

Missionary Department

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

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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, Ceylon, 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 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 denominational and religious family newspaper, should not only advocate our distinctive faith and practice, but also take special pains to build up our people in all doctrines and duties that relate to individual, church, and denominational life and growth; if to believe in the building up and strengthening of our churches already established, in keeping the commandments of God and the faith of Jesus, in pushing denominational work vigorously and aggressively, especially in new fields West and South-west, preaching the whole law and the whole gospel, Sabbath, baptism, and all, in the importance of Seventh-day Baptist mission stations in foreign lands, and that such a course as this, more effectively than any other, will promote Sabbath reform; if this is to be opposed to Sabbath reform, then must our Society plead guilty, and only then.

If I do not believe in advancing the temperance cause in just the same way that my neighbor does, by what right does he say I am opposed to temperance reform, unless my words and acts are manifestly hostile to the progress of temperance? If our Society and Board do not believe in trying to advance the cause of Sabbath truth in exactly the way some of our brethren believe in, by what right 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 the declaration of "One of the Radicals" is unwarranted and unjust, the Annual Reports

of the Board adopted by the Society, the character of the work performed by our missionaries, and the utterances of this department, ought to show to every fair and candid observer 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 this field, so far as preaching to them the 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 protracted efforts at Niantic and Woodville shall cease, to bestow extra labor upon this field.

As soon as we ascertained that Bro. J. L. Huffman was assisting Eld. Irish at Rockville, in revival effort, we made continued 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. At 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; and all that is within me bless his holy name."

Last Sabbath we administered the ordinance of baptism to eighteen who had found hope in the Savior, thirteen of whom have 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 making 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. STELLMAN.

Niantic, April 3d, 1881.

West Virginia.

Again it becomes my duty, and I esteem it a great privilege, to present to you my quarterly report. It will be remembered, that at the date of my last quarterly report, Dec. 30th, 1880, I was engaged in a series of meetings on Greenbrier Run, in Doddridge county. That meeting closed the evening following Jan. 2d, 1881, and the next day I returned home. On the 10th inst., I went to Otter Slide, a branch of Hughes River, near Berea, in Ritchie county. This is the place where the Seventh-day Baptist Church of Ritchie is located. Here we held meetings day and evening, with the most happy results, until Jan. 21st, on which day we had no meeting until evening; then we continued day and evening until Jan. 24th, when I went to Harrisville, county seat of Ritchie county, where Sister Laura Haymond lives. She is keeping the Sabbath under circumstances that reflect honor on herself, and the church she has the honor to represent in that pleasant little town. The next morning I started for home, visiting some by the way, and arrived at home Jan. 26th, 1881.

The day we had no meeting at Otter Slide, I visited Bro. Ezekiel Bee, who has been for years the honored leader of what is called the Pine Grove Seventh-day Baptist Church, and insisted that he should use his influence to have his people come into harmony with our denomination, and thus do away with those divisions that had so weakened our forces in 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.

A letter from Berea, dated March 17th, says, the two organizations are still worshipping together, the meetings alternating be-

tween the two houses, and they are having a union Sabbath-school.

On the 4th day of February, I went to Cooling Spring, in Lewis county, where I remained holding meetings, day and evening, until the 9th inst. This was a very pleasant and, we trust, profitable meeting, and bade fair to have been one of our most telling meetings, if we could have continued for a few days. I found in that neighborhood one family only taking the SABBATH RECORDER. Now every family connected with the church is taking it. On the evening of the 10th inst., I preached in Jane Lew to a large and very attentive audience. Feb. 11th I went to New Milton. Here we continued services in the church-house, day and evening, until we had held thirty-three meetings. We also held several afternoon meetings in private houses, as the occasion demanded. In one of these afternoon meetings, I preached, by the request of the deceased, the funeral of an aged man who had spent his days in sin until our meetings at New Milton began, at which time he was sick. I never knew him until I was called to visit and labor with and for him. Before he passed away, he expressed a hope in the Savior. His exercise of mind, and death, we trust, were blessed to the reformation of a number of his children, who were out of Christ. Our meeting at New Milton closed on the evening following the 27th day of February, 1881, and the next day I came home.

