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

"BUSINESS PRINCIPLES"

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

or Drinking.-" A young friend of mine of an insatiable thirst for liquor, which strated him that he was unable to do any He was entirely cured by the use of Hop It alloyed all that burning thirst; took transver an time burning chiss; took appetite for liquor; made his nerves steady, stremained a sober and steady man for two years, and has no desire to return to know of a number of others that have fof drinking by it."—From a leading R. R. ncago, Ill.—Times.

HOLESALE PRODUCE MARKET.

the New York markets for butter, cheese, the week ending April 9th, reported for corden, by David W. Lewis & Co., Promission Merchants, No. 85 and 87 Broad New York. Marking plates furnished

Receipts for the week were 24,601 packirts were 298 packages. Old butter is in k and fine quality higher. 20 cents was the early firkins, but they are held higher. rn were offered at 14 cents, and 3ds at 11 nout buyers. In new creamery make, exneld at 35 cents, and the "Hatfield Creamoffered at 32 cents. 10 tubs new Chenanists were offered at 29 cents, and 271 bid. as bid for extra Jefferson, Lewis, or Herki a, but the standard of "Extra" is so high were no offerings. There were plenty of f 1sts at 27 @ 28 cents, but buyers would them; 2ds and 3ds new butter sold at 15 The market closes sharp and quick for ew dairy make. We quote:

finest creamery make33 @ 35
farm dairy, choice selections — @ 30
good to choice25 @ 28
" common12 @ 15
Receipts for the week were 10,065
rts, 14,966 boxes. 13½ cents were bid for
heese, State or Western. 13§ cents were
October N. Y. State Factory, and offered
Medium and lower grades, dull; flat

alable. We quote: ff flavor, faulty.......... 6 @ 8

Receipts for the week 22,825 packages. being Easter, demand is good but supar to be ample. 65 barrels Canadas sold 181, and Tennessees at 181. N. Y. State iear-by marks may be quoted at 184 @ 19 cents was offered for [D] deliverable any oril, and 13 cents any time up to the 18th

The market is very firm	i. We quote:
per bush., 62 lbs	\$1 90 @\$2 15 1 90 @ 2 15
Fruits.—We quote:	
d apples, ring cut, choice	2

Western, quarter apples	$.4\frac{1}{2}$ @ 5
North Carolina, sliced	.4 @ 5
aches, evaporated	.25 @28
peaches, halves and quarters	. 6 @ 64
es, dried	
ie:	. 7 @ 8
AX per lb., 23 @ 25 cents.	
D Poultry.—We quote:	
per th.	14 @ 17
er ib	15 @ 19
er Ib.	12 @ 14
er b	8 @ 11
Sugar.—Few lots new arrived t	his week

cht colored..... FTTER, CHEESE, EGGS, BEANS, ETC. sively and Entirely on Commission wances will be made on receipt of property ded, and account of sales and remittances me sent promptly as soon as goods are sold.

t8c. We quote:

VID W. LEWIS & Co., NEW YORK. ress is sufficient both for goods and letters.

no Agents, make no purchases whatever for

ecount, and solicit consignments of prime



from Grape Cream Tartar.—No other preps akes such light, flaky, hot breads, or luxu-try. Can be eaten by Dyspeptics without wills resulting from the Dyspeptics without be ills resulting from heavy indigestible food. vin cans, by all grocers. ROYAL BAK-

WDER CO., New York. NEW SYSTEM OF BEE-KÆEPING. ery one who has a farm or garden can now with pleasure and profit. Send for circular MRS. LIZZIE E. COTTON, West Gorham,

Sabbath

Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

WHOLE NO. 1889.

TERMS-\$2 A YEAR, IN ADVANCE.

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RELIGIOUS LIBERTY.

An Address delivered in Assembly Hall at Harrisburg, Pa., March 17th, 1881.

BY REV. D. E. MAXSON, D. D.

(Continued from last week.)

Second proposition: This Sunday law of 1794 is in derogation of the immutable principles upon which the American Republic was founded, not less than of those upon which the Commonwealth of Pennsylvania was founded, both as a colony and as a State.

The doctrine of Religious Liberty came to the American shores with the Mayflower, and until the American people can forget their origin, and taboo their Pilgrim Fathers Religious Liberty will be secure in the land of the pilgrims, the home of Roger Williams, and of William Penn. "I will make them conform, or I will harry them out of the kingdom, or else worse," was the exclamation of King James, respecting the Puritan nonconformists, the Pilgrim Fathers of our Republic. He could not make them conform, and so he "harried them out of the kingdom," with fire and sword. Says the historian Neale, "Many a conscientious Puritan was driven from the shores of his Fatherland to seek an asylum in a foreign country, and thus England lost some of her richest jewels; if citizens of integrity and uprightness be a nation's wealth."

> "The honest man tho' e'er sae poor, Is king of men for a' that."

This harrying them out went on till, under James, and his weak and infamous successor, Charles II., says the historian (Neale, vol. 4, p. 554), through twenty years of persecution, there was an amount of suffering greater, perhaps, than had been endured in the same space of time since the Reformation. Another chronicler, Jeremy White, collected a list of 60,000 Dissenters, who suffered the bigoted intolerance of the religious establishment under James and Charles, and no less than 5,000 of them died in prison. Others, including noble men and women, were executed: some on the scaffold, others at the stake suffered martyrdom for their faith and refusal to conform to the decretals of the Established Church of England. Lady Alice Lisle, for giving comfort to a nonconformist minister, was charged with treason, and her jury were bullied by the infamous Jeffries, then on the bench, to find her guilty, and the monster condemned her to be burned (the king commuted her sentence to hanging, and the aged woman died forgiving her enemies). Another woman, on charge of hiding a nonconformist, was tried, but no evidence was found against her; but when bigotry determines to of America, that the rights for which she concompass its ends, evidence is of little conse- tended were the rights of human nature, and "Whatsoever your hands find to do, do it years before the Constitution of the State quence. Without evidence, she was condemned and burned at the stake, rejoicing rights, they have prevailed and gone into the forms through which the life duties, the re- the lead of a Seventh-day Baptist minister faith in the final triumph of justice which

further than to quote the historian of the religious nature is his deepest, broadest, high-strength to go through the toil of the suc- and are still taking, in maintaining the Govber of the nonconformists did not decrease, though the engines of intolerance were so a fact well enough to be known by all bigots thrown the rampart of the Sabbath law. A day, for sacred obligations to my family and a Secretary of State holding the office long and assiduously worked against them "who resort to the arguments of persecution, of fines, and penalties, and scaffolds, and fagots, to silence the opposition they can not cope with on the fair field of debate. The Pilgrims went to Lyden, in Holland, and refar-away land across the sea, whose soil was rich, whose air was free, a land on which despotism had shed no blight, a land where

"Freedom winged might raptured roam, And find at length a genial home."

powerfully on the destinies of the world, and | But it was not enough to inhibit the estab when the history of great souls shall be writ- lishment of religion by Congressional enten on the scrolls of eternity, the words and actment, the article goes on to say, "Condeeds of these and such as these will shine gress shall make no law prohibiting the free brighter in the annals of greatness than those titled and gowned dignitaries of the great last clause of the article that the Act of 1794, church which put its ban on them and inspired its facile tools to "harry them out" from their homes in

> "England's sunny dales, and Scotia's heather hills.'

The story of these, our Pilgrim Fathers, be- | ways, nor most generally, that we make opwell inspire the enthusiasm of her historians, assault. But opposition by indirection, by for no other nation can boast such an origin, inference, and inuendo, is often and generalin such an idea, nor adorn its earliest annals ly more harrassing and hurtful. The Act with a tale as true as it is beautiful, as authentic as it is sublime; and when America | ly, and in direct terms forbid us to keep holy voyage of the Pilgrim Fathers a theme for | Jehovah. If it did, it would have more chivhis muse far surpassing his of olden time, alry, not to say more dignity than it has now. who sang the adventures of an Æneas, "Who, Instead of this it places before us one of the a fugitive by fate, from the Trojan shores. first came to Italy and the Lavinian coasts."

Religious Liberty is the watchword and For while it does not forbid us in direct terms the basilar idea of the whole American move- to sabbatize on the seventh day, it does forment. The Pilgrim Fathers are our types of | bid us to work on the first day of the week, men, and the Mayflower is our type of desti- thus taking away one-sixth part of our inny. The sea over which we are sailing our dustrial earnings as a forfeit or drawback for noble Ship of State has never been cut by the our faithfulness to religious conviction and keel of another vessel, and the basilar doc- duty. It is saying to us, yes, keep on in the trine of our Republic has never illumined the observance of the Sabbath, of the seventh constitution of any other nation. The Mag- day, but know ye, that, doing so, there rena Charta of King John guaranteed liberty | main to you only five more days of that week to Englishmen because Englishmen, and to in which you may work and earn your subnone others. The American Constitution sistence of life and profit of business; know guarantees liberty to man as man. The ye, that for that year your earnings shall be American Declaration of Rights "holds less by the value of fifty-two days' work. these truths to be self-evident that all men | Now, allow the moderate average earnings are created equal, and endowed by their Cre- | per day to be one dollar, there is \$52 per year which are life, liberty, and the pursuit of religious conviction. In a life time of comhappiness; and that to secure these rights governments are instituted among men."

care of, and rights with which no law can interfere. That the founders of the govern ment meant just this, let them testify. Midway between the Declaration and the adoption | tage by statutory enactment, and that enactof the Constitution, when the great thought | ment is just as far from being constitutional of human liberty was ripening towards its organic life in the American Republic, the American Congress, in the City of Brotherly | tion does this act infringe religious liberty. Love, issued the following authoritative declaration of the basilar doctrine of the nation coming to birth. It was drawn up by James Madison, in words following: "Let it be re- days of the week as it is to rest on the sevmembered, that it has ever been the pride and boast of America, that the rights for and God has ordained that "he who will not in the metropolis of Pennsylvania. The which she contended were the rights of hu- work shall not eat," that "the hand of the founder of our denomination in this counman nature. By the blessing of the Author | diligent shall bear rule, while the sluggard | try, Stephen Mumford, came from England of these rights on the means exerted for their | shall come to poverty." "Diligent in busi- to Newport, R. I., eighteen years before defense, they have prevailed against all op- ness, fervent in spirit, serving the Lord," is Wm. Penn, the founder of Pennsylvania, position, and form the basis of thirteen inde- God's programme for every human life. came to Philadelphia from the same country. pendent States." Ever the pride and boast | "Whether therefore ye cat or drink, or whatthat by the blessing of the Author of these with your might." These are some of the was adopted. They were organized under that she was deemed worthy to suffer for corner stone of our magnificent edifice. Yes, ligious duties of men's lives are expressed. from England, Abel Noble by name, and Christ's sake. Of this martyrdom, Sir James | sir! and that is just what makes it magnifi- | This law of labor is as imperative, both in the | nobler by nature. He drew his adherents Mackintosh says, "Thus was this poor wom- cent; and that alone it is that will keep it nature of things and in the divine voicings of mainly from a branch of seceding Quakers, an supported, under a death of cruel torture, magnificent so long as her citizens remain that nature, as is the law of rest. Men do as known as Keithian Baptists. From that day by the lofty consciousness of suffering for feal to their birthright, doing the work of conscientiously observe the law of labor as to this, our denomination has never been righteousness' sake, and by that steadfast true sons of noble sires; keeping blazoned in they do the law of rest, and thus observing without a representation in Pennsylvania, living light the eternal axiom that "the laws | it are as religiously engaged as when resting | respectable both for numbers and intellican never visit the last moments of the op- of nature are immutable and are the laws of on the Sabbath. Indeed, what is the prima- gence, valuable and loyal citizens of the laws," and that what does not conform thereto | ry end of resting on the seventh day accord- | Commonwealth. We are not ashamed of But I will not protract this painful history is not law, can not be American law. Man's ing to the commandment, but to gather our history, nor of the part we have taken, Puritans, in words following: "The num- est, and grandest nature, and around his re- ceeding six days. When you forbid me to ernment of our nation and educating the ligious nature does all law, all American law, | work on the first day of the week, you strike | people in the principles of civil and religious throw its stoutest ramparts. And around as cruel a blow at my religious liberty as liberty. Our Mother Church in Newport this religious nature has its divine Author when you forbid me to rest on the seventh gave to the State two of her best governors, Sabbathless people will inevitably become a to the cause of humanity, and of God, demand for several successive administrations. That

godless, an atheistic people. The first amendment to the Constitution | not deny it them except by recreancy to high | gress, holding session in Philadelphia, one of | adopted in 1791, is in words following: religious and moral obligations. Nor can its most active and influential members, who "Congress shall make no law respecting an | you deny it them by restraining me without | held position on an important committee of | establishment of religion." It was from the trenchment on rights God has made inherent the Congress during the most critical period genial home for their free spirits. Where bigotry and despotism of a State-established in my nature, and which the Constitution of of our formative era. The Newport Church should they go next? They had heard of a religion the founders of this nation had to my country has guarded with scrupulous care. also furnished substantial aid in founding flee; their human nature rights to order and

great thought, the seed-thought of a mighty come to inhabit. That they might have the proud names of modern history is that have occupied positions of influence and nation. In the secret thoughts of that im- the religious liberty denied them, was the all- of Wm. Penn, the founder of the proud old honor in the county and State Governments mortal One hundred and One, there were prevailing reason of their coming to the new Commonwealth that perpetuates his name in where they have been located. germinal impulses which were to strike most world and establishing a new government. hers, and whose characteristic virtue is memorialized in the beautiful metropolis of that Commonwealth, the City of Brotherly Love, the second city in size and importance in the American Republic. The principles of reexercise of religion." Now, it is against this his American colony were such as had been under which we are suffering, is operating, in that it does prohibit the free exercise of religion as practiced by American citizens, intolerance he had had abundant experience. numerous in more than three-fourths of the States of the American Union. It is not al- He had been imprisoned in Newgate six months for refusing to violate his conscience longs to the heroic age of America, and may position to what we do not like, by direct against taking an oath; had been fined for wearing his hat in a court-room; had been repeatedly imprisoned for attending Quaker of which we complain does not face us squareshall produce her Virgil, he will find in the the seventh day of the week, the Sabbath of held by the so-called orthodox sects. From strongest motives for not doing it, known to men, viz., the motive of pecuniary interest. ator with certain inalienable rights, among for us to pay as the price for our fealty to our ones for its liberalizing tendencies, for its eight years. Among the Superintendents of mon length it would amount to a somewhat Before concluding this argument, let me onerous tax. Disguiscrit as you will, it is a add that if this Act were valid, constitu-These, gentlemen, are human nature rights | constant push against that "free exercise of such as our government was founded to take religion" which is guaranteed in the article tional law, those upon whom it most heavily bears at present are of all people least deof the Constitution Lunder consideration. serving its penalties. Gentlemen, the Sev-That is very far from being a "free exercise enth-day Baptists are no new-come adventuof religion," which is put to such disadvanrers, seeking to set up utopian enterprises and to propagate dangerous and heretical law, which puts such religious exercise to dogmas in this country. Our organic existence in the United States antedates that of such disadvantage. But not only by indirecthe Federal Government by more than a hundred years. We celebrated the bi-cen It does it by direction, palpable and imperious. It is as much a duty, under the tennial year of our denominational existence fourth commandment, to work the other six in this country away on the practice of the

I have to add that this Act of 1794 is op- that noble institution of learning at Proviexercise their own religion according to the posed to the spirit and genius upon which dence, my own dear Alma Mater, Brown dictates of their own conscience, had been in- the Commonwealth of Pennsylvania was University. One of the Newport members vaded. Naturally enough they put this in- founded, so that while it is neither good was for years a most active and influential hibition against "established" religion into common law, nor good American law, it is member of her Board of Trustees. From They resolved to go to America. It was a the fundamental law of the land they had not even good Pennsylvania law. One of that day to this, members of our churches

soever ye do, do all to the glory of God."

ligious liberty rpon which Penn founded our colleges three or four times as many imbibed and intensified amid the scenes of our own. Families of all religious procliviintolerance and persecution of his native ties send their young men and women to us home in England. Of the bitterness of that for literary training, and out on the field of meetings, and had been confined in the London Tower nine months for writing a book against the dogma of the Trinity, as it was out such a personal experience, we do not wonder to read of him, when he became the founder of a State, such words as the following, by his historian: "In framing the Colonial Government, he provided for the largest religious liberty, allowing every one to worship God according to the dictates of his own conscience." We do not wonder when another chronicler says of him, that "he is always mentioned with honor as a religious liberty the corner-stone of a State." While we do not wonder at this, the outcome of the inexorable logic of events, the utterance of God's voice in history, we do wonder, and shall never cease to wonder, that in that same State, corner-stoned in religious liberty, such an Act as that of 1794 came so istence so late into the nineteenth century-

In educational enterprise, we have not been behind our brethren of other denominations, nor have we confined the advantages of our academies and colleges to students of our own denomination. As a rule, there are in

students from other denominations as from action, all over the land, are graduates of our schools. In the pulpit, in the professor's chair, in editorial chairs, at the head of banking and other business houses, in legislative halls, on judicial benches, everywhere, we find them. Five of our Alfred graduates have been members of the Pennsylvania Legislature within the last decade, three of these members of the present House. The first Superintendent of Public Instruction in Kansas was a former teacher and graduate of Alfred University. He was slain at the post of duty by the Rantell raiders upon Lawrence. One of the ablest Attorney Generals of Kansas was an Alfred graduate, and son of a Seventh-day Baptist minister. The present Chancellor and popular President of the State University at Lawrence was a graduate and long-time professor of Alfred University. One of the present Supreme Judges lawgiver who, in an age of persecution, made of Kansas is a graduate of Alfred. The editor of the leading Republican journal of that noble State is a graduate and former teacher of Alfred. One of the first men to die at his post resisting the Border Ruffian Invasion of that State was an Alfred student, and among the foremost both in the Legislature and in the field of the noble men who early into existence, and has remained in ex- saved that magnificent State to freedom, were Alfred students. An Alfred graduate a century distinguished above all preceding has been postmaster at Lawrence for the last liberty-giving impulses, for its costly enfran- Public Instruction of the State of Missouri has been an Alfred graduate, and son of a Seventh-day Baptist minister. At the present time, a Seventh-day Baptist minister, and President of one of our colleges, is Superintendent of Public Instruction of Wisconsin; he is upon his second term, and, by his indefatigable energy, is working a thorough and radical reform in the whole system of public instruction of the great and growing Badger State. A graduate of Alfred is now one of the Supreme Judges of Wisconsin, and a graduate of Milton was not long ago Lieutenant Governor of that State. No less than three of our graduates have been in her Legislature at a time. The first President of the Board of Police Commis-West, five years before the American Govsioners in the City of New York was a Seventh. Man's law of life is the law of labor, ernment celebrated its centennial existence enth-day Baptist, and one of the proprietors of the Novelty Iron Works of that city. The patentees and manufacturers of two popular printing presses in the United States are Seventh-day Baptists. Some of the noblest sailing vessels and steamships on the ocean were built by Seventh-day Baptists. And there were in Pennsylvania alone five In all industrial pursuits, in all professional Seventh-day Baptist churches eighty-seven callings, in all educational enterprises, in all religious culture, and in all patriotic impulses and sacrificial devotion to our country's advancement, we are taking our places even pace with our fellow-citizens. In the late trying time of war for the nation's life, our young men went nobly to the front. Not a religious denomination in the country furnished a larger proportion of officers and soldiers for the nation's defense. From the very beginning of the controversy that came to its bloody arbitrament on six hundred battle-fields, to its close in a regenerated nation and a liberated race, through every phase of the grand unfolding of this our tragic history, our people have stood true as the needle to the pole. In the national cometery at Baton Rouge there stands a beautiful monument erected in memory of a brave man who fell in front of his regiment. His regiment put the monument there as a token of love for him. He was my noble brother. Somewhere under the field of Seven Pincs lie together the remains of three noble solthe fruit of the toil of that day, and I may same Church gave to the Continental Condiers, who fell struggling against vast odds. They were Seventh-day Baptists, students of mine. With my own hands I buried them there, finding them out from the debris of two days' carnage. Then, in that fearful thunder of battle, as our own regiment was hard pressed by a whole Rebel brigade, I saw a young man, a captain, mount full length top of the rifle pit behind which the regiment was entrenched, and, in face of a murderous fire, load and deliberately fire sixty rounds in the face of the orcoming enemy. He was a Seventh-day Baptist, a graduate of Alfred. Afterward, the regiment was cap-(Concluded on last rage.)

