-10. Some risk here for and cling to, would arouse his waning life to | you believer, for if he had been overcome of new vigor and trial! God knew this when he | death, you would have been lost to death; made his Son flesh like his brethren, that he there was none other stronger to show you a might be tempted in all points like as they way of escape. Ah, but I forget, you say, are, that he himself having suffered, being "There was no danger, no risk; he was God, tempted, he is able to help those that are and could not have been overcome." Even tempted. Heb. 4: 15 and 2: 18. Now if though he loved the disciples better, who did being made in all things like his brethren, not leave him during his temptations, when tempted in all points like as they are, suffer- he was struggling, through the help of God, ing from these temptations while in the flesh, to overcome the world, the flesh, and the devand offering up prayers and supplications il, you say, "He did not mean it. He with strong crying and tears, and being heard | did not suffer because he dreaded a fall, but in that he feard, or for his piety (margin), because the very purity and holiness of his and learning obedience by the things which nature caused him to be distressed at the he suffered (Heb. 5: 7, 8, 9); if thus he was mere suggestion of Satan." But unbeliever made perfect, and if thus he has become the says, "I read, 'He learned obedience by the author of life to such only as thus live and | things which he suffered.' How could he overcome, then let us believe God knew what learn if he were already perfect; and obedience, kind of help man needed, and, not like the | too, by suffering, unless there had been some Jews, think it sacrilege to accept so familiar | inclination to disobey, or some painful, eduand unkingly a Savior; but rather like cating result, from disobedience? "Per-Paul, "Be determined to know nothing, in | feeted through suffering.' Then you deny this sinful generation, but this same Jesus, this. You were not bought with a great O Lord, surely if we talk this way, "when

sea of sin and temptation into sonship, joint- who have faith on the earth?" How can we heirship with himself. 1 John 3: 2. And help the unbeliever, if the believer does not we are to climb up, only by such a life as he | believe, even the first principles of the plan "He that abideth in him, must walk of salvation! To the unbelieving reader I even as he walked." 1 John 2: 6. "He that | would say, If you are one of those who has climbeth up any other way is a thief and a | never thought much about our Jesus, I beg you to open the Bible and read from Mat-He makes no difference in the duties of thew to Acts, thoughtfully. If you have or have not been biased by any creed, open your if we have had the second birth, no differ- heart and let his great brotherhood of symence in the quality. "As the Father sent pathy for you flow in his yearning, longing love over you, more tender than a mother's September, 1807, at the meeting-house in Ye are not of the world, even as I am not | —his strong, wrestling, unconquerable lifeof the world; as he is, so are we in this world." work, which he has made an actuality, an 1 John 4:17 and 3: 3-7. "Even greater example for you to copy. If you will thus works than I do shall ye do, because I go to read, and resist not its spirit, I promise you, the Father." John 14: 12. If I, or any in his name, a new life from its indwelling. other, should attempt to tell you how the If you are contented, or so constituted as to Son of God became the Son of man, I should stop at, or take in only the feeling of among the heaped-up leaves and round the not be able, neither should I help you. But brotherhood, you have made a beginning. If rocks, but it always finds its way down to if I say it was God who made his Son flesh, you go farther, and feel that it would be unsome high road, at last makes for itself a that he might dwell among us, living such grateful, unkind in you not to do, and fora life in real carefulness, and unselfishness, and bear, and correct yourself in return for such firm faithfulness and victory, as he would love, you have done better. But if, Paullike, you take in all this, and go still farther, the sultry noons. It is a truthful emblem of | He being the elder brother, took the com- even until you are thrilled, yea, filled with the life in which the word of Christ dwells mission of servant (Phil. 2:7, 8), to lay up the spirit of his strong, wrestling, unconfeet to safely tread. He went first, trusting | whole being, for this brings full, complete birth into the kingdom of his Son! Like self, but as the Father taught him. John Paul, return not unto Jerusalem, but go right to work in this spirit, copying after the dear (1 Peter 2: 21), learning of him (Matt. 11: Master, and you, too, shall be born into the be wondered at that you are weak. You tell 29), working out our own salvation with fear kingdom of the Father! You too, shall be and trembling, trusting in the same God to a son, an heir, with our Jesus. Should they work in us a will to do his pleasure. Phil. tell you, to try to be like him, and again, tell 2: 12, 13. Then the gift of a Savior to men | you it was impossible and even profanity to think of being like him (in the earth life of "but of a being made in all things like his course), telling you to climb, and still holding you back, be not discouraged, break away, climb, climb! If your foot slip, let not go your hold, grasp, climb, conquerand then, though foot sore and weary, you shall sit down with him in his throne, all nothing of themselves, but as our Jesus, by things are yours—we know not all of itAlfred Centre, N. Y., Fifth-day, March 24, 1881.

REV. N. V. HULL, D. D., - - EDITOR. All communications, whether on business or for publication, should be addressed to "The Sabbath Recorder, Alfred Centre, Allegany Co., N.Y."

FATE OF THE RELIGIOUS LIBERTY BILL.

The Religious Liberty Bill is again lost in the Legislature of the State of Pennsylvania. In view of the fact that it was to come up in the Senate on its third reading, and at the suggestion of Senator Jones, Bro. D. E Maxson and ourself started for Harrisburg on the 16th inst., arriving there at 4 o'clock on the 17th, when we found Bro. Joel Greene already on hand and at work. Stopping at the Lochiel House, at breakfast we met Senator Jones, who gave us a hearty welcome. At ten o'clock we were at the State House, where we were introduced to a number of Senators, and also to the Lieutenant Governor, who called the Senate to order, and invited the writer to offer prayer, whom he introduced as "Rev. N. V. Hull, editor of the SABBATH RECORDER, and a Seventh-day Baptist minister." The Senate proceeded with its business; when toward the close of the session, Senator Jones called for the third reading of his Religious Liberty Bill, and offered in its defense an argument of great earnestness, force, and eloquence. During its delivery, many Senators listened with rapt attention. Of this and what followed, the Harrisburg Telegraph says:

"Senator Jones' Religious Laberty Bill then came up on third reading, and was vigorously supported by its author in a brilliant and able speech, after which the yeas and nays were demanded, and announced by the clerk as 20 yeas and 14 nays. The result was questioned by Senator Jones, who said he kept tally, and counted up 22 ayes. After considerable discussion on the taking of another ballot, a mo able discussion on the taking of another ballot, a mo tion was made to reconsider the former vote and agreed to: The roll was again called, and resulted as

YEAS-Messrs. Arnholdt, Beidelman, Boggs Cooper, Coxe, Craig, Emery, Grady, Grof, Holben, Jones, M'Henry, M'Knight, Newell, Norris, Parker, Reyburn, Roberts, Seamans, Shearer, Smith, Thom

"NAYS—Messrs. Everhart, Greer, Herr, Kauff man, Keefer, Lantz, Laird, Lawrence, M'Neill, Nel son, Newmyer, Ross, Smiley, Stewart—15.

"So the bill was defeated, as less than a constitutional majority of Senators had voted aye."

Perhaps a word of explanation here will help the reader to understand the matter. In passing a bill like this, it is required that a majority of the members of the Senate shall vote in its favor. This body consists of fifty members, and consequently twenty-six votes are required to give a constitutional majority. In this case, a much larger number voted for the bill than against it, and yet it was lost for the want of the required number—twenty-six. It will be seen that twenty-three votes were cast for this bill, but the names of two Senators who were absent will be added to these, making the list of its friends number twenty-five.

Six years since, Senator Jones commenced his labor in the interest of religious liberty in the Senate of the State of Pennsylvania, nor for a single moment has he wearied in his work, notwithstanding the overwhelming force that at the beginning confronted and opposed him. At the first, only six stood by him; but year by year the number has grown until it lacks but one of a constitutional majority. What a change! That his heart was made sad on finding himself beaten in this last effort, we have reason to know; but at the close of the struggle, he arose in his place, and in a clear voice, filling every part of the Senate Chamber, said, "The morning cometh." "The morning cometh." Notwithstanding Senator Jones has failed in his effort to accomplish the work on which his heart has been so fully set, he nevertheless has honored the right, and won for himself imperishable fame. His name will go down to posterity honored, and history will give it a place as a lover of the right, as to J. Q. Adams, the noble defender of the Right of

Nor is his name alone worthy of honor. Read the list of "yeas," and let these names be written high upon the Temple of Fame. Let them be inscribed upon your memory and registered in your hearts as friends of the oppressed, and as the defenders of the right. It humbles one to be compelled to say that it costs something to be a friend of 1881.

But our story is not ended. While aropportunity for Dr. Maxson to deliver a lecwas very embarrassing, as it was offering an

and let our brethren be further wronged who dolence of the people, one of the incidents of trine in the faith of a southern-born white church because they seem to have nothing to have made Pennsylvania their home? Rather | a land of eternal Summer. let us vow that by the help of God we will The St. John's river, as useful as it is or- my as distinctly marked in social life as in to be made useful in promoting the cause of continue the good work begun, and that by namental, runs centrally through the upper politics, which is the growth of long decades, God in the world, but "what's the use of his blessing freedom shall win the victory half of the State, and on the east side of the and which decades will never suffice to ob- going to meeting?" By which the inquirer over bondage and oppression. If our noble coral reef, until it reaches Palatka, and thence literate. I have studied this matter closely. generally means what is the use of my going, leader, Senator Jones, finds it impossible to on the west side, seventy-five miles to Jack- I have seen and conversed with persons from forgetting that if it be granted that he need allow himself to return to his honored seat, sonville, where it breaks through the reef all parts of the South. Southern parentage, not go, the same principle would excuse evthat he may call us to the strife, let us pray again and runs eastwardly to the ocean. This Southern ideas, and Southern manners; these erybody else, and the public worship would that God in his providence may call to this river is navigable for nearly three hundred are the pride of a Southern gentlemen, by be broken up, and the house of God might office and work another with equal courage miles, and much of the way the river is deep which he is read and known of all men. If as well be converted into a warehouse or a and wisdom, and let us renew our work and and broad, and for the first one hundred you are a Northern gentleman, he will pat- barn, at once. But the church has decided unfalteringly press on to victory, for as sure miles seems as much like a lake as a river, ronize or endure you, but unless you have that public worship ought to be maintained,

find ourself embarrassed in regard to the correspondence concerning the question of "Topics." Several letters have come to hand that have shown so much personality that their publication seemed to us more likely to promote strife than to do good. They have therefore not appeared in the REcorder. Let us prayerfully look at the matter in as many ways as we can, and regard those of every opinion as alike seeking the honor of the Master and the prosperity

"THE LORD'S DAY."—The Boston Investigator of March 16th adds a P. S. to an article headed Sunday Trains-Officious Ministers," in the following words:

"P. S.—The 'Lord's-day' is Saturday, and not Sunday, according to the Bible; and therefore if that Book is heavenly authority on this question, Saturday is the only holy time, as the Jews teach, and consequently the railroad folks may run their cars on Sunday, the Boston Methodist ministers to the contrary potwithstanding." the contrary notwithstanding.'

CULTURE AND RELIGION, in some of their principal relations. By Principal J. C. Shairp. (No. 50 Standard Series.) Price 15 cents. Γ his book treats most ably and timely of the relations between Culture and Religion. It is written in a very popular style, and can not fail to commend itself to the discriminating reader. I. K. Funk & Co., 10 and 12 Dey Street, N. Y.

Cook's Tours. Those whe contemplate traveling in Europe, or any other part of the Globe, either alone or with excursion parties, will find it to their advantage to obtain a copy of a pamphlet giving particulars of these tours, which will be mailed free on application to Thos. Cook & Son, 261 Broadway,

Communications.