On counting up the time I had been in the service of the Board, since my last quarterly report, I found it to be 46 days, which added to the time reported last quarter, makes in all 119 days. There are still at least six points, at which our people live, from which have come pressing calls for help; but having done what I could in the time allotted me, I must needs close and leave those points to be occupied by another, or in some future time, if the Lord will. I have traveled since Jan. 1st, 1881, 403 miles; preached, and caused to be preached, since my last quarterly report, 60 sermons; made 70 visits; 148 persons have come from the ranks of sin into the service of God [this includes reclaimed backsliders]; 82 have been baptized; 34 have joined Seventh-day Baptist churches, and 12 have joined at Pine Grove; and there are at least 49 Sabbath-keepers who have professed religion, within the bounds of my work, who have not joined any church. These will all, I trust, with judicious management, be gathered into our churches. There are five persons who have embraced the Sabbath since my last quarterly report. The expense of the travel reported in this and my other quarterly reports, has been \$10. If the Board approve, and the Lord will, I will donate to the Board a month of service, to be spent between now and the Anniversaries, in revisiting this field. So great have been the blessings bestowed upon me while I have 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 they could consistently, have attended my meetings and assisted in the glorious work. The blessing of the Holy One has rested upon the feeble efforts of your humble servant in such a marked manner, that in the four months service, over two hundred persons, including reclaimed backsliders, have been brought from the ranks of sin into the service of the living God. Glory be to his name. These have been of all ages, from the aged sinner to the Sabbath-school scholar of seven years. In this work, I have seen the inebriate lifted up from the gutter; disciples of Paine bow at the feet of Jesus, and his pernicious Ago of Reason, falsely so-called, brought forward and submitted to the flames.

Now, in conclusion, allow me to say, that I have had a precious time laboring under the direction of the Board, for which I thank and praise the name of the great Author of missions. I suppose I have seen some of the so-called hardships of a missionary life; but to me they have been real pleasures. When the roads were so blocked with ice that they could not be traveled, I was thankful that I could go through the fields and woods. When there was no path, I did not have the trouble of following one. When we had to pass over a cliff, I was truly thankful that it was not so steep but that the horse could slide down without turning a somersault; and when too steep for this, we could retrace our steps. S. D. DAVIS.

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

Minnesota.

D. H. Ostrum and wife, an aged brother and sister, now residing twenty-two miles north of east of this place, and seven miles north of the city of Rochester, visited us last October, and united with the church. Upon

his invitation, and in compliance with the wish of some of his neighbors of the district, I consented to preach every alternate Sunday for them during the Winter. As something of an interest was awakened, I visited them oftener, and continued my labors through the week, so that in all I have preached thirty-one sermons, three of them, however, being at Genoa, a small village four miles this side. My wife and myself received the kindest of attentions, were most cordially received into all of their homes, and were elegantly cared for. They gave us good audiences in their large, brick school-house, and earnest attention to the preaching, which, we were told, was uncommon for them to do. At one time, quite a religious interest prevailed, three or four came forward for prayers, one had found joy in the Spirit, and the prospect seemed good for a general work; but alas! the unwise refanning of, and personal allusion to old animosities existing between some of the radical professors, and skeptical leader of the choir and Sunday-school, put such a damper upon the work as to render any grand revival hopeless. O, that men's zeal were always according to knowledge.

One difficulty I find here, and which I think is true generally, is that Union Societies are not the most favorable for successful and harmonious effort. In this place, the unchristian people had the largest influence in the Sunday-school and society. A skeptic was superintendent of the Sunday-school, and leader of the choir. By the same class of people, sociables had been held (followed by dances for the young folks, from the proceeds of which their organ had been bought. Formerly, there have been church organizations there in turn by the Free-Will Baptists, Methodists, and Wesleys, but none of these are in existence now. We gave them a sermon upon the subject of baptism, and one also upon the subject of the Sabbath, which were well received, after which several hundred pages of tracts were taken. Most of the non-professors admit the correctness of our position upon the Sabbath. Our worst enemies, upon this point, are those who profess to be the best Christians; and a very peculiar feature in this neighborhood is, that three or four of them are what I should term "Holy Ghost Religionists," and as such, are beyond our power to reach by Bible authority, or anything else, inasmuch as they claim to get impressions and revelations from the Holy Ghost himself; one being a Holy Ghost healer, another a visionist. I believe in a Holy Ghost religion, but not of that kind that overrides the authority of the Bible. God can not contradict through his Spirit what he has declared through his Son.

Last week they gave us a donation, which, together with their private contributions, amounted to \$60. I am not without hope that some good results will come from this even yet promising field.

G. M. COTRELL.

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 help 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 think.