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

REV. A. E. Main, Corresponding Secretary, Asha way, R. I. REV. GEO. B. UTTER, Treasurer, Westerly, R. I.

In the Recorder of March 31st, in the tenth line from the end of the first paragraph of the correspondence of S. D. Davis, it should read seventy instead of "sixty."

THE last Missionary Review reports the sailing of missionaries for Italy. India, Cev-Ion, China, Syria, Africa, Japan, and Brazil, and the departure of others for work among the American Indians.

THE English Consul at Chefoo, China, says that he thinks the remarkable progress the spirit of Christianity has lately been making | this field, so far as preaching to them the in that province, will, in future years, have a most beneficial influence on trade.

Domestic slavery is common in China, and the majority of slaves are females. When a Chinaman is bent on raising money, his first thought is said to be to sell his daughter. Boys are occasionally bought and sold, but not as slaves; they are usually brought up as adopted sons.

NUMEROUS parties who have traveled into the interior of China, testify, that, although the conveniences of European travel are not to be met with, one can travel as safely and easily as he can in Europe when he leaves the main routes. Two ladies of the China Inland Mission traveled one thousand miles on the river Han without European escort; and this journey of three months was safely accomplished.

THE girls of the Pawcatuck Church have organized themselves into a missionary band, called the Little Helpers. We are under the impression that the pastor's wife has had considerable to do with this excellent movement, and has thus set a good example for other pastors' wives. We hope soon to hear something about the doings of this new band of workers.

TRUE SABBATH REFORM WORK.

In the RECORDER of April 7th, "One of the Radicals" says, that the Missionary Society does not believe in "Sabbath Reform work;" and being unwilling to think he would intentionally misrepresent the Society. we are left to the conclusion that his statement springs from a want of information respecting our spirit and work, or from prejudice that makes him blind to the facts in the case. The truth in the matter we believe to be this: if to believe in obedience to our Lord's great commission, which requires us to make disciples in all the world, to baptize them, and to teach all things commanded; if to believe in calling men's special attention to the Bible doctrine of the Sabbath, and also to the importance of Christian baptism; if to believe in a generous printing and wide circulation of Sabbath tracts, and also of other religious tracts and books; if to believe that a paper, claiming to be a denomination-

If I do not believe in advancing the tem- rived at home Jan. 26th, 1881. perance cause in just the same way that my neighbor does, by what right does he say I am opposed to temperance reform, unless my years the honored leader of what is called the trouble of following one. When we had to words and acts are manifestly hostile to the Pine Grove Seventh-day Baptist Church, and pass over a cliff, I was truly thankful that it progress of temperance? If our Society and insisted that he should use his influence to was not so steep but that the horse could Board do not believe in trying to advance the have his people come into harmony with our slide down without turning a somersault; and cause of Sabbath truth in exactly the way denomination, and thus do away with those some of our brethren believe in, by what right | divisions that had so weakened our forces in | steps. is it said we are opposed to Sabbath reform, unless, in our avowed principles and actual endeavors, we show ourselves to be indifferent or hostile to the spread of Sabbath truth? And that precisely the opposite of this is true regarding our purposes and efforts, and

character of the work performed by our missionaries, and the utterances of this departobserver and reader. And, by the way, would it not look better for "One of the Radicals," and other critics, to make their criticisms over their own names?

HOME CORRESPONDENCE.

Rhode Island.

The present quarter has been a season of labor with us, though owing to storms and other causes, we have not preached as many times as usual. We have only had two appointments at Green Hill the present quarter, and one of them we were unable to fill, owing to the unfavorable condition of the weather. In our report of labor of the quarter previous to this, we should have stated that we had been obliged to largely neglect Word is concerned, owing to the severity of the weather, but at the commencement of the present quarter we sent each of the scattered members a letter to cheer and encourage them, and we intend, as soon as pro- hope in the Savior. His exercise of mind, tracted efforts at Niantic and Woodville shall cease, to bestow extra labor upon this field. As soon as we ascertained that Bro. J. L.

application for his services on our field, which we succeeded in obtaining. He has now been with us at Niantic three weeks, holding meetings every evening, preaching and laboring as one with less physical endurance could not do. His sermons, though largely doctrinal, are eminently practical, striking deep at the root of all sin and wrong doing. the very commencement of his labors, it became evident that the labors of the past had prepared this field for an immediate harvest; that the set time to favor Zion had come. Anxious souls were soon inquiring the way of salvation. The interest has been steadily increasing; backsliders are being reclaimed, and sinners are being converted, and we have been made greatly to rejoice, and feel to say with David, Bless the Lord, O my soul; 82 have been baptized; 34 have joined Sev- liar feature in this neighborhood is, that

Last Sabbath we administered the ordinance of baptism to eighteen who had found ligion, within the beamds of my work, who ty, or anything else, inasmuch as they claim united with the Seventh-day Baptist Church of this place. One family of five children, all young people, went forward in baptism, and united with our church. In another family, a mother and three children were baptized, and united with the church.

We have not the full data with us for mak ing our report, and can only make it approximately; but according to our best knowledge we have made over thirty calls, besides many that we have made with Bro. Huffman, and have had conversation with many individuals Have supplied the churches of Woodville and Niantic each Sabbath with regular preaching.

H. STILLMAN. NIANTIC, April 3d, 1881.

West Virginia.

a great privilege, to present to you my quar- meetings and assisted in the glorious work. terly report. It will be remembered, that at | The blessing of the Holy One has rested upon the date of my last quarterly report, Dec. the feeble efforts of your humble servant in 30th, 1880, I was engaged in a series of meet- such a marked manner, that in the four al and religious family newspaper, should not | ings on Greenbuier Run, in Doddridge coun- | months service, over two hundred persons, only advocate our distinctive faith and prac- ty. That meeting closed the evening fol- including reclaimed backsliders, have been tice, but also take special pains to build up lowing Jan. 2d, 1881, and the next day I re- brought from the ranks of sin into the ser our people in all doctrines and duties that re- turned home. On the 10th inst., I went to vice of the living God. Glory be to his name. late to individual, church, and denomina- Otter Slide, a branch of Hughes River, near These have been of all ages, from the aged tional life and growth; if to believe in the Berea, in Ritchie county. This is the place sinner to the Sabbath-school scholar of seven building up and strengthening of our church- where the Seventh-day Baptist Church of years. In this work, I have seen the incbries already established, in keeping the com- Ritchie is located. Here we held meetings ate lifted up from the gutter; disciples of mandments of God and the faith of Jesus, in day and evening, with the most happy results, Paine bow at the feet of Jesus, and his perpushing denominational work vigorously and until Jan. 21st, on which day we had no nicious Age of Reason, falsely so-called, aggressively, especially in new fields West | meeting until evening; then we continued | brought forward and submitted to the flames. and South-west, preaching the whole law day and evening until Jan. 24th, when I went and the whole gospel, Sabbath, baptism, and to Harrisville, county seat of Ritchie county, I have had a precious time laboring under all, in the importance of Seventh-day Bap- where Sister Laura Haymond lives. She is the direction of the Board, for which I thank tist mission stations in foreign lands, and that keeping the Sabbath under circumstances such a course as this, more effectively than that reflect honor on herself, and the church missions. I suppose I have seen some of the any other, will promote Sabbath reform; if she has the hondr to represent in that pleasthis is to be opposed to Sabbath reform, then ant little town. The next morning I started to me they have been real pleasures. When must our Society plead guilty, and only then. for home, visiting some by the way, and ar-

The day we had no meeting at Otter Slide, that I could go through the fields and woods. I visited Bro. Ezekiel Bee, who has been for When there was no path, I did not have the that section of country. He received me cordially, and assured me that he would prefer this, rather than going over to the Adventists. Our interview was pleasant, and, I trust, profitable.

the declaration of "One of the Radicals" is says, the two organizations are still worship- north of the city of Rochester, visited us last lies. My first meetings were in the Court

union Sabbath-school.

him. Before he passed away, he expressed a lalways according to knowledge. and death, we trust, were blessed to the ref- think is true generally, is that Union Socie- bites, but no very serious ones. I meet I came home.

to the time reported last quarter, makes in | ceeds of which their organ had been bought. all 119 days. There are still at least six Formerly, there have been church organizahave come pressing calls for help; but having Methodists, and Wesleyans, but none of these work; have preached twenty-two times at five done what I could in the time allotted me, I are in existence now. We gave them a sermust needs close and leave those points to be mon upon the subject of baptism, and one occupied by another, or in some future time, also upon the subject of the Sabbath, which if the Lord will. I have traveled since Jan. were well received, after which several hun-1st, 1881, 403 miles; preached, and caused | dred pages of tracts were taken. Most of the to be preached, since my last quarterly report, | non-professors admit the correctness of our 60 sermons; made 70 visits; 148 persons have position upon the Sabbath. Our worst enecome from the ranks of sin into the service mies, upon this point, are those who profess of God [this includes reclaimed backsliders]; to be the best Christians; and a very pecuenth-day Baptist churches, and 12 have three or four of them are what I should term joined at Pine Grove; and there are at least | "Holy Ghost Religionists," and as such, are 4) Sabbath-keepers who have professed re- beyond our power to reach by Bible authorihave not joined any church. These will all, to get impressions and revelations from the This, as many of our readers know, is mainly I trust, with judicious management, be gath- Holy Ghost himself; one being a Holy Ghost ered into our churches. There are five per- healer, another a visionist. I believe in a sons who have embraced the Sabbath since Holy Ghost religion, but not of that kind my last quarterly report. The expense of that overrides the authority of the Bible the travel reported in this and my other God can not contradict through his Spirit quarterly report, has been \$10. If the Board | what he has declared through his Son. approve, and the Lord will, I will donate to Last week they gave-us a donation, which to the Board a month of service, to be spent | together with their private contributions, blessings bestowed upon me while I have even yet promising field. been under the direction of the Board, representing our whole people on this great mission field, that tongue and pen fail me in an attempt to express my gratitude. Members of all the churches have given me good cheer and Godspeed in my work, and, so far as Again it becomes my duty, and I esteem it | they could consistently, have attended my

Now, in conclusion, allow me to say, that and praise the name of the great Author of so-called hardships of a missionary life; but the roads were so blockaded with ice that they could not be traveled, I was thankful when too steep for this, we could retrace our S. D. DAVIS.

JANE LEW, W. Va., April 1st, 1881.

Minnesota.

and sister, now residing twenty-two miles this place March 21st, where I have held A letter from Berea, dated March 17th, north of east of this place, and seven miles seven meetings and visited forty-nine fami-

of the Board adopted by the Society, the tween the two houses, and they are having a his invitation, and in compliance with the Danish Baptist Church. My expenses here wish of some of his neighbors of the district, are \$1 75 a week, as I have to pay for a part of On the 4th day of February, I went to I consented to preach every alternate Sunday | my board, and for wood and oil for the meetment, ought to show to every fair and candid | Cooling Spring, in Lewis county, where I | for them during the Winter. As something | ings. I can not tell what the result will be. remained holding meetings, day and evening. of an interest was awakened, I visited them | There are some here who have an interest in until the 9th inst. This was a very pleasant oftener, and continued my labors through the meetings; they come every time, and are and, we trust, profitable meeting, and bade the week, so that in all I have preached thir- seeking the Lord. Several sympathize with fair to have been one of our most telling ty-one sermons, three of them, however, be- our views; and I am praying for God's guidmeetings, if we could have continued for a ing at Genoa, a small village four miles this ing Spirit. Will not the Board pray, and help few days. I found in that neighborhood one | side. My wife and myself received the kindfamily only taking the Sabbath Recorder. est of attentions, were most cordially received Now every family connected with the church | into all of their homes, and were elegantly is taking it. On the evening of the 10th cared for. They gave us good audiences in inst., I preached in Jane Lew to a large and their large, brick school-house, and earnest very attentive audience. Feb. 11th I went attention to the preaching, which, we were to New Milton. Here we continued services in | told, was uncommon for them to do. At | the church-house, day and evening, until we one time, quite a religious interest prevailed, trips of the usual extent, leaving home when had held thirty-three meetings. We also held three or four came forward for prayers, one everything seemed favorable, but continually several afternoon meetings in private houses, | had found joy in the Spirit, and the prospect | recurring storms have prevented any continas the occasion demanded. In one of these seemed good for a general work; but alas! uous effort. When we could have services, I afternoon meetings, I preached, by the re- the unwise refanning of, and personal allu- have usually been favored with larger and quest of the deceased, the funeral of an aged | sion to old animosities existing between some | more attentive audiences than has been the man who had spent his days in sin until our of the radical professors, and skeptical leader case sometimes heretofore. meetings at New Milton began, at which of the choir and Sunday-school, put such a time he was sick. I never knew him until damper upon the work as to render any grand I was called to visit and labor with and for revival hopeless. O, that men's zeal were

ormation of a number of his children, who ties are not the most favorable for successful with continued opposition from some Firstwere out of Christ. Our meeting at New and harmonious effort. In this place, the day preachers, and though seemingly con-Huffman was assisting Eld. Irish at Rock- Milton closed on the evening following the unchristian people had the largest influence vinced of the claims of Jehovah's Sabbath, 27th day of February, 1881, and the next day in the Sunday-school and society. A skep- their will rebels against the despised day. tic was superintendent of the Sunday-school, On counting up the time I had been in the and leader of the choir. By the same class service of the Board, since my last quarterly of people, sociables had been held (followed report, I found it to be 46 days, which added | by dances for the young folks), from the propoints, at which our people live, from which | tions there in turn by the Free-Will Baptists,

between now and the Anniversaries, in revis- amounted to \$60. I am not without hope iting this field. So great have been the that some good results will come from this soul and body. Mr. Stoddard says:

> G. M. COTTRELL. Dodge Centre, Minn., April 5th, 1881.

Harvard, Neb.

The last three months have been hard for missionary labor. The frequent storms, and consequent bad traveling and intense cold have made it next to impossible to labor extensively. I have not been able yet to visit the Sabbath-keepers on Clear Creek, but

hope, during the coming quarter, to do so. I have received and accepted a call to the pastorate of the North Loup Church, and expect the greater part of my time will be spent upon that field, but until the Board can do better, I shall visit the church here occasionally, and try to heip them all I can. I have only preached thirteen sermons during the quarter, but have visited twenty-seven families and endeavored to preach to the members personally, as their individual circumstances seemed to require.

The movement among the people of the Loup country toward a colony, to be established in the eastern part of Washington Territory, is likely to take away a large number of the Davis Creek Church, but will not take many of those belonging to North Loup, I

On account of the storms and bad traveling, I have not been able to make myself thoroughly acquainted with the field, but I hope to be able to do much more next quarter. Pray that I may have wisdom from above to guide me in all things.

G.J. CRANDALL. MARCH 28th, 1881.

Scandinavian Mission.

In Chicago I worked fourteen days, made thirty-four visits, and distributed tracts. I left home March 15th, and went to Alden, Minn., where I spent four days, held two D. H. Ostrum and wife, an aged brother meetings, and made ten visits. I reached anwarranted and unjust, the Annual Reports | ing together, the meetings alternating be- October, and united with the church. Upon | House, but I am now holding them in the

C. J. SINDALL

Albert Lea, Minn., April 3d, 1881.

Republican Valley, Neb.

It has been a quarter of severe labor, much exposure, and one largely interrupted by the inclemency of the weather. I have made two

One of my neighbors, Mr. Wm. L. Beeman, volunteered to take his team and carry me one of those trips, an offer I gladly accepted We were exposed to severe storms and bad One difficulty I find here, and which I roads, and Mr. B. received several frost

My work has been in the same territory as heretofore, though I have extended the range somewhat, in family visiting. I have an appointment to attend the ordinance of baj. tism one week from next Sabbath, but whether there will be more than one candidate, I can not say. I have spent six weeks in the stations; have visited thirty families, and traveled five hundred and fifty miles.

H. E. BABCOCK. ORLEANS, Neb., March 30th, 1881.

Mr. E. D. STODDARD, of Denver, Col., who has just returned from a visit to Canton, recommends all who would gain a fair and adequate knowledge of mission work to visit that great city, and especially the hospital under the care of our missionary, Dr. J. G. Ker of In a communication to the Foreign Missionary, he is unstinted in his praise of Dr. Kerr's efficient management, not only of the surgical department and of the hundreds of inpatients, but of the finances of the institution. supported by the Chinese Medical Missionary Society, the Board furnishing and supporting a missionary physician. The amount of relief and comfort administered through the efforts of a medical missionary like Dr. Kerr is undoubtedly beyond all estimate. Where, as in his case, the "good physician' becomes also a teacher, unfolding the principles of the gospel, he does seem to be treading, as nearly as may be, in the very footsteps of our blessed Lord, who ministered alike to "The heart is touched as the physician re-

moves the loathsome tumor. The patient takes a tract at the door, and comes back another time, and wants to know more about the principle that will make men do all this without money. In connection with this hospital is a chapel, so situated that it is of easy access by the patients; and there are daily preaching exercises by a native preacher, a morning and evening prayer-meeting conducted by the Rev. Mr. Henry, who also preaches every Sunday, and a Sabbath-school conducted by Miss Noyes. Two days of each week the women of the hospital are visited by Miss Whilden, of the Baptist Mission. When I saw her geather the women around her in the different wards, and teach them Scripture lessons, I felt as if the secret of converting China to Christ had at last been found. I refer to the work of women among women, for I place this as the most potent of any means yet employed for the conversion of this

"Dr. Kerr is fast wearing out. His class of students need much of his care, and the books translated for their use are mostly from uis brain."—Foreign Missionary.

