

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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The Sabbath Recorder,

PUBLISHED WEEKLY,
BY THE
AMERICAN SABBATH TRACT SOCIETY,
— AT —
ALFRED CENTRE, ALLEGANY CO., N. Y.

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

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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 rices 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 prominated,
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.

PALATKA, Fla., March 10th, 1881.

SOUL.

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

BY REV. N. WARDNER, D. D.

The Doctor accuses me of saying that "soul and spirit are not only different, but never used to indicate the same thing." On the contrary, I said, "Hebrew and Greek scholars agree that the original words for soul and spirit are distinct, and never translated interchangeably. The term soul is, however, sometimes used figuratively for spirit, which no more proves identity than its being used figuratively for body proves it 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, as the basis of his argument, in Rom. 2: 14, 15, and 1 Cor. II: 14.

The Doctor refers to his book, where he says, "It appears quite evident, from the testimony of Scripture, that conversion is regarded as the regeneration of man's spiritual nature, or character, while the resurrection and the marvelous change of the living at the same time, constitute the regeneration of the physical nature, or the body. The regeneration of the character is a work which must be done in this life, through the individual's own efforts, aided by the Spirit of God." pp. 144 and 149. Thus he claims that the moral and spiritual character is changed before the body is changed. Why does the Doctor thus distinguish between the regeneration of man's spiritual and physical natures, since he teaches that man is wholly a physical mechanism, and denies that he has a higher element in his nature than his body? (See his reply to sermon 1st.) He talks about the regeneration of man's spiritual nature in contradistinction to the regeneration of his physical nature, just as I would, and as though he believes they are distinct entities; which he denies. He denies also that Adam suffered spiritual death, except as a result of physical disease, and claims that the death of the body was the only penalty God has threatened for sin, and therefore must be the seat of all sin. Now, if the penalty for sin takes effect only upon the body and what it produces, then the regeneration of the body must be the only remedy for sin and its consequences. Spiritual regeneration, then, must be simply a result of the regeneration of the body. Therefore the corrupt body must be purified first; for "Who can bring a clean thing out of an unclean? not one." Job 14: 4. "Neither can a corrupt tree bring forth good fruit." Matt. 7: 18. Hence, according to the Doctor's own theory, in contradiction to his statement on page 149, no regeneration, spiritual or physical, can take place, in this life; none till the resurrection of the dead, which is in direct opposition to what he says is "the teaching of Scripture."

The Doctor says that in 1 John 3: 9, and 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 impulses, his motives, and his whole spiritual nature." p. 141. Here he affirms that spiritual regeneration changes the desires, impulses, emotions and affections before the body is changed; and then contradicts it by 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 common sense.

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 other, so that ye can not do the things ye would." The Doctor, commenting upon this passage, says, "The apostle here simply represents, in figurative language, the controversy which often occurs between the various faculties of the brain, one class of which he represents as the flesh and the other as the spirit." From this it would seem that when the Doctor talks about spirit he simply means a few lobes of the brain, and that spiritual regeneration is simply the regeneration 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 blood; and this regenerated spirit is itself constantly turning into corruption and passes away every few weeks, and is replaced from the same corrupt source, through the same corrupt mediums! Such is the Doctor's divinely-regenerated spiritual nature or character, born again by the power of the Holy Ghost, "not of corruptible seed," "nor of blood, but of God," which "shall never see 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 out of an unclean, and a bitter fountain can not send forth sweet water.

Here the Doctor gives another definition

of spirit (*pneuma*), representing it to be a part of the brain substance made spirit by a certain exercise of itself, thus fitting it for heaven. But Christ says, "Flesh and blood can not inherit the kingdom of heaven."

In the next paragraph the Doctor says, "We have the testimony of Christ, after his resurrection, that he is a material, physical being, and said to his disciples, Handle me and see. I am not a spirit, a mere shadow of something, an apparition, but the real Christ." Here the Doctor gives still another definition of *pneuma*, making it to be "a mere shadow of something." According to this, when Christ said "God is a *pneuma*," he taught that he was "a mere shadow of something." Thus the Doctor manufactures and repudiates his definitions according as he finds himself driven from one position to another. In the above statement he makes Christ's flesh and bones constitute his divinity, the seat of "all power both in heaven and in earth," and yet they were made up by the products of this earth, transmuted by digestion in a fleshly stomach, like those of a brute. On the contrary, Christ was talking with his disciples about what they saw; that it was not a spirit of any kind, but something that they could handle and know to be his fleshly body which hung on the cross. He thus took pains to make the clearest possible distinction between spirit and flesh, just as he did in his talk with Nicodemus. John 3: 3.

The Doctor says, "After his resurrection, when he assumed his original condition of existence, and showed himself to his disciples, and when they were frightened, supposing him to be a spirit, an immaterial entity, he denied that he was that sort of a spirit, at least, and proved that he was something more, by showing them his hands and his feet." Here, by affirming that Christ had resumed his original condition of existence, the Doctor affirms that he was made up of flesh and bones in his pre-existing state, before he was conceived by the Virgin Mary. Now, if Christ, "the Word, God, the pre-existent divinity," was flesh and bones before his advent, how was he "made flesh" at that time, as the Doctor claims he was? In view of such teaching, how strange and ludicrous it 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 theory makes his entire being to consist of 150 pounds, more or less, of mere flesh and bones!

Again, although the Doctor claims that before his advent, Christ "was God, the pre-existent 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 existence at his resurrection, then he was God still; and if there is but one God, I ask again, who sustained all things during the three days and nights that he lay in the sepulchre? The Doctor is extremely careful not to try to answer this question, or to reconcile these conflicting points in his theory, and for a good reason. For after having endorsed the teaching that Christ was God, the pre-existing divinity, before his advent, he then turns right round and in substance denies that he is God.

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 not mean such a spirit as he denied being himself, which implies that God was wholly like what they saw, could handle, and know to be a fleshly body; therefore that God is a physical mechanism.

Again, such being the Doctor's idea of what a spirit is, accounts for his not admitting the testimony of Christ and his apostles, that evil spirits entered into and were cast out of men possessed by them; for how could a legion of such physical bodies get inside of one man? Even if they were not bigger than mice, they would swell him into a monstrosity.

Replying to my second sermon, the Doctor said, "Eld. Wardner says, and we agree with him, that if God, a spirit, did and can exist

independent of matter, it is conceivable that he may have created other beings capable of existing in like manner. But there is an insurmountable *if* in the way." This is equivalent to asserting that God did not and can not exist independent of matter. If so, then matter must have existed first. The Doctor affirms, unqualifiedly, that "life results from organization, not organization from life," i. e., that no life ever can or ever did exist except as the result of organization. If this does not apply to God, it does not apply to man; for the Doctor admits that if God could exist without a material organization, it is conceivable that he may have created other beings and men capable of thus existing. The Doctor has sense enough to see where this leads to, and it is the reason why he so persistently dodges this issue which he has created, and will not meet it. If the Doctor admits that he don't know how God, a spirit, exists, i. e., whether with or without a material organization, then he admits that he don't know but that man has a spirit capable of existing with or without a physical organization. But his insisting that no life or spirit can exist separate from a material organization, is insisting that God could not, and therefore that he had an organization before he had or could have any life or spirit; and therefore it must have come into existence by chance, since there was no Creator before him. The Doctor can not dodge this issue without yielding his position in regard to the nature of man, and he knows it, and 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 life-power 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 construction of tissues which make up organization. Life, therefore, is the cause of organization, and not organization the cause of life. A cause must exist before its effect can exist. To reverse this order, as the Doctor does, is as absurd as to assert that the existence of a machinist is the product of the machine which he built, or that a fountain is produced by the stream that flows from it.

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 extinct. 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 flee from the wrath to come. They are 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 mountain in Bible theology. Not one jot of its holy law has been lowered or repealed. In one very vital sense, no Christian is 'free from the law.' It would not be a 'happy condition' for him if it were so, any more than it would be a happy condition for New York or Chicago to disband their police and let their criminals into the streets. So far from being a kindness, it would be eventua cruelty to any man or any community to place them beyond the reach and just penalties of divine law. This is especially an unfortunate time in which to preach a limber-backed theology which has no stiffening of the word *ought* in its fiber, and which seldom disturbs men's consciences with the retributions of sin. Society will not be regenerated with cologne-water. We need more of the sacred authority of law in our homes, more

enforcement of law in the commonwealth, more reverence for God's law in our hearts, more law preaching in our pulpits, and more 'law work' in the conversion of souls which are to represent Christ by keeping his commandments. The most successful workmen have made much of the moral government of 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 crops of thorough Christians. The apostles 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 and devout emotions are very pleasant in 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 believe to be right and Scriptural. What God has enjoined is worthy of practice, defense, and publication.

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 field is more favorable to the quiet entrance of the Missionary Society, let them occupy 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 impugn the motives of the First-day people, as a class. That there are individuals among them of whom those assertions can be truthfully made, I doubt not; but being brought up to keep Sunday, and knowing I was just as sincere in keeping it as now in striving to observe the Sabbath, I believe they are, as a class, also sincere, and think it a good plan to get such to investigate for themselves.

Hoping the Lord will fill to overflowing the treasuries of the Tract and Missionary Societies, and furnish them with good and efficient laborers, is my earnest prayer.