To the Editor of the Sabbath Recorder:

In closing my tent meetings at Jacksonville, Fla., I sent you a communication relating to the religious interests of the place, as equal rights in the Keystone State, even in developed by our work; in this, I will speak

in a more general way of some physical facts. rangements were being made for our visit to up against a coral reef, by the Ocean on one one of the inducements to immigration, for ly strife, and suppose that they have remem- to hide his own shortcomings. Harrisburg, Senator Jones sought to find an side, and the Gulf on the other. This reef, the Summers are not so hot, nor the climate running north and south, may, in a very lit- so unhealthy as many suppose, as statistics ture he had prepared at the request of the eral sense, be called the back-bone of the show. The fruits which are here best procommittee appointed by the last General State. Yes, Florida is a continent of sand. duced are luxuries in the best markets of the no message from him out of his Word, they of which we speak. How much preaching Conference to look after the Religious Liber- The sand is both calcareous and silecious, ty question in Pennsylvania, but was unable the former from the disintegration of coral, to draw this way. Vineland, N. J., is built worship of his house, or toward the support tion which is born of deep and abiding conto secure a room suited to the occasion that and hence, produces some varieties of vege- on the barren sands, sands more silections of its blessed ordinances, while, by their sin- viction in the preacher, of that simplicity

The forests, and the St. John's river with make it what it is, and the same may be true spiritual life, and to discourage and ultiargument in favor of the bill after it was de- its tributaries and connections of lakes, are of Florida, to make it the garden spot of this mately destroy the church. And yet they feated. But as the Assembly Hall had been the principal attractions in the natural scen- Union of States, but it looks now as if this did not intend to do anything of the kind. secured, and the thing next to be done was ery of Florida. The forests in some parts result would be reached. Florida would have They thought they could do as they pleased to continue the education of the people in are dense and almost impenetrable, from the made a fine Indian Reservation; the game in and it would make no difference to any one; regard to the matter at issue, it was undergrowth, principally of vines; but more its forests, and the fish in its lakes and rivers they felt no personal responsibility in the agreed to go on with the work. Notice was open forests abound, like the oak openings would have supported the natives, and here accordingly given for a meeting-to be held at of the great North-west, the undergrowth would have been an Indian paradise; but fate 8 o'clock on Thursday evening. The night | being kept down by frequent fires. It is | has ordered otherwise, and save those still in | was dark and rainy, and near by were shows wonderful how such really majestic trees can the Everglades, the tribes have been moved on public worship, is a pre-occupation of mind that attracted the attention of some, but at spring from a soil naturally so barren. The and re-moved, and will continue to be, until the appointed hour a fair audience gathered, trees are almost mammoth. The live oak, virtually extinct. At present, communica- We are living in the midst of many and exand Senator Jones called the meeting to or- largely used in ship-building, water oak, bay, tion in this State is largely limited to the St. acting employments, surrounded by multider, and Dr. Maxson proceeded with his work, hickory, and magnolias, are giant trees, delivering a lecture covering the field and, covered as they are from the lowest of thought, rounding out each point as far branches to the topmost bough, with long as the time would allow. It was all that one | Spanish moss, they look like sentinels, standcould desire, and as the Doctor advanced, ing guard over the ancient solitudes. These the interest in the audience, which from the lands are called "hammock," to distinguish I think, entitled to a Seventh-day Baptist loyalty, if not our heart's best affections. first was good, deepened, giving evidence that them from the lower and swampy lands minister and a tent throughout the year, the The inevitable consequence is that we have nails were being "driven in a sure place." which produce yellow pine in abundance. At the close of the lecture, Senator Jones In the hammock lands the wild orange and Florida as a field needing and reasonably will- as the years go by, less inclination to inquire called on the writer for remarks; but seeing plum, now in bloom, and the yellow jessa ing to receive evangelistic labor, has enlisted after his will. For, as it is a law of matter the ground so fully covered by the lecture, mine, and other vines in great profusion, add my warmest Christian sympathies. The con- that no two bodies can occupy the same space and the lateness of the hour, he only occupied much to the beauty which delights the eye, flict of races, white and colored, exists, and at the same time, so it is a law of mind that a few moments, and then Eld. Joel Greene and the air is loaded with the perfume which will, till—I know not when. The problem no two distinct lines of thought can occupy spoke for a little time, in which he gave ut- they exhale. This is perhaps the poetic real is one I can not solve nor see light on. It the mind at the same time. So, too, is it imterance to some well-directed thoughts, which son for calling this State Florida, from the looks as though the conflict might continue possible that the heart be animated by opwere followed by a few sentences by Senator Latin floridus, flowery. The flowers are, until one or the other of these races is ex- posing affections at the same time. It was On looking over the work done, we are trees and climbing vines. Green meadows Federal Government is administered on Re- horted, "Love not the world, neither the glad this meeting was held, as at its close the and fields of flowers, such as might be seen publican principles, the blacks will continue things that are in the world. If any man many greetings of strangers with their ear- in New England or New York in violet, but- in peace to thrive. Said a Confederate Colo- love the world, the love of the Father is not nest words of approval, told plainly that an tercup, dandelion, daisy, or clover time, are nel to me the other day, "A white man that in him." And when the love of the Father And now, friends of religious liberty, what vated flower-gardens are a rarity, not because as he is, and better too; but a nigger is not neglect his house. is to be done? Will we ignominiously retreat the soil is inhospitable, but because of the in- as good as I am." This is a cardinal doc-

as God reigns, truth shall yet conquer, and varying from one to eight or nine miles in some special claims upon him, he will never and has entered into covenant, member by width. On both sides of the river, flourish- take you into his confidence, as he would do member, to maintain it, and in the employing towns, villas, and orange groves are rap- if you were Southern born. I will not at- ment of a minister, has made itself party to CORRESPONDENCE ABOUT "TOPICS."—We idly forming. It is a charming sight. Sail- tempt to explain this, or to censure; it exists, a contract for this very purpose. A minister ing craft of various sorts and sizes, and and had its legitimate outcome in the attempt | can no more hold a public service without steamboats large and small, may be seen at | to found a Southern Confederacy. The at- | the attendant public, than a congregation all hours. Immense flocks of ducks frequent | tempt was a foolish one, and will not be re- | can have preaching service without a preachthese waters, and the tourist has fine sport peated, but the social facts to which refer- er. It may be, therefore, that the important in shooting them, with an occasional shot at ence has been made, still exist, and are like part which they perform who regularly attend a huge alligator, coming to the surface to sun | colors dyed in the wool. himself, catch flies, and make observations. Near the shores, where the water is but been pleasant to me, and will be worth somethree or four feet deep, grows what is called | thing in the planning and execution of fut- | ing so much discourages and disheartens the river grass, and this is the pasture ground ure work, should my steps be directed hither minister as to neglect his ministry, stay away where the cattle, thrusting their noses into another season. I have lost somewhat in avthe flood, find much of their subsistence; the oirdupois in the wear and tear of this service, rest is found in browsing the ends of the but my soul has been greatly blessed in my tough, coarse palmetto leaf, and in eating | coming here. the moss that falls from the trees, which is eaten as a dainty bit. Cows and cattle, not fed from the contents of northern cribs, are, as your readers will readily believe, small and scrubby, in most parts of the State. The everglades, burnt over every year, furnish a tender grass on which cattle thrive and fatten. There is also a wire grass in the forests that is eatable, if burnt over every year.

health come here to enjoy the mild climate, and to see its native beauties; and capital is rapidly finding its way here for investment, especially in the cultivation of the orange. The past season has been a severe one on semitropical fruits and shrubs; but frosts are very come to Florida to engage in orange growing. A few acres of unimproved lands may be bought for a small sum of money. But from the trees are in bearing, there are few incomes and many outgoes. This difficulty, however, will be met, and indeed is already overbeen yet, not only a self-supporting, but a producing State. Money and enterprise will Florida is a vast peninsula of sand, washed | do it. The agreeableness of the climate is

John's river and its connections. Railroads tudinous, provisions for entertainment and will increase in number and quality with the amusements, beset with an almost endless arincrease of demand.

found throughout the State, and Florida is, support, and sometimes claim our personal force to be increased as the demand increases. less time to give to God and his worship, and however, largely attached to the branches of tinguished or driven out. As long as the in harmony with this law that an apostle exhere seen only in imagination. Even culti- says a nigger is as good as he is, he is as good has departed, it is most easy and natural to man. The white Southron has an autono- do there. They are, perhaps, quite willing

The experience of the present Winter has nified. Certain it is, that a live ministry is

L. C. Rogers. PALATKA, Fla., March 9th, 1881.

THE EVIL OF NON-CHURCH ATTENDANCE.

I. Its Cause.

In every community there may be found | bath worship. some persons, members of the church, who

bered the Sabbath day to keep it holy, and yet during all its hours they have scarcely that sometimes the preacher must bear no had a thought of God. They have received small part of the responsibility for the evil world, and this is an inducement to capital have done nothing toward maintaining the is destitute of that vigor of thought and diccould be used until the evening following the tation in abundance and is capable of im- than the sands of Florida, and yet Vineland ful neglect of God's worship, they have done and directness which comes of a consuming

2. Following close upon this feeling of irresponsibility in the matter of attendance upand heart with a multitude of other things. ray of societies, clubs, lodges, &c., all of A sprinkling of Sabbath-keepers is already which demand time, attention, and material

public worship has not been sufficiently mag-

necessary to a healthy church, and that nothfrom it, attend it only occasionally, or give little heed to its instructions and admonitions. Then, if the minister propose active work by the church, visiting the sick, giving attention to strangers, forwarding general missionary or benevolent enterprises, winning souls to Christ, encouraging the weak in the flock, experience abundantly shows that the persons upon whom he can depend for assistance in such work, must be drawn from those who regularly attend upon Sab-

4. Still another cause of this evil is a ten-Florida is in the infancy of its resuscita- rarely ever attend its services. In some dency to regard contemptuously the devotion and growth, and a promising beginning | churches this class constitutes a very formi- | tional element in religious exercises. This it has. It has been hitherto largely a san- dable proportion of the community; in oth- is a kind of intellectual, perhaps in some caitarium for consumptives, when the driblets ers it is not so great; in all it is much greater ses, of spiritual pride. It says, piety, prayers, of life have been economized in an out-door than it should be. In another paper it is spiritual songs, and the like, are well enough life in Winter. Now, men and women in proposed to inquire after a remedy for this for women and children, but men want great evil; meanwhile let us look at some of stronger food. The favorite formula in the mouth of those given to this tendency is, 1. Foremost among these is to be placed a | "Religion does not consist in going to meetgeneral feeling of irresponsibility. Many ing, saying prayers, and talking in meeting, persons seem to regard "going to meeting" but in living uprightly, and dealing honestly as a matter of choice simply, and they act as with all men.". This is repeated with an air rare. No person with small means should | though this choice might be determined by | and accent which seems to offer only one of the merest caprice of fancy, or dictate of per- two alternatives, either be an honest man sonal inclination and selfish ease. If, after and stay away from church, or else go to a week of hard work in which body or mind | meeting and be a knave! Now it is true, the moment improvement begins, on through or both have undergone severe strains, a man and "pity 'tis 'tis true," that some professa period of from five to ten years, or until feels that it would be easier to lounge about ing Christians are not as good men as they the house than get ready for, and go to the ought to be, not as good as their professions house of God, it does not take him long to and opportunities demand that they should decide which he will do, or rather, which he be; and yet it is also true that, as a class, come by some enterprising Yankees, by culti- will not do, for he leaves the question to de- the conscientious church-goers, the truly pivating garden vegetables for market. I think | cide itself, and his seat in the house of God | ous men in every community are its most re-Florida is destined to be what it never has is vacant. So, many men weary body and liable men in other matters. The ungenermind with six days work for the world, use ous criticism that is so often passed upon the seventh day in which to relax the mind, them is but too often a weak subterfuge, beand rest the body for another week of world- | hind which the neglecter of God's house seeks

5. Poor preaching. It is to be confessed is a success. It has eaten up fortunes to much to dishonor him, to weaken their own passion to save souls! How, then, can the

preacher expect eager and consta to his utterances? Jesus said, be lifted up, will draw all mente would make full houses. It is then, the duty of the preacher self behind the uplifted Jesus, t philosophy save the divine philo demption, to proclaim no reform not have their root in a regenera offer, as the chief pulpit attracti er and beauty of the cross. The ask to be amused or entertained. dislike to have their sins expo pointed arrows of personal convi down into their hearts. They in the sharp drawing of the lines b and wrong, with the personal And the temptation to the averwill be strong to trim his ministi or less, to suit these popular li likes. But the inevitable con such a course must be to weak trations, to rob his messages of authority, to disgust earnest an men with his performances, and indifferent from the house of performances are neither wo structive, edifying, nor entertail Thus have been mentioned

which conspire together, more tently, to produce the evil ind title of this article. It is not s every possible cause contributing istence of this evil has been but will not every reader inquir removal of these five causes wo the removal of the evil itself?