CULTIVATE an acquaintance with foreign mission work. Study the history of missions, both general and denominational. Study the history of Christianity in the different mission fields. Study up the topography, geography, ethnology, of the different nations. Get a good, solid mass of facts. Get maps; line your study with maps rather than with pictures. Pin your history down to the solid earth. Read biographies, as, for instance, those of Jonas King, of Livingstone, of Judson, of Patteson, of Scudder. I commend heartily Christlieb's "Protestant Foreign Missions." Read missionary magazines, weekly and daily papers. Be always on the outlook for information; store it up. Keep an Index Rerum.—Rev. E. Judson.

THE missions of the English Presbyterians in the district about Amoy, China, are spontaneously moving toward self support. President Angell, our new minister to Peking, is lending his influence in favor of Christian

> WHEN children give their hearts to God, 'Tis pleasing in his eyes; A flower when offered in the bud

Education Dep

Conducted by Rev. J. ALLEN, D. half of the Seventh-day Baptist Ed "LET THERE BE LIG

THEOLOGICAL

III. God Revealed in U It is a fundamental princi that creation is the self-manife The following are the leading

1. The Ætiological. It is b

ioms, "Ex nihilo nihil fil. causa." "Every event must Starting from these universal ioms, it proceeds from the in of the universe to prove a De is, begetting, becoming of have a permanent begette cause, either within or with quate to its production. T verse is a succession of beg ings. Therefore it evident ning in a permanent and unc

2. The Cosmological-kn as the Pythagorean proof. plans, prearranged order, ar expression and proof of n verse manifests such order a from prearranged or archety fore the universe is both the of an intelligent designer.

inator, adequate to its produ

3. The Teleological-know the Socratic argument, ad times, by Paley, Whewell, M and English speaking theol Whatever manifests final ca tention or purpose, with ad to that end or purpose, ev The universe manifests such

fore it must have had a des 4. The Ideological—Plato ery necessary, universal, at whether expressed abstrac in the plan and law of being solute being. The human such necessary, universa truths and laws expres Therefore, these truths a ideas and modes of action universal, and absolute sub 5. The Ontological, or

upon the spiritual nature of gets like, and like alone. spiritual personality, mu fatherhood of like natura father of spirits must be a and infinite personality.

argument has several mod Anselm stated it thus: itself is greater than that in the mind. The idea of fect being is a necessary of the human mind. 1 have a subjective concepti objective reality. Theref necessary existence includ finite perfection; must be

the highest good, the hig Descartes put it in this infinite must originate The necessary and univer finite possessed by man, n with a being infinite, finite. Therefore the ex necessary assumption. fore God is."

While Anselm argues istence of God is include cartes infers his necessar to account for the idea.

Samuel Clarke put it necessarily existent of w ence can be conceived Time and space can not existent, hence they are and eternal; but they only conditions. There essary and eternal substa tributes of time and spa must exist.

Cousin gives still an atives, he says, must b The ideas of the finite and of the infinite and essary logical correlativ thought without think being thus equally pos God is the only infinite fore, God must necessar ment, like Anselm's, is sumption that a necess necessary real.

Fichte starts with t conditioned. This abs conditioned and finite solute Ego is God, who himself in the moral The finite ego, or me apprehend the absolute 6. Spontaneity_the tist Church. My expenses here week, as I have to pay for a part of and for wood and oil for the meetnot tell what the result will be. ome here who have an interest in s; they come every time, and are Lord. Several sympathize with and I am praying for God's guid-Will not the Board pray, and help C. J. SINDALL.

A. Minn., April 3d, 1881.

epublican Valley, Neb.

n a quarter of severe labor, much id one largely interrupted by the of the weather. I have made two usual extent, leaving home when cemed favorable, but continually orms have prevented any contin-When we could have services, I

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Education Department.

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

"LET THERE BE LIGHT."

THEOLOGICAL.

III. God Revealed in Creation.

It is a fundamental principle of Theism that creation is the self-manifestation of God. The following are the leading proofs adduced:

1. The Etiological. It is based on the axioms, "Ex nihilo nihil fit," "Nihil sine causa." "Every event must have a cause." of the universe to prove a Deity. All genesis, begetting, becoming of existence, must and Judge-God. have a permanent begetter, an originant cause, either within or without itself, adening in a permanent and unconditioned originator, adequate to its production.

of an intelligent designer.

fore it must have had a designer.

universal, and absolute subject or being.

argument has several modified forms:

finite perfection, must be the highest truth, the highest good, the highest being-God.

infinite must originate with the infinite. fore God is."

to account for the idea.

ence can be conceived—as the universe. Time and space can not be conceived as nonand eternal; but they are not substances, essary and eternal substance in which the attributes of time and space necessarily inhere,

Cousin gives still another form. Correlatives, he says, must be mutually existent. The ideas of the finite and the imperfect, itual sentiments, just as nature is present to and of the infinite and the perfect, are necessary logical correlatives. One can not be object can so demonstrate itself to the mind, thought without thinking its correlativebeing thus equally positive and necessary. God is the only infinite and perfect. There- vision through the true, the beautiful, and fore, God must necessarily exist. His argu- the good, his attributes, as color and hardment, like Anselm's, is based upon the assumption that a necessary ideal must have a

Fichte starts with the Ego, absolute, un- This direct seeing of God is the jeweled conditioned. This absolute Ego becomes the crown of our race, the distinguishing mark conditioned and finite ego in man. The ab- of humanity. With holy awe, man thus solute Ego is God, who expresses and reveals gazes directly into the sphere of light, into himself in the moral order of the universe. the presence, yea, into the face of God,

ers. All dependent spontaneity, free will, in its ongoing moral order and harmony, in self-efficiency, self-originant cause, or per- a progressive civilization, is the continuously sonality, must spring from an independent unfolding revelation of this indwelling of spontaneity, self-efficiency, self-originant the divine in the human. Schleiermacher cause, or personality. Man intuitively and finds God in the sentiment of dependence. universally recognizes himself as such a de- In this sentiment man at once recognizes his pendent, free personality. Therefore, there own being as the dependent one, and the ab-

efficient personality—Deity. 7. The Ethiqological—suggested by Tertullian, elaborated by Crusius, Kant, Hamilton, Butler, and Chalmers. All imperatives, commands, "Thou shall-thou shall not," must spring from a lawgiver and judge. The hears by means of sound, so the faith-faculty conscience of man universally recognizes the Starting from these universally accepted ax- | behests of obligation-the sense of dutyioms, it proceeds from the present existence with the sanctions of rewards and punishments. Therefore, there must be a Lawgiver | dependent, trustful soul.

8. God-consciousness, or Faith-assurance. This proof ignores all logical arguments, quate to its production. The present uni- and appeals directly to human consciousness verse is a succession of begettings, becom- for its vindication. The faith-faculty of the ings. Therefore it evidently had a begin- spirit is organ for the revelations of the divine to the human. This God-consciousness constitutes an original, universal, sub-2. The Cosmological -known historically jective revelation of God to man, giving tion, harmony, symmetry pervading the unias the Pythagorean proof. All archetypal him an experimental testimony of that Spirit plans, prearranged order, are universally the in which his own spirit lives and acts. expression and proof of mind. The uni- Through it, the primordial truths of God, verse manifests such order as can result only spirit, and immortality come with the force from prearranged or archetypal plan. There- of assurance. As the instincts, appetites, fore the universe is both the result and proof | and all sense | perceptions are correlated to and give experimental assurance of the sense 3. The Teleological—known historically as world, so this faith-faculty, or God-conthe Socratic argument, adopted, in recent | sciousness and appetency for the divine, gives times, by Paley, Whewell, McCosh, Hopkins, the inward, experimental assurance of the sonal, and free to choose ends, and to plan and English speaking theologians generally. super-sensible or spiritual realities. It is the Whatever manifests final cause, ultimate in- power, not by which we guess or suspect tention or purpose, with adaptation of means | spiritual realities, but by which we know to that end or purpose, evinces a designer. them. By it the spirit spontaneously appre-The universe manifests such design. There- hends a power not of itself, which the reason cognizes as the absolute, perfect, and 4. The Ideological—Platonic Argument. Ev- infinite. Man has the conscious assurance image of this free, purposeful Intelligence. | the Eastern and Western Hebrew Churches; ery necessary, universal, and absolute truth, that, conditioned and dependent, he is rewhether expressed abstractly or manifested lated to this absolute, perfect, and infinite in the plan and law of being, declares an ab- Person. This conscious correlation of fasolute being. The human reason apprehends | therhood and childship, thus revealed in the such necessary, universal, and absolute spirit, is one of the most positive and astruths and laws expressed in creation. sured of all the spiritual spontaneities. In Therefore, these truths and laws must be its gradual unfoldings, like consciousness in faith-faculty or God-consciousness comes for- tain foods—such as flesh-meats, eggs, milk, ideas and modes of action of a necessary, general, it is, at first, an intimation, a sug- ward, and reveals God directly to the human butter, and cheese—is mistaken by them for I fast? 9 Sam 19. 99 92 gestion, vague and undefined, perhaps, but spirit, using the logical proofs only as illus-5. The Ontological, or Spiritual -based very genetic and fruitful-fruiting ultimateupon the spiritual nature of man. Like be- ly into full faith-assurance, thence ripening, gets like, and like alone. Man being a finite | by degrees, into an idea of God, thence into spiritual personality, must spring from a what he is in his essential nature. It is the fatherhood of like nature. Therefore, the faculty in and through which Deity-reveals father of spirits must be an absolute, perfect, himself experimentally to the spirit, by moand infinite personality. The Ontological nitions, intimations, and, at length, as a clear conscibusness. Its unsatisfied activity Anselm stated it thus: Whatever exists in is a longing, a divine hunger, an aspiration itself is greater than that which exists only after the divine. Augustine's noted saying, in the mind. The idea of an infinitely per- "Thou hast made us for Thyself, and we feet being is a necessary and universal idea can not rest till we rest in Thee," declares of the human mind. The mind can not the origin and end of faith. As the tree have a subjective conception greater than the ever stands with its myriad leaf palms lifted objective reality. Therefore, the actual and skyward, the flower, with open eye, ever necessary existence included in the idea of in- looks sunward, so the spirit, through faith rising above the merely ethical, stands looking and rising Godward, by impulse, by as-Descartes put it in this way: Whatever is piration, by insight. It is the primary union between God and the soul, furnishing the The necessary and universal idea of the in- deepest spring of spiritual communion. It finite possessed by man, must have originated is the sunfmit faculty, the topmost blossom with a being infinite, not with man, the of the reason, most sharply and widely sepfinite. Therefore the existence of God is a arating man from brute, and correlating him necessary assumption. "I think God, there- with the divine. This blending of all the While Anselm argues that the actual ex- faith; in their ethical relations to duty, it is of great thinkers, and to make notes and comistence of God is included in the idea, Des- | conscience. It is thus the organ both of cartes infers his necessary existence in order duty and religion. In the pious conscious-Samuel Clarke put it thus: Nothing is one's own self, because all apprehension of saying he takes up a large book, full of mem- monial dispensation had of the true atoneness, God is as immediate and certain as necessarily existent of which the non-exist- self is truly realized in and through the apprehension of God. Faith is thus an affair of the entire being, at first a sentiment, then existent, hence they are necessary, infinite, an intuition, then a thinking, then an acting —in a word, a life. "There lives in us," only conditions. Therefore, God, the nec- says Jacobi, "a spirit coming directly from God, and constitutes man's most intimate essence. As this spirit pervades man in his highest, deepest, and most personal con sciousness, so the giver of this spirit, God himself, is present to him through the spirhim through the bodily senses. No sensible

can so move it, as a true object, as does the

Divine, as he reveals himself to the spiritual

ness are the attributes of bodies. We may

hazard the assertion that we believe in God

because we see him with our spirit's vision.

Muller, Tulloch Hickok, Bascom, and oth- dwelling in him. The history of humanity, must be an independent spontaneity, all- solute being of God as the independent one. This is the root of religion. Man comes by this assurance of God through this sentiment of dependence, just as we come by the as surance of the outward world. As the eye sees the world by means of light, as the ear sees and hears God through the medium of the Spirit that lightens, the Spirit that speaks with a voice of soft stillness to the

CHARACTER OF THESE PROOFS.

1. These proofs, as arranged above, start with the first and most obvious aspect presented in the ongoings of nature—that of change, movement, succession of phenomena, growth, suggesting the idea of power, cause.

2. The next aspect, seen on closer investigation, is that of uniformity, order, proporverse, and lifting it from a chaos to a cos-This insight into nature demands that this causal power should likewise be an intelligence, furnishing ideals or plans for the guidance of this power in its activities.

tation of means for the fulfillment of ends, demanding contrivance, choice, purpose, thus indicating that this intelligence is perand work for those ends.

whole arranged, guided, and controlled ac- medans strictly observe one fast day a year, cording to necessary principles, absolute from sunrise until sunset. From earliest ideas and laws, leading up to the conception

to the conclusion that this mind to which Church is most prolific in fasting, having the people of the Lord, and the house of man is kindred, must be the Absolute Being, the Perfect Person, the Infinite Originator.

trative and confirmatory.

PRESIDENT GARFIELD'S LITERARY TASTE.

Of what is his talk ? Mostly of books. He is a fair classical scholar, a graduate of Will iams College, Massachusetts; and he has taught his wife something more than the rudiments of Latin. Mrs. Garfield has largely assisted in the education of her five children, and has taken her boys through Casar's Commentaries. At the present moment she is seated in her bright morning-room, clad in a simple dark-green dress of soft cashmere and striped velvet, quietly stitching a dainty bit of lace upon the edge of a cambric handkerchief. No wonder General Garfield turns with loving eyes toward her, while he speaks of his devotion to his books. "You see," he says warmly, "political life fossilizes a man | Church enjoins to be kept weekly by her unless he has the strength to introduce a vivifying element. I have been eighteen years continuously in politics. For eighteen years cause by stump-speaking or any other means that offered by which to advance the party which is, as I think, most fitted to maintain the country's integrity. Yet there never was spiritual faculties in one upward flame is a time when I was too busy to study the works life I looked into the subject of the histories of armies since the days of Sesostris; here you see, my notes on that course of reading." So m Greek and Latin, in French, German and

mine of gold, with original comments. Again, I wanted to know what all the great thinkers of the world had to say about woman; so here you see excerpts gleaned from innumerable sources, in various languages. Anof making collections of the charming things we read in current journalism. We see something that strikes us as beautiful in a daily or weekly newspaper; something we should like to read again, to let our children read. The paper gets lost, torn up, and the little literary gem has vanished forever. My wife and I have had a habit of cutting such pretty things out and pasting them in scrap-books!" He points to a shelf full of these bulging volumes. "I have," General Garfield is careful to explain, "never had time to write a book. You see, I have been eighteen, nay twenty-one years continuously in office. Mr. Gladstone goes out of office, and has time to translate his Homer. Lord Beaconsfield goes into retirement, and has leisure to pen his caustic novels. I am never out of office;

"Of modern poets," he says, "Tennyson | ance through Esther, who said, "Fast ye for has eaten most into my life. Of course I have lived on Shakespeare since my earliest boy hood. I nibble at all sorts of literary diet but, after all, modern poetry like Tennyson's is something which is deliciously sweet and palitable, and which never palls on my taste, though I partake of it never so frequently. Books, books, books, an atmosphere of books! Up and down the stairways, through the halls, on hanging shelves. In the drawingroom, where a fine bookcase is full of handsome editions of Shakespeare, Milton, Scott, Dickens, Thackeray; of Spenser, Beaumont and Fletcher, Marlowe, Green, Peelc, Dryden; of all the leading editions of Horace, or Goethe, Buckle, Disraeli, Sumner, Thomas Jefferson. In the dining-room, where are seen Audubon's Birds, Macaulay's History, and Motley's, and Thiers's and Guizot's, and Martineau's and Green's and Hume's. Over this dining-room bookcase is the head of a Rocky Mountain sheep, with its curious wrinkled antlers just as in life, and its large dark eyes well mimicized in glass by the taxidermist. Around the dining-room fire-place are painted tiles.—London World.

FASTING.

Essay written by request for the Seventh-day Baptist Sabbath school, Dodge Centre, Minn., and requested for publication in the SABBATH RECORDER

BY LILLA VIOLA COTTRELL.

the single exception of that of Zoroaster, have practiced fasting. The word fast is de-3. A still deeper insight reveals an adap- rived from the Saxon facstan, to keep. Abstinence from all food and drink is customary during such seasons; and hand in hand with fasting is prayer. This custom is called barbarous by some, and certainly it appears to -4. A still profounder insight sees the tribes in both hemispheres. The Mohamtimes, a Lenten fast of forty days, in memoone hundred and thirty fast days per year. The Roman Catholics have several fast days; 6. Where logic thus limps and halts, the but in some instances, abstinence from certial, abstinence.

We, as a nation, Protestants, Christians, are little interested in fasting, though in one instance, during the civil war, the President of the United States recommended, by proclamation, such days to be observed by the nation. The New England churches observe a day of fasting and prayer in the Spring, which is appointed by the Governors of States. This ceremony is less observed by the church than by nations and peoples. The New England Puritans, while they recognize the right and duty of civil rulers to set apart days for this object, yet observe such seasons personally as they see fit, rejecting ecclesiastical fasts which the M. E. clergy. Presbyterians accept the theory, but not the practice, that fastings are to be used in a holy manner. The English Church, days of the Roman Catholics. Christians universally admit its utility, but deny its rather a man-made custom.

Certainly Moses enjoined one annual fast on the Day of Atonement, of which a full account is given in Lev. 16, and which was the most beautiful picture which the cereoriginal dissertations in his own handwriting, of exciting the highest appreciation of the mind, by fasting and prayer, for such a disliterature. Here are my cullings from that days were appointed during captivity, of which mention is made in Zech. 7: 35; Zech. 3: 19; first, Jer. 52: 67; second, Jer. 52: 12, 13; third, Jer. 41: 1-4; fourth, Jer. 52: Bible instances of fasting with prayer other of my literary occupations has been that are interesting and striking in results, arguing conclusively in favor of public and personal observance. Study the favored of Jehovah, and note the occasions of sublimest achievements under God.

All lovers of our Lord and his Word remember the prosperous reign of Jehoshaphat, who, when the children of Moab and Ammon and others came to battle against him, greatly feared; and he proclaimed a fast day throughout Judah, which was the means of a vast overthrow of all his enemies. it unto you." Jonah, called of God on a grand mission, saw the people of Ninevell in fasting, praying God to turn away his apprehend the absolute Ego as thus expressed.

Schelling adopts the Pauline doctrine that have never had time to prepare anything for publication."

Lary, agricultural and political subjects, I have never had time to prepare anything for publication."