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 meetings, and made ten visits. I reached this place March 21st, where I have held seven meetings and visited forty-nine families. My first meetings were in the Court House, but I am now holding them in the

Danish Baptist Church. My expenses here are \$1 75 a week, as I have to pay for a part of my board, and for wood and oil for the meetings. I can not tell what the result will be. There are some here who have an interest in the meetings; they come every time, and are seeking the Lord. Several sympathize with our views; and I am praying for God's guiding Spirit. Will not the Board pray, and help our cause? 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 trips of the usual extent, leaving home when everything seemed favorable, but continually recurring storms have prevented any continuous effort. When we could have services, I have usually been favored with larger and more attentive audiences than has been the case sometimes heretofore.

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 roads, and Mr. B. received several frost bites, but no very serious ones. I met with continued opposition from some First-day preachers, and though seemingly convinced of the claims of Jehovah's Sabbath, their will rebels against the despised day.

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 baptism 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 work; have preached twenty-two times at five stations; have visited thirty families, and traveled five hundred and fifty miles.

H. E. BARBOCK.

OMAHA, 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. Kerr. 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 in-patients, but of the finances of the institution. This, as many of our readers know, is mainly 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 soul and body. Mr. Stoddard says:

"The heart is touched as the physician removes 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 gather 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 great nation.

"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 his 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 Remm.—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 missions.

WHEN children give their hearts to God, 'Tis pleasing in his eyes; A flower when offered in the bud Is no vain sacrifice.

Education Dept.

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

"LET THERE BE LIGHT"

THEOLOGICAL.

III. God Revealed in U.

It is a fundamental principle that creation is the self-manifestation of the divine nature. The following are the leading

1. The Ethiological. It is the cause, "Ex nihilo nihil fit causa." "Every event must have a cause." Starting from these universal principles, it proceeds from the beginning of the universe to the present, begetting, becoming of things, a permanent begetting cause, either within or without, to its production. The universe is a succession of becomings. Therefore it evidently originates in a permanent and unchanging cause, adequate to its production.

2. The Cosmological—known as the Pythagorean proof. Plans, prearranged order, arrangement and proof of the universe manifests such order as from prearranged or archetypal design. The universe is both the product of an intelligent designer.

3. The Teleological—known as the Socratic argument, and times, by Paley, Whewell, Mill, and English speaking theologians. Whatever manifests final cause, intention or purpose, with adaptation to that end or purpose, even the universe manifests such design. Therefore it must have had a designer.

4. The Ideological—Platonism necessary, universal, and whether expressed abstractly in the plan and law of being, or in the actual being. The human mind, such necessary, universal truths and laws expressed. Therefore, these truths and ideas and modes of action are universal, and absolute substances. The universe manifests such design. Therefore it must have had a designer.

5. The Ontological, or upon the spiritual nature of things like, and like alone. spiritual personality, multifariousness of like nature, fatherhood of like nature, father of spirits must be an infinite personality. argument has several modes.

Anselm stated it thus: "God is greater than that which is in the mind. The idea of God is a necessary part of the human mind. I have a subjective conception of objective reality. Therefore necessary existence includes finite perfection; must be the highest good, the highest being. Descartes put it in this infinite must originate. The necessary and universal finite possessed by man, with a being infinite, finite. Therefore the existence necessary assumption. Therefore God is."

While Anselm argues the existence of God is included in the idea of God. Samuel Clarke put it necessarily existent of existence can be conceived. Time and space can not exist, hence they are eternal; but they are only conditions. Therefore necessary and eternal substances are attributes of time and space must exist.

Cousin gives still another, he says, must be. The ideas of the finite and of the infinite are necessary logical correlative thought without thinking being thus equally possible. God is the only infinite, God must necessarily exist, like Anselm's, is a supposition that a necessary real.

Fichte starts with the conditioned. This absolute and finite ego is God, who himself in the moral world. The finite ego, or man, apprehends the absolute. 6. Spontaneity—the

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 Ethiological*—It is based on the axiom, "Ex nihilo nihil fit," "Nihil sine causa." "Every event must have a cause." Starting from these universally accepted axioms, it proceeds from the present existence of the universe to prove a Deity. All genesis, begetting, becoming of existence, must have a permanent begetter, an originant cause, either within or without itself, adequate to its production. The present universe is a succession of begettings, becoming. Therefore it evidently had a beginning in a permanent and unconditioned originator, adequate to its production.

2. *The Cosmological*—known historically as the Pythagorean proof. All archetypal plans, prearranged order, are universally the expression and proof of mind. The universe manifests such order as can result only from prearranged or archetypal plan. Therefore the universe is both the result and proof of an intelligent designer.