ERRATUM.—In my last arti No. 1, in RECORDER of March er, by omitting italics where ind the sense of a paragraph. It read thus: "The reader will a that I said, 'The fact that spi itself through organized mat proves that it is produced by than the fact that electricity m through a machine proves that by that machine, and can not e ently of it." Pretending to qu ment, the Doctor leaves off clause, upon which my wh hangs, and then pretends that argument. N.

Home Aeu

Crystal Wedding. Joseph and Elizabeth Mes reached the fifteenth anniversa perous and happy married lil their crystal wedding at their evening of Feb. 22d, 1881. ness and snow were counterbalar brilliancy, good cheer, and go A very large number of old frie lated the happy couple, wish continuance of health, harmon ness, made them some significa other presents, partook of a ger and departed in good order, go good feeling. May the crystal the silver become golden, and of the refined, "pure gold, as parent glass." Rev. 21: 21.

West Edmeston, N.

In the regular work for the Lord on this field a steady in fested, and some signs of progr couragement. The Church pastor a unanimous invitation his labors another year, which ed. It is due this kind people they have shown their sympath ity toward the pastor's family not least of which was a dona their benefit a few weeks ago, w ed to very nearly \$100. The more grateful than words can e is their earnest prayer that Go those who have been so ready t the burdens incident to affliction

For a portion of the year, for preaching have been kept Edmeston, a neighborhood abo distant. The attendance has b at times some revival indication enjoyed, and some of the your declared their purpose to follow friends there have recently ma a donation of \$50, all mone helpfulness, and for the me from the hand of God, we hi thankfulness, while we pray wisdom, zeal, and power in his

Wyoming County, N.

All the towns in this county voted no license at their recel tions. A number of successing

and to discourage and ultiby the church. And yet they nd to do anything of the kind. t they could do as they pleased make no difference to any one: personal responsibility in the

ng close upon this feeling of irin the matter of attendance upship, is a pre-occupation of mind h a multitude of other things. in the midst of many and exyments, surrounded by multivisions for entertainment and beset with an almost endless aries, clubs, lodges, &c., all of d time, attention, and material sometimes claim our personal t our heart's best affections. e consequence is that we have ive to God and his worship, and by, less inclination to inquire For, as it is a law of matter odies can occupy the same space me, so it is a law of mind that t lines of thought can occupy ie same time. So, too, is it imthe heart be animated by opins at the same time. It was ith this law that an apostle exve not the world, neither the re in the world. If any man , the love of the Father is not d when the love of the Father it is most easy and natural to

nany people stay away from e they seem to have nothing to ey are, perhaps, quite willing ful in promoting the cause of orld, but "what's the use of ng?" By which the inquirer is what is the use of my going, if it be granted that he need ne principle would excuse evand the public worship would and the house of God might verted into a warehouse or a But the church has decided ship ought to be maintained, L into covenant, member by intain it, and in the employster, has made itself party to nis very purpose. A minister old a public service without public, than a congregation ting service without a preachtherefore, that the important perform who regularly attend has not been sufficiently magn it is, that a live ministry is iealthy church, and that nothscourages and disheartens the eglect his ministry, stay away it only occasionally, or give s instructions and admoniif the minister propose active urch, visiting the sick, giving rangers, forwarding general benevolent enterprises, winhrist, encouraging the weak sperience abundantly shows s upon whom he can depend such work, must be drawn regularly attend upon Sab-

er cause of this evil is a tencontemptuously the devon religious exercises. This Hectual, perhaps in some capride. It says, piety, prayers, and the like, are well enough l children, but men want The favorite formula in the e given to this tendency is, not consist in going to meeters, and talking in meeting, rightly, and dealing honestly This is repeated with an air ch seems to offer only one of either be an honest man from church, or else go to knave! Now it is true, is true," that some professre not as good men as they as good as their professions demand that they should also true that, as a class, church-goers, the truly picommunity are its most reer matters. The ungenerat is so often passed upon often a weak subterfuge, beeglecter of God's house seeks hortcomings.

sing. It is to be confessed the preacher must bear no responsibility for the evil How much preaching at vigor of thought and dicn of deep and abiding conreacher, of that simplicity hich comes of a consuming uls! How, then, can the

bis utterances? Jesus said, "And I, if I here five times, and preached twenty-five ser- pathetic with their transactions. A Chicago mons, most of the preaching in the Hermit- dispatch of March 20th reports that at the age Baptist Church, pastor, Rev. C. K. Bun- regular Sunday Meeting of the Socialists of then, the duty of the preacher to hide him- nell, formerly of Canisteo. He counts about that date, resolutions approving the killing were arrested for aiding in the escape. twenty-five conversions. H. P. Burdick. the increase.

be lifted up, will draw all men to me." That

would make full houses. It is manifestly,

self behind the uplifted Jesus, to preach no

philosophy save the divine philosophy of re-

demption, to proclaim no reforms which do

not have their root in a regenerated life, to

offer, as the chief pulpit attraction, the pow-

er and beauty of the cross. The people may

ask to be amused or entertained. They may

dislike to have their sins exposed and the

pointed arrows of personal conviction pressed

down into their hearts. They may frown at

the sharp drawing of the lines between right

and wrong, with the personal application.

And the temptation to the average minister

will be strong to trim his ministrations, more

or less, to suit these popular likes and dis-

likes. But the inevitable consequence of

such a course must be to weaken his minis-

authority, to disgust earnest and thoughtful

indifferent from the house of God. Such

performances are neither worshipful, in-

Thus have been mentioned five causes

which conspire together, more or less po-

istence of this evil has been mentioned,

Erratum.—In my last article on Soul,

proves that it is produced by that matter

than the fact that electricity manifests itself

through a machine proves that it is produced

by that machine, and can not exist independ

Home Alews.

Crystal Wedding.

reached the fifteenth anniversary of a pros-

good feeling. May the crystal become silver,

West Edmeston, N. Y.

In the regular work for the cause of the

Lord on this field a steady interest is mani-

fested, and some signs of progress afford en-

couragement. The Church has given the

pastor a unanimous invitation to continue

his labors another year, which he has accept-

ed. It is due this kind people to state that

they have shown their sympathy and generos-

ity toward the pastor's family in many ways,

not least of which was a donation held for

their benefit a few weeks ago, which amount-

ed to very nearly \$100. The recipients are

more grateful than words can express, and it

those who have been so ready to make lighter

For a portion of the year, appointments

for preaching have been kept up at North

Edmeston, a neighborhood about three miles

distant. The attendance has been good, and

at times some revival indications have been

enjoyed, and some of the young people have

declared their purpose to follow Christ. The

friends there have recently made the writer

helpfulness, and for the mercies received

from the hand of God, we have unceasing

thankfulness, while we pray for increasing

Wyoming County, N. Y.

All the towns in this county, save three,

voted no license at their recent town elec-

MARCH 6th, 1881.

wisdom, zeal, and power in his service.

the burdens incident to affliction.

J. SUMMERBELL.

parent glass." Rev. 21: 21.

structive, edifying, nor entertaining.

the removal of the evil itself?

argument.

Rockville, R. I.

MARCH 12th, 1881. The interest in our meetings is still on the increase. Thirty-four willing converts have put on Christ by baptism, and others are expected to follow.

Harvard, Neb.

MARCH 10th, 1881. To the Editor of the Sabbath Recorder

from the Far West in RECORDER of March be of interest to your readers.

We are situated one hundred miles south of North Loup, which may, to some extent, trations, to rob his messages of their divine account for the difference in temperature. I men with his performances, and to drive the have kept an accurate memorandum of the temperature and weather at sunrise and noon for the past fourteen months. During last December, there were five days that the mercury indicated below zero at sunrise, three, five, six, eight, and twelve respectivetently, to produce the evil indicated in the ly; and only one day it was below at noon, then seven. January, four days below at title of this article. It is not supposed that sunrise, two, four, eight, and twenty-eight; every possible cause contributing to the exand two days at hoon, four and five respectbut will not every reader inquire how far the | ively. February, three mornings below, removal of these five causes would go toward | three, twelve, and eighteen, and no day below at noon. Nevertheless, we have had a very severe Winter for this country. Have had from one to two feet of snow, but the ground has been nearly or quite bare several No. 1, in RECORDER of March 3d, the printtimes during the Winter. er, by omitting italics where indicated spoiled

Our people here, without an exception, the sense of a paragraph. It should have live in good substantial frame houses, and, read thus: "The reader will also remember with a few exceptions, they are plastered and that I said, 'The fact that spirit manifests itself through organized matter, no more

We were unfortunate in not getting rain last Spring, so our crops were light, but all our people raised wheat enough for bread. Our corn, with one or two exceptional pieces, ently of it." Pretending to quote this state- averaged from twenty to thirty bushels per at seventy-five cents per bushel last Fall, government. and are \$2 75 per barrel now. We burn corn or coal for fuel, the former at fifteen to twenty cents per bushel, and the latter at seven to eight dollars perston; and the cost of either has not exceeded twenty cents per Joseph and Elizabeth Messenger having day the coldest days this Winter.

A number of our people bought land of perous and happy married life, celebrated the railroad company on favorable terms at their crystal wedding at their home on the from five to seven dollars per acre, with six evening of Feb. 22d, 1881. Outdoor dark- per cent. interest, and I think the payments ness and snow were counterbalanced by indoor | and interest for this last year are all made. brilliancy, good cheer, and good company. I know of no land that can be bought on as A very large number of old friends congratu- favorable terms as our people have bought lated the happy couple, wished them long here, and I know of none of our people that continuance of health, harmony, and happi- desire to sell out or go away from here. We ness, made them some significant crystal and | have plenty to live on, and expect to reap a other presents, partook of a generous supper, fair, if not bountiful harvest this coming and departed in good order, good spirits, and season.

We meet in the school-house on the Sab the silver become golden, and the golden be bath for prayer and conference meeting, of the refined, "pure gold, as it were transafter which the Sabbath-school is held. Both are well attended and full of interest. We are trying to hold up the light of the Sabbath and the truths of the gospel before a world of sin-blinded people. Pray that we may be faithful to God, zealous for the truth, and consistent in our lives. E. C. HIBBARD.

Condensed Aews.