In the property of the property of God's Word as illumined by the Holy Spirit, until his kingdom come, and his will be done on earth as in heaven.

me, neither eat nor drink three days, night nor day." Esther 4: 3, 16. When the Benjamites went out against Israel, destroying men by thous nds, think of the victory after the day in which all the children of Israel and all the people went up to the house of God and fasted and wept until "To-morrow I will deliver them into thy hand, saith the Lord." Judges 20: 26. While Samuel prayed and all Israel fasted, God discomfited the Philistines with thurder, and they went out and subdued them. Though less wonderfully, this act was no less truly blessed in the case of Nehemiah at the making of the covenant (Neh. 9: 1), of Jeremiah when his prophecy was read (Jer. 36: 9), and Joel (Joel 1: 14; Joel 2: 12). When Daniel humbled himself for three weeks in fastings and supplications, God revealed to him wonders which should appear in future. Dan. 9: 3. Prophet Elijah, a most conseerated mouthpiece of Jehovah, neither ate nor drank for forty days and nights upon Horeb-mount of God. 1 Kings 19: S.

When Moses in the mount fasted forty days and nights, he received the tables of stone, and he afterward fell before God because of the sins of his people. Deut. 9: 9-18. The blessed Anna, whose eyes were All old religions known to history, with permitted to see salvation, and lips to witness to all Jerusalem of the child Jesus, strictly rendered this service; and great was her reward. Luke 2: 37. The immediate answer to prayer in cases

where it is offered with fasting, is often noticeable, as in the case of Cornelius, who saw and heard the answer even as he prayed. have been in use by semi-civilized and savage | Acts 10: 30. Several accounts are given of this custom as a memorial or in grief for the dead, as in the case of Saul and his sons, for whom the inhabitants fasted seven days after they were killed by the Philistines. David, that the human mind is the offspring and ry of Christ's fasting, has been observed by also, and the men who were with him, where the Amalekites announced the news of the 5. Just here all these arguments begin to six fasts of obligation are kept by all, and fallen, "mourned and wept and fasted until limp. They do not walk straight and free more by the most fervent. The Greek even for Saul, for Jonathan his son, and for Israel." A wiser course is that of David, when being asked why he arose to eat bread after his child died, he answered, "While the child was yet alive, I fasted and wept;

praying with fasting. He himself, with

Barnabas, was called of God to the ministry

through the prophets and teachers, while they fasted and prayed at Antioch. Acts 14: 23. God often takes such seasons to reveal his will. Who can point to a more profound mind or a purer faith than Paul's? He was the most diligent in prayer and fasting of any of the New Testament characters. Through this medium, he drew so close to the great Teacher as to both understand and teach the truth, in all its bearings, from aze experience broad, deep, beautiful. Acts 13: 3; Acts 27: 9. God was displeased with the service of the captives just before the restoration of Jerusalem, for he said, ""Did ye at all fast unto me?" Zech. 7: 5. He reproved the house of Jacob, saying, "Ye shall not fast as ye do this day to make your voice heard on high." Isa. 58: 8, 11, 12, To those who fast in sincerity it is promised, "The Lord shall guide thee continually." Christ said to his disciples on the mount, "Moreover, when ye fast, be not as the atives during the sessions, and during the re- and Protestant Episcopals of America, ac- hypocrites, of sad countenance; for they cesses at Washington, aiding the Republican | cept both the day of abstinence and the fast | disfigure their faces that they may appear possess the spirit of Paul, who fasted often, enduring all things for Christ's sake (2 Cor. necessity, claiming for it no God-given, but 11: 27, 30), than the Pharisee who says, "I fast twice in the week. I thank thee that I am not as other men are." Luke 18: 11, 12. If Christ gave no plain, positive command to his disciples to fast while he was on earth, he did say, when John's disciples asked why they fasted and his disciples not, "Can the children of the bride chamber mourn as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast." Matt. 9: 14, 15_ "At another time," he continues, "I play of the inimitable touches of the divine "This kind come not out but by fasting and became deeply interested in the Goethean pencil in all its coloring? Four additional prayer," said Christ, when his disciples our experience or in our work for others.
Of the spiritual efficacy of prayer with

fasting it is needless to say more than is suggested by these inspired texts. David sings in Psalms of having humbled himself with fasting, and again of the reproach he bore when he chastened his soul before the Most High; but if the victory be won, what will it matter by and by whether the battle be easy or hard, the contest short or long? Let us not as Christians study to see how many of his ordinances we may neglect and still be saved, but rather seek to obey every law and respect every custom which will advance us in holy thought and life, sanctified word and deed. If we aim high, we shall fall short of full attainment, but even them stand higher in experimental knowledge than if we sought only level ground. A price is set on every good and perfect gift of God. 2 Chron. 20: 3. "According to thy faith be What is all our pain and sacrifice compared with His who gave Himself for us? "To whom little is given, the same loveth little." O, let us be satisfied with nothing short of the whole truth, growing in grace and in knowledge of God's Word as illumined by

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 21, 1881.

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

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

THE SABBATARIAN HOVEMENT IN THE GENERAL ASSEMBLY OF RHODE ISLAND.

newspaper published, as we suppose, in the State of Rhode Island, containing an article by "A. B. B.," under the above heading, the object of which is to oppose a movement recently set on foot in the Legislature of that ties at present extsting against those who House. The article, perhaps, may be credited with the character of speciousness, but somehow, it does not cover the whole case. To our mind it shows more of the pettifogger than of the lawyer. (We do not use these words in an offensive sense.) In this question there are several things to be considered, as for instance, that the Constitution of the United States forbids legislation in the interest of any religious sect or dogma, and that both the civil and religious rights of the people are placed upon the same level. That every one is to be protected in his personal right to worship God according to the dictates of his own conscience, is beyond dispute, but when we go beyond and legislate in the interest of his ereed, we trench upon forbidden ground. But we will not continue our remarks upon this question, but will give way to others. Among other things, Mr. Charles Perry, of Westerly, gives expression to the following manly and neighborly thoughts:

"The inconveniences which different views of any religious matter held by persons engaged in the same business may occasion, must be submitted to so long as their causes exist. It is a part of that drawback which must be endured in order to avoid the greater evils of intolerance and uncharity.

"If we can convince the Seventh-day portion of the people (seeing they are so greatly in the minority) that it is not material which day of the week they observe as the Sabbath, provided they observe one; then, in so unlikely an event, all these inconveniences would be obviated.

"My home has always been in Westerly, and I Seventh-day people have always been my neighbors and friends. I have never been especially disturbed by their doings on the First day. Doubtless this is somewhat the result of long habit; but I believe that those who are rightly directed in their thoughts and meditations will not be likely to be much disturbed by any ordinary movement of these people. Nor do I think, from anything I have ever observed, that they would willfully disturb their First-day neighbors

'Many years ago a man lived in Westerly named Hosea Barber, a full believer in the seventh day as a Sabbath. He was called into the eastern part of Connecticut to work at his trade, that of a ship carpenter a somewhat noisy one, it must be a lmitted. He went to Norwich, I think, and of course kept the seventhday Sabbath strictly, working on the First day. Ere long he was arrested for this, and taking his Bible under his arm walked into Court. When called upon for his defense, he opened to the 20th chapter of Exodus and read, 'Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath; in it thou shalt do no work,' &c. 'There,' said he, 'that is the law. It is just as positive a command that we shall work on six days, as that we shall rest on the seventh. Now, I would ask, what do I see before me in this court? Do all these here, from the judge on the bench to the numerous lookers-on labor six days in the week? Clearly, no. I claim my discharge on the ground that I am keeping the law, and that you, who have called me to this account, are breaking it.' Uncle Hosea, as he used to be called, was discharged and allowed to go on with his work according to his convictions of duty.

"I presume, if he was near enough to any meeting-house to disturb the people in time of worship, he whuld occupy the time in shaving treenails, or some other noiseless part of the work, and wait a more auspicious time to drive them.

"Whether the court was so much pleased with the wit of the old man as to wink at the human laws, or what, I do not know, but I believe he was never aft-

In connection with the above we give place to the following, which we regard as a conclusive answer to "A. B. B."

An Answer to "A. B. B.'s" "Sabbatarian Move-

To the Editor of the Journal:

There has been, for several years past, some current jokes as to our Legislature's prolonged meetings, their inability to end the sessions, etc., but now up springs a man, A. B. B., whoever that may be, and offers, with the utmost ingenuousness, to untie some of the tough knots of the law, turning his attention first to Section 20, Chapter 223 of the General Statutes, which be it known is the law regarding persons professing the Sabbatarian faith and Jewish religion. J do not propose to take the work of the Legislature from their hands, or to send the members home and following is his report of the labors performed. finish their labors, knowing well what good fun they have up at the State House; but I shall prove that courtesy should be extended to persons of all religious beliefs. Logical argument is one of the first principles taught in journalism; therefore we must infer that "A. B. B." is a positive amateur in this profession, for he says in his article, "Our government disallows the enforced Sabbath of any specified day in the seven," and in his next sentence tells us that "The law should not make provisions" for those who, to use his most uncourteous phrase "are unfortunate enough to worship on Saturday, destroy ing the quiet and scancify of the rest and worship of the masses of Christians." I do not wish to enter into an argument, or I might allude to the wholesale destruction of the "quiet and scanctity" of Sunday by the running excursion boats, etc., etc., neither do I wish to advance any religious argument to prove that by God's Word Saturday is the Christian Sab bath. I only wish to state that seldom have I seen exhibited such a lack of Christian charity and so unscientious convictions of persons in a minority, they should accept all "business embrrassments and bur- making the change unless all will make it, is phia—have cheered my heart, and several the tent.

dens thrust upon them," and bear them "as the tax | the excuse urged more often than any other. | letters have also given me renewed zeal in the a difference in opinion amounts to an "erratic sentiment?" Or why there is anything erratic in worshiping on the seventh day when it is that day only which s mentioned as the Sabbath, in the Bible? May inquire if a Sabbatarian's religion may not be as dear and sacred to him as another's, and by what authority this person calls any religious belief an "erratic sen

"It is a trite saying that all forms and shades of crime have been perpetrated under the name of lib-"It is equally true of pleas of conscience," says A. B. B. I have known well and most intimately many persons of the Seventh-day Baptist faith, and have been much in Westerly and Hopkinton; but I have never seen one instance of any person of Some one has sent us a clipping from a the faith who has in any way." perpetrated any form

or shade of crime under the plea of liberty. Is it an honest thing to compare as "A. B. B." has done a sect of any Christian faith with Mormons and Polygamists? Is it honorable to proclaim that any Christain in our fair land may not worship according to his understanding of the reading of God's Word? and is it consistent that any person shall proclaim that m so doing he is committing an act "evil to so-State, to remove certain legal disabili- ciety and damaging to the public morality, and should be interdicted by the law?" A. B. B. knows, as does every one who has acquaintance with people observe the seventh day of the week, which of the Sabbatarian faith, that they do not now and have has been favorably acted upon by the Lower never "directly" or indirectly "imperilled the public morality," but wherever they are found they are notoriously a moral, cultivated and conscientious people; honorable towards other denominations, a courtesy which is not always reciprocated.

"TOPICS."

In this week's Recorder will be found another article on the subject above named, and, under the circumstances, we feel inclined to make a few remarks, not more concerning the question itself than concerning feeling than has appeared through the RE-CORDER. We have been called to assume a while felt that possibly we erred. But be this as it may, we have felt it better to ad mit the present article, and shall not refuse space to others who may hold the same or adverse views, reserving the right to offer such thoughts as our sense of duty may sug-

A reason for opening the columns of the RECORDER to the question again is the hope we entertain that the matter has now been growth, but has developed a kind of remitbefore us long enough for us to overcome the | tent type of religious life. But I everywhere surprise that seemed to affect us at its first | found a warm-hearted, friendly people who presentation, so that we lost sight of the question itself, and directed our thoughts toward those who were the authors of the "Topics," or their defenders or opposers. Under these circumstances, we judged it best to wait a little, and then resume the is the true Sabbath, and are infull sympathy matter and discuss the thing itself; and we could wish that whoever shall offer any further opinion in regard to it might pursue

Why call the committee in question who produced the "Topics," seeing they claim to do nothing more than make suggestions? Nor do those who appointed this committee is in the minority. I am greatly indebted to assume any authority in the case. Nor do him for valuable assistance in introducing either one of these object to the discussion of our cause in different places. How many the question of the "Topics" in the most intelligent and thorough manner, but rather

To us, this is the whole question at present. Is it, all things considered, wise to introduce this form of conducting our meetings for social worship? Let those who favor this give their reasons for the opinion they hold, and then let those of an opposite opinion give their reasons for it. And let us all remember that neither passion nor prejudice is reason. We want the same kindly feeling in this discussion that we carry to God in our supplications, and may it please him with whom is the residue of the Spirit to hear and guide and save.

Communications.

REPORT OF LABORS BY A. B. PRENTICE.

By arrangement of Bro. C. D. Potter and the Ad ams Centre Church, their pastor was sent to labor in Kentucky for three months, in the interest of Sabbatl reform. Bro. Potter, in his characteristic generosity, pledgad himself to meet all the expenses of the tour. The Executive Board of the Tract Society, on receiving notice of this action, gladly appointed Bro. Prentice a Lecturing Agent on that field for the time mentioned, which appointment he accepted, and the

SHEPHERDSVILLE, Ky., April 4th, 1881. Dear Bro. Clarke, -I have just concluded five weeks labor in Ohio county. I commenced holding meetings Feb. 24th, at Pat. tiesville, in the church known as the Pleasant Grove Church. I found the people ready disorganized, and finds that none of his men charge of the establishment of such a paper. jacket" prepared by them for us, its law to come out, and eager to hear. The argu- have been killed, he soon plucks up courage ments and evidence in support of God's Sab- and feels fiercer than ever, and is anxious to bor in Kentucky be left to the Business | the people; and to many the inquiry arises, bath were very generally admitted to be un- renew the battle. Just so do I now feel; and | Committee. answerable. Indeed, no attempt has yet I only regret that the Rules of our body forfrom the Bible. The seventh day is almost | my Bill in favor of Religious Liberty. The | Treasurer. always admitted to be the right day, and kind words which have been spoken in the generous a spirit as is shown in the paragraph in the wish generally expressed that every one papers—notably so in the Sabbath Rewhich "A. B. B." states that because of the conwould observe it. The inconvenience of corder and the laborar with understood as the genius of our needle. I will not say presumptive, but from what is

The Baptist minister, Rev. Calvin Vayles, | good cause. was very friendly, and appears to be a Christian gentleman of liberal spirit. By his urgent invitation, I preached a sermon upon the which is so naive, as the French would term subject of Christian baptism. This gave me an opportunity to press the Protestant doc- It speaks for itself. It is as follows: trine, which Baptists especially emphasize, that the Bible, and not tradition or custom, is the only rule of religious faith and duty, and also the Baptist view, that baptism is the Christ-appointed institution for the celebration of the resurrection. Some were ready to admit that these sentiments, heartily approved by the Baptists, logically require the acceptance of the seventh-day Sabbath, and the rejection of the First-day celebration enjoined in the Scriptures.

At the village of Fordsville, about eight miles from Pattiesville, I spent a weck, and had a full house nearly every night. Here, also, the people "requested" me to preach upon the Sabbath question. Here, too, very many expressed themselves convinced that the seventh day is the true Sabbath. I left a good many warm friends at this place, who bade me God speed in my work. I spent one Sunday at the Mount Pleasant Church, about two miles from Fordsville. Here I presented the claims of God's law. I also preached at the Whitinghill school-house, about three the developments attending its presentation. miles from Pattiesville. From two other It has revealed a much wider and intenser | churches, I received pressing invitations to hold meetings; but they were each about far away, and if even the children of your cause of Bible truth. Bro. Prentice, the twelve miles distant from Patticsville, in opresponsibility in the matter that we would posite directions, and the state of the roads of truth, it won't be long before bigotry will done good work. He has been with us for have gladly avoided; and while we have fol- and the difficulty of getting conveyance at lowed our best judgment, we have all the this time of the year, prevented my accepting the invitations.

> Almost all the churches throughout a wide extent of this part of the State are Baptist. They hold regular services but once a month. Three-fourths of the time they are without any religious services, even a prayer meeting, unless ministers of other denominations hold meetings in the house. This state of things has not been conducive to steady religious were not only willing that I should preach to them, but who generally manifested a hungry eagerness to hear the words of life. Many prominent leading men acknowledge that they are convinced that the seventh day with us in our efforts to spread this truth. Dr. J. W. Meador, one of the most successful physicians in that part of the State, is with us on the Sabbath question. He is a man of fine ability and character. He has twice represented his county in the Legislature, having been elected by the party which will yet accept and keep the Sabbath, I can not tell. I did not think it was best to undertake to draw the lines by organizing churches just yet. The opposition is not yet developed, and it seemed to me wisest to let the leaven work awhile. As it was necessary for me to leave the work so soon, it seemed best not to invite the hostility which organizing is pretty sure to arouse. But if now our people will follow up this work, as I believe they will, by sending some man to labor there at the proper season of the year, I believe almost entire communities may be revolutionized on the Subbath question. The best time for continuous meetings is from the first of August till Christmas. The Winter is the most unfavorable on account of the changeable weather and the bad roads. May we see and improve our opportunity in Ken- | ly Sabbath-school paper.

Fraternally yours, A. B. PRENTICE.

LETTER FROM SENATOR H. G. JONES,

SENATE OF PENNSYLVANIA, HARRISBURG, Pa., April 11th, 1881.

succeeded in keeping his forces from being and that the Business Committee have while its advocates disclaim the "straight been made to support the Sunday Sabbath | bid me from calling up again at this session | Crandall be referred to Stephen Burdick, |

To-night, Senator Grady received from Wisconsin a letter, or rather postal card, it, that I am impelled to send you a copy.

Dear Senator Grady,-I am a little Seventh-day Baptist girl, only twelve years old, and live in Wisconsin, but when I read that you voted for the "Religious Liberty Bill," I was so glad I thought I would write and thank you, and ask you if Sonator Jones resigns if you won't work for us as nobly as he has done? There were several others voted for it, but I prayed about it and thought I would write to the one whose name my fingers fell on, and it was you. I looked in the Bible to see if I should write you, and found of the resurrection, no such celebration being | this (Psa. 5: 11), "But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee." I read verses 10 and 12, but can not write them here. I shall pray every night and morning for a year that God will put it in your heart to work for liberty. Won't you please write me? HERTHA BRIGHTMAN. MILTON JUNCTION, Wis.

As the Senator came to my desk with Senator Reyburn and read the above to me, I said with a throb of real joy in my heart, "Well, how truly is the scripture exemplified, 'Out of the mouth of babes and sucklings hast thou perfected praise." If my earnest efforts here in Pennsylvania have so acture after reading the 12th verse of that same some an hundred fold." Pslam. It says, "For thou Lord wilt bless the righteous; with favor wilt thou compass him as with a shield." No doubt the child attends the Sabbath-school of which Bro. A. B. Spaulding is superintendent.