M. M. JONES.
Boscobel, Wis., March 17th, 1881.

ports, 18,357 boxes. The market is firm, a good feeling for fine Septembers and these are not plenty, and Augusts are to take their place. Fine white cheese are and lead colored stock a fraction. Com of any kind and skins are very dull and quote:

regular made, fine, 13 1/2 @ 14
od to prime, 12 @ 13
ir to good, 10 @ 12
r flavor, faulty, 8 @ 10 1/2
ill skimmed, 9 @ 11
ill skinned, 4 @ 7

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as is usual at this season, declines in stock is quick taken on arrival with sales cents. We quote:
Pennsylvania, State, etc., 18 @ 19
The market is very firm. We quote:
per bush, 62 lbs., \$1 90 @ \$2 15
..... 1 90 @ 2 15

FRUITS.—We quote:
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..... fat to good, 6 @ 8
Western, quarter apples, 4 1/2 @ 5
North Carolina, sliced, 4 @ 6
peaches, evaporated, 2 1/2 @ 3
peaches, halves and quarters, 2 1/2 @ 2 1/2
dried, 2 @ 2 1/2
..... 7 @ 8

per lb., 23 @ 24 cents.
POULTRY.—We quote:
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..... 14 @ 17
Chickens, per lb., 10 @ 11
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ths of March, April and May are the three-ridge which binds the season of ice th- Therefore Spring is a trying period. Indications of disease now should be- once. If you are vexed with indigestion, Liver or Kidneys, want of appetite, con- the Bowels or feverish skin, take Dr. Favorite Remedy without an hour's delay. quick and positive in its action. Keep it- ee when you are at home, and take it with- rens; you can have no better friend. -self to the common ills of every day. -be found in every family where this Jour- - What Favorite Remedy is recommended. - Ask your Druggist for it. But lit- is wanted; only One Dollar a bottle. - is the friend of childhood and - found in every nursery in the land. Keep - for your children's sake as well as -v. To women who suffer from any of -illar to the sex, Favorite Remedy proving. - Try it and you will be glad you saw. - Make no mistakes. The medicine is - Remedy. And the proprietor's name and - David Kennedy, Rondout, N. Y. - living at a distance, (except in surgical - sending a statement of their case can be -ome.

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Missionary Department

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

Rev. A. E. MARR, Corresponding Secretary, Ashaway, R. I. 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 Cooling Spring, W. Va. As a result, the membership was revived, and a few persons expressed their purpose to become Christians.

Bro. L. R. SWINNEY, of Lost Creek, W. Va., writes as follows: "I am glad you are pressing the subject of systematic benevolence 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."

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 city. We have great faith in the success of that effort, and hope, at no distant day, to see a church organization there.

HOME CORRESPONDENCE.

Since we have had the Missionary Department in the RECORDER, we, as a denomination, have increased in the spirit of missions; and we regard this as progress in the right direction, for the missionary spirit is the spirit of Jesus, and we are never owned by him only as we have his spirit, and act that spirit out by seeking to glorify him, instead of ourselves.

This part of the mission field still invites, still repels. Some tremble for the Ark, and ask for the Bread of Life; others fear the truth and the responsibility of hearing it. I have just returned from a two days visiting tour made with my wife. This form of missionary work is laborious, but efficient.

when looking to self, men say, "they have increased in goods and have need of nothing," he will look upon them as "wretched and miserable and poor and blind and naked."

I am pleased to see a willingness on the part of some of our wealthy churches, to spare the gifts of their pastors to labor a part of their time as missionaries, in carrying the gospel to those that are not able to support such gifts among themselves, and I believe God will bless those churches in this labor, especially if they let their prayers go with their pastors in such labor.

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 inducement for them to give as God may prosper them.

Hornellsville, 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.

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

Honeyoye, Pa.

This part of the mission field still invites, still repels. Some tremble for the Ark, and ask for the Bread of Life; others fear the truth and the responsibility of hearing it. I have just returned from a two days visiting tour made with my wife. This form of missionary work is laborious, but efficient.

tend the Quarterly Meeting at Hebron Centre. We may not delude ourselves here with the expectation that people will welcome the Sabbath among them until they become willing to keep it themselves. They regard it as a constant reproof and its observance as an open defiance. This is Pennsylvania, and I have heard of threats of persecution but have seen no demonstration.

JAMES SUMMERBELL, Richmond, N. Y., Feb. 9th, 1881.

Alden, Minn.

We have read the reports from the different 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 such wonderful proportions.

Falls of Rough, Ky.

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.

A. B. PRENTICE.

At the Inter-Seminary Missionary Convention of Theological Students, Dr. William 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 the most inspiring examples of Christian zeal.

God unto salvation to every one that believeth. We have received from the mission field abroad an impulse to earnest labor for the conversion of the heathen at home.

FOREIGN CORRESPONDENCE.

Haarlem, Holland.

Perhaps you were expecting a more speedy answer to yours of 17th inst. I did not tarry by negligence, but could not write before now; so you will not withhold me your excuse, I trust.

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 they belonged to our kingdom.

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 fulfill that work, when the cost of finding meeting-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.

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.

G. VELTHUYSEN.

Shanghai, China.

One mail has left since receiving your letter in 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.

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.

D. H. DAVIS.

Xe-ziang, China.

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.

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 otherwise.

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 instance, if a boarding-school at one station is over crowded, and at another lacks for pupils, they are easily transferred from one school to another. There are other advantages to be gained from this manner of working, which I will not now mention; but would it not be well for our people to take these things into consideration before turning their attention to establishing missions in other countries so widely remote from each other as Japan and India?

Education Department

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

"LET THERE BE LIGHT"

GENERAL CONFERENCE—SIXTH UNION, COMMUNION, AND THE REVIVAL YEAR.

"At a meeting of the Sabbath Conference, holden at the metropolis of Berlin (formerly called Petersburgh) of New York, September 11th, 1880, that Eld. Abraham Coon be said Conference, and Stephen John Hubbard, Clerks.

"Received church letters from Hopkinton, setting forth the serious state of religion, viz: "Dear brethren, we call on you with us in adoration and thanksgiving to God, on our behalf, for the many plays of his goodness, of late years, that, while we were deserving of his wrath, he has manifested his mercy to us with the showers of blessing upon his convincing youth, as well as the aged and leading them, we trust, into light. It is admirable alteration of our assemblies, few months ago that most of our meeting-houses were empty, gloomy aspect was before us there appeared a gleam of dawning of day. Soon it ushered the glorious return of Spring, of the turtle began to be heard. The sound of young converts sound from house to house, began to be numerous, and declaring what the Lord had done, we could, with delightful tears tickling down the cheeks, silence seemed to be shed through multitude, while a gleam lit up the faces of the silent professors, as backsliders were confessing their wanderings could only say, 'It is the Lord, it is marvelous in our eyes.'"

"Now, dear brethren, since has done and is doing such for us, let us gird up our loins, prayer, and hold the profession steadfast unto the end, if saved. And to you, especially present at your meeting, you labor for the unity of God, and the light of the truth as it is in Jesus. Let us be done in charity, none of pleasure, or speaking his own things all things with an eye to the glory of God. So may the kind and abundant with his glorious all of you return to your richly laden with the grace.

Church officers: Abraham Stillman, Evangelist; Daniel Babcock, son, Deacons; Joseph P. Maxson, Clerks. Added Conference, 202; deceased, of members, 769; of the mission, 24.

"Voted, that Eld. A. Zachæus Maxson, brethren Thomas Williams be messengers to the next general meeting."

"The Sabbatarian Church is Dearly beloved brethren, you that this Church has our brethren to improve their speaking—Bro. John Daviam West. The latter with his family, and several members of this Church to the State of Ohio. Br. times to improve amongst us has been presented for so we are still in hopes, and that the Lord will in his smile upon us, and make us love.

"We are greatly rejoicing in the increasing work of grace at Rhodeseiland and adjacent at Petersburg and other places. We have experienced the drought has been around us have been death, and some of the Church also; among whom the loss of our respected Ayars, with seven more. "Our attachment to of holding General Conference means abated, but our God may bless and prosper general advancement and. We earnestly solicit approbation and concu

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, held at the meeting-house in Berlin (formerly called Petersburg), State of New York, September 11th, 1806, voted that Eld. Abraham Coon be Moderator of said Conference, and Stephen Maxson and John Hubbard, Clerks.

Messengers from sister churches, as stated hereafter.

Received church letters as followeth: From Hopkinton, setting forth a very prosperous 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 trickling down the cheeks, and a solemn silence seemed to be shed through the listening multitude, while a gleam of sacred joy fit up the faces of the silent spectators. Old professors, as backsliders were returning to the Shepherd and Bishop of their souls and confessing their wanderings one to another, could only say, 'It is the Lord's doing, and it is marvelous in our eyes.' The work still continues, and is spreading into neighboring towns and churches. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

Now, dear brethren, since the kind Lord has done and is doing such wonderful things for us, let us gird up our loins, watch unto prayer, and hold the profession of our faith steadfast unto the end, for such shall be saved. And to you, especially, who may be present at your meeting, we beseech that you labor for the unity of the Spirit, laying aside all prejudice and animosities, hard thoughts and evil speaking, and put on fervent charity, one for another, and strive, not for mastery, but let each one freely enjoy his own opinion, yet endeavor to communicate and receive the light of the Spirit and the truth as it is in Jesus. Let all your things be done in charity, none seeking his own pleasure, or speaking his own words, but doing all things with an eye single to the glory of God. So may the kind Lord bless you abundantly with his glorious presence, and all of you return to your respective homes richly laden with the experience of his grace.