THE NIHILISTS.—A Paris dispatch of March 20th, says: "Rochfort writes from Geneva that the Russian Revolutionary Association is composed of young men determined to die, if necessary, for its objects. They present themselves at one of the headquarters is their earnest prayer that God may reward of the society, and enter their names for some special undertaking. In the Moscow affair, there were fifteen in number. For the Winter Palace explosion, eighteen came to the front. Three volunteered for the assassination of Mezentzoff.

The death of the Czar was determined up on by the Executive Council. His capital sentence was passed in September, 1879. In the earlier days of Nihilism, those interested with this work were chosen by lot, but the ever-increasing number of volunteers subsequently rendered this conscription unneces-

a donation of \$50, all money. For such When the last fatal attempt was decided upon, the choice was made of young men schooled in the fabrication of bombs and also of women factors in handling nitroglycerine. All the conspirators offered to throw the bombs. Five were chosen. There would have been thirty had not the committee feared that suspicion would have been caused by the presence on the Emperor's passage of so many young men, the majority of whom were more or less under the eye of the police."

preacher expect eager and constant listeners | religion are in progress. I have lectured | ica, if not actual Nihilists, are cordially sym-The interest is on of the Czar were adopted, on the ground that he was a boulder standing in the way of human liberty, and that the only means of get- | treasure lost sixty years ago off the Isle of ting him out of the way was by blasting him | Coche, has been wrecked off the coast mainout. The course of Secretary Blaine in land. The crew barely escaped. The brig sending a dispatch of sympathy was also se-

> SENATOR EDMUNDS has paired off with Senator Vance and gone to Florida for his health. As there will be no legislative jobbing to guard against, there will be no evil result from the absence of Senator Edmunds, After reading the extract from a letter of whom the late Senator Carpenter, of Wisconsin, when President pro tem of the Sen-3d, I thought a few lines from here might ate, said, "You may put me in the chair blindfolded and I can tell whether or not Senator Edmunds is in his seat by the character of legislation that is brought up. If it is known that he will be absent for a few days, every bill with a 'job' in it is brought to the front and pushed; whereas, if he is present nothing is said about them."

> > THE WORST YET.—A Milwaukee dispatch of March 19th says: "The storm of to-day is the worst of the entire season. A very high wind prevails, and the snow is very heavy. All the railroad trains are blocked, and business is generally suspended."

THE United States Senate is again full, General Edgarton succeeding Secretary Win-Frye replacing Secretary Blaine from Maine, making the Republicans and Democrats even, with two Independents, one of whom, Davis of Illinois, votes with the Democrats, the other, Mahone of Virginia, voting with the Republicans, making a tie, which the Vice President readily un-ties, giving the Republicans control of the organization of the committees, which have been appointed.

The World's London special says: It is believed in official circles that war between Turkey and Greece is inevitable. The accession of the new Czar has greatly increased the difficulty of arriving at a satisfactory settlement. Austria is said to be as anxious for war as Greece is herself, but in some ently of it.'" Pretending to quote this statement, the Doctor leaves off the italicised clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause, upon which my whole argument to sell. We raised a plenty of most kinds of clause are claused and claused and clause are claused and claused and claused and claused are claused and claused and claused and claused are claused and claused are claused and cl hangs, and then pretends that he meets the vegetables. Good apples were plenty in town question now pressing upon the English attacked by moonshiners.

> decisions in the famous Col. Dwight life insurance cases, there being seven of them. The appeal by the insurance companies was dismissed with costs. Dwight, it will be recollected, was a wealthy citizen of Binghamton, N. Y., whom the life insurance companies endeavored to prove procured large risks on his life with the purpose of committing suicide.

An attempt was made on the 17th inst. to blow up the official residence of the Lord Mayor of London. At midnight a policeman observed a fire on the ground near the wall of the residence, and found a wooden box with fuse connected, to which some lighted paper had been recently applied. The officer extinguished the fire. The box contained forty pounds of gunpowder.

Vicar-General Brazil, of the Catholic Church of Iowa, has returned from the northwesteru part of the State, and reports a vast amount of suffering among the people, caused by the snow blockades and the impossibility of getting provisions and fuel. In O'Brien county four families took shelter in one house and used the other three houses for fuel.

Report has it that Secretary Blaine has the same habit of calling things by their right name that characterized him while in Congress. In a dispatch to Minister Noyes, he pronounces the statements of Mr. Crump, acting British Consul at Philadelphia, relative to the hog cholera scare, "sensational" and "gross exaggerations."

Some twenty persons were recently warned out of the city of Charleston, Ill. Several of these people had been whipped a short time before. The vigilants are determined to rid the country of a gang of desperadoes and their women, who have burned property, robbed and plundered, and even murdered for two years past.

The Secretary of the Treasury announces that silver coin or standard dollars will be sent by express free of charge, in sums of \$500 or multiples thereof, or by registered mail in sums of \$60 or any multiples thereof, not exceeding \$300, at the risk of the person to whom sent, in exchange for coin or cur-

The Dominion government has sent the commander of the mounted police to induce Sitting Bull to surrender to the United States. It is expected that he will accede, on the assurance being given by the United States authorities that he with his braves will not be molested.

At a meeting of prominent citizens in Li ma. Peru. Feb. 21st, Dr. Calderon, one of Peru's most distinguished public men, was nominated for Provisional President, and accepted. A new Cabinet will be formed and the new government be promptly recognized by Chili.

A German man-of-war recently destroyed by the presence on the Emperor's passage of so many young men, the majority of whom were more or less under the eye of the police."

It would seem that the Socialists in American American Data time coast of Emperor's passage of beria, who had plundered a German merber and plunder a

The Official Gazette of the City of Mexico reports that seven Americans, confined in the jail at Paso del Norte, recently escaped. They were pursued and three killed. The others were recaptured. Fifteen Americans at the time of her death she was visiting her friend

The brig Gipsy, fitted out in New York and sent to Venezuela to search for the large is a total loss.

Times says that whole villages in Germany years went from place to place preaching the gospel are emigrating or preparing to, and that Nebraska and Illinois are the objective points selected for the future homes of the

Official information has been received in Washington from Matamoras that tons of tian life. Besides several grandchildren and many infected rags are being shipped from Mexico | other relatives, he leaves a widow, his second wife, to the United States for the manufacture of paper. The matter is being investigated.

A tornado at Galena, Kans., on the night of March 15th, demolished fifteen buildings, mortally wounded two persons and severely injured six others. The large Tabernacle was completely destroyed.

The suit of Rufus Hatch, brought in New York some months ago, to restrain the proposed consolidation of the telegraph companies, has been discontinued by the consent of both parties.

A mortgage for four million dollars, executed by the Chicago, Milwaukee & St. Paul Railroad to the Farmers' Loan and Trust Company of New York, has been recorded at Des Moines, Iowa.

The Connecticut Senate has passed a bill giving women the right to vote at school meetings and making them eligible for elecdom of Minnesota, and Hon. William Pitt | tion upon boards of education. No registration is required.

> Three hundred and fifteen houses, including the custom house and foreign consulates, were burned at Ineboli, on the Black Sea, March 18th. The homeless inhabitants are

> Reports from nearly four hundred points in the Winter wheat belt, show the crop to be generally promising, with a prospect that the yield will not be much, if any, less than ast year.

> About one and a half millions of new cirulation has been issued by the National panks which reduced their circulation during the pending of the Funding bill.

Attorney-General Ward has decided that The Court of Appeals had handed down its the Legislature has the power to tax the money of a resident of this State invested outside the State.

The exports of Swiss products to the United States during 1880, were greater than in any year on record, exceeding 1879 by 15,-000,000 francs.

Forty thousand salmon eggs, from the government breeding station, have been sent to France and Germany from New York. The first million dollars towards the

World's Fair in New York has been sub-One thousand Chinese arrived at San Fran-

eisco March 17th, by steamer from Hong The famous Mexican General Gonzales

Ortega is dead.

SPECIAL NOTICES.

QUARTERLY MEETING. — The next regular Quarterly Meeting of the Hebron, Hebron Centre, Oswayo, Bell's Run, and Honeoye Branch Churches, will be held with the Church at Honeoye Branch, Lain School House, beginning Sabbath eve., with prayer meeting, the second Sabbath in April. Preaching Sabbath morning by C. A. Burdick, Sabbath and hoping soon to meet before the throne, they evening, by G. P. Kenyon. First-day, preaching by Elders Jared Kenyon and M. S. Wardner, prayer meeting to follow after each sermon.

J. Summerbell.

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 Sabbath Recorder, Alfred Centre,

MARRIED.

In Richburgh, N. Y., Feb. 11th, 1881, by Rev. James Summerbell, Mr. Luther Skinner and Miss Nettie E. Saunders, both of Richburgh.

At Transit Bridge, N. Y., Feb. 28th, 1881, at the residence of the bride's father, by Rev. James Summerbell, Mr. FRANK D. ALLEN and Miss MARIA

In Westerly, R. I., March 12th, 1881, by Rev. L. A. Platts, Mr. ISAAC JONES and Miss ANNA S. BENT, both of Westerly.

In Cottage Grove Precinct, Saline county, Ill., March 6th, 1881, by Eld. F. F. Johnson, at the bride's father's, John Slaten, Dr. M. B. KELLY and Mrs. ELIZABETH SISK.

In Alfred, N. Y., March 14th, 1881, POLLY BEBEE the habitations of a tribe on the coast of Li- and of Dea. Amos Burdick who died on the day of

with any church there we do not know, and it makes no difference if she was a member of Christ's family She delighted in reading the Bible and then quoting what she read to others. For the last seventeen yeurs in Lanphear Valley, and died at Clark Burdick's.

In Alfred, N. Y., March 16th, 1881, Dea. Amos BURDICK, aged 90 years, 6 months, and 9 days. The subject of this notice came from Hopkinton, R. I., in 1814, and settled on the farm where he died. He embraced religion in early life, and served as Decc n of the First and then of the Second Alfred Churches; in all about half a century. He was licensed to The Berlin correspondent of the London preach by the Second Alfred Church, and for some in this then new country, as the cause seemed to demand and his circumstances admitted. Such was life, that he often went seven miles to evening meetings at the First Alfred Church with his wife and a little child. He has won a good name and the respect of friends and neighbors for a consistent Chriswho has patiently cared for him during the infirmities life, which time he has been confined to the house; a son, a daughter, a sister, and a brother, Welcome Burdick, who for over sixty years has lived on an adjoining farm, and who says the best of feelings have ever existed between them, and amid all the business of their long lives, never an unkind word marred their brotherly intercourse. Dea. Burdick's mind was clear to the time of his death, and when told that his sister, Mrs. Beebe (who was over eighty years of age), was dead, he expressed, not only his willingness, but an anxiety to cross the river, and "to be with Christ, which is far better." Iu the morning of the day of his sister's funeral, as if in response to his longings, his spirit bade farewell to its long used house of clay, and took its flight for the spirit realm.

> In Almond, N. Y. March 16th, 1881, of typhoid pneumonia, ALTA D., only daughter of A. D. and S. L. Barber, aged 23 years, 9 months, and 14 days.

> In Nile, N. Y., Feb. 14th, 1881, HULDAH M., wife was born in Madison county. At the age of ten years she went to live with an uncle at Alfred, where she remained until her marriage with Mr. Whitwood At the age of eighteen she became a believer in Christ, and her Christianity was of that type which was lived every day, and manifested itself, not only in her unselfish and untiring devotion to her own family, but in administering to the wants of the needy and her ever ready sympathy to those in disress. Modest and retiring in her disposition, it can be truly said "that none knew her but to love her."

> In New York City, on Thursday evening, March 17th, 1881, FANNY L., second daughter of William B. and Phebe J. B. Wait, aged 14 years and 7 months. Interment in the First Hopkinton Cemetery, Rhode Island, Monday, March 21st.