May the Lord stir up the hearts of all lovers of Religious Liberty to continue their ef-I remain yours truly,

HORATIO GATES JONES.

TRACT BOARD MEETING.

A meeting of the Executive Board of the American Sabbath Tract Society was held at West Edmeston, N. Y., April 12th, 1881. J. M. Todd, President, in the chair.

Members of the Board in attendance: J. M. Todd, Stephen Burdick, J. B. Clarke, Morell Coon, R. T. Stillman, A. C. Potter, A. L. Clarke, LeRoy Maxson, E. Whitford, C. V. Hibbard.

After prayer by Stephen Burdick, the

_	Treasurer presented his report for the quar-
	ter:
l	SUMMARY OF REPORT.
)	Balance from last quarter\$1,284 31
,	Received during the quarter 192 40
•	Total\$1,476 70
L	Expended
	Balance to new account
	i · 1
. :	Total\$1,476 70
	Report of D. R. Stillman, Publishing Agent.
	Balance from last quarter 4 100 75
	Received
	Total \$2,429,16
	Expended
l	Balance to new account. 575 97
į	TD. 4.1
1	Total\$2,429 16
	Report of General Agent.
	Balance from last quarter\$ 36 32
1	neceived
l	Balance to new account
	Total\$176 05
	Expended\$176 05
	The Brainess Committee
١	The Business Committee reported cor-
	respondence held with the Sabbath School
1	Board in regard to the publication of a week-
1	1 oz to moone

C. Rolf of Norway, and L. E. Livermore.

AFTERNOON SESSION. The following action was taken:

Voted, that the bequest of the late A. B.

Voted, that we appropriate \$50 to Br. Velthuysen to aid him in his publications. asking him to report to this Board.

Voted, that we appropriate \$50 to Bro. Rolf, to aid him in publishing and distributing tracts in Norway, asking him to report his labors to this Board.

The Auditors reported as follows:

We have examined the reports of the Treasurer, Publishing and General Agent, and find them cor-rect; that there is due the publishing department for advertising and for printing Minutes \$65 17; there is due L. C. Rogers, for last quarter's salary, \$175; expenses, \$112 28; total, \$287 28; there is due J. B. Clarke, for stationery and postage, \$4 92.

MORELL COON, R. T. STILLMAN, Auditors.

The Auditors' report was adopted, and orders were voted to pay the several amounts

The Board adjourned to meet in quarterly session at Leonardsville, July 12th, 1881.

E. WHITFORD, Rec. Sec.

LABORS IN KENTUCKY.

The following letter from Kentucky to C. D. Potter of Adams Centre, N. Y., explains itself: Pattiesville, Ohio Co., Ky., March 26th, 1881.

You will doubtless be surprised upon the reception of this communication, coming as it does from one unknown to you, and bne of whom you have never heard. I have taken the liberty of transmitting this to your address in order to manifest to you our high ed on the heart of such a little girl living so appreciation of the aid you have given the faith are taking such an interest in the cause able minister sent out by you, has indeed hide its diminished head. No wonder the about three weeks, sowing seed that we hope little one felt that there was hope in the fut- will spring up and produce "some fifty and

Though no effort has been made to organize a church of Seventh-day Baptists, it is plain to see that many are convinced that God's Sabbath means something. I might safely say that no less than thirty persons, here and in adjoining neighborhoods, have expressed to me their decided belief in the seventh day as the Sabbath. Doubtless many more are thus convinced, yet have not expressed it.

Bro. Osborne, a Seventh-day Advent minister, visited this community some four years ago, and did some good; yet but few embraced the Sabbath. Bro. Swinney, of West Virginia, truly a great and good man, came here in October last, and although he stayed but a short time, yet by his gentlemanly deportment, winning manners, great zeal, and burning eloquence, he won for himself the good wishes of all who met him, and excited in many a desire to know more of Seventhday doctrines, and I believe laid the foundation of subsequent results. It remained for your accomplished pastor, Bro. A. B. Prentice, to build upon that foundation, and he has done so. Say to those of Adams Centre who are bound to Bro. P. by the ties of grace, that notwithstanding they are for a time deprived of their pastor, their sacrifice is but a gain in the end. We trust that "bread may be east upon waters to be gathered many days hence." In our far-off Kentucky home many who have been awakened will ever feel grateful to them for the sacri-

Truly yours, J. W. MEADOR.

"TOPICS,"

To the Editor of the Sabbath Recorder:

It is by no means a pleasant thing to be misunderstood, especially when one is limited to a brief article in a public print, the animus of which is quite as often misinterpreted as otherwise. It is fair to presume that there has reached every church in the denomination certain "decrees" of an organ-The Corresponding Secretary presented ization called the "Fraternal Union." It On my return, I stopped over the Sabbath | reports from L. C. Rogers for the quarter of | might be pertinent to inquire who are they? and First-day with the little Church at Shep- his labors in Florida and expenses on that what are they? and their objects? who comherdsville. I start for home to-day. In field; report of A. B. Prentice of his labors in pose it? Is it the people's "organ?" or is it conclusion, I desire to express my gratitude | Kentucky; also letters relating to the work of | a fraternity for the mutual benefit of its to God, to Bro. Potter, and to the Adams | the Society from C. D. Potter, D. R. Still- | members? Has it a constitution and by-Church for the privilege of engaging in this man, A. B. Prentice, A. E. Main, M. M. laws? and if so, by whose authority? and Ellis, A. K. Crandall, G. Velthuysen, N. over whom does it possess legitimate author-Wardner, Joel Greene, A. B. Spaulding, H. ity, either as an advisory body or legislative-

Whatever it is, it is quite certain that it invites the people to "fall in" to line under Voted, that in the matter of publishing a its leadership. It has entered our prayer-Sabbath-school paper, we adhere to our for- | meetings and presumed to say what is best When one has been engaged in a fierce mer action, requiring the proposed paper to for us to talk about and pray about. It has battle, and has been defeated, and yet has be published at our office in Alfred Centre, sent its pledges for the Sabbath-school, and Voted, that the continuance of further la- nevertheless is supposed to be the thing for "From whence is this great light," that we, the people, must stop in our accustomed modes and "give place?"

In reason and experience, this is impracti-The field of labor of Bro. L. C. Rogers for cable and unphilosophical and undemocratic. would observe it. The inconvenience of corder, and the Jewish Record of Philadel- Business Committee and the laborer with understood as the genius of our people, I am very certain this is a "new departure." Does the "Union" suppose that the ignorance as to their needs, it their gratuitous directions in o affairs? Does it know that the erally express their wants an themselves in convention asser does it not know that it is on people act upon a recognized n they sustain any given work? Now we know this sounds

somebody will be moved to atta personally, but that is not calle can not write on the theme, let better, and hold their peace. I no ill feeling nor personalities case as it strikes the mind of server, and of many who do not legitimacy of the mode-of which has its origin in the Union." We think we love and who may possibly belong to his counted as a reproof, let it be that of a

Home Hen

Quarterly Meeting at Hor Agreeable to notice, this in Sabbath evening, April 8th,

meeting. Hebron, Hebron Cent

Run were well, though not I sented. Richburgh, Indepen ville, and Dodges Creek were als by delegates, who were heart and warmly received by the they came to visit and worship meeting of prayer was a fitting the coming Sabbath, and a pr good spirit that characterize meeting. Eld. C. A. Burdic searching sermon on Sabbath a Matt. 7: 21, "Not every one t me, Lord, Lord, shall enter in dom of heaven: but he that d of my Father which is in h text was so unfolded as to pla difference between saying und d acknowl dged obligation and forming it. Evening after Eld. G. P. Kenyon preached i 15, "Thanks be unto God for ble gift." The speaker set fo of Christ in the heart, showing sible importance. The con followed was full of interest at

At this meeting, it was arra

Barber Burdick, well known

deacon of this Church for a ini should be ordained to that office ing day, after the morning scr Jared Kenyon, the preacher if was requested to present the asserment. The Methodist Chui appointment for First day Schodl-house, where we were meeting, we decided to nieet neighborhood, at Sharon Comorrow. At 10.30 A. M. a la tion was gathered, and Eld Ker one of his best sermons, from in which he pictured the church body, each member feeling for, with, and helping all the other of the deacon as a helper to and in looking after the poor, bers" should rejoice to sha After the sermon, Bro. Burdic to his office: prayer by Eld. C charge to the candidate and C self, and the hand of fellowsh Clark Wells, of Bell's Run. scene will never be forgotten. of the Quarterly Meeting, in Burdick's wife, who was to sh came forward, and, one by one

all in the house seeming deep!
The evening sermon by Eld ner, and the conference, closed ly the meeting. Bro. Wardr Rom. 12: 1, and the sermon s bine the spirit of each exerci all into the last. The confere lowed was profitable, and it w not the Quarterly Meetings wo JAS. S general support?

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Norwich N. Y. To the Editor of the Sabbath Recorder:

As I am at present an itiner keeper, and generally find m from those of "like precion cheering tidings of the progre work as given in the RECORDI very encouraging to me. I lo each little church, and tra prayer in the divine blessin manifestly the self-sacrifice an who leave the pleasant homein destitute fields, and I wo ckeer others.

We still exist, the little bar with a degree of prosperity fo very thankful. We find our the same calamities as oth churches. Death and marrie ened our ranks somewhat, s falter, because the "Lord is Indeed, the less we have of helps, the more assuredly wer present, Almighty power of t that so graciously sustains. but one sermon during the may be sure when we do lister

at we appropriate \$50 to Brc. to aid him in his publications. to report to this Board.

at we appropriate \$50 to Bro. him in publishing and distribin Norway, asking him to report this Board.

fors reported as follows:

mined the reports of the Treasurer, General Agent, and find them coris due the publishing department for Ifor printing Minutes \$65 17; there is ers, for last quarter's salary, \$175; ex-8; total, \$287 28; there is due J. B. itonery and postage, \$4 92.

Morell Coon, }

R. T. STILLMAN. \ Auditors. ors' report was adopted, and orted to pay the several amounts

adjourned to meet in quarterly onardsville, July 12th, 1881. E. WHITFORD, Rec. Sec.

ABORS IN KENTUCKY.

fletter from Kentucky to C. D. Potentre, N. Y., explains itself:

PATTIESVILLE, Ohio Co., Ky., March 26th, 1881.

onbiless be surprised upon the this communication, coming as one unknown to you, and one have never heard. I have takv of transmitting this to your der to munifest to you our high of the aid you have given the le truth. Bro. Prentice, the sent out by you, has indeed rk. He has been with us for reeks, sowing seed that we hope and produce "some fifty and fred fold."

effort has been made to organof Seventh-day Baptists, it is hat many are convinced that n means something. I might no less than thirty persons, adjoining neighborhoods, have ne their decided belief in the the Sabbath. Doubtless many s convinced, yet have not ex-

ie, a Seventh-day Advent minhis community some four years some good; yet but few embhath. Bro. Swinney, of West ya great and good man, came er last, and although he staved me, yet by his gentlemanly deining manners, great zeal, and ence, he won for himself the fall who met him, and excited ire to know more of Seventhand I believe laid the foundament results. It remained for shed pastor, Bro. A. B. Prenupon that foundation, and he Say to those of Adams Centre ed to Bro. P. by the ties of twithstanding they are for a of their pastor, their sacrifice in the end. We trust that e cast upon waters to be gaths hence." In our far-off Kenany who have been awakened rateful to them for the sacri-Truly yours,

J. W. MEADOR.

"TOPICS."

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the "Tuien" suppose that the people are in preciate it, for it is natural that we should the importance as to their needs, that we have their gratuitous directions in our "home" ev sustain any given work?

server, and of many who do not quite see the for the use made of such privileges. minacy of the mode of "doctoring," which has its origin in the "Fraternal not." And while the acceptance and prac-We think we love and honor those | tice of this precious Sabbath truth has cost who may possibly belong to it. If this is the sacrifice of so many things that I always counted as a reproof, let it be considered as FRIEND.

Home Atws.

Quarterly Meeting at Honeoye.

Agreeable to notice, this meeting began Sabbath evening, April 8th, with prayermeeting. Hebron, Hebron Centre, and Bell's Ran were well, though not largely repre-Rented. Richburgh, Independence, Portby delegates, who were heartily welcomed and warmly received by the little Church the coming Sabbath, and a promise of the good spirit that characterized the whole meeting. Eld. C. A. Burdick preached a ne, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will et my Father which is in heaven." The forming it. Evening after the Sabbath, Eld. G. P. Kenyon preached from 2 Cor. 9: of Christ in the heart, showing its inexpres-

Barber Burdick, well known as the acting deacon of this Church for a number of years, should be ordained to that office the following day, after the morning sermon; and Eld. Jared Kenyon, the preacher for that time, was requested to present the subject in his sermon. The Methodist Church having an appointment for First-day at the Lane School-house, where we were holding the meeting, we decided to meet in the lower neighborhood, at Sharon Centre, on the morrow. At 10.30 A. M. a large congregation was gathered, and Eld. Kenyon preached one of his best sermons, from 1 Cor. 12: 26, | fast of forty-seven days. She was an invalin which he pictured the church as a human | id, and probably of unsound mind, as she body, each member feeling for, sympathizing desired to die, and expressed the belief that with, and helping all the others. The duties of the deacon as a helper to the ministry and in looking after the poor, "all the members" should rejoice to share with him. After the sermon, Bro. Burdick was ordained to his office: prayer by Eld. C. A. Burdick; charge to the candidate and Church by myself, and the hand of fellowship by Deacon Clark Wells, of Bell's Run. The closing with the probability that the former figures scene will never be forgotten. The members are more nearly correct. In addition to of the Quarterly Meeting, including Dea. these, many thousands were injured. The Burdick's wife, who was to share his labor, destruction was so general that it may propcame forward, and, one by one, gave him the erly be said that the whole island is in ruins. hand of fellowship. It was a time of tears, all in the house seeming deeply affected.

The evening sermon by Eld. M. S. Wardner, and the conference, closed most fittingy the meeting. Bro. Wardner's text was Rom. 12: 1, and the sermon seemed to combine the spirit of each exercise, condensing all into the last. The conference which followed was profitable, and it was good. Are not the Quarterly Meetings worthy of a more JAS. SUMMERBELL. general support?

Norwich N. Y. To the Editor of the Sabbath Recorder:

As I am at present an itinerating Sabbathkeeper, and generally find myself separated from those of "like precious faith," the cheering tidings of the progress of Christian work as given in the RECORDER, are, as ever, very encouraging to me. I love to think of each little church, and trace answers to prayer in the divine blessing erowning so manifestly the self-sacrifice and toil of those who leave the pleasant home-charge to labor in destitute fields, and I would be glad to

ckeer others. We still exist, the little band in Norwich, with a degree of prosperity for which we are very thankful. We find ourselves subject to the same calamities as other and larger churches. Death and marriage have weakened our ranks somewhat, still we do not falter, because the "Lord is our strength." Indeed, the less we have of visible human helps, the more assuredly we realize the ever present, Almighty power of the unseen arm that so graciously sustains. We have had

become very hungry when such feasts come so seldom. The contrast will sometimes picthen start Does it know that the people gen- ture itself very vividly in my mind between erally express their wants and measures our little self-sustained meetings, and our themselves in convention assembled? and former rich spiritual and intellectual treats. does it not know that it is only when the under frequent preaching by rare talent, and does be not upon a recognized necessity that the lively social meetings of a large church. to 21, postponed the prohibition bill till next I can not but miss the preaching of the session. One member stated that he had Now we know this sounds caustie, and Word, for it is a Heaven-ordained means of been offered one hundred dollars to vote semebody will be moved to attack the writer spiritual advancement, and there is such ensememondly, but that is not called for; if one joyment and blessing in it. Can it be that investigation was appointed. Perconnection of the theme, let them think any who have such opportunities neglect hatter, and hold their peace. We write with them? May I entreat you, if any such there no ill feeling nor personalities, but of the be, do not throw away what we are famishing cose at strikes the mind of many an ob- for. There must be an account to be given

We are told to fo buy the truth and sell it

prized so highly, I would not part with it for them all. In the little trip just taken I found very muddy walks, and how good it seemed on returning to again enjoy the solid, clean payements. And so in our precious little meetings we have some of the solid rock of these destructive missiles in their possession. God's truth which I do not find anywhere And I could not but tell it to Firstday friends, it seemed such a striking illustration of the difference between sliding been rendered needy, and should be aided. around in the unreliable paths of human tradition, and having one's faith founded on the has culminated in active hostilities, attended Word of God which liveth and abideth forever. Again let me thank you all who have ville, and Dodges Creek were also represented | been the means of bringing this blessed light to us. And how I want the work to go on. My heart responds joyfully to every note of victory sounded from the various portions of they came to visit and worship with. The the field, and would, if possible, as gladly remeeting of prayer was a fitting prelude to spond to every cell for help. I think I must right here testify to the faithfulness of God in fulfilling his promises. He does verify to me in various ways, as never before, his word in doing "exceeding abundantly, above all reaching sermon on Sabbath morning from | we ask or think. I find that the blessing Man. 1: 21, "Not every one that saith unto of God makes five days work amount to more than six formerly did. How long this will be so, of course I do not know, but I receive it as a token of God's blessing in obedience. If he should see best to change to a trial of this State can not be opened for navigation text was so unfolded as to plainly show the my faith there will be "grace to help." I difference between saying and doing, between | send, as a little | thank-offering, one dollar, seknowl dged obligation and honestly per- to be used for some present necessity in home mission work. I also remit for our excellent paper, which I bould not do without, and some tracts which are such a help in trying 15, "Thanks be unto God for his unspeaka-ble gift." The speaker set forth the work them very differently now from what I did when the first one was given me at the tent. Hallelujah! The weapons of our warfare are sible importance. The conference which indeed mighty through God to the pulling followed was full of interest and tenderness. down of the strongholds of error. May God At this meeting, it was arranged that Bro. help us all to use them valiantly with undaunted confidence in the ultimate triumph of truth. With cordial greetings to every weary laborer, lone Sabbath-keeper, or more highly-favored, thriving church.

Ever in best of bonds, A. F. BARBER.

Condensed Heng.

MISS HATTIE DEUEL, of Iowa City, has succeeded in starving herself to death by a it would not be sinful to secure her object by fasting. It is said that on a post mortem examination her stomach was found empty, and no blood in the system.

The deaths from the Scio earthquake have been variously stated at from 4,000 to 8,000, The destitution and suffering is extreme, and prompt measures are being taken for relief.

It is expected that the Postmaster General will issue an order declaring all publications issued in violation of copyrights granted by the United States, unmailable matter. The question was brought to the attention of the department by "Mark Twain," who complained that publishers in Canada were reprinting one of his works there, and selling it in this country at a cheap price.