Finally, brethren, farewell. Be of one mind. Live in love. Live in peace. And may the God of peace be with you all. Amen.

Church officers: Abraham Coon and Matthew Stillman, Evangelist Elders; Joseph Stillman, Daniel Babcock and Zachues Maxson, Deacons; Joseph Potter and Zachues Maxson, Clerks. Added since last year's Conference, 202; deceased, 9; total number of members, 769; of the same under admonition, 24.

Voted, that Eld. Abram Coon, Dea. Zachues Maxson, brethren Wait Clarke and Thomas Williams be messengers to the General Meeting.

The Sabbatarian Church at Cohasset:

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 we are still in hopes, and wait in expectation that the Lord will, in his own due time, yet smile upon us, and make us rejoice together in love.

We are greatly rejoiced to hear of the increasing work of grace in our sister church at Rhoadsland and adjacent places, likewise at Petersburg 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 this 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 members.

Our attachment to the established plan 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 advancement and spread of the gospel. We earnestly solicit and request the approbation and concurrence of our brethren

who may compose the General Conference, that the next General Conference may be held at this Church, Cohasset, at the time of our Yearly Meeting, which will be on the third Sabbath in October, 1807. If that 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 Deavis; 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 David Dunn, Deacons; Joel Dunn, Clerk. Added, 1; deceased, 6; total, 79. Messengers, Eld. Lafferty and Dea. Dunham.

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 a good degree of union.

Officers: Henry Clarke, pastor; Joshua Maxson and Phineas Burdick, Deacons; Clark Maxson, Clerk. Added, 9; under dealing, 1; admission, 3; dismissed, 3; deceased, 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 Petersburg Church states their situation as follows:

Officers: William Satterlee, Evangelist Elder; Wm. Greenman, John Green, Jabez Burdick, James Greenman, Deacons. Added, 74; deceased, 5; under admonition, 3; put themselves under the watchcare of this Church from Hopkinton and Westerly Church, 5; total number, 301.

The Church at Petersburg and Berlin received a letter from the brethren at De-Ruyter, N. Y., praying that they may be organized a church, and Bro. David Davis be ordained. Said Church, after consultation on the subject, thought it advisable to lay the matter before the Conference for its counsel and advice on the same. Said Conference received said letter. After conferring largely on the aforesaid subject, we think it advisable to appoint a committee to visit our brethren at De-Ruyter, and if they, in their judgement, think said brethren are in a suitable capacity for organization, to answer their request. The undersigned brethren appointed a committee as above: From Berlin and Petersburg: Eld. William Satterlee; Dea. Jabez Burdick, and Brethren Stephen Maxson, and Eliphalet Johnson. From Brookfield: Elder Henry Clark and Dea. Phineas Burdick.

It is recommended by this Conference to the churches of our Union that they take into consideration the utility of having the minutes, Circular Letter, and such other information respecting the rise and progress of the Sabbatarian order, as the Conference, at its annual meeting, may think proper, printed, and also give such information, as is in their province, respecting such origin or progress, and send the same forward by letter or messenger to our next Conference, and likewise such money, for defraying the expense of such publication, as their freedom may admit of.

Voted, that Eld. Abraham Coon and 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 Petersburg, 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 enforced in the Bible, we believe the inference of its being of the first magnitude, is conclusive.

Moses gives the sum of all moral duties in the ten commandments, and Christ comprehends them all in two. The first and principal one is, Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and the second is like unto it. Thou shalt love thy neighbor as thyself. He then declares that love 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 rule, as the rule of all our actions. The first revealed will 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 comprehended in this single sentence: Thou shalt love thy neighbor as thyself. We are, therefore, authorized to conclude, that though all our duties are to be performed from the principle of love to God, yet love to the brethren, abstractly considered, is the cause from which arise all the other relative duties which we owe to them; for, as love to God is that active

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 to man is that principle of action which not only impels us to fly from the thought of doing him an injury, but prompts us to give relief when in distress, 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 well. 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 peculiar 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 contempt; 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 love is an indispensable duty resting upon all the followers of the Lamb.

Brotherly Love is not only an incumbent duty on all believers, but it is likewise a very comfortable 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 evident 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 not 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 that, and are anxious when almost every other mark is lost, and when this is the Christian's principal, not only support, and we believe this abundantly sufficient to preserve him from sinning in despair.

Let us review this delightful subject. Figure to yourselves a person just made acquainted with his dreadful situation as a sinner, condemned by the law 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 receive some comfort from the Word of God, interrogating the beloved disciples, 'We know,' as says the Apostle John, 'What,' says the disconsolate sinner, 'do you know?' 'That we have passed from death unto life.' 'O, happy saint, do you know this to be your situation? A knowledge of this is worth ten thousand worlds. Would to God, that I had the smallest gleam of hope that such a blessing were mine. Let me ask you, how do you know it?' 'Because we love the brethren, and I am instructed by the Holy Ghost to assert, for the encouragement of 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 hypocrites, from the same authority, to declare that he who loveth not his brother, abideth in death.'

Brotherly Love is not only an evidence to ourselves that we are born of God, but also to others; for says the blessed Redeemer, 'By this shall all men know that ye are my disciples, if ye have love one to another.' It is only when Christians are wearing Christ's livery and completely equipped with the gospel armor, that they appear fair as the moon, clear as the sun, terrible as an army with banners. It is only those whose general conversation is such as becometh the gospel, that appear respectable in the eyes of mankind, for the path of the Christian is so clearly 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 fall into the vain and sinful customs of the world, and especially, when they are contentious, and give themselves up to backbiting and a stumbling stone 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 profess.

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, Moderator.

STEPHEN MAXSON, Clerk.

JOHN HUBBARD, Clerk.

Voted, that the Conference be adjourned to the fifth day before the second Sabbath in September, 1807, at the meeting-house in Cohasset, at ten o'clock A. M.

ABRAHAM COON, Moderator.

STEPHEN MAXSON, Clerk.

JOHN HUBBARD, Clerk.

THE RIVULET.—That little rivulet fed by a spring high up on the mountain, goes winding about for a good while groping its way among the heaped-up leaves and round the rocks, but it always finds its way down to some high road, at last makes for itself a basin in the stone, and gathers up there the treasures of the hill-springs, and overflows, and makes the place around it green and cool—a place where wayfarers love to stop in the sultry noons. It is a truthful emblem of the life in which the word of Christ dwells 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 little power to work for the Lord.' Bear with me, O Christian, while I ask if it is to be wondered at that you are weak. You tell 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 to 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 the effects of eating opium.

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 man's nature, in the sense of a possibility to sin, thus making the plan of salvation a "stone of stumbling" to many thinking minds. What help is there to me, they ask, in just showing me what a deity can do? The miracle would be, what he can not do. What helps and draws me, is not the love which shows what it can do without any possibility of risk, but the love which risks all, for the possible value it sees in me.

Then I come to plead, dear reader, that you dwell less upon the divinity or deity of our Jesus, and more upon the fact of his taking our nature that he might show us how such natures should, and must do! For it is said, "He took not on him the nature of angels, but he took upon him the seed of Abraham, wherefore in all things it behooved him to be made like unto his brethren," etc. Heb. 2: 16, 17. To attempt to feed weak fallen man on Jesus' divinity, is useless. To point a drowning man to the moon to climb upon would be poor help indeed; but to reach out to him the help which he could grasp and cling to, would arouse his waning life to new vigor and trial! God knew this when he made his Son flesh like his brethren, that he might be tempted in all points like as they are, that he himself having suffered, being tempted, he is able to help those that are tempted. Heb. 4: 15 and 2: 18. Now if being made in all things like his brethren, tempted in all points like as they are, suffering from these temptations while in the flesh, and offering up prayers and supplications with strong crying and tears, and being heard in that he feared, or for his piety (margin), and learning obedience by the things which he suffered (Heb. 5: 7, 8, 9); if thus he was made perfect, and if thus he has become the author of life to such only as thus live and overcome, then let us believe God knew what kind of help man needed, and not like the Jews, think it sacrilege to accept so familiar and unkingly a Savior; but rather like Paul, "Be determined to know nothing, in this sinful generation, but this same Jesus, and him not honored but crucified." In this very sense he is our Savior, in that he has shown man how he may climb up out of the sea of sin and temptation into sonship, joint-heirship with himself. 1 John 3: 2. And we are to climb up, only by such a life as he lived. "He that abideth in him, must walk even as he walked." 1 John 2: 6. "He that climbeth up any other way is a thief and a robber."