"They rest from their labor." Brother Almond BURDICK, and Sister CELINDA OBITT BURDICK, his wife, died at their home in Sharon, Pa., the first Feb. 28th, 1881, of pleuritic pneumonia, aged 70 years, and the latter March 3d, of heart disease, aged 66 years. Brother Burdick was the son of Spaulding Burdick, and came to this county from DeRuyter, Madison county, sixty-seven years ago with his father's family and settled in Alma, near Scio. About the time of the organization of the Church in that place, he and his wife became members of that body, and so continued until they purchased the farm on lived and died, forgotten and unknown, but for the Sabbath of the Lord. Keeping this, he was known and his light could not be hid. Guided by this, about twelve years ago, Bro. Stephen Burdick, when preaching in this county, found his house, and it soon became a most generous place to preach the truth and the nucleus for gathering the little church of which they were constituent members, and their children were soon converted and have ever been working members of the little church. At their house, brethren in the ministry have found rest and hospitality, while doing the Master's work. Few are the names of our most energetic pioneers, conspicuous for the eminence of their abilities and the singleness of their aims, who will not remember the home of Brother and Sister Burdick on the Honeoye. Last Christmas was the 70th birth day of Bro. Burdick. It was the occasion of a reunion of all the children. It might be the last Christmas gathering for them. So impressed, they all bowed together in prayer to God. It was, indeed, their last Christmas, and their father's last birthday party. He had reached his three score years and ten; what shall be added is borrowed time. The end soon came. The middle of February found them both in their last sickness. There was no mistaking it, and they were ready. Day and side. Now the tenderest and best counsel of their lives were given—it was to be the last. Tenderest of Bro. Burdick was carried to the bedside of his wife.

mourn the best of parents. One son died in the service of his country. In the town of Hopkinton, R. I., March 8th, 1881, of consumption, Miss Mary E, Baggs, aged 26 years and 4 days. Sister Mary was baptized at the age of Baptist Church of Hopkinton, of which she remained a worthy member until death. Although for years a great sufferer, she bore it all with a sweet submission to the divine will. Her patience and cheerfulness in suffering gave a clear evidence of the sustain-

There, assuring each other of their trust in Christ,

grasped hands, bidding the last farewell. The morn-

ing of March 4th, side by side they were prepared for

their resting place. Their funeral was large and sympathetic. The text was one often repeated by

Sister Burdick in her life. Ps. 55: 6, 7, 8. They had

almost reached the 50th anniversary of wedded life

which they hoped to celebrate with fitting ceremonies;

but their golden wedding will be with the Lamb, and

his redeemed in heaven. Their remains were car-

ried to the burial in Scio, where many friends met,

and joined in the solemn service, lowering their cof-

fins into the grave long after night-fall. Brother and

Sister Burdick leave five sons and two daughters to

In Westerly, R. I., Feb. 27th, 1881, of congestion of the brain, ABBIE LOUISE KENYON, aged 28 years. Sister Kenyon was the youngest daughter of Dennis Burdick, and the wife of Ambrose Kenyon, with whom, for eight years, she has lived a happy life. In her sudden death, the family and friends are greatly afflicted. Their sorrow is, however, mixed with joy, for she loved the Savior, and departing in peace, leaves to her friends the fragrance of a Christian life. She was a member of the Pawcatuck Seventh-day Baptist Church in Westerly. L. A. P.

ing power of God's grace in Jesus Christ. J. L. H.

In North Stonington, Conn., March 9th, 1881, at the house of her son, Henry Card, Susan P. Lan-PHEAR, in the 91st year of her age. She was the life more than a quarter of a century ago. When quite young she professed Christ and walked with him all the way through her long life. At the time of her death she was a member of the little remnant of a Seventh-day Baptist Church at Green Hill, R. I. She loved the Sabbath of the Lord, though for a long time deprived of the privileges of the public worship. She also loved the Word of the Lord from which she derived daily food and comfort to the last. "Blessed

In Washington, D. C., March 15th, 1881; WALTER

Selected Miscellany.

THE FROST SPIRIT.

He comes—he comes—the Frost Spirit comes! you may trace his footsteps now On the naked woods and the blasted fields and the brown hill's withered brow,

He has smitten the leaves of gray old trees where their pleasant green came forth, And the winds, which follow wherever he goes, have shaken them down to earth.

He comes—he comes—the Frost Spirit comes!—from the frozen Labrador-

From the icy bridge of the Northern seas, which the white bear wanders o'er-Where the fisherman's sail is stiff with ice, and the

On the darkly beautiful sky above and the ancient

He comes—he comes—the Frost Spirit comes!—and the quiet lake shall feel The torpid touch of his glazing breath, and ring to

And the streams which danced on the broken rocks. or sang to the leaning grass,

Shall bow again to their winter chain, and in mournful silence pass. He comes—he comes—the Frost Spirit comes!—let

us meet him as we may,

And turn, with the light of the parlor-fire, his evil power away;

And gather closer the circle round, when that firelight dances high, And laugh at the shriek of the baffled Fiend as hi

sounding wing goes by!
—John Greenleaf Whittier.

A TILT ON PROHIBITION.

Our friend Jimmy Riggs keeps a hotel, as you may know already; but he sells no liquor. To his credit be it spoken. Of course, his run of custom is very small. One or two travelers at a time is as much as he looks for.

Yesterday, there came along here a dry-goods bummer making his way across the country to Tidiout. The bummer is a thirsty man, To his credit be it spoken. Of course, his to Tidiout. The bummer is a thirsty man, other people it would be but a little while and missed his evening beverage. He was before I would be before the courts. If I en- entific point of view), and I was in haste to out on the shingle-pile after supper, taking joyed setting off fire-works, and burnt down part in the chat. He could not forbear a neighbor's house. I would soon be sought grumbling at the narrow-mindedness and intolerance of the people in not allowing liquor to be sold. He spoke as if his rights had to be sold. He spoke as if his rights had been infringed upon, whereupon Dea. Thresher, who is acquainted with him, in a goodnatured, but blunt way, went at him.

"Hold on, neighbor, hold on. There are some rights on both sides of this question. People who make liquor and drink liquor are sensitive about their own rights, but are very indifferent to the rights of the people who | named Joe, told me he had lately seen in the

no man has a right to commit a crime even pigeon with a cock's comb! The peaks of It is astonishing what disregard men show against himself. Self-murder is an awful color in feathers might be accounted for, but the simplest, most ordinary, and most obvied by your being a drunkard but yourself.

does interfere with a man's alleged right to and that he had seen the bird often. He ence of a magistrate, charged with the paldrink. People let him drink himself into calculated he knew a pigeon, and he knew triest offense, and a sworn witness against him. So, now, I would not interfere with skeery. you in your drinking.

though on ground of my own, and should edge my service in the cause of service. cause your wall to tumble in, the law would have to pay it, and couldn't help myself. It | —I will give you ten dollars." wouldn't do for me to say, 'I had a right to dig a pit where I chose on my own ground.' | telligence, and he said, "I'll try." If I should leave a cellar-door open on a sidebreak his arm, I would have to pay for that, long, but it need not be reproduced here. too. I have no right to leave cellar-doors

open as a trap for other people. "Now, when you open a saloon, you may | trap direct to my friend's house. say you want a place at which to get your many persons, and it was noised about in the this judgment so arrived at is "death"liquor. Well, get your liquor, and make a grocery and provision stores of the South End fool of yourself, if you choose. But, how | that his phenomenal ornaments had excited about the boys and the young men in the great interest among servants. Joe had, neighborhood who haven't learned to drink? | moreover, expatiated upon his expected re-Have the fathers and mothers of those boys ward, and had promised to take his "girl" no right to have their children protected? I to the theatre on the strength of it. When you open your trap-door, you are not | When at length Joe made the capture, and | the only one who goes in. Others will go in started off with the prize in the grocer's wag there, who otherwise would never have on, he was followed by a curious crowd. I should be hunted out, and exterminated, as thought of such a thing. And it will be the got the word, and started also. By the time | the vilest vermine. Men should combine, ruin of them. Yet you make an outcry if I arrived there were a dozen persons in the and go in league against them as they do any one complains of you. Parents are ex- front yard. Joe had already alighted with against vipers, snakes, and the whole serpent pected to see the pride of their homes, and the box, and taken it in-doors. what would be the honor and stay of their | Mr. Tooke Thornbury, in his best blue for their feet, as for wild beasts and foxes. venient for your own use. What a pity it is opened.

that we hadn't some Antonio on the judicial There the pigeon was, as bright a creature there the fire goeth out." The fire will be drink, as you call it; but don't debauch one choose to be handled. pure-minded youth, at the peril of all you have got.

asylums, in order to accommodate the numiner asylums, in order to accommodate the numiner asylums, in order to accommodate the numiner asylums. The entry and doorway not with his tongue," i. e., he who is no tale—water begins to bubble, turn off and pour asylums. The entry and doorway not with his tongue, it is neighbor."

As soon as the pour asylums asylums asylums. The entry and doorway not with his tongue, it is neighbor. "i. e., he who is no tale—water begins to bubble, turn off and pour asylums asylums. The entry and doorway not with his tongue," i. e., he who is no tale—water begins to bubble, turn off and pour asylums asylums. are making, from year to year. One-half of were filled with eagerly curious folk. the criminal expenses of our court are purely and solely on your account. There, for exquick footstep. A buxum and saucy girl ample, was that poor fellow who was hung, about twelve years of age, in a short dress,

through with it only by committing murder on a neighbor and friend. Then there was ty Billy, kiss me!" the long trial; then another trial; and, finally, another one in another county. At last | and gave an audible coo of delight. Where the fisherman's sail is stiff with ice, and the luckless forms below,

In the sunless cold of the lingering night, into marble statues grow!

The comes—he comes—the Frost Spirit comes! on the rushing Northern blast,

And the dark Norwegian pines have bowed as his fearful breath went past.

With an unscorched wing he has hurried on, where the fires of Heela glow

On the darkly beautiful sky above and the ancient of rebuke from judge or court or private citis.

At last he was hung. The counties had to pay some thousands of dollars; and I had to help my share. While that poor fellow was standing on the County Treasurer rushing Northern blast,

And the dark Norwegian pines have bowed as his fearful breath went past.

With an unscorched wing he has hurried on, where this be all true, and whether I have got all the truth?" If not, then a speedy end ought to be made to the whole business—the heel put on the burning coal to catch it! My pa says there's a law against to the grocer's boy, "you see if you don't catch it! My pa says there's a law against to the grocer's boy, "set in the city. Yes, poor Billy!" she said, caressing the bird again, "they were going to cut you up" (giving a spiteful glance at Mr. Thornbury), "but they shan't."

On the darkly beautiful sky above and the ancient of rebuke from judge or court or private citis.

And the dark Norwegian pines have bowed as his counter, enjoying his pipe, without a word of rebuke from judge or court or private citis.

Whose said, turning to the truth?" If not, then a suddent to the grocer's boy, "you see if you don't to the grocer's boy, "you see if you don't to the grocer's boy, "you see if you don't to the grocer's boy, "you see if you don't to the grocer's boy, "you see if you don't to the grocer's boy, "you see if you don't to the grocer's boy, "you see if you don't to the grocer's boy, "you see if you don't to the grocer's boy, "you see if you don't to the grocer's boy, "you see if you don't to the grocer's boy, "you see if you don't to the grocer's boy, " of rebuke from judge or court or private citi-

> revenue that comes in through the liquor tax. | a picture of vacuity. He was at his wits' end. all twaddle. The wonder to me is that so miring her pet. "Those are very unusual many people are fooled by it. You put in a dime and take out a dollar. That's true of scarlet tips. the whole business from Maine to California. If the country would allow a syndicate of liquor, they could afford every year to pay Mr. Thornbury. into the public treasury every cent of the revenue that comes from the liquor traffic. That being done, they would get rich faster than his hand into the pocket of the poor inebriate, and filch from him his few remaining hardearned dimes; and forever will I protest meet the evil consequence of your business, just as other men have to meet the evil consequence of theirs."—National Baptist.