Advices from Bagdad state that the ravages of the plague are terrible, though not extending beyond the sanitary cordon. Four thousand inhabitants quitted Medjed and encamped in more salubrious localities. Medjed and Djuhara were burnt on the 8th inst. The disease has become most virulent, the afflicted dying in ten hours after being at-

The officers and soldiers at Fort Adams have presented Ida Lewis, the keeper of the Lime Rock Lighthouse in Newport harbor, with a solid silver teapot as a reward for her bravery in saving two soldiers from drowning in the harbor last Winter.

Socialism does not seem attractive to the Swiss. The proposal to hold an International Socialist Congress at Zurich is strongly disapproved, and a memorial is preparing at Zurich requesting the Federal Council of Switzerland to prohibit it.

Fred Grant has forwarded his resignation as First Lieutenant of the Fourth Cavalry and Lieutenant-Colonel on General Sheri dan's staff. He will accept a position in the employ of the Chicago, Texas, and Mexican

In the case to determine the legality of the anti-treating law of Wisconsin, it was found that the law is inoperative, because of an erbut one sermon during the Winter, and you ror in the text of its supposed enactment. may be sure when we do listen to one we ap- The judge ruled accordingly.

The Indian Bureau reports that there was no appropriation to furnish food for ten thousand Indians during May and June. who understands "gardening" as well as general thirds old Western factory 10@11c. Sales to-day of The Secretary of War has agreed to lend farming. Having recently embraced the "Sabbath 100 thirds at 101c. We quote: army supplies for the purpose, to be paid out | truth," giving up a lucrative situation without much of the next deficiency appropriation.

The Rhode Island House, by a vote of 33 against the prohibitory law. A committee of | with letters and a "Postal" postmarked: New

The First Comptroller of the Treasury has decided that the Treasury Department can shall be only too glad to always promptly answer not be hereafter committed to the policy of them if they will favor me again. Any information claims in any manner.

The Government Bureau of Statistics is making an investigation at New York into butterine, to determine whether means can be devised to separate it from butter in the report of exports.

reported that twenty have been arrested with | DALL, of the former place.

The damage by floods in Dakota is immense, but it is believed that but few lives have been lost; but thousands of people have

The trouble between France and Tunis with considerable loss of life. The Bey of Tunis seeks aid from Russia.

Senator David Davis is not in good health. It is reported he is about to go to California At the time of his death, he was living with his sonto recuperate, and will not probably return in-law, Mr. Charles Wildman. His last sickness was before the Senate adjourns.

A Seio dispatch states that the doctors and sailors from the American and English ships have particularly distinguished themselves in | Church of Whitesville for forty years. Hamiah, tending to the wounded.

assassinating the late Czar of Russia were executed on the 15th of April in the presence married lifty-six years. Their separation was short. of fully 100,000 people.

inspection, has decided that the canals of before the 10th of May.

There is great distress and alarm throughout Hungary, on account of the floods. Property to a vast extent has already been destroyed.

The steamer James Harris, an English coaster, was sunk in a collision on the night of April 14th, and fourteen persons drowned.

time in talk, and leave the business of the also for many years, part of the time alone, and part session for a less windy time. The Western Nail Association agreed to

advance the price of nails from \$3 to \$3 15. Bee-keepers report the stocks disastrously affected by the long, severb Winter.

SPECIAL NOTICES:

ORDINATION AT RICHBURGH.—Brethren Edwin Daniels, A. B. Cottrell, and Byron Maxon, having been chosen by the Seventh-day Baptist Church of Richburgh, to serve in the office of Deacon, the committee of arrangements for their ordination have fixed upon the following programme: Ordination, Sixth-day, April 22d, 1881; service to begin at 1:30 P. M. Sermon by Eld. M. S. Wardner; ordaining prayer, charge to the candidates and church, and the hand of fellowship by Elder W. B. Gillette, assisted by the pastor and such other ministers, and deacons as may be present.

J. SUMMERBELL, E. S. Bliss, CHARLES SATTERLEE, MORTON D. CRANDALL,

THE MINISTERIAL CONFERENCE of the Seventh-day Baptist Western Association meets with the First Church of Alfred, the first Tuesday in May. 1881, at 7 P. M.

I. L. Cottrell Introductory Sermon, 2. Has the kingdom spoken of in Dan. 2:44, been New Testament terms of Communion,

D. E. Maxson What can Seventh-day Baptists do in reference to D. K. Davis health reform? The Philosophy of the Spiritual Life in Man,

7. The reason why men are not more willing to become Christians, G. P. Kenyon Ought there to be a class of men in the church devoted to the ministry of temporal affairs in the interest of religion, as now a class devoted to the ministry of spiritual affairs?

Are all the spiritual gifts of the church, spoken of by the Apostle Paul, encouraged by the church at the present time? J. Kenyon 10. What work belongs to the membership of the Mrs. M. B. Burdick, M. D. church?

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

PRAYER MEETING TOPICS for use of Seventhday Baptist Churches, 1881. A supply has been forwarded to this office for distribution in our denomination on payment of six cents a hundred for mailing. In ordering, send one cent stamps to pay postage. Address Sabbath Recorder, Alfred Centre.

A NEW GRAND ORGAN, with 20 beautiful and useful stops, 10 full octaves of reeds. Before you buy get special offer for Spring from Marchal & Smith, No. 8 West Eleventh Street, New York.

April 14th to 20th.

LOCKE'S MILLS, Mc., April 11th, 1881.—I still am in dairy, is worth from 10 to 15c. A line of really want of the services of Sabbath-keepers and of one | prime old Western factory brought 12c.; seconds and as well as myself might have work, and rest, after the "gospel plan," and thus enjoy freedom of conscious and a Christian home. Through an unsual, accident I lost my mail (written some weeks ago) cheese is well cleared out, and prime white September York, New Jersey, and West Virginia. If these were from Sabbath keepers allow me to say to them, I FRANK E. CARPENTER.

At Scott, N. Y., April 18th, 1881, by Pastor J. J. White, Salas McConnell, Jr., and Grace Fisk,

In Cuyler, Cortland Co., N. Y., April 12th, 1881, by The bombs of the Nihilists are a standing Rev. J. Clarke, Mr. Charles H. Stanton, of Cazemenace to the Russian Government. It is novia, Madison county, and Miss Clara E. Cran-

In Westerly, R. I., April 6th, 1881, by Eld. C. C. Stillman, at his residence on High St., Mr. James Valentine, of Westerly, and Mrs. Betsey W. BURDICK, of South Kingstown.

In the village of Pawcatuck, Conn., March 30th, 1881, by Rev. L. A. Platts, Mr. GEO. HERBERT LAN-PHEAR, of Westerly, R. I., and Miss JENNIE GREENE, of Pawcatuck.

In Whitesville, N. Y., April 10th, 1881, of heart difficulty, in the 79th year of his age, Asa Clarke. of short duration. He retained conciousness until the last, and was ready when the message came, having gained a glorious victory over the fear of death. He had been a member of the First-day Baptist wife of Asa Clarke, died at the same place July 19th, 1880, of hemorrhage of the bowels. She was also a Five of the parties engaged in the plot of member of the same church as her husband, having united with it at the same time. They had been They have left five children and other friends who enjoy the evidence, so comforting, that they rest with Superintendent Dutcher, after a personal God. They were among the first settlers of Inde-

> In Westerly, R. I., March 27th, 1891, Tacy, wife of Eld. Weeden Barber, in the 75th year of her age. Sister Barber was one of those quiet persons with whom every one does not become acquainted and with whom no one becomes acquainted but to love. She was a worthy member of the Pawcatuck Seventh-day Baptist Church in Westerly. L. A. P.

In Westerly, R. I., April 6th, 1881, after a very brief illness, Silas Greenman, in the 85th year of his age. Brother Greenman was born in the town of Hopkinton, where he lived until after arriving at Daniel F. Beatty has been for the third in the vears of manhood. He then resided some years in the village of Mystic, Conn., where, in company time elected Mayor of Washington, N. J., with his brothers, he carried on the ship building receiving 85 per cent. of the entire vote cast. with his brothers, he carried on the ship building business. Finally, in the early Spring of 1835, he may not to the william of Westerly where he has resided And still the Hon. Senators spend their ever since, until called away by death. In this village of the time in company with his son, Geo. S. Greenman, he continued in the ship-building business. All his life long he has been known as a most industrious, careful, conscientious, honest man. Few men reach the advanced age at which he had arrived. Fewer still are they who reach that point by such a uniformly straight course of life as he. When, in 1840, the Pawcatuck Seventh-day Baptist Church in West erly, was organized, he was one of its constituent members, and remained in its fellowship, a worthy member, until summoned up higher. The very ge number of the business men of Westerly and vicinity, who attended his funeral, is itself an eloquent testimony to the high esteem in which he was held by those who knew him. "The memory of the just is blessed."

LETTERS.

G. W. Cox, Agnes F. Barber, B. F. Rogers, Mrs. Eugene D. Witter, Mrs. Vira Rogers, Paul M. Green Thomas Fisher, S. H. Babcock, J. G. Babcock Daniel E. Rice, L. E. Livermore, Wm. R. Gorgas. T. Caviness, J. P. Lundquist, H. W. Stillman, A M. West, Edmund Darrow, J. A. Green, C. D. Potter, A. Utter, T. L. Gardiner, A. E. Main, C. R. Bockius, H. F. Clarke, Sue M. Sisson, Lillian A. Lyon, W. C. Titsworth, T. W. Richardson.

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

\$2 00 37 52 2 00 37 52 P. A. Shaw, Alfred, Mrs. E. U. Kemp, Andover. Mrs. Vira Rogers, South Bolivar. 2 00 38 14 2 00 37 52 Eliza Clarke, Independence, 2 00 38 15 Mrs. A. A. Almy, Wellsville, 2 00 38 15 2 00 38 13 Mrs. S. M. Sisson, Almond, Mrs. A. F. Barder, Norwich, 2 00 38 14 Mrs. Lucy. Miller. 1 67 37 52 2 00 38 14 G. D. Clarke, Milton, Wis., G. S. Burdick, Jr., ' 2 00 37 52 5 23 37 52 2 00 38 16 2 25 38 6 2 00 37 52 Lottie Baldwin, Glenbeulah, B. T. Babcock, Humboldt, Neb. Mrs. Lydia Ayars, Lewis Vanhorn. 2 00 J. A. Babcock, 1 50 38 13 2 00 37 52 J. A. Green, North Loup, D. E. Rice, New Enterprise, Pa.. 2 00 38 16 1 00 37 39 W. R. Gorgas, Harrisburg, O. Bergesen, Macyville, Kan., FOR LESSON LEAVES. T. Fisher, DeRuyter, **\$1** 00

W. Eells, Hartsville H. W. Clarke, Berlin, Wis.,

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese etc., for the week ending April 16th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished BUTTER.—Receipts for the week were 19,830 pack-

ages; exports were less than 1,000 packages. New York State creamery make is increasing in quantity, and the heavier receipts modify the price. Quite a proportion of the first run from the creameries does not rate as "extra" in quality, and it takes a week or two in some cases to get the creameries running regular, and turning out the finest product. Private dairy new make runs irregular and sells at various prices. Fresh imitation creamery or fine factory Address, Western is a favorite with buyers at a range from 20 SAUNDERS will be at his Friendship Gallery from to 25c. Prime old dairy butter is about out of stock, and ranges from 20 to 25c. Common to fair, old

CITEESE. - Receipts for the week were 6,490 boxes; exports, 11,000 boxes. The stock of old

and October make are scarce. State new cheese begin to arrive and sell quick at 11@13c., the latter price for well-cured stock. We quote:

half skimmed...... 5 @ 8

Eggs.—Receipts for the week 19,463 packages. The demand has been quick all the week, winding up with 20c. and 194c. bid, and sales of choice fresh marks at 191@20c., and sales of say 50 bbls. Western firsts to day at 19½c. A Western firsts were offered, deliverable any time on or before the 15th of May, at 14tc. and 14c. bid. There were sales at 14c. to 10th of May.

Beans.—The market is very firm. We quote: Marrows, per bush., 62 fbs......\$1 90 @\$2 15 " 1 90 @ 2 15

DRIED FRUITS.—There have been large transactions in dried apples, both sun-dried and evaporated for export, and the market closes 4c. higher. We

i	isvaporated appres, ring cut, enoice 1200 04
	fair to good 6 @ 7
İ	State and Western, quarter apples 41 6 5
	Apples, North Carolina, sliced 4 @ 5
i	Peeled peaches, evaporated25 @28
	Unpeeled peaches, halves and quarters 6 @ 61
	Raspberries, dried
	Blackberries, " 7 @ 8
	Beeswax per lo., 23 @ 25 cents.
	Dressed Poultry.—We quote:
l	Turkeys, per ib
I	Ducks, per 1b
į	Fowls per lb
į	Geese, per 1b
	MAPLE SUGAR.—Few lots new arrived this week
Ì	and sold at Sc. We quote:
	Choice, light colored
	Mixed lots, new
İ	m=

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission.

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AGENTS WANTED IN THIS VICINITY.

GEO. WOODS & Co., 7 · Cambridgeport, Mass. THE MARKET BELL.

MARGARET E. SANGSTER.

Sweet from his pipe the piper drew A strain that ravished all men's ears, And soared in triumph to the blue Wherein the skylark disappears.

The listening throng, or grave or gay, Were hushed beneath the music's sway.

When sudden on the silver notes A harsh resounding clangor fell; A shout went forth from eager throats-"The market bell! the market bell!"

Swift rushed the audience from the place; The piper piped to empty space.

An old-world story this, antique,
And told in cynic irony: The keen-edged humor of the Greek. It bears no sting for thee and me?

The sweet, the clear, the sad, the fain, Dear Nature wooes us not in vain?

Her mystic measures round us roll, We sit in silence at her feet, And, awed and blessed, we own control As potent as, alas! 'tis fleet.

For list! for haste! we know it well, Earth's loud, imperious market bell. -Harper's Magazine.

WITH A HOE.

BY ELEANOR KIRK.

Clarke Townsend sat in his father's pew, to all appearance entirely absorbed in the sermon. Such attention was very gratifying to the deacon, for this, his only son, had usually preferred to spend his Summer Sundays in the woods, or in a hammock under

Naturally this was a sore point with his father, and now the old man drew a long breath and settled himself comfortably to listen. "If Clarke would come to church without being teased, and pay such devout attention to the service, then there was a change somewhere," the deacon told himself. He had been brought up in the Congregational Church, and never had the slightest temptation to depart from its teachings. A sermon might be poorly constructed, and poorly delivered, but it was a sermon still, and the minister who gave it voice was an object of the deepest veneration. Between father and son in such matters there was no point of resemblance. Clarke gave no quarter to stupidity. He knew the value of a thought and was keenly susceptible to the influence of cloquence. He was a natural logician, and could corner even a minister if his premises were not correct. He was also possessed of good taste, and had as thorough a respect for a well rounded period as his father had for a point of doctrine. The minister on this occasion was one lately ordained. and the Congregational Church of _____, N H., was his first charge. If our critical college student had listened as attentively as he appeared to he could not fail to have been pleased. Matter and manner were far above the average; but the truth was the young man had attended church for no other purpose than to have a little time to himself, to think. There was company at home, and he could not count on one undisturbed forenoon. It rained a little, and both woods and ham-

"What I heard was well enough," Clarke, replied coldly. "The sermons of young ministers are mostly alike," he added, "and when you have listened to one green-horn effort you have heard them all."

mock were out of the question, and now,

though he sat very still, and looked the

young minister straight in the face, he saw

nothing but the shadow of his own trouble.

heard nothing but the voice of his own mis-

ery. When the service was over he walked

out of church because other people did, and

not because he was aware of the benediction.

At the dinner table the sermon was inquired

about, and the deacon, turning to his son,

said with a smile, "Ask Clarke. He never

took his eyes from the minister all the time

he was preaching. Tell 'em about it, my

"Well, I declare," said the deacon, looking very much surprised and disappointed "After this I sha'n't know what to believe. Why, your behavior, Clarke, would have deceived the very elect."

"Why don't ministers, old and young," said Clarke, without noticing his father's remark, "tell folks what to do when they are in trouble, instead of generalizing and speculating, and describing another state of existence that they don't know anything about? I have heard a few sermons that had some vitality in them, some help, some courage, some self-denial, but take them as a lot they are unmitigated bosh."

The young man had been led on to say when suffering from self-inflicted pain.

"You told the truth, Clarke; you didn't hear; that's a fact," said the deacon, with a sorrowful shake of the head. "Mr. Vinton did preach to those that were in trouble, and especially to young men who have gone astray. There was one thing he said that I didn't quite agree with, though maybe the reason is that I haven't got the rights of it Nothing else'll do. It is bright, it is attrac- get a clerkship—or anything else." tive,' says he, 'and they will see what it is

son to the very temples.

and doubly so when he discovered the intruder to be the young minister. A great buffalo robe was spread out on the grass, and here the dominie lay at full length.

"How are you?" he said, lazily, as Clarke came in sight. "Jolly morning, isn't it!"

buffallo robe.

naturedly; "but if you are here to write a sermon, or think a sermon, I won't disturb you."

"Throw yourself down here," said Mr. Vinton, with a pat of the buffalo robe. "I keep this shaggy bed-quilt in the shed garden asked. so as to insure against rheumatism after a rain. I do," he continued, as Clarke ac- boy. It means that no human being can get cepted the invitation, "sometimes find tongues | in a scrape, and honestly want to get out, in trees, books in the running brooks, but God is there to help him." and sermons in stones, but not usually Mon-

"Why not Mondays?" Clarke inquired.

this morning."

Shakespeare's."

searchingly at his companion.

on his face.

"There is something very much askew of the ground this Summer the money is with you, my boy," the gentleman remarked. "I saw it yesterday. You appeared to pay

Clarke laughed. "Your remark was in order," he said; then after a pause, "I am his senior year at Yale, and distinguished it askew, Mr. Vinton, and I don't see how I am | by close study, temperance and square dealever going to get straight again. It seems ing.—Christian Union. like an organic disease, and such are, as you know, incurable. This is one reason, I presume, that I am not able to see good in everything."

"There may be good in organic disease," the minister replied. "But don't beat round the bush. Tell me what is the matter, and perhaps I may be able to help you."

This was a singular turn of the wheel, Clarke thought. He was drawn to confess his sin and its consequences to the very man he had spoken of so contemptuously only the day before. The young man was naturally frank and honest, and he hesitated a little before speaking. Then he said:

"I didn't hear your sermon yesterday morning, Mr. Vinton, and yet I was mean enough to say very unkind things both of it and of you to my father and others."