He makes no difference in the duties of the earth life between himself and us, i. e., if we have had the second birth, no difference in the quality. "As the Father sent me, so send I you." 1 John 17: 16-18. "Ye are not of the world, even as I am not of the world; as he is, so are we in this world." 1 John 4: 17 and 3: 3-7. "Even greater works than I do shall ye do, because I go to the Father." John 14: 12. If I, or any other, should attempt to tell you how the Son of God became the Son of man, I should not be able, neither should I help you. But if I say it was God who made his Son flesh, that he might dwell among us, living such a life in real carefulness, and unselfishness, and firm faithfulness and victory, as he would have you and me live, then I might help you. He being the elder brother, took the commission of servant (Phil. 2: 7, 8), to lay up a highway through the wilderness, for our feet to safely tread. He went first, trusting in God (Heb. 2: 13), doing nothing of himself, but as the Father taught him. John 8: 28. We are to follow in his footsteps (1 Peter 2: 21), learning of him (Matt. 11: 29), working out our own salvation with fear and trembling, trusting in the same God to work in us a will to do his pleasure. Phil. 2: 12, 13. Then the gift of a Savior to men was not that of a God (man had that before), "but of a being made in all things like his 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 nothing of themselves, but as our Jesus, by doing the will of the Father dwelling in them. John 14: 10. "He that believeth on me the

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 favor. Why should not the believer do greater works than he did? It is nothing really to his credit, only that he takes God at his word, and calls on him for supplies, glad to toil and suffer in the spirit of his example. If he is clean, and loves this way, God will take up his abode with him (2 Cor. 6: 16), and use him for his work. It is such faith, or belief, that overcometh the world. Peter 12: 3.

But on the other hand, tell the unbeliever that Jesus could not have sinned, that it was impossible for him to have fallen when tempted, and he will ask you, what was all this strong crying and tears but deception of the saddest kind! "What," he will say, "a being sent who could not sin, as an example of an overcomer, to poor, weak, fallen man, who finds it very easy to sin?" You say, "He was weeping over the sins of the world." The book says, "He offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was saved in that he feared!" Heb. 5: 7-10. Some risk here for you believer, for if he had been overcome of death, you would have been lost to death; there was none other stronger to show you a way of escape. Ah, but I forget, you say, "There was no danger, no risk; he was God, and could not have been overcome." Even though he loved the disciples better, who did not leave him during his temptations, when he was struggling, through the help of God, to overcome the world, the flesh, and the devil, you say, "He did not mean it. He did not suffer because he dreaded a fall, but because the very purity and holiness of his nature caused him to be distressed at the mere suggestion of Satan." But unbeliever says, "I read, 'He learned obedience by the things which he suffered.' How could he learn if he were already perfect; and obedience, too, by suffering, unless there had been some inclination to disobey, or some painful, educating result, from disobedience? "Perfect through suffering." Then you deny this. You were not bought with a great price—there was no risk, no danger."

O Lord, surely if we talk this way, "when thou comest wilt thou find, even a handful who have faith on the earth?" How can we help the unbeliever, if the believer does not believe, even the first principles of the plan of salvation! To the unbelieving reader I would say, If you are one of those who has never thought much about our Jesus, I beg you to open the Bible and read from Matthew to Acts, thoughtfully. If you have not been biased by any creed, open your heart and let his great brotherhood of sympathy for you flow in his yearning, longing love over you, more tender than a mother's—his strong, wrestling, unconquerable life-work, which he has made an actuality, an example for you, to copy. If you will thus read, and resist not its spirit, I promise you, in his name, a new life from its indwelling. If you are contented, or so constituted as to stop at, or take in only the feeling of brotherhood, you have made a beginning. If you go farther, and feel that it would be ungrateful, unkind in you not to do, and forbear, and correct yourself in return for such love, you have done better. But if, Paul-like, you take in all this, and go still farther, even until you are thrilled, yea, filled with the spirit of his strong, wrestling, unconquerable life-work, thank God with your whole being, for this brings full, complete birth into the kingdom of his Son! Like Paul, return not unto Jerusalem, but go right to work in this spirit, copying after the dear Master, and you, too, shall be born into the kingdom of the Father! You too, shall be a son, an heir, with our Jesus. Should they tell you, to try to be like him, and again, tell you it was impossible and even profanity to think of being like him (in the earth life of 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, conquer—and then, though foot sore and weary, you shall sit down with him in his throne, all things are yours—we know not all of it—but we know we shall be like him! Rev. 3: 21 and 21: 7; 1 John 3: 2.

there are difficulties in doing this. are not disposed to make a prope- for the material in the old house, I can get what I think is about I shall get the contractors to for a certain sum, or furnish certain price per day. Whichever shall be obliged to spend nearly time watching them, or they will n. As soon as I can tell or esti- nearly the cost, should it be over I will write you. I hope to begin the ee or four weeks. We truly pray of God to rest upon those who tely and generously aiding in this it is for our health and com- feel it is for the Master, and ard will be theirs. In regard to press, I think for the present it be best to incur the expense, and be I may see the day when we edly need and have a press, and and tracts. I hope we may have onaries located at other points, hini, working out from this as a tion. I think in this way much be accomplished. Although any discouraging features in our our hearts are not cast down. We ly grace, and believe it shall be the divine promise.

D. H. DAVIS.

Ne-ziang, China.

JAN. 11th, 1881.

My life is spared, to lay the at least, for a good work for in our mission. I am now spend- of weeks at this place with the kin, and studying with one of rs, and am learning all I can in e work. This place is sixteen Shanghai, and numbers about usand inhabitants. There are reigurers here—the Misses Ran- and Mrs. Reid, all of the M. E. Mission. It is about two years se foreigners came hear to live, y have a boarding-school, three nd a native pastor. The mis- ns a very pleasant little chapel, ig houses, a good substantial hool, building, and the grounds e them. This mission was estab- anghai several years later than though there have been many ents and missionaries have been urn home at times, on account it has never been entirely desert- work has steadily advanced un- ime, it has stations at Soochow lace. Each of these stations ve helpers, schools, and out-sta- the present time it is the larg- in this Province. It has lately ed by five new missionaries who weeks since, and several more during the year. Other than ince this denomination supports missions, nor does it intend to for come, for there are many ad- ned by this kind of consolida-

missionaries themselves can vise with and assist one another k, and in case one is obliged to e stations are not so distant remaining missionaries can over- p up the work begun, and thus at a loss as there would be other-

printing of books and tracts mission can be done at one place same persons, and the native be sent to labor where most need- eak the same dialect.

at this mission has another ad- regard to school-work; for in- boarding-school at one station is d, and at another lacks for pupils, ly transferred from one school There are other advantages to from this manner of working, not now mention; but would it for our people to take these consideration before turning their establishing missions in other widely remote from each other d India? Did we adopt a similar e Methodists here, would it not both of means and labor and a greater power than by doing any I can not but believe the time tant when, as a people, we shall demands upon us, and enter of mission work as never be- longer I am here the more am I d in the opinion that it is our ublish other missions in China, Province, and not in other coun- ect to return home to-morrow in the weather is fine but cold.

A. E. NELSON.

The Sabbath Recorder.

Alfred 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 Liberty 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 23 yeas. After considerable discussion on the taking of another ballot, a motion was made to reconsider the former vote and agreed to: The roll was again called, and resulted as follows:

"YEAS—Messrs. Arnold, Beidelman, Boggs, Cooper, Cox, Craig, Emery, Grady, Grof, Hollis, Jones, McHenry, McKnight, Newell, Norris, Parker, Reburn, Roberts, Seamans, Shearer, Smith, Thomas, Upperman—23.

"NAYS—Messrs. Everhart, Greer, Herr, Kauffman, Keefer, Lantz, Laird, Lawrence, McNeill, Nelson, 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 Petition.

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 equal rights in the Keystone State, even in 1881.

But our story is not ended. While arrangements were being made for our visit to Harrisburg, Senator Jones sought to find an opportunity for Dr. Maxson to deliver a lecture he had prepared at the request of the committee appointed by the last General Conference to look after the Religious Liberty question in Pennsylvania, but was unable to secure a room suited to the occasion that could be used until the evening following the action of the Senate. This state of things

was very embarrassing, as it was offering an argument in favor of the bill after it was defeated. But as the Assembly Hall had been secured, and the thing next to be done was to continue the education of the people in regard to the matter at issue, it was agreed to go on with the work. Notice was accordingly given for a meeting to be held at 8 o'clock on Thursday evening. The night was dark and rainy, and near by were shows that attracted the attention of some, but at the appointed hour a fair audience gathered, and Senator Jones called the meeting to order, and Dr. Maxson proceeded with his work, delivering a lecture covering the field of thought, rounding out each point as far as the time would allow. It was all that one could desire, and as the Doctor advanced, the interest in the audience, which from the first was good, deepened, giving evidence that nails were being "driven in a sure place." At the close of the lecture, Senator Jones called on the writer for remarks; but seeing the ground so fully covered by the lecture, and the lateness of the hour, he only occupied a few moments, and then Eld. Joel Greene spoke for a little time, in which he gave utterance to some well-directed thoughts, which were followed by a few sentences by Senator Jones, and the audience was dismissed.

On looking over the work done, we are glad this meeting was held, as at its close the many greetings of strangers with their earnest words of approval, told plainly that an excellent impression had been made.

And now, friends of religious liberty, what is to be done? Will we ignominiously retreat and let our brethren be further wronged who have made Pennsylvania their home? Rather let us vow that by the help of God we will continue the good work begun, and that by his blessing freedom shall win the victory over bondage and oppression. If our noble leader, Senator Jones, finds it impossible to allow himself to return to his honored seat, that he may call us to the strife, let us pray that God in his providence may call to this office and work another with equal courage and wisdom, and let us renew our work and unfalteringly press on to victory, for as sure as God reigns, truth shall yet conquer, and the oppressed shall go free!