The servant of my grocer, a sharp boy

bestiality, into a prison, or into a madhouse, what a comb was. This was a fine sleek him begins by saying: "Mr. A. B. told me_ or into his coffin, and don't interfere with bird, with a knowing look, and not a bit

"But I have a word to say about other naturalists endwise. A pigeon with a comb! Be good enough, sir, to confine yourself to dig a deep pit along-side of your house, even | for, of course, the great man will acknowl- | witness, add explanations, call other wit-

old age, turned into tipplers and drunkards, | coat, and with eyes that gleamed behind his | And the method of procedure is simple. in order that you may have a rum-hole con- huge glasses, stood waiting for the trap to be Take it from another of those wise proverbs

bench, to say to you, as was said to Shylock, as ever was seen, with purple tail, scarlet- effectually extinguished without the necessity Take your pound of flesh, but not one drop | tipped wings, and a coral comb. The bird | of water, if only you stop the supply of the of Christian blood.' Take your right to ran about the room without fear, but did not fuel. Cease to listen to the tale-bearer, and

"And, further, I deny your right to tax Agassiz, and Aristotle!" he ejaculated. "Am heard not; pass on to other matters; go clean me, in order that your saloon-keepers may I too to be one of you-known to after-times over him and his tale, and forget it utterly. get rich. I am taxed, and every man in the as one of the great co-ordinates in science? He who adds fuel to the fire by repeating the community is taxed, to pay the losses and The Columba thornburyi shall mark a new era tale of the tale-bearer is only a shadow less expenses brought on by rum-selling. We in classification. Now we will see if the di- guilty than he who originated it. "Lord. build great almshouses; and you fill them | rector of the Stubbs Institute, who has re- | who shall abide in thy tabernacle? who shall with beggared widows and orphans; and we fused to invite me to lecture, will delay long- dwell in thy holy hill? He that walketh up-

not long ago, over in the next county. He and wearing long braids of yellow hair, was a quiet man, except when he was crazed rushed in, saying, in a tone that was like made. The tale-bearer usually concludes—the balls are cold when fried, but they must

He kept on his drunk a week, and got on his wings and alighted on her finger.

The bird put his bill to the full red lips,

My feelings went through as many phases as the colors of a dying dolphin. There was "And so I do object to the heavy bills you a pathetic as well as a comic side to the scene. men bring upon the country. Talk of the The face of Mr. Thornbury was a study for

You are always harping on that strain. It's I ventured to calm the girl's wrath by ad-

"Oh, I did that," said the girl, gayly. "Papa's carmine ink on the wing feathers,

"Pretty nice, isn't it? I cut it out of red

glue doesn't soak off. Nice Billy!"
And the pretty fiend dandled the orinthological monster up and down, while he clung long, charming, gossipy letters to his darling to his perch on her finger, and now and then sisters at home. You have Charles Kingsley,

There was not much to be said (from a scisettle with the grocer's elever boy and be

I feared that Mr. Thornbury would be prostrated with the shock, but it is singular to observe the elasticity of great minds.—F. H. Underwood, in Harper's Magazine.

TALE-BEARERS.

If there were fewer that listened to idle streets a large and handsome pigeon with tales, there would be fewer tale bearers in "Now you say you have a perfect right to | scarlet-tipped wings, purple tail feathers, | the world. But men not only listen to the drink if you want to, and even to get drunk | and a small well-shaped comb, like a cock's, | tattle of the tale-bearer, they believe him, if you want to. Well, considered as theory, upon his head. This was a staggerer—a and in many cases act upon his utterances. crime, even if no one in the world were affect- | the comb! No, it was impossible; the columbæ | vious laws of evidence, when the tale-bearer were too widely distinct from the galline. I is in question. If the veriest blackguard is "However, as a matter of fact, nobody questioned the lad. He declared it was true, hailed from the street, brought into the pres-"Stop, sir," says the magistrate; "what Mr. A. B. told you is not evidence. Bring Mr. If this is true, thought I, I will knock the A. B. here, and let him tell that himself. people's rights. Granted, for the sake of ar- I must have that bird. I will give him to what you saw and know." And, observe, all gument, that you have a right to harm your- Mr. Thornbury as a subject for a lecture. this must be said and done before the person You have no right to harm your neigh- He will go back of Darwin, even. I will accused. Behind his back, absolutely nothbors while doing so. One man's right is write to Darwin myself. It will be a favor- ing can go on. At each stage he must be bounded by another man's right. If I should able opportunity to get an autograph letter; permitted to examine and cross-examine the nesses to bring out the facts of the case, and "Joe," said I, "if you can catch that bird | then rely on the whole evidence, before even hold me responsible for the damage. I would in a trap-alive, I mean, and without injury committal can be arrived at. But the talebearer puts himself in the witness box; the The boy's face brightened with a keen in- accused party is absent and ignorant of the whole transaction; the tale bearer is not I visited Mr. Thornbury, and gave him the | sworn, often not examined or cross-examined; walk, and a passer-by should fall in and news. Our discussion was animated and no witnesses are heard for the defense, no explanations are asked, no corroborative evi-Thad stipulated with Joe that, in case he dence demanded; the other party constitutes should catch the bird, he should take the himself judge and jury, rapidly sums up, gives judgment, passes sentence, and immesay that it is for your own convenience. You | Meanwhile the pigeon had been seen by diately orders execution. And sometimes death to all friendship between him and me: "I shall never speak to him again." Death; let the sentence be executed without delay. How often has this most monstrous and summary proceeding been gone through in the reader's own experience! Every honest man should set himself to the

putting down of these pests of society. They tribe. Traps, gins, and snares, should be set his fire will go out; his "wounds" and his Mr. Thornbury's emotion was extreme. "words" will be harmless. Cease to listen, "Shades of Hunter and Buffon, of Owen, or cease to give credence; hear as if you

have to increase the number of our insane Thornbury was unconscious of the gradually evil to his neighbor, nor taketh up a reproach er. Remove the bones and skin, shred, put bearer. But there is another side to it, over cold water. As soon as it is hot it is "nor taketh up a reproach against his neigh- done. While the fish is cooking, make ready bor." If there were fewer men to "take up" the evil reproach, there would be fewer to potato as fish, and mix together while both make it up, and fewer to carry it about when are hot. It does not make any difference if by drink. He went into a rum-saloon one day, as quiet and peaceable as any man could be. The saloon-keeper soon had him drunk.

She held out her hand, and the bird rose mention my name at all in the matter."

The talc-bearer usually concludes—the balls are cold when they must for he is a coward—with, "Now, mind, do not for the world say that I told you; don't mention my name at all in the matter."

She held out her hand, and the bird rose mention my name at all in the matter."

The talc-bearer usually concludes—the balls are cold when they must be hot when the ingredients are put together.

She held out her hand, and the bird rose mention my name at all in the matter."

The talc-bearer usually concludes—the balls are cold when they must be hot when the ingredients are put together. who acts on such information is as bad as the man who gives it, if not worse. "Will you go with me and repeat all that before his face, that I may hear his explanation, and und gave an audible coo of delight. | know whether this be all true, and whether I '' Now, Joe Saunders," she said, turning have got all the truth?" If not, then a

children that it is nobler to become a useful man, or a good woman, than to become a fine lady or gentleman. Than a useless fine lady or gentleman, we admit; so far they are right. And yet this well-meant instruction is only partial, and its underpinning has a flaw which is fatal. What is a lady? "A giver of bread," says the beautiful old meaning, and thus an almoner of providence, a person in authority, a wise housewife, and a bankers to tax them the amount of loss and expense known absolutely to have been incurred during the past year by the use of "But his extraordinary comb!" gasped when the country would allow a syndrous, and what is a gentleman? Why, just a gentleman? Why, just a gentleman. And there you have David, outpouring the crystal water from Bethlehem's well, woman generous, charitable, and kind. because he could not quench his thirst with Here the girl laughed outright, while her merry eyes shone and her fresh color came. that which the valiant had brought him at peril of their lives. You have Sir Philip peril of their lives. You have Sir Philip Sydney refusing the draught that would did the owners of the big bonanza. I will felt. See the nice smooth ridges—just like have been grateful to his parched throat, not admit the right of the rum-seller to put a real comb! It's stuck well, hasn't it? Fish- that a dying comrade might partake of it. You have Macaulay, in the hurry and excitement of a brilliant political career, writing so thoughtful, so tender, and so winning, that the farmer-lads and grooms in his parish were ready to do anything he asked them,

Hamerton says that a lady is simply a woman in a high state of civilization, one who "clearly understands and consistently practices the refinements of a highly civilized existence." Lucy Aikin, a clever writer and a keen observer, said that, "under wholesome restraint only," the young "could learn did; but you can measure them." self-government." Said Dr. Parr to a rich They were all right, and the learn to a rich they were all right, and the learn to a rich they were all right, and the learn they were all right. that makes you what you are."

By the unwritten and not the written code | selves the most. of deportment and morals we discriminate in social life between the vulgar and the polite, Frank at my side. the fastidious and the rude, the well and the ill bred. Familiarity with accustomed usages only deprive them of some of their earthly and knowledge of prescribed conventionalities | treasure, which, at the longest, they can keep may coexist with real, though concealed, dis- but a little time, but as for ourselves, we courtesy. There is no true ladyhood or gen- | injure our souls, which are to live forever." tlemanliness which is not founded as on a rock on the granite of the Golden Rule. "Do unto others as you would that others should do unto you," lies at the bottom of good manners, as well as at the root of domestic and social happiness.

To be sympathetic, to be helpful, to be patient, to be loving, to be tolerant in judgments, and gentle in bearing, these are the characteristic attributes of the best men and women. When added to these we find grace, culture, serenity, equipoise, self-possession, and elegance of speech and action, we see the full flower of dignity and attractiveness .-

RULES FOR LIVING.

I am no doctor, quack, or pill vender, yet I have had a pretty good long life, and a happy one. May I not, therefore, just give my simple rules for health, in hopes some poor traveler on the up or down hill of life may look at them, and perhaps be benefited by them? I practiced them for many years, and they have done me good; perhaps they may do good to others. They are inexpensive, and may be easily abandoned if they cause any harm.

1. Keep in the sunlight just as much as possible. A plant will not thrive without the sunbeam, much less a man.

ness will permit. This makes fresh blood; generate age. He says that one day, during but it will never be found in the four walls the period of his itinerancy, he had occasion of your building. Beneath the open sky, to pass through a town where he had often just there, and only there, it comes to you. | met the scoffs and taunts of the ungodly; nity.

head cool. Disease and death begin at the who immediately addressed him, and said, feet more commonly than we think.

rules you have not observed, then rub your- to him; it spoke with effect to his heart, and self over with a towel, saturated with salt he became more and more determined not to water, and well dried, begin upon the rules | be moved in bold confession of Christ.—The

7. Look ever on the bright side, which is the heaven side of life. This is far better than any medicine.

or invalid, if rightly observed, would save, I | teaspoonful of saleratus in almost one quart apprehend, a deal of pain, prolong your life, of sour milk and cream; steam two hours, and just so far as the health goes, make it then brown half an hour in an oven. worth having.