"When a man has gouged his own flesh the hurt of it is very apt to make him un-kind and unjust," the minister replied. "I suspect when your father was praising my sermon, Townsend, you felt a good deal like a rat in a corner. I know the feeling of it because I've been there. I rather think, he added slowly, "that you are in debt.

think that you have recently-only recently -been drawn into dissipations. I think also that you are very much ashamed of yourself, and very much worried about your indebted

Have I hit the case?" "Perfectly," Clarke replied. "By selling some valuable books from my library, and my diamond studs, I have paid all but three hundred and fifty dollars. My father is in no condition to help me, and if he were I couldn't ask him. My creditor declares his of mourning. Many bearded priests of the intention of coming here this week and blowwould kill my father if he were to find it into a roll, and knotted on the back of the

"Not if you have learned anything from consequences of dissipation and debt cause were resplendent in gold-embroidered robes you to avoid dissipation and debt in the fut-ure, then your experience, bad as it is, has The coffin was of blue satin. The body, good in it. Now if I were in your place I

should go to work." exactly. 'To make some children dread the eagerly. "I have answered advertisements custom at Athens, the upper half of the coffire, says he, they have got to be burned. ever since I got back, but it is impossible to fin, for its entire length, had been removed

tion," said Clarke, with a kind of interest in scrape," said Clarke, "but I don't see what and prominent citizens, while the brass band ished like those of the laurel. The Howers that'll do for the present emergency."

The young man made no answer to this; but his face, as he left the dinner-table, was crimentally exacting no doubt there will be some good in First enter the sacred banners and the of lumber, and have sold for \$15,000. that."

The two men shook hands heartily, and now and see if Squire Allen will take me." minister inquired.

This was a strange salute from a minister, Clarke thought; but somehow it attracted onions," Clarke replied, with a laugh. "That Young men 1 him, and instead of walking away, as he had at first intended, he sauntered toward the many questions I shall be obliged to tell him I am working off a debt. But wasn't it "You look disengaged," said Clarke good- strange that I should meet you this morning, hand, venerable, white-headed men. The and all this should result from it?"

"It means God's love and God's care, my

Squire Allen did want a hand, but he was afraid that Clarke's was a little too white. However, after many questions and great "Because action and reaction are equal, I guess," the minister replied. "There is a good deal of comfort to be extracted from natural philosophy," he added.

"And some from Shakespeare," Clarke answered, with a laugh. "I didn't expect to be extracted from answered, with a laugh. "I didn't expect to be extracted from the free to work out his debt. Searcely a day passed during the Summer that Mr. Vinton to be extracted from the singing.

"The service finished, the king goes out first, after him the priests and the coffin. The procession resumes its slow march the did not join his friend in the notate field or gray among the expresses beyond the Hissue." "There is what I have earned in dollars, and and not Slavonic.—Harper's Magazine.

"It seemed to me more poetic than the-ological, that's all," said Clarke, painfully aware that the minister's eyes were fixed uppeace, strength and courage I have dug out nowhere.

"I knew a hoe would be a means of grace very strict attention to the sermon but I told | to you," the minister answered; "and when my wife I didn't believe you heard a word | I saw you so willing to grasp it and go to

work I felt sure of you."

The next day Clarke Townsend entered

A FUNERAL PROCESSION IN FUHENS.

MERRILL EDWARDS GATES.

in Athens showed the peculiarities of the a man of mettle sky-high, he would drop Greek custom at their best. On an open down into a good place. A hard-working bier, resting on the shoulders of six young young man, with his wits about him, will men, lay the body of a beautiful girl of six- make money while others do nothing but teen, dressed in light blue and white, her face | lose it. and arms exposed, her head garlanded with flowers, and flowers filling her hands, and lying in knots and clusters on her breast. So she was borne through the clear, sweet morning sunshine that flooded the streets of her native city, to her grave beyond its limits, under the shadow of Mount Hymettus.

Delegeorges, ex-Prime Minister, in the quickly succeeding changes of Greek party government several times at the head of the cabinet, and as often the leader of the opposition, died during our stay at Athens. him to the people. He was buried on the Talk.

day after his death—the rule at Athens. Dense crowds of men and boys thronged the streets near his house, from which the procession was to start. There were no serin to view the remains, and to offer sympathy pany the procession to the church or the grave. Every man who entered the house shoulder and under the left arm—the badge Greek Church mingled with the crowd. Their ing the whole thing. I am not shure but it | luxuriant hair is never cut, but is twisted cylindrical hat, brimless below, but with a

dressed in plain black as in life—the low shoes tied with white ribbon—was brought "But what can I do?" Clarke inquired out and placed on the open bier. As is the with the lid, and was carried in advance of "Then go to work in the dirt. Hire out | the bier. On it was worked in white a cross

saying that we must all work out our own salva- for the rest of my life to get out of this before the coffin. Then followed the clergy The leaves are very small, delicate, and polplayed a slow-moving dirge. Leaving the are small and white, or greenish yellow. "Yes, yes," the deacon responded; "but we must work out our own salvation with fear and trembling. That makes a different thing of it, you see, Clarke."

"If you will allow me, Townsend, I will go to-morrow and see your creditor. If you the cathedral, where the mention of my nationality passed me through the closed doors, and secured me an excellent place—seats there were none save for hishops and king.

"If you will allow me, Townsend, I will be cathedral, where the mention of my nationality passed me through the closed doors, and secured me an excellent place—seats feet of the largest part of the tree. Yet "If you will allow me, Townsend, I will crowded streets, I went by a shorter way to Lumbermen in felling a tree build a platform

men with the lid of the coffin; then priests The next morning Clarke started betimes | It was some time before Clarke spoke. He | with lanterns, censers, tapers, and banners; for the woods. It had cleared away by noon | felt wilted—"broken up," as he expressed | then the coffin is carried in, and placed on the day before, and everything out of doors it. "My experience has, I believe, taught a black catafalque in the choir. The king, was bright and beautiful. When he reached me many things," he said at last, "and your with a few attendants, has taken his place his favorite place he found some one was kindness has finished the business. I will just to the left of the Patriarch's throne, there before him. This was very annoying, try to prove myself worthy of it as long as I which is on the south of the choir. King George is rather tall, erect, well-formed, fair haired, with a blonde mustache, and pleas-Clarke added: "I think I had better go antly regular features. He wears the dark blue uniform of a major, and a light blue "What will you tell your father?" the short cloak with crimson lining, while a wide, light?blue scarf crosses his breast from the

Young men press forward to the coffin with garlands of flowers. They are delegates from the university and the schools. The Patriarch takes his seat, two bishops on either loud, shrill chant of the priests, men's voices "'There's a divinity that shapes our ends, rough-hew them as we will," the minister quoted, reverently.

"out, sinfin changed the prices, means of the price "That means special providences?" Clarke against them answering antiphonally. The music has that weird shaking of the voice within a range of four or five notes which recalls Arabian music. Indeed, the Greeks of to-day, in their church chants and in their street ballads, have no music which does not seem to have been borrowed from Asia. Nothing you see or hear at Athens is more unlike

Europe and America than the singing. to hear a quotation from 'As You Like It' | did not join his friend in the potato field or | grave among the cypresses beyond the Ilissus, the onion patch. Sometimes he took a hoe listening to panegyrics delivered in succes-"And from such a quarter," Mr. Vinton and went to work, at other times he would sion by four ex-prime ministers, the rivals remarked. "I didn't finish the quotation: talk of the sermon he was thinking about, or and friends of the dead statesman. For sevbooks in the running brooks, sermons in of a book he was reading, or a new meaning eral days the newspapers of Athens were stones, and good in everything." to some verse in the Bible, or the approprifilled with eulogies of Delegeorges. Many stones, and good in everything."

"I should judge from your tone, Mr. Vinton," said Clarke, with some hesitation, that you indorsed this broad statement of season he had earned nearly two hundred root used in classic Greek. There were but "And why not, man?" said the minister, dollars. When he gave it to the minister he eleven such words in an article of two colraising himself on his elbow and looking said, with a suspicious moisture in his eyes, umns, so truly is the Greek of to-day Greek,

Don't Whine.—Don't be whining about not having a fair chance. Throw a sensible man out of a window, he'll fall on his feet and ask the nearest way to his work. The more you have to begin with, the less you will have at the end. Money you earn yourself is much brighter and sweeter than any you get out of dead men's bags. A scant breakfast in the morning of life whets the appetite for a feast later in the day. He who has tasted a sour apple will have the more relish for a sweet one. Your present want will make future prosperity all the sweeter. Eighteen pence has set up many a peddler in business, and he has turned it over until he has kept his carriage. As for the place you are east in, don't find fault with that; you need not be a horse because The first funeral procession which we met | you were born in a stable. If a bull tossed

> Who loves his work and knows to spare May live and flourish anywhere.

As to a little trouble, who expects to find cherries without stones, or roses without thorns? Who would win must learn to bear. Idleness lies in bed sick of the mulligrubs, where industry finds health and wealth. The dog in the kennel barks at fleas; the hunting dog does not even know that they are there. Laziness waits till the river is dry, and never gets to market. "Try" swims it, and makes all the trade. "Can't-do-it" wouldn't He was a man whose stanch integrity and eat the bread cut for him, but "Try" made democratic love of simplicity had endeared meat out of mushrooms.—John Ploughman's

PICKING AT OTHER'S FAULTS.—What is the good of spying holes in people's coats when we can't mend them. Talk of my vices at his home, but acquaintances passed | debts if you mean to pay them; if not, keep your red rag behind your ivory ridges. A to the family, who, as a rule, do not accom- friend's faults should never be advertised, and even strangers should not be published. He who brays at an ass is an ass himself, and put on a white lace scarf over the right he who makes a fool of another is a fool himself. Don't get into the habit of laughing at people, for the old saying is "Hanging's stretching and mocking's catching.' Jesting is too apt to turn into jeering, and more than he intended, as folks often are out. You see it is just about as bad as it head like a woman's. They wear a tall, is a pity when my mirth is another man's round flat crown which projects laterally an should consider how he would like it himself; the farm of 160 acres of the election with should consider how he would like it himself; it!" said the minister thoughtfully. "If the inch or two. The dignitaries of the church for many who give rough blows have very thin skins. Give only what you would be willing to take; some men throw salt on others, but they smart if a pinch of it falls on their own raw places. When they get a Roland for their Oliver, or a tit for that tat, they don't like it; yet nothing is more just. Biters deserve to be bitten.—Spurgeon.

MAHOGANY TREE.—The full grown mamade of. Then there are children,' says he, for the best you can get; to make hay, or hoe and a crown. A glass cover was placed over hogany tree is one of the monarchs of tropwho take the fire on trust. They know it's onions, or anything else there is to do. I the body. Flowers in profusion lay about ical America. Its vast trunk and massive hot, and they keep their fingers out of it.' heard Squire Allen say yesterday that he it's my opinion that Mr. Vinton thinks that the children who get burned couldn't learn good hand. You can earn more than half painting, in the Byzantine style of the Ancovered with graceful sweep over immense spaces, painting, in the Byzantine style of the Ancovered with beautiful foliage, bright, glossy, which the children who get burned couldn't learn good hand. You can earn more than half painting, in the Byzantine style of the Ancovered with beautiful foliage, bright, glossy, and the children who get burned couldn't learn good hand. You can earn more than half painting, in the Byzantine style of the Ancovered with beautiful foliage, bright, glossy, and the children who get burned couldn't learn good hand. You can earn more than half painting, in the Byzantine style of the Ancovered with beautiful foliage, bright, glossy, and the children who get burned couldn't learn good hand. You can earn more than half painting, in the Byzantine style of the Ancovered with beautiful foliage, bright, glossy, and the children who get burned couldn't learn good hand. You can earn more than half painting in the Byzantine style of the Ancovered with beautiful foliage, bright, glossy, and the children who get burned couldn't learn good hand. You can earn more than half painting in the Byzantine style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with graceful style of the Ancovered with gra about fire any other way. Now, I don't know whether he means just that or not."

"Even that may be only another way of "It seems to me now I would hoe onions that half by economy of the spray as to can that half by economy nunciation, and of Mary and the Child; the light, airy, clinging so long to the spray as to other representing, in archaic figures, the make it almost evergreen, present a rare Crucifixion and the Resurrection—were borne combination of loveliness and grandeur.

some trees have yielded 12,000 superficial feet

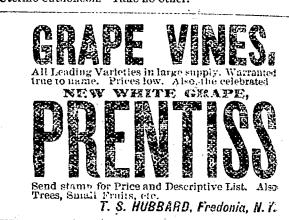


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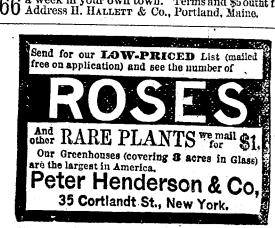
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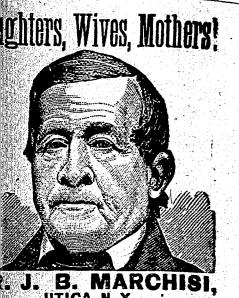
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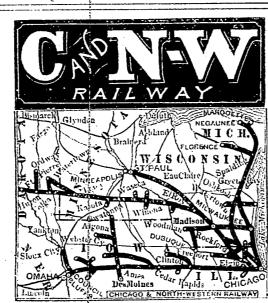
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No. 8 | No. 12* | No. 4* | No. 6 STATIONS. Leave 1.05 PM $7.05\,\mathrm{AM}$ Dunkirk 2.52 " Little Valley 8.42 ' 8.25 AM 3.50 PM 9.02 AM Salamanca 9.25 ' 8.35 " | 4.06 " Carrollton 9.00 " 4.33 " 10.00|10.37 9.25 " 4.58 Cuba 10.22 " 5.50 " Wellsville Andover|12.21 Alfred 11.40 ам 6.50 гм 12.15 ам 1.50 гм Hornellsville

10.00 PM 7.25 AM 11.25 AM New York

1.25 PM 8.47 "

Arrive at

Binghamton

Port Jervis

Elmira

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

9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perrysburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A.M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wells ville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M. 5.45 P. M., daily, from Salamanca, stopping at

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

•	WEST	WAKD.		
STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave New York Port Jervis	7.00 рм 10.55 "		7.15 рм	9.00 a 12.13 p
Hornellsville	8.10 AM	12.20 рм	12.50 рм	8.55 P
Alfred Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.13 AM 10.01 " 10.29 " 11.04 "	12.45 PM 1.05 " 1.24 " 2.22 " 2.50 " 3.22 " 3.40 " 3.45 "	2.15 PM 3.00 " 4.07 " 5.02 " 5.13 "	10.49 11.15 11.39
Leare Little Valley Arrive at Dunkirk		4.35 PM 6.00 "	ļ	İ
ADDITIO	NAL LOCAI	TRAINS	WESTWA	RD.

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

Daily between Port Jervis and Dunkirk. BRADFORD BRANCH

WESTWARD.						
STATIONS.				-	21.	
Leave	А. М.	P. M.	P. M.	Р. М.	Р. М.	Р. М.
Carrollton Arrive at	9.20	8.30	4.10	11.50	8.22	11.30
Bradford	10.03	9.30	4.51	12.35	9.00	1.20
Leave Bradford	10.45		4.55	1.05		
Custer City	11.10		5.07	1.20	•••••	
Arrive at Buttsville	12.25		5.45			<u> </u>

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

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

EASTWARD.

STATIONS.		20.				-
Leave Buttsville Custer City	A. M. 6.40 7.28		8.40	İ	P. M. 1.10 3.14	
Arrive at Bradford Leave	7.55	A. M.	1	1.35	3.18	Р. М
Bradford Arrive at	1	6.20	10.03	1	4.15	į
Carrollton	8.45	6.55	10.45	3.20	4.55	7.2

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

8.00 P. M., except Sundays, from Gilesville, stopping at all stations, arriving at Bradford 9.00 P. M. SUNDAYS. A train will leave Buttsville at 6.40 A. M., arriving

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

P. M., arriving at Bradford 5.54. 12.15 P. M., Sundays only, stopping at all stations, and arriving at Gilesville 2.05 P. M. Trains 20 and 21 run daily.

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Contrib. tions 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 Jesns. Luke 9: 51-62. April 9. The Good Samaritan. Luke 10: 25-37. April 16. The Pharisses Reproved. Luke 11: 37-47. April 23. Covetousness Luke 12: 13-21. 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 18: 1-14.

May 28. Parable of the Pounds. Luke 19: 11-27. June 4. The Crucifixion. Luke 23:33-46. June 11. The Walk to Emmaus. Luke 24: 13-32.

June 19. Review. June 25. Special Lesson.

LESSON V.-LOST AND FOUND.

BY REV. L. E. LIVERMORE.

For Sabbath-day, April 30.

SCRIPTURE LESSON.-Luke 15: 1-10. 1. Then drew near unto him all the publicans and sinner

2. And the Pharisees and scribes murmured, saying, Thi man receiveth sinners, and eateth with them.

4. What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his should-6. And when he cometh home, he calleth together his

friends and neighbors, saying unto them, Rejoice with me for I have found my sheep which was lost. 7. I say unto you, that likewise joy shall be in heaven over just persons which need no repentance.

lose one piece, doth not light a candle, and sweep the house and seek diligently till she find it? 9. And when she hath found it, she calleth her friends and

her neighbors together, saying, Rejoica with me; for I have found the piece which I had lost.

10. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

CENTRAL TRUTH.-Salvation for sinners.

DAILY READINGS. The lesson. Luke 15: 1-10. Connection with last lesson. Luke 12: 41-59. Connection with last lesson. Connection with last lesson.

GOLDEN TEXT. — "Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth."—Luke

TIME.-A. D. 33. PLACE.—Perea, east of Jordan.

OUTLINE.

I. Listening sinners. .v. 1. II. Complaining Jews. v. 2.

III. Instructive parables. v. 3-6; 8, 9, IV. Rejoicing augels. v. 7-10.

QUESTIONS AND HINTS.

I. Listening sinners. v. 1. Who drew near to him? For what purpose? Why called publicans and sinners How were they regarded by the Jews? In what sense were near and listen to the words of the Savior?

Why? Were they better than the publicans and sinners? Did they regard themselves better? What good traits of character had the Pharisees and scribes? What was their

III. Instructive parables. v. 3-6; 8, 9. How many parables are included in this lesson? What is their object? sented by the "hundred sheep?" What by the "ninety and nine?" Who by the one "which is lost?" What by "ter pieces of silver?" The one piece lost? Who is the Shepherd? How does he seek the sinner? How does he treat after this lost one until I find it? This is my mis- of silver represent the Pharisees and scribes, and the IV. Rejoicing angels, v. 7-10. What occasions re

joicing in the presence of the angels? Is it fair to infer from verse 10 that others besides angels rejoice in heaven over

REMARKS.

1. Notice the wonderful condescension of Jesus in coming to seek and save the lost, as taught in this lesson. 2. Should not such great anxiety for us lead all who are

3. Great encouragement is here given for all Christians to

labor unceasingly for the salvation even of the vilest men. 4. A soul is regarded in heaven of infinite value. Then let us place a higher estimate upon it.

COMMENTS.