CORRESPONDENCE ABOUT "TOPICS."—We find ourselves 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 of his cause.

"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 folk may run their cars on Sunday, the Boston Methodist ministers to the contrary notwithstanding."

CULTURE AND RELIGION, in some of their principal relations. By Principal J. C. Shaipr. (No. 50 Standard Series.) Price 15 cents. This 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 who 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, New York.

Communications.

TENT WORK.

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 developed by our work; in this, I will speak in a more general way of some physical facts. Florida is a vast peninsula of sand, washed up against a coral reef, by the Ocean on one side, and the Gulf on the other. This reef, running north and south, may, in a very literal sense, be called the back-bone of the State. Yes, Florida is a continent of sand. The sand is both calcareous and silicious, the former from the disintegration of coral, and hence, produces some varieties of vegetation in abundance and is capable of improvement by cultivation.

The forests, and the St. John's river with its tributaries and connections of lakes, are the principal attractions in the natural scenery of Florida. The forests in some parts are dense and almost impenetrable, from the undergrowth, principally of vines; but more open forests abound, like the oak openings of the great North-west, the undergrowth being kept down by frequent fires. It is wonderful how such really majestic trees can spring from a soil naturally so barren. The trees are almost mammoth. The live oak, largely used in ship-building, water oak, bay, hickory, and magnolias, are giant trees, and covered as they are from the lowest branches to the topmost bough, with long Spanish moss, they look like sentinels, standing guard over the ancient solitudes. These lands are called "hammock," to distinguish them from the lower and swampy lands which produce yellow pine in abundance. In the hammock lands the wild orange and plum, now in bloom, and the yellow jessamine, and other vines in great profusion, add much to the beauty which delights the eye, and the air is loaded with the perfume which they exhale. This is perhaps the poetic reason for calling this State Florida, from the Latin floridus, flowery. The flowers are, however, largely attached to the branches of trees and climbing vines. Green meadows and fields of flowers, such as might be seen in New England or New York in violet, buttercup, dandelion, daisy, or clover time, are here seen only in imagination. Even cultivated flower-gardens are a rarity, not because the soil is inhospitable, but because of the indolence of the people, one of the incidents of a land of eternal Summer.

The St. John's river, as useful as it is ornamental, runs centrally through the upper half of the State, and on the east side of the coral reef, until it reaches Palatka, and thence on the west side, seventy-five miles to Jacksonville, where it breaks through the reef again and runs eastwardly to the ocean. This river is navigable for nearly three hundred miles, and much of the way the river is deep and broad, and for the first one hundred miles seems as much like a lake as a river, varying from one to eight or nine miles in width. On both sides of the river, flourishing towns, villas, and orange groves are rapidly forming. It is a charming sight. Sailing craft of various sorts and sizes, and steamboats large and small, may be seen at all hours. Immense flocks of ducks frequent these waters, and the tourist has fine sport in shooting them, with an occasional shot at a huge alligator, coming to the surface to sun himself, catch flies, and make observations. Near the shores, where the water is but three or four feet deep, grows what is called river grass, and this is the pasture ground where the cattle, thrusting their noses into the flood, find much of their subsistence; the rest is found in browsing the ends of the tough, coarse palmetto leaf, and in eating 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.

Florida is in the infancy of its resuscitation and growth, and a promising beginning it has. It has been hitherto largely a sanitarium for consumptives, when the dribbles of life have been economized in an out-door life in Winter. Now, men and women in 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 semi-tropical fruits and shrubs; but frosts are very rare. No person with small means should 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 moment improvement begins, on through a period of from five to ten years, or until the trees are in bearing, there are few incomes and many outgoes. This difficulty, however, will be met, and indeed is already overcome by some enterprising Yankees, by cultivating garden vegetables for market. I think Florida is destined to be what it never has been yet, not only a self-supporting, but a producing State. Money and enterprise will do it. The agreeableness of the climate is one of the inducements to immigration, for the Summers are not so hot, nor the climate so unhealthy as many suppose, as statistics show. The fruits which are here best produced are luxuries in the best markets of the world, and this is an inducement to capital to draw this way. Vineland, N. J., is built on the barren sands, sands more silicious than the sands of Florida, and yet Vineland is a success. It has eaten up fortunes to

make it what it is, and the same may be true of Florida, to make it the garden spot of this Union of States; but it looks now as if this result would be reached. Florida would have made a fine Indian Reservation; the game in its forests, and the fish in its lakes and rivers would have supported the natives, and here would have been an Indian paradise; but fate has ordered otherwise, and save those still in the Everglades, the tribes have been moved and re-moved, and will continue to be, until virtually extinct. At present, communication in this State is largely limited to the St. John's river and its connections. Railroads will increase in number and quality with the increase of demand.

A sprinkling of Sabbath-keepers is already found throughout the State, and Florida is, I think, entitled to a Seventh-day Baptist minister and a tent throughout the year, the force to be increased as the demand increases. Florida as a field needing and reasonably willing to receive evangelistic labor, has enlisted my warmest Christian sympathies. The conflict of races, white and colored, exists, and will, till I know not when. The problem is one I can not solve nor see light on. It looks as though the conflict might continue until one or the other of these races is extinguished or driven out. As long as the Federal Government is administered on Republican principles, the blacks will continue in peace to thrive. Said a Confederate Colonel to me the other day, "A white man that says a nigger is as good as he is, he is as good as he is, and better too; but a nigger is not as good as I am." This is a cardinal doctrine in the faith of a southern-born white man. The white Southron has an autonomy as distinctly marked in social life as in politics, which is the growth of long decades, and which decades will never suffice to obliterate. I have studied this matter closely. I have seen and conversed with persons from all parts of the South. Southern parentage, Southern ideas, and Southern manners; these are the pride of a Southern gentleman, by which he is read and known of all men. If you are a Northern gentleman, he will patronize or endure you, but unless you have some special claims upon him, he will never take you into his confidence, as he would do if you were Southern born. I will not attempt to explain this, or to censure; it exists, and had its legitimate outcome in the attempt to found a Southern Confederacy. The attempt was a foolish one, and will not be repeated, but the social facts to which reference has been made, still exist, and are like colors dyed in the wool.

The experience of the present Winter has been pleasant to me, and will be worth something in the planning and execution of future work, should my steps be directed hither another season. I have lost somewhat in avoirdupois in the wear and tear of this service, but my soul has been greatly blessed in my coming here. L. C. ROGERS. PALATKA, Fla., March 9th, 1881.

THE EVIL OF NON-CHURCH ATTENDANCE.

BY REV. L. A. PLATTS.

I. Its Cause.

In every community there may be found some persons, members of the church, who rarely ever attend its services. In some churches this class constitutes a very formidable proportion of the community; in others it is not so great; in all it is much greater than it should be. In another paper it is proposed to inquire after a remedy for this great evil; meanwhile let us look at some of its causes.

1. Foremost among these is to be placed a general feeling of irresponsibility. Many persons seem to regard "going to meeting" as a matter of choice simply, and they act as though this choice might be determined by the merest caprice of fancy, or dictate of personal inclination and selfish ease. If, after a week of hard work in which body or mind or both have undergone severe strains, a man feels that it would be easier to lounge about the house than get ready for, and go to the house of God, it does not take him long to decide which he will do, or rather, which he will not do, for he leaves the question to decide itself, and his seat in the house of God is vacant. So, many men weary body and mind with six days work for the world, use the seventh day in which to relax the mind, and rest the body for another week of worldly strife, and suppose that they have remembered the Sabbath day to keep it holy, and yet during all its hours they have scarcely had a thought of God. They have received no message from him out of his Word, they have done nothing toward maintaining the worship of his house, or toward the support of its blessed ordinances, while, by their sinful neglect of God's worship, they have done much to dishonor him, to weaken their own

spiritual life, and to discourage and ultimately destroy the church. And yet they did not intend to do anything of the kind. They thought they could do as they pleased and it would make no difference to any one; they felt no personal responsibility in the matter.

2. Following close upon this feeling of irresponsibility in the matter of attendance upon public worship, is a pre-occupation of mind and heart with a multitude of other things. We are living in the midst of many and exacting employments, surrounded by multitudinous provisions for entertainment and amusements, beset with an almost endless array of societies, clubs, lodges, &c., all of which demand time, attention, and material support, and sometimes claim our personal loyalty, if not our heart's best affections. The inevitable consequence is that we have less time to give to God and his worship, and as the years go by, less inclination to inquire after his will. For, as it is a law of matter that no two bodies can occupy the same space at the same time, so it is a law of mind that no two distinct lines of thought can occupy the mind at the same time. So, too, is it impossible that the heart be animated by opposing affections at the same time. It was in harmony with this law that an apostle exhorted, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And when the love of the Father has departed, it is most easy and natural to neglect his house.