Will you, then, practice them?—The

some mashed potatoes. Allow as much again

THE JOY OF VICTORY. - Every battle fought and every victory gained over self, the world or the devil, not only increases our strength but brings with it as a natural accompaniment, joy. Those who achieve victory in any line of service experience the feeling of exultation which properly follows the triumph. And life may become a succession of victories, rather than a chapter of defeats. Then the joy inseparable from successful achievement will be our portion.

We see, then, how a Christian life should be a joyful one. Gladness should characterize it, since it is really the only successful

That type of religion illustrated in the life of one who goes mourning all his days, lamenting that his career is one prolonged series of failures and defeats, and whose song, if it may be called a song, is rather a continuous wail, is by no means a true type of the Christian life. The Christian lives by faith in one who has overcome the world. His Master is the greatest of conquerors. So a genuinely Christian life will afford a series of triumphs to which no military career can be compared. The loyal followers of Jesus are fighting a winning, not a losing battle. The cross may indeed appear to many the symbol of defeat. But not only in the wilderness, but also on the cross did our Lord gain a victory over the tempter. And by this cross we, too, may conquer. The joy of the Lord is the joy of victory. And the joy the Lord will be our strength.

"IT WOULD HURT ME THE MOST." -"Would you like to buy some cherries?" said a bright cheerful voice at the back door.

"How many have you?"
"Two quarts."

"Are you sure there are so many?" "Yes ma'am."

The lady hesitated. It really looked to

her like quite a small measure. "I wouldn't cheat ma'am," said the same clear voice, "it would hurt me the most if I

They were all right, and the lady bought man, who, having been a spoiled child, had them, the girl going on her way in the glad the manners of a boor: "It is discipline that possession of her hardly earned money, and makes the scholar, discipline that makes the in the possession of a truth that it would be gentleman, and it is the want of dicipline | well for us all to learn-that, when in any way we cheat or rob others, we injure our-

"I can't see why," said little black-eyed

"Because, my boy, by cheating others, we

THE INFIDEL BLACKSMITH.—A certain infidel, who was a blacksmith, was in the habit, when a Christian man came to his shop, of asking some one of the workmen if they had ever heard about Brother So-and-so. and what they had done? They would say no; what was it? Then he would begin and tell what some Christian brother or deacon or minister had done, and then laugh and say, "That is one of their fine Christians we hear so much about." An old gentleman, a deacon, one day went into the shop, and the infidel soon began about what some Christians had done, and seemed to have a good time over it. The old deacon stood a few minutes and listened, and then quietly asked the infidel if he had read the story in the Bible about the rich man and Lazarus? "Yes, many a time; and what of it?" "Well, do you remember about the dogshow they came and licked the sores of Lazarus?" "Yes, and what of that?" "Well," said the deacon, "do you know you just remind me of those dogs, content merely to lick the Christians' sores." The blacksmith suddenly grew pensive, and hasn't had much to say about failing Christians since!

Avoiding the Cross.—John Berridge was subject to great reproach when he came 2. Breathé as much fresh air as your busi- out boldly for the evangelical faith in a de-3. Be strictly temperate. You can not but instead of riding through the main break organic law, or any law, with impu-street, he turned through a by-way, to avoid the profane people who were in the 4. Keep the feet always warm and the streets. Here he was met by a pig-driver, "You cowardly John Berridge, you are 5. Eat wheat bread when you can not get a shamed of your Master, and therefore you skulk along here to avoid the cross." This 6. If out of order, see which of the above incident, he said, was of incalculable benefit Watchman.

Indian Bread.—Four cups of sifted Indian-meal, two cups of flour, one teaspoonful These seven simple rules, good for the valid of salt, three-fourths cup of molasses, one

Bread Pie.—One cup crumbed bread, one have to support them. You make criminals, er the acknowledgment of my talents!"

In the support them. You make criminals, er the acknowledgment of my talents!"

In the support them. You make criminals, er the acknowledgment of my talents!"

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In the support the su



LYDIA E. PINKE VEGETABLE COMPO

For all Female Com

fetted; as thousands will testify the activate of the country.

It will cure entirely the worst form of fall Lencorrhoea, irregular and painful Mension of the country of the consequent spinal we recially adapted to the Change of Life. It

recially adapted to the Change of Life. In expel tumors from the uterus in an early ment. The tendency to cancerous humors very speedily by its use.

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

It rures Bloating, Headaches, Nervous P. relieves weakness of the stomach.
It cures Bloating, Headaches, Nervous P al Debility, Sleeplessness, Depression and J feeling of bearing down, causing pain, ache, is always permanently cured by its times, and under all circumstances, act in law that governs the female system.
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SURE REMEDY AT LAST

the bones and skin, shred, put in cold water. As soon as the to bubble, turn off and pour iter. As soon as it is hot it is le the fish is cooking, make ready I potatoes. Allow as much again sh, and mix together while both does not make any difference if cold when fried, but they must the ingredients are put together.

of Victory. — Every battle every victory gained over self, the devil, not only increases our brings with it as a natural acit, joy. Those who achieve vicline of service experience the altation which properly follows And life may become a suc-etories, rather than a chapter of ien the joy inseparable from suc-vement will be our portion. ien, how a Christian life should one. Gladness should charac-

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, my boy, by cheating others, we them of some of their earthly ich, at the longest, they can keep time, but as for ourselves, we ouls, which are to live forever."

IDEL BLACKSMITH.—A certain was a blacksmith, was in the a Christian man came to his ing some one of the workmen if er heard about Brother So-and-so. ey had done? They would sav s it? Then he would begin and ine Christian brother or deacon had done, and then laugh and is one of their fine Christians we h about." An old gentleman, a: day went into the shop, and the began about what some Chrisone, and seemed to have a good The old deacon stood a few listened, and then quietly asked he had read the story in the t the rich man and Lazarus? y a time; and what of it?"

ou remember about the dogs me and licked the sores of Lazaes, and what of that?" "Well," con, "do you know you just rethose dogs, content merely toistians' sores." The blacksmith w pensive, and hasn't had much failing Christians since!

THE Cross.—John Berridge to great reproach when he came or the evangelical faith in a de-He says that one day, during t his itinerancy, he had occasion igh a town where he had often fis and taunts of the ungodly; of riding through the main urned through a by-way, to cofane people who were in the ere he was met by a pig-driver, lately addressed him, and said, ardly John Berridge, you are our Master, and therefore you here to avoid the cross." This said, was of incalculable benefit poke with effect to his heart, and fore and more determined not to bold confession of Christ.—The

READ.—Four cups of sifted Inwo cups of flour, one teaspoonful ree-fourths cup of molasses, one of saleratus in almost one quart and cream; steam two hours, half an hour in an oven:

_One cup crumbed bread, one one cup vinegar, one cup water, cup of butter, and spice. Use ander-crusts as usual.

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physicians in the country.

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piccements and the consequence of Life. It will dissolve and pecially adapted to the Change of Life. It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors there is checked very speedily by its use.

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

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

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stop-ping at Sheridan 5.23, Forestville 5.40, Smith's Mills .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, Belloudere 3.30, Belloudere 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perrysburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A.M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M. 10.00 P. M., daily, from Dunkirk, stopping at 10.00 P. M., daily, from Dunkirk, stopping at Sheridan 10.16, Forestville 10.28, Smith's Mills 10.40, Perrysburg 11.03, Dayton 11.11, Cattaraugus 11.42, Little Valley 12.20, and arriving at Salamanca at 12.45 P. M.

12.10 1 . 14.	WEST	WARD.		
STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave New York Port Jervis	7.00 PM 10.55 "			9.00 AM 12.13 PM
Hornellsville	8.10 лм	12.20 рм	12.50 рм	8.55 РМ
Alfred Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.13 AM 10.01 " 10.29 " 11.04 "	12.45 PM 1.05 " 1.24 " 2.22 " 2.50 " 3.22 " 3.40 " 3.45 "	2.15 PM 3.00 " 4.07 " 5.03 " 5.13 "	9.57 PM 10.49 " 11.15 " 11.39 "
Leave Little Valley Arrive at Dunkirk		4.35 PM 6.00 "		12.20 AM 2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Olean 11.55 A. M., Allegany 12.20, Vandaha 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.35, Forestville 7.20, Sheridan 7.38, and arriving at Dunkirk at 8.00 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday Train 1 will run between Salamanca and Dunkirk

Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH WESTWARD.

STATIONS.					21.	
Leave Carrollton	A. M. 9.20	Р. М. 8.30	P. M. 4.10	Р. М. 11.50	P. M. 8.22	P. M. 11.30
Arrive at Bradford Leave	10.03	9.30	4.51	12.35	9.00	1.20
Bradford Custer City	10.45 11.10		4.55 5.07	1.05 1.20	• • • • •	••••
Arrive at Buttsville		·	·	 		
- A- 1 36	- 1 0 00	D M		7 0700	nt Sur	dove

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

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

EASTWARD.

A. M. P. M. P. M.
\dots 8.40 \dots 1.10 \dots
9.35 1.30 3.14
9.50 1.35 3.18
M. 6.20 10.03 2.40 4.15 6.00
6.55 10.45 3.20 4.55 7.20

stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M. 8.00 P. M., except Sundays, from Gilesville, stopping at all stations, arriving at Bradford 9.00 P. M.

SUNDAYS. A train will leave Buttsville at 6.40 A. M., arriving

at Carrollton 8.45 A. M., and leave Carrollton at 5.0 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.

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INTERNATIONAL LESSONS, 1881.

LESSONS IN LUKE.

SECOND QUARTER.

April 2. Following Jesus. Luke 9: 51-62. April 9. The Good Samaritan. Luke 10: 25-37. April 16. The Pharisees Reproved. Luke 11: 37-47. April 23. Covetousness. Luke 12: 12-21. April 30. Lost and Found. Luke 15: 1-10. May 7. The Prodigal Son. Luke 15:11-24. May 14. The Rich Man and Lazarus. Luke 6: 19-31. May 28. Parable of the Pounds. Luke 19: 11-27.

May 21. Parables on Prayer. Luke 18: 1-14. June 4. The Crucifixion. Luke 23:33-46. June 11. The Walk to Emmans. Luke 24: 13-30. June 18. Review. June 25. Special Lesson.

LESSON I.—FOLLOWING JESUS.

BY REV. M. S. WARDNER.

For Sabbath-day, April 2.

SCRIPTURE LESSON.—Luke 9: 51-62.

51. And it came to pass, when the time was come that h should be received up, he steadfastly set his face to go to 52. And sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready

53. And they did not receive him, because his face was a though he would go to Jerusalem.

54. And when his diciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55. But he turned, and rebuked them, and said, Ye know

not what manner of spirit ye are of.

56. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57. And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.
58. And Jesus said unto him, Foxes have holes, and birds

of the air have nests; but the Son of man hath not where to lay his head. 59. And he said unto another, Follow me. But he said. Lord, suffer me first to go and bury my father.
60. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.
61. And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my 62. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of

CENTRAL TRUTH .- Self-denial.

2 Kings 2: 1-15. Ruth 1: 1-22.

4. 1 Sam. 20: 1-17. 5. John 3: 1-21.

GOLDEN TEXT.—"And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9: 62.

Time.—Perhaps Summer, A. D. 29. PLACE.—Galilee. John 7: 1.

OUTLINE. I. Jesus practicing self-denial.

- 1. The affront. v. 51-53
- 2. Resentment of disciples. v. 54. 3. Patient kindness of Jesus. v. 55, 56. II. Jesus commending self-denial-
- 1. To the man of great assurance. v. 57, 58.
- 2. To the man of sensitive conscience. v. 59, 60. 3. To the man of a compromising turn. v. 61, 62.