BY J. J. WHITE,

ballo, to throw along side of. It is a narrative, real or were only two tracks, those of the shepherd. The interpretation it is evident that Doctors may and do probable, taken from the experiences of ordinary life, sheep was upon the shepherd's shoulders and not a foot say some things as foolish as almost any body else, to illustrate and make impressive important princi- of it touched the ground. How complete and glorious ples and truths. The three parables—The Lost is this Savior! "he layeth it on his shoulders rejoic-Sheep, The Lost Piece of Money, and the Prodigal | ing." The suffering, anxiety, and sorrow on the Son—should not be separated, but taken as one part of the shepherd, were all experienced before the whole. They are each incomplete without the oth- | finding of the sheep; as soon as the sheep was found, ers. The first two say nothing of faith and repent- the rejoicing commenced. Jesus' suffering, anxiety, ance or change of heart on the lost sinner's part, al- and sorrow, all ended with the cross; the finding and and he illustrated his thought by this parable, and though from verses 7 and 10 such is evidently im | carrying home of his saved ones is his joy. It is | said that the woman represented the sinner seeking plied; but represent the sinner as helpless to save | Christ's great joy to find and carry upon his strength | Christ. This was not so bad for the sinner, but it himself, and reveal the seeking love of God. The the lost sinner. Oh, what a wonderful and loving put the Lord Jesus in rather a pitiable plight, down third speaks only of the change in the sinner, but | Savior! nothing of the influence of the Spirit and love of God upon his heart to produce that change. The leading | tice the shepherd when he found it did not take the thoughts and characters represented, and main teach- lost sheep back to the "ninety and nine in the wilder- itself, But, no, the Pharisees and scribes had muring in each of the three parables are the same; and they ness " at all, but he took it "home." The shepherd's mured against Christ because he pited, welcomed and must be interpreted by considering, what called them | "home" and the "wilderness" were two entirely saved the publicans and sinners; he defends himself forth, to whom they were addressed, and what was different places. When that "one" sheep wandered the point to be made. Verses 1 and 2 reveal what called | from the "ninety and nine," that was the last it ever forth these parables and to whom addressed; verses 7. 10, and 32 reveal the point to be made. Verses 7, herd's "home"—christ's home. Ah, that is heaven. three parables. In this, as in the preceding, he jus-10, and 32 are the key to these parables. Let these And when he cometh home, he calleth times himself in seeking lost sinners. This he verses be well studied and remembered; let every together his friends and neighbors. Who illustrates by in woman seeking a lost piece of thought of the parables be made to bend to their were these? Certainly not the "ninety and nine," for thought and every doctrine in them be interpreted he left them 'in the wilderness." They were those by these, also bearing in mind the occasion of their around his home; they represent the friends of Jesus being spoken, and then the interpretation of these and the inhabitants of heaven, saying unito them, this parable similar to the former in explanation and parables becomes easy and complete.

the publicans and sinners to hear him. is his joy over the salvation of lost souls; he said Re-And the Pharisees and scribes murmured, joice with ME." Oh, what a Savior! Rejoice with that repenteth. The "lighted candle" may resaying, This man receiveth sinners, and me, for I have found my sheep which fer to the revealed will and word the knowledge of

Jesus in his love was to seek and to save the lost. "I have found," He found the sheep, The Pharisces and scribes in their self-righteousness | to him be all the glory. "My sheep," it was His beand pride despised such a mission and work. It was fore it was lost, His though lost, it was His that He in defense of his conduct, and by way of rebuke found, and He still owns and loves it as His; how and instruction to the Pharisees and scribes, that our | full of tenderness that expression "my sheep that was Lord spake these three parables. Let this be borne in | lost!" In all these three parables it is to be noticed mind as we attempt to study them. In defense of | that there is not a word of censure spoken against his position, Christ says, What man of you. either the lost sheep, the lost piece of money, or the v. 4. Either what woman. v. 8. And a certain man had two sons. So then, each of these is designed to represent Him. In the first, He supposes to be in His place, one of themselves, as a shepherd with an hundred sheep and one lost; in the second, a woman having ten pieces of silver and one I say unto you, that likewise joy shall be lost; in the third, a father having two sons and one in heaven, not "in the wilderness" with the lost. In defense of His postion, and in view of what He was aiming to teach, the one lost in each case must represent the publicans and sinners; while the "ninety and hine" sheep, the nine pieces or money, and the elder prother, must represent the Pharisees and scribes. In view of their criticism upon Him, "he spake this parable unto them," and in defense of His conduct he said, by way of illustration, What man of you having an hundred sheep. The shepherd and owner of these sheep represents the Lord Jesus. If he lose one of them, doth he not leave the ninety and nine in the wilderness?

"There were ninety and nine that safely lay
In the shelter of the fold:
But one was out on the hills away,
Far off from the gates of gold."

Now that sounds pretty, but is that the teaching of frequent interpretation of this parable, is, that the | ninety and nine just persons not having, or holding. and the lost, one the human race. Well, let us see: | ly the position taken by the Pharisees and scribes. The man had a fundred slicep-all sheep. They were all of the same kind or race, and the same nature. Such was never the case as to men and an- Maybe it was, but I see no need of so interpreting it. gels. If the "ninety and nine" represent angels, the He was meeting and dealing with the Pharisces and "one" that was lost must represent a lost angel, for they were originally a hundred sheep, a hundred Hence the clearness of the argument, and the plainof the same class. Besides, with this interpretation, heaven, the abode of the "ninety and nine" holy an gels, is a "wilderness." For the "ninety and nine" were left "in the wilderness." This "wilderness" means, not a barren place, but a solitude, a lonely place, and while there was grass there (compare Matt. 14: 15 with John 6: 10), and it was a fit place for pasturing sheep and a fit illustration of the exclusive and solitary position taken by the Pharisees, yet it would that they themselves were holy and had no need of rehardly be used by the Lord Jesus as a figure of heaven. Now, if we look at our key, verse 7, and bear in mind what drew out the parable, and that it was spoken "unto them," i. c., the Pharisees and scribes, it will be seen that the "hundred sheep" represent both Pharisees and scribes, and publicans and sinners; the "ninety and nine" represent the Pharisees and scribes, and the "one," the publicans and sin-

utterly destroyed, were in relation to their creator, than over the whole kit of scribes and Pharisees in Lord, and owner, dead. Let us paraphrase a little: their condition of pride and self righteousness. It is as if Christ had said: "You Pharisees and scribes, you deem yourselves good and just, and these publicans and sinners bad and wrong; well, suppose about the same as in the preceding; the principal it is so. Suppose they are only as one in a hundred II. Complaining Jews. v. 2. Who murmured? as to worth, you, the 'ninety and nine' and they the 'one,' still they are one of your fellow-men, one of the same race, lost and bad they may be, but they he draws the line a little closer and gives the Phariare, after all, your brothers and mine. Am I to be censured, if under the circumstances I turn away sinners as compared to them are of more value than from you, and pity, and try to do good to, and save one in a hundred; they are as one in ten. In the these lost souls? Am I to be blamed if I leave you parable of the Prodigal he draws the line narrower ninety and nine 'all right, safe, and good, and in need no helper or Savior, as you deem yourselves, and go or one to one, or of equal value, etc. The nine pieces sion; am I to be murmured against for endeavoring one the publicans and sinners. The "weman" is to fulfill it?" How clear and conclusive was the Christ; not the cherch as some say. The Church of Lord's argument against them, and in defense of his | Christ, the ekklesia, is that which is made up of the re position and conduct.

found it, ne layeth it on his shoulders that was lost and found represents the church. Th rejoicing. As to the experience of the Shepherd | Church of Christ is not a something apart from its in seeking and finding this lost sheep, of Jesus Christ | members. What is said of the woman in these 8th in seeking and finding the lost sinner, it is not and 9th verses is not true of the ekklesia of Christ. It stated here, but is clearly taught elsewhere in the might be Roman Catholic doctrine, but it is not Word, and well known to us. "Shoulders" represent | Christian. If the woman is the Church, what are strength and the place for burdens to rest. The sin- the ten pieces of silver? the church members? If so ner is not only sought and found, but lifted up and it should read, "Either what ten pieces of silver rests, borne upon the strength of the all powerful having themselves if they lose one of themselves," etc. Savior. In the going away, there were six tracks to This one then would simply be a backslider. Besides be seen, the four of the wandering sheep and the two with this interpretation, what would the "house" Parable comes from two Greek words para and of the seeking shepherd; in the return home there mean? But, no, although Doctors have given this

v. 6. And when he cometh home. Nosaw of either them or "the wilderness." The shep-Rejoice with me. The only burden, if it be a application of what he had said: Likewise. I v. 1, 2. Then drew near unto him all burden, that the Lord Jesus is not able to carry alone say unto you, There is joy in the presence

prodigal son. Not but what they deserved censure, but because of the great tenderness and love of the shepherd, the woman, and the father, this was the case. So is Christ's treatment of the penitent sinner. Now let us examine the key to this parable. v. 7.

'ninety and nine," but at his "home" with his

'friends and neighbors." Over one simmer that repenteth. From this we learn that there was implied in the parable, although not mentioned, the repentance of the sinner. More than over ninety and nine just persons which meed no repentance. There would be no point made against the Pharisees and scribes at all if the "ninety and nine" represented the angels in heaven. Enst persons. "Just" means conformmg to law. These Pharisees and scribes while bad at heart boasted of their outward conformity to the law. They professed to hold to the law and the prophets, but not understanding either, they were rejecting Him who was their fulfillment. Hence Christ speaks of them as "just persons," persons holding to the law and rejecting grace. Which this parable? This sentiment, in common with the need no repentance. Literally this reads, minety and nine represent the holy angels of God, or possessing, need of repentance. Such was exact-They were "good enoughs." Some think that was, on the part of Christ, severe though loving irony. scribes on their own ground. He spoke accordingly. ness and severity of the points made against them, and in defense of his conduct towards the publicans and sinners; and at the same time showing forth his love and whole mission to earth. If the "ninety and | nine" represent the angels in heaven and the friends and neighbors called together and rejoicing, then we have this, i. e., the angels of God in heaven, rejoicing more over the salvation of sinners than over the fact pentance. This strikes one as rather a peculiar employment for heaven. But that the angels experience joy over the repentance of sinners, and do not re joice over the proud self-righteousness of Pharicos and scribes, is in harmony with the character and teachings of Christ, and in harmony with what he set out to illustrate in these parables. These Plan sees and scribes regarded them the sas just person and what goodness wasn't in them wasn't weeth v. 4. And go after that which is lost looking after; they despised the publican and sinners, until he find it. The sheep, as far as its design and regarded them as miserable outcasts, not fit for and mission as a sheep was concerned, was lost, utter- association, not work saving; and yet our Lord's ly destroyed, to its owner; it was as a dead and de teaching is that, altitude to supposing as compared to yed sheep. So those publicans and sinners, and the Pharisees and series, the publicans and sinall in like circumstances, as far as the design in their ners were only as one in a huntred, still there is beings was considered, were lost, were a failure, were more joy in heaven over the salvation of this one,

As to the following parable concerning the lost piece of money, the design and argument in it is difference, and probably the only designed difference being in the relative numbers. In the story of the lost sheep, the Lord supposes one in a hundred: now sees and scribes to understand that the publicans and yet, and lets them know they are worth as one in two deemed, those that were lost, but have been sought. v. 5. He goes on: And when he hath found, saved, and sanctified; the one piece of money sometimes. Such interpretation would throw this parable out of its design and connection. Those who make such interpretations have forgotten what called it forth, and the explanation given by the Lord himself in verse 10. Pheard a man preaching not long since; he was urging the necessity of seeking Christ, in the dirt, dust, and darkness, and lost, and being hunted up by the sinners who had lost him. What error we may teach unless we interpret Scripture by and justifies his conduct, and rebukes their pride and self-righteousness, and shows them a better spirit and teaches them a better doctrine. To do this he uses money, and he gave those scribes and Pharisees to understand again that he loves the lost, and his mission and joy was to save them. And he closes this

righteous method, of saving sinners. The "house" is simply the place where the Word was made known, and the efforts were put forth to save. The "friends and neighbors" the same as in the previous parable. the human soul, which was stamped with the image of the Great King, (as "God created man in his own image,") and although that image has been nearly effaced by sin, yet there are some traces of it left even in its lost condition. However, it is not stated that lists of plants and vines and other pretty things to be there was any difference betwen the one piece and put in the ground as soon as it is warm enough we wish to speak a word for Beautiful Power 130. the nine other pieces. Why should expositors take this position with regard to the "one" and not with regard to the whole "ten?" What difference in this respect was there between the Pharisees and scribes, and publicans and sinners? Besides, this nice little piece of theology is somewhat spoiled when it is known that the Greek drachma, the particular coin here mentioned, had not the image of a king or emperor on it, but some image as of an owl or tortoise, or the head of Pallas.

REVIEW THOUGHTS.

1. Diligence. verse 4-8. 2. Joyfulness. verses 5, 6, 9, 10.

HINTS FOR THE BLACKBOARD.

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THERE IS JOY IN HEAVEN ONE SINNER THAT REPENTETH

[Continued from first page.] tured and sent to the hell of Andersonville. where about one-half of them perished. But this same young man planned and executed. an escape for himself and several companions and Wm. R. Burdick, Alfred, N. Y. by burrowing under the stockade, so skillfully hiding their tracks as to emerge outside the stockade in the night, escape the vigilance of the sentinels, and, by hiding DR. M. M. FENNER, Fredonia, N. Y.: days and traveling nights, at length reached the Union lines. That heroic soldier is now head of a large mercantile firm in Michigan. One of the present deacons, and another member of my own Church, suffered and at length escaped the immediate horrors of that dreadful prison; but to the day of their death will not be rid of its effects upon their physical constitutions. All this not to boast, but only to say, we have shunned no | Tonic may well be called "the conquering hero" of duty, no danger, that we might fill our the times. Whoever has "the blues" should take it place as loyal citizens of our noble Republic.

And now, gentlemen, it remains for you that gives rise to them. It always cures Biliousness to determine whether we shall share as fully and Liver Complaint, Jaundice, Dyspepsia, Constiand freely in the immunities guaranteed by our institutions as we have shared in the toil ments, Scrofula, Erysipelas, Pimples, Blotches, and and danger of founding, ennobling, and de- all Skin Eruptions and Blood Disorders, Swelled fending them. Pennsylvania, whose history Limbs and Dropsy, Sleeplessness, Impaired Nerves is so grand, whose corner-stone was laid in and Nervous Debility; restores flesh and strength religious liberty, by some strange contradic- when the system is running down or going into detion, is the one only State of the Union which puts us under legal disabilities for our religious beliefs and practices. We have Seventh-day Baptist Churches in seventeen States, while in all the States are numbers exceeding our own who observe the seventh day. Nowhere but in the Keystone State is the hand of repression laid upon us. Why should it be there? Are we, like the Israel. ites in Egypt, growing so large a people that the Pennsylvania Pharaoh is afraid of us? Let me assure him his fears are groundless, and that when we come to hold the majority of votes in the State, and have a majority of members in this its august council, we shall glory in nothing so much as in bringing it back upon its corner-stone of religious liberty to all the inhabitants thereof. We have no spirit of recrimination to gratify, no bigoted hatred to indulge. If you keep on oppressing us, we shall keep on petitioning and protesting; and if by your oppression you shall give us more compactness of character, more steadiness of eye and nerve, more boldness of speech, more strength of organization, it will not be so much because we shall will it to be so, as because the inexorable logic of events, and the resistless laws of action and reaction shall make it so. Pashall will it to be so, as because the inexoraaction and reaction shall make it so. Patiently, kindly, and, if need be, heroically, shall we endure what we can not cure. In the grand unfoldings of God's providence, we are coming more and more to believe that what is true will live forever; that "truth, crushed to earth, will rise again," because "the eternal years of God are hers." Outside show of strength and of beauty are often in vast disparity to internal and eternal verities. The humble and unpretending, but industrious Daniel C. Waldo, can better afford to pay the fine imposed for obedience to conscience and God by the proud old Commonwealth of Pennsylvania than she can afford to impose it. The small and unpretending denomination of Seventh-day Baptists can better afford to be persecuted and proscribed by legal discriminations and dis-

> Of what is small, but living, God makes himself the nurse, While, Onward, cry the voices Of the great universe.

abilities than the large and popular denomi-

nations can afford to urge on such interfer-

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of the angels of God over one sinner SALT RHEUM for seventeen years. Helpless for eight years. Unable to walk. Got about on hands and knees. Head, face, neck, arms, and legs coveateth with them. The mission of the Lord was lost, for" the rejoicing is because of the find- God in the hands of Christ. The "sweeping," God's ald, 2542 Dearborn street, Chicago. ered. Cured by Cuticura Remedies. Will McDon- which is answered in-three words—Take Hop Bits

Is IT Possible that a remedy made of such common, simple plants as Hops, Buchu, Mandrake, Dandelion, etc., make so many such marvelous and wonderful cures as Hop Bitters do? It must be, for when old and young, rich and poor, Pastor and Doc. cured by them, we must believe and doubt no longer, See other column.—Post.

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AMERICAN SABBATH TR

ALFRED CENTRE, ALLEGA

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

GOD WANTS THE BOYS

God wants the boys, the mer The noisy boys, the funny b The thoughtless b God wants the boys, with all That he as gold may make And teach them trials to en His heroes brave-He'll-have them be Fighting for truth And purity.

GOD WANTS THE BO

God wants the happy-hearted The loving girls, the best of The worst of girls God wants to make the girls And so reflect his holy face And bring to mind his wo That beautiful The world may be, And filled with love And purity. GOD WANTS THE GI

AN ADDRES

Delivered at the Installation Ser Titsworth as Pastor of the Fir tist Church in Hopkinton, Mai lished by request of the Con ments for the occasion.

The part assigned me in

address the Church. Pern gratulate you on having sec of one whom I trust will pr tent to fill the place of I maintained a most succes this Church for the last ni has now entered the service day Baptist Missionary Soc sponding Secretary and Gen the divine anointing so re who is to succeed, and so in pastor in all of your hearts. will be even more successfu predecessor. The settlem over a church and people is than ordinary interest, one for it is a relation involving sacred, and highest respon "The pulpit, and I name it filled There stands the messengers of" Through him the violated law s While in accents, softer than an The gospel whispers peace."

How fit and proper, the responsible a position and sumed and entered upon, nized with appropriate servi impress all with its char Rites, ceremonies, and forn dedication, ordination, inst nition in office, are natui confidence, trust, and aut and to ignore them, is to instincts of human natur not exist, much less live, w A formless, religion has earth, nor, according to di heaven. The Son of God dained, and installed or red divine office of his pastora his flock, as head over church, by baptism, praye diction of the Divine Spiri on his head in the form of In this age of ecclesiastic

want of reverence for religi

the pastoral office has lost

nal sacredness, and right

hence much of its influence hence further, candidating, installing, dismissing and s partake sometimes too mu gain, and jobbing; and he pastorates are brief, easily of party "giving their notice sacred relations of the past commercial partnership, tum, whenever caprice, pr ness so ruled. Apostolic nates, and all appointees to or ministrations were ordain in their offices, by the imp and the solemnities of pre the Christian faith were Christian life, by baptism laying on of hands; which cration were of general obs by our denomination, and