3. *The Teleological*—known historically as the Socratic argument, adopted, in recent times, by Paley, Whewell, McCosh, Hopkins, and English speaking theologians generally. Whatever manifests final cause, ultimate intention or purpose, with adaptation of means to that end or purpose, evinces a designer. The universe manifests such design. Therefore it must have had a designer.

4. *The Ideological—Platonic Argument*. Every necessary, universal, and absolute truth, whether expressed abstractly or manifested in the plan and law of being, declares an absolute being. The human reason apprehends such necessary, universal, and absolute truths and laws expressed in creation. Therefore, these truths and laws must be ideas and modes of action of a necessary, universal, and absolute subject or being.

5. *The Ontological, or Spiritual*—based upon the spiritual nature of man. Like begets like, and like alone. Man being a finite spiritual personality, must spring from a fatherhood of like nature. Therefore, the father of spirits must be an absolute, perfect, and infinite personality. The Ontological argument has several modified forms:

Anselm stated it thus: Whatever exists in itself is greater than that which exists only in the mind. The idea of an infinitely perfect being is a necessary and universal idea of the human mind. The mind can not have a subjective conception greater than the objective reality. Therefore, the actual and necessary existence included in the idea of infinite perfection, must be the highest truth, the highest good, the highest being—God.

Descartes put it in this way: Whatever is infinite must originate with the infinite. The necessary and universal idea of the infinite possessed by man, must have originated with a being infinite, not with man, the finite. Therefore the existence of God is a necessary assumption. "I think God, therefore God is."

While Anselm argues that the actual existence of God is included in the idea, Descartes infers his necessary existence in order to account for the idea.

Samuel Clarke put it thus: Nothing is necessarily existent of which the non-existence can be conceived—as the universe. Time and space can not be conceived as non-existent, hence they are necessary, infinite, and eternal; but they are not substances, only conditions. Therefore, God, the necessary and eternal substance in which the attributes of time and space necessarily inhere, must exist.

Cousin gives still another form. Correlatives, he says, must be mutually existent. The ideas of the finite and the imperfect, and of the infinite and the perfect, are necessary logical correlatives. One can not be thought without thinking its correlative—being thus equally positive and necessary. God is the only infinite and perfect. Therefore, God must necessarily exist. His argument, like Anselm's, is based upon the assumption that a necessary ideal must have a necessary real.

Fichte starts with the Ego, absolute, unconditioned. This absolute Ego becomes the conditioned and finite ego in man. The absolute Ego is God, who expresses and reveals himself in the moral order of the universe. The finite ego, or me, is able to, and does apprehend the absolute Ego as thus expressed.

6. *Spontaneity*—the argument used by

Muller, Tulloch, Hickok, Bascom, and others. All dependent spontaneity, free will, self-efficiency, self-originate cause, or personality, must spring from an independent spontaneity, self-efficiency, self-originate cause, or personality. Man intuitively and universally recognizes himself as such a dependent, free personality. Therefore, there must be an independent spontaneity, all-efficient personality—Deity.

7. *The Ethiological*—suggested by Tertullian, elaborated by Crusius, Kant, Hamilton, Butler, and Chalmers. All imperatives, commands, "Thou shalt—thou shalt not," must spring from a lawgiver and judge. The conscience of man universally recognizes the behests of obligation—the sense of duty—with the sanctions of rewards and punishments. Therefore, there must be a Lawgiver and Judge—God.