I. v. 51. What is meant by "be received up?" By "stead fastly set his face?" Take this with "when the time was come," does it not show how Jesus recognized obligation repuguant to us? v. 53. The Samaritans had no liking for Jews. See John 4: 9. v. 54. Is it natural to resent insult? Is it proper to indulge all the natural promptings of the heart? v. 55. If a man has a regenerated heart, will his natural promptings be the same as before his change? Jesus denied himself the gratifying of the prompting to revenge. But he did so by allowing his prompting to save men to be fully gratified. We can not learn self-denial by thrusting out a part of ourselves, but by substituting a nobler prompting for a baser one, by accepting the perfect will of God in place of our own imperfect will. Read in Acts 8: 5-25 about Jesus' revenge.

II. v. 57, 58. See Matt. 8: 19, 20. Would Jesus hinder any one from following him? What is it to follow Jesus? Did this man, who was sure he was willing to follow, expect Jesus to provide for him in grand style, and make the honor 60. Did Jesus' command put an obligation upon the man! Did custom and natural prompting put upon him the obligation to bury his father? Could a sensitive conscience also find in the fifth commandment an obligation to bury his father? What did Jesus' reply mean? In point of obligation, a spiritual law always supersedes a physical law or a social law. v. 61, 62. Read Matt. 6: 33 and 7: 21 and 6: 24. Does God know what's best for us? Will he hid us do what is not to our highest advantage? or the highest advantage of those who love us and whom we love? Are we "fit" unless we desire the highest advantage both for ourselves and those we love? Luke 17: 82.

COMMENTS.

I. Jesus practicing self-denial. Whenev er we act in response to any impulse of the heart, there follows a certain feeling of gratification. We shall be apt to repeat the act in proportion to the strength of this resulting feeling. But there may be other impulses that also demand gratification, and by yielding to one impulse we refuse the others gratification. So the resulting feeling of gratification in respect to one impulse, may be mingled with resulting feelings of disappointment in respect to the other impulses. Christian self denial consists in regarding the relative value of the impulse, instead of the relative strength of the impulse; in regarding the quality of gratification, rather than the amount of the gratification. If those impulses within us that lead us to do wrong are stronger than the impulses that lead to right action, then we must deny them the gratification they demand, and give our attention to gratifiying and strengthening those impulses that do not need restraint. A Christian self-denying life is not then a pleasureless life. We have only changed the form of our pleasures, so that we may rejoice in a way pleasing to God.

1. The Affront. v. 51-53. No one so perfect as not to cause men to be offended; and yet the perfection of Jesus was not the real cause of the offense, but it was the sin of the hearts: of men. It was Jesus' duty to go to Jerusalem. His going toward Jerusalem was the offense. Now the more persistent he is in the performance of duty, the more offense will be give. "The Samaritans, whether we regard year, and sold by all news dealers.

them as the descendants of the remnants or the ten tribes and the heathen colonists introduced by the Assyrians, or as pure heathen in descent, who afterwards adopted certain features of the Jewish religion such as circumcision, the worship of Jehovah, and the hopes of the Messiah, were, at all events, in their religion a mongrel people, at one time more Jewish, at another more heathenish, according to circumstances and policy, much given to deceit and lying, and more cordially hated by the Jews than the pure Gentiles."—Philip Schaff.

2. Resentment of disciples. v. 54. How natural to resent ill treatment! The more they loved Jesus, the more resentment they would naturally feel. They make no allowance for the national prejudice both of themselves and of the Samaritans. Not yet did they understand Jesus' mission.

3. Patient kindness of Jesus. v. 55, 56. Jesus in turn was not offended at his disciples for so constantly misunderstanding and misrepresonting him. They had heard his Sermon on the Mount in which he had opposed the old ways of thinking that one may retaliate. But he shows no impatience that they did not heed his teaching. He rebukes them by calling their attention to his constant purpose to save, to help, to do good. He shows them how in his heart the substitution of the joy of saving in place of the gratifying of revenge is preferred. It is always easier to overcome any temptation to wrong by thinking of the advantages of the opposite course.

II. Jesus commending self-denial. Jesus can speak with force on the subject of self-denial, because he practiced all that he advised others to practice. This advice is not grievous, either. For we learn from Heb. 12: 2, that Jesus' self-denial was not without compensation. And when he advised his disciples to "seek first the kingdom of God," he hints that there will be no real loss. Christian selfdenial then is not a denial of all joy and gratification, but the substitution of a higher for a lower. It is not self-denial to do this for the sake of the gratification, but upon principle, for the sake of pleasing God. Jesus here commends self-denial to these classes of persons, for each of these persons represents a

1. To the man of great assurance. v. 57, 58. From Jesus' reply to his assertion of willingness to follow him, it seems the man thought it a very fine thing to say, a fine thing to do, that there was some credit to be gained. When young men set out to get wealth, they expect to meet opposition in business, but they expect to meet shrewdness with shrewdness, to meet base detraction with confident advertising, and they expect in the end to show their strength and endurance to be equal with that of others. If they have counted the cost beforehand they will not be turned from their plans by any ordinary opposition. But | the young man who goes into buisness thinking it all plain sailing, and that he has only to get up an atractive sign, and then figure up his profits, will most likely fail, and become the laughing stock of Barclay Street, New York. Send for their Catacommunity. Better for him to be opposed at the logue and terms. start before he gets badly involved. To follow Jesus means self-denial in many things that are very attractive to us. | Let us count the cost in the beginning. If the prize is worth our effort, then, expecting severe opposition, we shall not be entirely overborne when it comes. Never encourage any one to set out to be a Christian till he has counted the cost.

2. To the man of sensitive conscience. v. 59, 60. Jesus' command creates an obligation. The man felt under obligation to bury his father. His conscience was sensitive on that point. He had been educated on that point to have a sensitive conscience. The devil takes advantage of this to stir up his conscience on that point so as to hinder him from seeing his obligation on the other point. A man can not be under obligation to render service in two directions at once. In the absence of the Savior's command. he might well be exercised in his conscience as to his duty to his father. But Jesus teaches him the difference between a greater and a less duty. He shows him that he is under greater obligation to preach the gospel to the souls of men dead in trespasses and in sins, than to bury the dead body of his father. Jesus throughout all his teaching enforced the truth that the soul was of far greater consequence than the body. Men who care nothing for your feelings and the interests of your soul while you are alive, will make a great parade over your body when

3. To the man of a compromising turn. v. 61, 62. The place for a fish is in the water. The place for a bird is in the air. The church is not the place for a worldly man. If worldly men were in their place in the world, and not in the church where too many of them are, the church would have more time and strength to help those who need help, and want help, and would repay such help by loving devotion to the interests of the church. Of what advantage was it to drag Lot's wife out of Sodom only to have her longing to go back, until she stopped, locked back, and became a pillar of salt? Again, for one who somewhat desires to serve Christ, it is doubly severe to struggle against sin when he half desires to serve Satan all the time. Every duty that is made known is the cause of a renewed struggle in the heart whether to undertake at all to preform the duty; and when that struggle is over, not much strength is left to perform the duty. Better be whole hearted, and give our whole strength to doing instead of to de-

REVIEW THOUGHTS.

1. Desire to save men. v. 56.

2. Perseverance, v. 62.

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WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending March 19th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week were 21,081 packages; exports were 2,265 packages. Old butter would be on its last legs if it had legs left to stand on. viations used in Writing, Foreign words, Phrases and The imitation butters have been too much for it, Proverbs, etc., making it indispensable to every readand prices are even less than for what they call 'Creamery Oleo.," fresh churned, of which we are told 3,000 packages, sold this week at 18c., and that there are large offerings of fair brands of "Oleo." at 11 @ 13:. This knocks the spots out of ordinary old butter, and it is a drug in the market with sales mostly at from begins to arrive and meets quick sale at our quotations. We quote:

New butter, finest creamery make......33 @ 35

CHEESE.—Receipts for the week were 14,026 boxes; exports, 18,557 boxes. There is a good demand for finest marks. Other orades as slow and

ANICE IO.	i incse marks.	Omer	grades go	SIOW	and
	e lower. We q				
ctory,	regular made,	fine		.131@	14
••	good to prime.			.12 @	13
	fair to good			.10 ത	12
•••	off flavor, fault	v		. 8 @	10
• • •	nair skimmed.			9ω	10
"	full skimmed		••••••	. 4 @	6
Eggs	-Receipts for	the w	reek 11,000	packa	ges.
ie mar	ket has been str	one all	through	+b	1-

The market has been strong all through the week, closed at an advance of fully 1c. per doz. over last last week's prices. Sales to-day, Saturday, State and York.

BEANS.—The market is very firm. We quote: Marrows, per bush., 62 lbs......\$1 90 @\$2 15 Mediums, " 1 90 @ 2 15 DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice...... 8 @ 81 fair to good...... 6 @ 8 State and Western, quarter apples. 41@ 5 Apples, North Carolina, sliced. 4 @ 6 Blackberries, - 7 @ 8 BEESWAX per lb., 23 @ 25 cents.

Dressed Poultry.—We quote: Ducks, per fb......14 @ 17 MAPLE SUGER.—Few lots new arrived this week and sold at 15 @ 16c. BUTTER, CHEESE, EGGS, BEANS, ETC.

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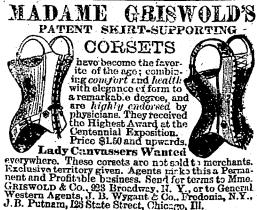
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I was ruptured in the year 1863, while in the army. have tried spring and elastic trusses with great discomfort and injury, my rupture always growing worse. Finding I must get some relief or give up my business, I determined to try you as a last resort, and I must say that I found your treatment a complete success. My improvement and cure have, considering my terrible condition, surprised my friends one. as well as myself. During your treatment I have worked hard in my business, enjoying both safety and comfort, and have not lost a day's work. My general health has also improved. I will take pleasire in recommending the afflicted to you whenever I

have an opportunity.
You may publish this letter for the benefit of humanity. My address is 211 East 44th st. With best wishes I remain yours respectfully, WESLEY PHILLIPS.

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The Sabbath & PUBLISHED WEEK

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"FOLLOW THOU I

Once the Lord with Peter m On the shores of Galiloe, Hailed him with this simple; As he journeyed, "Fellow For his friends refused to ow He must leave his earthly And the world that had not Now a desert had become

Walking by the lonely sea, Said the Savior, "Follow me When the Greeks had heard Fain would they Messiah And the Lord foresaw the gl Empire, fame, and majest But the path that led to pow Light and joy forevermore Led through death's tremend Fenced with sorrows sharp "Any will my servants be,

Daily let him follow me." May our path of service ever With thy gracious mind as In defeat and lost endeavor, Or in glorious victory !.. May one wish absorb us onl Blessed Lord, thy steps to Whether in the desert lonely Or to active labor led.

Rich or poor, or bond, or fre Give us grace to follow thee Soon shall come the rest eter Where I am thou too sh Girt with vigor fresh and ve Meet companions, Lord, f There in robes of dazzling w With thy name upon the l We shall see thy glorious bri

Filled with joy, and worst

Fitted in thy courts to be,

Shall each servant follow the

Beview of Dr. Kellogg's Third BY REV. N. WARDNE

Concluded from last The following is the De

worded definition of soul a in reference to Christ's e spirit (pneuma) to the Fath upon the cross. He says, word spirit, as used in Scri the breath, or that which is it, life and mind, with its va which result from life. The as the organization (not the includes the matter organize rions attributes and products chief among which are life, Each word has its primary or figurative signification. never represented as having gence, and hence has no life would be eminently imprope as dying." If this be true, God has no life or intellige trifled when he said (Matt. not them which kill the bo able to kill the soul; 2 if the to kill; he was holding up which was no motive at all the Doctor mean when he

regenerating, quickening po

of God, &c.?