3. Again, many people stay away from church because they seem to have nothing to do there. They are, perhaps, quite willing to be made useful in promoting the cause of God in the world, but "what's the use of going to meeting?" By which the inquirer generally means what is the use of my going, forgetting that if it be granted that he need not go, the same principle would excuse everybody else, and the public worship would be broken up, and the house of God might as well be converted into a warehouse or a barn, at once. But the church has decided that public worship ought to be maintained, and has entered into covenant, member by member, to maintain it, and in the employment of a minister, has made itself party to a contract for this very purpose. A minister can no more hold a public service without the attendant public, than a congregation can have preaching service without a preacher. It may be, therefore, that the important part which they perform who regularly attend public worship has not been sufficiently magnified. Certain it is, that a live ministry is necessary to a healthy church, and that nothing so much discourages and disheartens the minister as to neglect his ministry, stay away from 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 Sabbath worship.

4. Still another cause of this evil is a tendency to regard contemptuously the devotional element in religious exercises. This is a kind of intellectual, perhaps in some cases, of spiritual pride. It says, piety, prayers, spiritual songs, and the like, are well enough for women and children, but men want stronger food. The favorite formula in the mouth of those given to this tendency is, "Religion does not consist in going to meeting, saying prayers, and talking in meeting, but in living uprightly, and dealing honestly with all men." This is repeated with an air and accent which seems to offer only one of two alternatives, either be an honest man and stay away from church, or else go to meeting and be a knave! Now it is true, and "pity 'tis 'tis true," that some professing Christians are not as good men as they ought to be, not as good as their professions and opportunities demand that they should be; and yet it is also true that, as a class, the conscientious church-goers, the truly pious men in every community are its most reliable men in other matters. The ungenerous criticism that is so often passed upon them is but too often a weak subterfuge, behind which the neglecter of God's house seeks to hide his own shortcomings.

5. Poor preaching. It is to be confessed that sometimes the preacher must bear no small part of the responsibility for the evil of which we speak. How much preaching is destitute of that vigor of thought and diction which is born of deep and abiding conviction in the preacher, of that simplicity and directness which comes of a consuming passion to save souls! How, then, can the

preacher expect eager and constant attendance? Jesus said, "Whoever will be lifted up, will draw all men unto him." Would he make full houses. It is then, the duty of the preacher to get self behind the uplifted Jesus, to philosophy save the divine philosophy, to proclaim no reform not have their root in a regeneration, offer, as the chief pulpit attraction, and beauty of the cross. The ask to be amused or entertained, dislike to have their sins exposed, pointed arrows of personal conviction down into their hearts. They n the sharp drawing of the lines of and wrong, with the personal. And the temptation to the average will be strong to trim his ministrations, or less, to suit these popular likes. But the inevitable consequence such a course must be to weaken, to rob his messages of authority, to disgust earnest men with his performances, and indifferent from the house of performances are neither worstructive, edifying, nor entertaining.

Thus have been mentioned which conspire together, more tently, to produce the evil indicated of this article. It is not s every possible cause contributing istence of this evil has been but will not every reader inquire removal of these five causes wot the removal of the evil itself?

ERRATUM.—In my last article, No. 1, in RECORDER of March 1st, er, by omitting italics where indicated the sense of a paragraph. It read thus: "The reader will recall that I said, 'The fact that spirituality through organized meetings proves that it is produced by machinery, and can not be entirely of it.'" Pretending to quibble, the Doctor leaves off clause; upon which my whole hangs, and then pretends that argument. N

Home News.

Crystal Wedding.

Joseph and Elizabeth Messinger reached the fifteenth anniversary of their happy married life at their crystal wedding at their home on the evening of Feb. 22d, 1881. The snow and snow were counterbalanced by brilliant cheer, and good feeling. A very large number of old friends and departed in good order, good feeling. May the crystal of the silver become golden, and of the refined, "pure gold, as parent glass." Rev. 21: 21.

West Edmeston, N. Y.

In the regular work for the Lord on this field a steady interest, and some signs of progress. The Church has had a unanimous invitation to their labors another year, which is due this kind people they have shown their sympathy toward the pastor's family, not least of which was a donation of their benefit a few weeks ago, worth to very nearly \$100. The more grateful than words can express is their earnest prayer that God those who have been so ready to the burdens incident to affliction.

For a portion of the year for preaching have been kept Edmeston, a neighborhood somewhat distant. The attendance has been at times some revival indications enjoyed, and some of the young declared their purpose to follow friends there have recently made a donation of \$50, all money helpfulness, and for the more from the hand of God, we have thankfulness, while we pray wisdom, zeal, and power in his

Wyoming County, N. Y.

All the towns in this county voted no license at their recent elections. A number of successful

and to discourage and ul-
ty of the church. And yet they
to do anything of the kind.
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Thus have been mentioned five causes
which conspire together, more or less pot-
ently, to produce the evil indicated in the
title of this article. It is not supposed that
every possible cause contributing to the ex-
istence of this evil has been mentioned,
but will not every reader inquire how far the
removal of these five causes would go toward
the removal of the evil itself?

ERRATUM.—In my last article on Soul,
No. 1, in RECORDER of March 3d, the printer,
by omitting italics where indicated spoiled
the sense of a paragraph. It should have
read thus: "The reader will also remember
that I said, 'The fact that spirit manifests
itself through organized matter, no more
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-
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ment, the Doctor leaves off the italicized
clause, upon which my whole argument
hangs, and then pretends that he meets the
argument. N. WARDNER.

Home News.
Crystal Wedding.
Joseph and Elizabeth Messenger having
reached the fifteenth anniversary of a pros-
perous and happy married life, celebrated
their crystal wedding at their home on the
evening of Feb. 22d, 1881. Outdoor dark-
ness and snow were counterbalanced by indoor
brilliance, good cheer, and good company.
A very large number of old friends congrat-
ulated the happy couple, wished them long
continuance of health, harmony, and happi-
ness, made them some significant crystal and
other presents, partook of a generous supper,
and departed in good order, good spirits, and
good feeling. May the crystal become silver,
the silver become golden, and the golden be
of the refined, "pure gold, as it were trans-
parent glass." Rev. 21: 21.
J. SUMMERBELL.
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 accepted.
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
is their earnest prayer that God may reward
those who have been so ready to make lighter
the burdens incident to affliction.
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
a donation of \$50, all money. For such
helpfulness, and for the mercies received
from the hand of God, we have unceasing
thankfulness, while we pray for increasing
wisdom, zeal, and power in his service.
J. B. C.
Wyoming County, N. Y.
MARCH 6th, 1881.
All the towns in this county, save three,
voted no license at their recent town elec-
tions. A number of successful revivals of

religion are in progress. I have lectured
here five times, and preached twenty-five ser-
mons, most of the preaching in the Hermit-
age Baptist Church, pastor, Rev. C. K. Bun-
nell, formerly of Canisteo. He counts about
twenty-five conversions. The interest is on
the increase. H. P. BURDICK.
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. J. L. H.
Harvard, Neb.
MARCH 10th, 1881.
To the Editor of the Sabbath Recorder:
After reading the extract from a letter
from the Far West in RECORDER of March
3d, I thought a few lines from here might
be of interest to your readers.
We are situated one hundred miles south
of North Loup, which may, to some extent,
account for the difference in temperature. I
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 respect-
ively; and only one day it was below at noon,
then seven. January, four days below at
sunrise, two, four, eight, and twenty-eight;
and two days at noon, four and five respect-
ively. February, three mornings below,
three, twelve, and eighteen, and no day be-
low 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
times during the Winter.
Our people here, without an exception,
live in good substantial frame houses, and,
with few exceptions, they are plastered and
painted.
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,
averaged from twenty to thirty bushels per
acre. Almost every one of us have potatoes
to sell. We raised a plenty of most kinds of
vegetables. Good apples were plenty in town
at seventy-five cents per bushel last Fall,
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 per ton; and the cost
of either has not exceeded twenty cents per
day the coldest days this Winter.
A number of our people bought land
of the railroad company on favorable terms at
from five to seven dollars per acre, with six
per cent. interest, and I think the payments
and interest for this last year are all made.
I know of no land that can be bought on as
favorable terms as our people have bought
here, and I know of none of our people that
desire to sell out or go away from here. We
have plenty to live on, and expect to reap a
fair, if not bountiful harvest this coming
season.
We meet in the school-house on the Sab-
bath for prayer and conference meeting,
after which the Sabbath-school is held. Both
are well attended and full of interest. We
are trying to hold up the light of the Sab-
bath 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.

ica, if not actual Nihilists, are cordially sym-
pathetic with their transactions. A Chicago
dispatch of March 20th reports that at the
regular Sunday Meeting of the Socialists of
that date, resolutions approving the killing
of the Czar were adopted, on the ground that
he was a boulder standing in the way of hu-
man liberty, and that the only means of get-
ting him out of the way was by blasting him
out. The course of Secretary Blaine in
sending a dispatch of sympathy was also se-
verely criticised.
SENATOR EDMUNDS has paired off with
Senator Vance and gone to Florida for his
health. As there will be no legislative job-
bing to guard against, there will be no evil
result from the absence of Senator Edmunds,
of whom the late Senator Carpenter, of Wis-
consin, when President pro tem of the Sen-
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 char-
acter 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 Edgerton succeeding Secretary Win-
drom of Minnesota, and Hon. William Pitt
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 unties, giving the Repub-
licans control of the organization of the com-
mittees, 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 ac-
cession 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
quarters it is deemed that the Sultan is
secretly offering Bosnia to the Emperor
Francis Joseph. This is the most anxious
question now pressing upon the English
government.
The Court of Appeals has handed down its
decisions in the famous Col. Dwight life in-
surance cases, there being seven of them.
The appeal by the insurance companies was
dismissed with costs. Dwight, it will be
recalled, was a wealthy citizen of Bingham-
ton, N. Y., whom the life insurance com-
panies 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 north-
western 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-
rency.
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 ac-
cepted. A new Cabinet will be formed and
the new government be promptly recognized
by Chili.
A German man-of-war recently destroyed
the habitations of a tribe on the coast of Li-
beria, who had plundered a German mer-
chant ship. One of the natives was killed,
and nine hostages taken. Liberia agrees to
pay £1,000 compensation for the plundering.

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
were arrested for aiding in the escape.
The brig Gipsy, fitted out in New York
and sent to Venezuela to search for the large
treasure lost sixty years ago off the Isle of
Coché, has been wrecked off the coast main-
land. The crew barely escaped. The brig
is a total loss.
The Berlin correspondent of the London
Times says that whole villages in Germany
are emigrating or preparing to, and that
Nebraska and Illinois are the objective
points selected for the future homes of the
immigrants.
Official information has been received in
Washington from Matamoros that tons of
infected rags are being shipped from Mexico
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 pro-
posed consolidation of the telegraph com-
panies, has been discontinued by the con-
sent of both parties.
A mortgage for four million dollars, exe-
cuted 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 elec-
tion upon boards of education. No registra-
tion is required.
Three hundred and fifteen houses, includ-
ing the custom house and foreign consulates,
were burned at Ineboli, on the Black Sea,
March 18th. The homeless inhabitants are
destitute.
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
last year.
About one and a half millions of new cir-
culation has been issued by the National
banks which reduced their circulation during
the pending of the Funding bill.
An Internal Revenue agent and posse on
a raid in Franklin county, Virginia, de-
stroyed two distilleries, and were four times
attacked by moonshiners.
Attorney-General Ward has decided that
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-
scribed.
One thousand Chinese arrived at San Fran-
cisco March 17th, by steamer from Hong
Kong.
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 Honeye Branch Churches,
will be held with the Church at Honeye Branch,
Lain School House, beginning Sabbath eve., with
prayer meeting, the second Sabbath in April. Preach-
ing Sabbath morning by C. A. Burdick, Sabbath
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 Sab-
bath 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 ser-
vices are conducted by the pastors and ministers of
the Southern Wisconsin Seventh-day Baptist Church-
es, in turn. All are most cordially invited to attend.
PRAYER MEETING TOPICS for use of Seventh-
day Baptist Churches, 1881. A supply has been for-
warded to this office for distribution in our denom-
ination on payment of six cents a hundred for mail-
ing. In ordering, send one cent stamps to pay post-
age. Address SABBATH RECORDER, Alfred Centre,
N. Y.
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 Sum-
merbell, Mr. FRANK D. ALLEN and Miss MARIA
LYDIA ROYCE.
In Westery, R. I., March 12th, 1881, by Rev. L.
A. Platts, Mr. ISAAC JONES and Miss ANNA S. BENT,
both of Westery.
In Cottage Grove Precinct, Saline county, Ill.,
March 6th, 1881, by Eld. F. F. Johnson, at the
bride's father's, John Slater, Dr. M. B. KELLY and
Mrs. ELIZABETH SEBK.
DIED.
In Alfred, N. Y., March 14th, 1881, POLLY BEEBE,
wife of Seth Beebe, and sister of Welcome Burdick,
and of Dea. Amos Burdick who died on the day of
her funeral. She was sick but a short time, and was
81 years old the 2d of February. In early life she
made a profession of faith in Christ, and united with
the First Seventh-day Baptist Church of Alfred. In
after years, she moved West, but whether she united

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 years
she had a home with her brother Welcome, but at
the time of her death she was visiting her friend
in Lanphear Valley, and died at Clark Burdick's
J. K.
In Alfred, N. Y., March 16th, 1881, Dea. Amos
Burdick, aged 90 years, months and 4 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 Dea. n of
the First and then of the Second Alfred Churches;
in all about half a century. He was licensed to
preach by the Second Alfred Church, and for some
years went from place to place preaching the gospel
in this then new country, as the cause seemed to
demand and his circumstances admitted. Such was
Dea. Burdick's zeal for attending church, in his active
life, that he often went seven miles to evening meet-
ings at the First Alfred Church with his wife and a
little child. He has won a good name and the re-
spect of friends and neighbors for a consistent Chris-
tian life. Besides several grandchildren and many
other relatives, he leaves a widow, his second wife,
who has patiently cared for him during the infirmities
of age, and especially during the last four years of his
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." In 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.
J. K.
In Almond, N. Y., March 16th, 1881, of typhoid pneu-
monia, ALTA D., only daughter of A. D. and E. L.
Barber, aged 23 years, 9 months, and 4 days. J. K.
In Nile, N. Y., Feb. 14th, 1881, HULDAH M., wife
of L. B. Whitwood, in the 58th year of her age. She
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 dis-
tress. 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 country from DeRuyter,
Madison county, sixty-seven years ago with his
father's family and settled in Almond, near Scotia. 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
which they lived until their death, in Sharon. Here
isolated from the friends of early life, he might have
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,
so remote from the great thoroughfares, many of our
brethren in the ministry have found rest, and hospi-
tality, 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 Honeye. 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 bor-
rowed 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
night the children were watching and waiting at their
side. Now the tenderest and the most precious of
them was given—it was to be the last. Tenderest of
all was their own farewell to each other. In a chair,
Bro. Burdick was carried to the bedside of his wife,
there, assuring each other of their trust in Christ,
and hoping soon to meet before the throne, they
grasped hands, bidding the last farewell. The morning
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 Scotia, 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
mourn the best of parents. One son died in the ser-
vice of his country.
J. S.
In the town of Hopkinton, R. I., March 8th, 1881,
of consumption, Miss MARY E. BAGGS, aged 36 years
and 4 days. Sister Mary was baptized at the age of
sixteen, and united with the Second Seventh-day
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 submis-
sion to the divine will. Her patience and cheerfulness
in suffering gave a clear evidence of the sustain-
ing power of God's grace in Jesus Christ. J. L. H.
In Westery, 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 Sev-
enth-day Baptist Church in Westery. L. A. P.
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
widow of Hezekiah Lanphear, who departed this
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
are the dead who die in the Lord." L. A. P.
In Washington, D. C., March 15th, 1881, WALTER
EVANS, in the 57th year of his age.

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 hills 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.

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.

A DARWINIAN DIVERSION.

The servant of my grocer, a sharp boy named Joe, told me he had lately seen in the streets a large and handsome pigeon with scarlet-tipped wings, purple tail feathers, and a small well-shaped comb, like a cock's, upon his head.

TALE-BEARERS.

BY REV. A. ALEXANDER.

If there were fewer that listened to idle tales, there would be fewer tale bearers in the world. But men not only listen to the tattle of the tale-bearer, they believe him, and in many cases act upon his utterances.

RULES FOR LIVING.

- 1. Keep in the sunlight just as much as possible. A plant will not thrive without the sunbeam, much less a man. 2. Breathe as much fresh air as your business will permit. This makes fresh blood; but it will never be found in the four walls of your building.

Mr. Tooke, Thornbury, in his best blue coat, and with eyes that gleamed behind his huge glasses, stood waiting for the trap to be opened. There the pigeon was, as bright a creature as ever was seen, with purple tail, scarlet-tipped wings, and a coral comb.

Every honest man should set himself to the putting down of these pests of society. They should be hunted out, and exterminated, as the vilest vermine. Men should combine, and go in league against them as they do against vipers, snakes, and the whole serpent tribe.

Remove the bones and skin, shred, put over the fire in cold water. As soon as the water begins to bubble, turn off and pour over cold water. As soon as it is hot it is done.

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.

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

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.

"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 did; but you can measure them."

"I can't see why," said little black-eyed Frank at my side. "Because, my boy, by cheating others, we only deprive them of some of their earthly treasure, which, at the longest, they can keep but a little time, but as for ourselves, we injure our souls, which are to live forever."

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?

AVOIDING THE CROSS.—John Berridge was subject to great reproach when he came out boldly for the evangelical faith in a degenerate age. He says that one day, during the period of his itinerancy, he had occasion to pass through a town where he had often met the scoffs and taunts of the ungodly.

INDIAN BREAD.—Four cups of sifted Indian-meal, two cups of flour, one teaspoonful of salt, three-fourths cup of molasses, one teaspoonful of saleratus in almost one quart of sour milk and cream; steam two hours, then brown half an hour in an oven.

BREAD PIE.—One cup crumbed bread, one cup raisins, one cup vinegar, one cup water, one cup sugar, one cup molasses, three-fourths of a cup of butter, and spice. Use pepper and under-crusts as usual.

MRS. LYDIA E. PINK OF LYNN, MASS.



LYDIA E. PINK'S VEGETABLE COMPOUND

For all Female Complaints. This preparation, as its name signifies, consists of the most delicate and most valuable medicinal ingredients, and when taken as directed, it will cure the most distressing and dangerous diseases of the female system.

Lydia E. Pinkham's Vegetable Compound. Prepared at 233 and 235 Western Ave. Price \$1.00. Six bottles for \$5.00. Sent by mail, also in the form of Lozenges, at \$1.00 per box, for either Mrs. PINKHAM's or Dr. J. B. MARCHE's.

Daughters, Wives, Mothers



DR. J. B. MARCHE'S UTERINE CATHOLIN

A POSITIVE CURE FOR FEMALE COMPLAINTS. This remedy will act in harmony with the system at all times, and also, immediately upon the uterine muscles, and restore them to a healthy condition.

CANCERS CURED

At Crane's Cancer Infirmary, And HUNDREDS OF PERSONS in the world have been cured of disease, and are now living with ease, and in the enjoyment of health.

Benson's Capcin Porous Plaster

The Best Known Remedy. Backache or Lame Back, Rheumatism or Lame Joints, Cramps or Sprains, Neuralgia or Kidney Disease, Lumbago, Severe Aches, Female Weakness.

CAUTION

Reason's Capsin Plaster has been found to be a most valuable remedy for all the above mentioned ailments. Price 25 cents. SEABURY & JOHN A. MEAD'S MEDICAL CORP. AND DISPENSARY.

S. S. Department.

Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

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Contributions for this department are solicited, and may be addressed to either of the above.

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: 37-57. April 23. Covetousness. Luke 12: 15-21. 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 21. Parables on Prayer. Luke 11: 1-14. May 28. Parable of the Pounds. Luke 19: 11-27. June 4. The Crucifixion. Luke 23: 23-46. June 11. The Walk to Emmaus. Luke 24: 13-35. 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 he should be received up, he steadfastly set his face to go to Jerusalem. 52. And sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him. 53. And they did not receive him, because his face was as though he would go to Jerusalem. 54. And when his disciples 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 house. 62. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CENTRAL TRUTH.—Self-denial.

DAILY READINGS table with columns for verses and page numbers.

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.

THE STUDY.

I. v. 51. What is meant by "he received up?" By "steadfastly set his face?" Take this when "the time was come," does it not show how Jesus recognized obligation, duty, appropriateness as governing him? Is the word "duty" repugnant 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 that would come a sort of recompense for following? v. 59, 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: 23 and 7: 21 and 8: 24. Does God know what's best for us? Will he bid 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: 32.

COMMENTS.

I. Jesus practicing self-denial. Whenever 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 gratifying 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 he give. "The Samaritans, whether we regard

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 misrepresenting 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 self-denial 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 class:

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 business thinking it all plain sailing, and that he has only to get up an attractive sign, and then figure up his profits, will most likely fail, and become the laughing stock of community. Better for him to be opposed at the 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 overcome 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 you are dead.

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, looked 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 perform 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 deciding.

THE ART OF BELONGING TO LIFE.—Sickness and premature death are almost always due to violation of the laws that govern our physical being. It is strange to many people, who suffer with dyspepsia, indigestion, constipation, sour stomach, and general debility, when *Parmentier's Universal Laxative*, that great remedy, is to be found in every drug store. Sample bottles, 15 cents; large size \$1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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REVIEW THOUGHTS. 1. Desire to save men. v. 56. 2. Perseverance. v. 62.

THE ILLUSTRATED SCIENTIFIC NEWS.—One of the handsomest of publications is the Illustrated Scientific News, published by Munn & Co., New York. Every number contains thirty-two pages, full of engravings of novelties in science and the useful arts. Ornamental wood work, pottery, vases, and objects of modern and ancient art are finely shown. It contains many valuable recipes for artisans and housekeepers. This publication will be found instructive and entertaining to all classes. Published by Munn & Co., 37 Park Row, New York, at \$1 50 a year, and sold by all news dealers.

TEACHERS' EXAMINATIONS.—Almond, March 18th. Canaseraga, March 19th. Rushford and Wellville, March 21st. Hume and Whitesville, March 22d. Short Tract and Andover, March 23d. Angelica and Alfred Centre, March 24th. Belfast and Belmont, March 25th. Friendship, March 28th. Cuba, March 29th. Bolivar, March 30th.

Each session will begin promptly at 9.15 A. M., and it is expected that every applicant for a certificate will be present at one of these examinations.

G. W. THREBETS, A. B. COTTRELL, School Commissioners.

NO GOOD PREACHING.—No man can do a good job of work, preach a good sermon, try a law suit well, doctor a patient, or write a good article when he feels miserable and dull, with sluggish brain and unsteady nerves, and none should make the attempt in such a condition when it can be so easily and cheaply removed by a little Hop Bitters. See other column.—Albany Times.

ELIXIR VITE FOR WOMEN.—MRS. LYDIA E. PINKHAM, 233 Western Avenue, Lynn, Mass., has made the discovery! Her VEGETABLE COMPOUND is a positive cure for female complaints. A line addressed to this lady will elicit all necessary information.

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RECEIPTS.

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

Table with columns: Pays to Vol. No., Name, Amount.

FOR LESSON LEAVES. B. A. Barber, Portville, \$1 14. A. A. Davis, New Hampshire, Ohio, 40. B. H. Stillman, Cartwright's Mill, Wis., 1 12. D. N. Meredith, Berea, W. Va., 2 24.

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 when desired.

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. The imitation butters have been too much for it, and 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 @ 13c. This knocks the spots out of ordinary old butter, and it is a drug in the market with sales mostly at from 14 @ 18c. The English markets are glutted with old butter, and it has no friends there. New butter begins to arrive and meets quick sale at our quotations. We quote: Old butter, poor to fine, 12 @ 22. New butter, finest creamery make, 33 @ 35. " farm dairy, choice selections, 30 @ 32. " good to choice, 25 @ 28. " common, 12 @ 15.

CHEESE.—Receipts for the week were 14,026 boxes; exports, 18,557 boxes. There is a good demand for finest marks. Other grades go slow and prices are lower. We quote: Factory, regular make, fine, 13 1/2 @ 14. " good to prime, 12 @ 13. " fair to good, 10 @ 12. " off flavor, faulty, 8 @ 10. " half skimmed, 9 @ 10. " full skimmed, 4 @ 6.

Eggs.—Receipts for the week 11,000 packages. The market has been strong all through the week, closed at an advance of fully 1c. per doz. over last week's prices. Sales to-day, Saturday, State and Pennsylvania marks at 20 @ 21 1/2c.

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 @ 8 1/2. " fair to good, 6 @ 8. State and Western, quarter apples, 44 @ 5. Apples, North Carolina, sliced, 4 @ 6. Peeled peaches, evaporated, 25 @ 28. Unpeeled peaches, halves and quarters, 6 @ 6 1/2. Raspberries, dried, 22 @ 25. Blackberries, 7 @ 8. BEESWAX per lb., 23 @ 25 cents.

DRESSED POULTRY.—We quote: Turkeys, per lb., 14 @ 15. Ducks, per lb., 14 @ 17. Fowls per lb., 10 @ 14. Geese, per lb., 8 @ 11. MAPLE SUGAR.—Few lots new arrived this week and sold at 15 @ 16c.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XXXVII.—NO.

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As the Denominational Paper of Baptists, it is devoted to the exposition of the views of that people, all reformatory measures which improve the moral, social, or physical humanity. In its Literary and Intellectual departments, the interests and tastes of all will be consulted.

TERMS OF SUBSCRIPTION. Per year, in advance. Papers to foreign countries will be additional, on account of postage. If payment is delayed beyond terms additional will be charged. No paper discontinued until arrears except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be charged an inch for the first insertion, and each subsequent insertion charged at a reduced rate. Legal advertisements inserted at a special rate. Yearly advertisers may have their changed quarterly without extra charge. No advertisements of objectionable character admitted.

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ADDRESS. All communications, whether of subscription should be addressed to BATH RECORDER, Alfred Centre, N. Y.

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"FOLLOW THOU ME"

Once the Lord with Peter met on the shores of Galilee; Hailed him with this simple cry: "As he journeyed, 'Follow' For his friends refused to own him. He must leave his earthly home, And the world that had not him. Now a desert had become, Walking by the lonely sea, Said the Savior, 'Follow me.' When the Greeks had heard his name, Pain would follow Messiah's feet, And the Lord foresaw the gloom of Empire, fame, and majesty, But the path that led to power, Light and joy forevermore, Led through death's tremendous gloom, Fenced with swords sharp as thorn, 'Any will my servants be?' Daily let him follow me." May our path of service ever With thy gracious mind agree, In defeat and lost endeavor, Or in glorious victory! May one wish absorb us out, Blessed Lord, thy steps to follow, Whether in the desert lonely, Or to active labor led, Rich or poor, or bond, or free, Give us grace to follow thee.

SOUL. Review of Dr. Kellogg's Third.

BY REV. N. WARDNER. Concluded from last. The following is the Doctor's definition of soul as in reference to Christ's spirit (pneuma) to the Path upon the cross. He says, "word spirit, as used in Scripture, the breath, or that which is life and mind, with its powers which result from life. The soul is the organization (not the matter) which includes the matter of the nervous attributes and products of the chief among which are life, Each word has its primary or figurative signification, never represented as having a sense, and hence has no life of its own, and would be eminently improper as dying." If this be true, God has no life or intelligence, and is trifled when he said (Matt. 10: 28) "they which kill the body, but cannot kill the soul;" if the soul is life, he was holding up a lifeless man, which was no motive for the Doctor mean when he said "regenerating, quickening power of God, &c.?"