8. *God-consciousness, or Faith-assurance*. This proof ignores all logical arguments, and appeals directly to human consciousness for its vindication. The faith-faculty of the spirit is organ for the revelations of the divine to the human. This God-consciousness constitutes an original, universal, subjective revelation of God to man, giving him an experimental testimony of that Spirit in which his own spirit lives and acts. Through it, the primordial truths of God, spirit, and immortality come with the force of assurance. As the instincts, appetites, and all sense perceptions are correlated to and give experimental assurance of the sense world, so this faith-faculty, or God-consciousness and aptency for the divine, gives the inward, experimental assurance of the super-sensible or spiritual realities. It is the power, not by which we guess or suspect spiritual realities, but by which we know them. By it the spirit spontaneously apprehends a power not of itself, which the reason cognizes as the absolute, perfect, and infinite. Man has the conscious assurance that, conditioned and dependent, he is related to this absolute, perfect, and infinite Person. This conscious correlation of fatherhood and childship, thus revealed in the spirit, is one of the most positive and assured of all the spiritual spontaneities. In its gradual unfoldings, like consciousness in general, it is, at first, an intimation, a suggestion, vague and undefined, perhaps, but very genetic and fruitful—fruiting ultimately into full faith-assurance, thence ripening, by degrees, into an idea of God, thence into what he is in his essential nature. It is the faculty in and through which Deity reveals himself experimentally to the spirit, by intuitions, inspirations, and, at length, as a clear consciousness. Its unsatisfied activity is a longing, a divine hunger, an aspiration after the divine. Augustine's noted saying, "Thou hast made us for Thyself, and we can not rest till we rest in Thee," declares the origin and end of faith. As the tree ever stands with its myriad leaf palms lifted skyward, the flower, with open eye, ever looks sunward, so the spirit, through faith rising above the merely ethical, stands looking and rising Godward, by impulse, by aspiration, by insight. It is the primary union between God and the soul, furnishing the deepest spring of spiritual communion. It is the summit faculty, the topmost blossom of the reason, most sharply and widely separating man from brute, and correlating him with the divine. This blending of all the spiritual faculties in one upward flame is faith; in their ethical relations to duty, it is conscience. It is thus the organ both of duty and religion. In the pious consciousness, God is as immediate and certain as one's own self, because all apprehension of 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 an intuition, then a thinking, then an acting—in a word, a life. "There lives in us," 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 consciousness, so the giver of this spirit, God himself, is present to him through the spiritual sentiments, just as nature is present to him through the bodily senses. No sensible object can so demonstrate itself to the mind, can so move it, as a true object, as does the Divine, as he reveals himself to the spiritual vision through the true, the beautiful, and the good, his attributes, as color and hardness are the attributes of bodies. We may hazard the assertion that we believe in God because we see him with our spirit's vision. This direct seeing of God is the jeweled crown of our race, the distinguishing mark of humanity. With holy awe, man thus gazes directly into the sphere of light, into the presence, yea, into the face of God, beaming with holiness, beauty, and love." Schelling adopts the Pauline doctrine that man has his being in God, and continuously

dwelling in him. The history of humanity, in its ongoing moral order and harmony, in a progressive civilization, is the continuously unfolding revelation of this indwelling of the divine in the human. Schleiermacher finds God in the sentiment of dependence. In this sentiment man at once recognizes his own being as the dependent one, and the absolute 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 assurance of the outward world. As the ear hears the world by means of light, as the ear hears by means of sound, so the faith-faculty sees and hears God through the medium of the Spirit that lightens, the Spirit that speaks with a voice of soft stillness to the dependent, trustful soul.

CHARACTER OF THESE PROOFS.

1. These proofs, as arranged above, start with the first and most obvious aspect presented in the ongoing 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, proportion, harmony, symmetry pervading the universe, and lifting it from a chaos to a cosmos. 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.

3. A still deeper insight reveals an adaptation of means for the fulfillment of ends, demanding contrivance, choice, purpose, thus indicating that this intelligence is personal, and free to choose ends, and to plan and work for those ends.

4. A still profounder insight sees the whole arranged, guided, and controlled according to necessary principles, absolute ideas and laws, leading up to the conception that the human mind is the offspring and image of this free, purposeful Intelligence.

5. Just here all these arguments begin to limp. They do not walk straight and free to the conclusion that this mind to which man is kindred, must be the Absolute Being, the Perfect Person, the Infinite Originator.

6. Where logic thus limps and halts, the faith-faculty or God-consciousness comes forward, and reveals God directly to the human spirit, using the logical proofs only as illustrative and confirmatory.

PRESIDENT GARFIELD'S LITERARY TASTE.

Of what is his talk? Mostly of books. He is a fair classical scholar, a graduate of Williams 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 Caesar'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 unless he has the strength to introduce a vivifying element. I have been eighteen years continuously in politics. For eighteen years I have been busy in the House of Representatives during the sessions, and during the recesses at Washington, aiding the Republican 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 a time when I was too busy to study the works of great thinkers, and to make notes and comments on their wisdom. During my military 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 saying he takes up a large book, full of memoranda, of queries, of quotations, and of original dissertations in his own handwriting, in Greek and Latin, in French, German and English.

"At another time," he continues, "I became deeply interested in the Goethean literature. Here are my cullings from that 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. Another of my literary occupations has been that of 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; and beyond a few magazine articles on military, agricultural and political subjects, I have never had time to prepare anything for publication."

"Of modern poets," he says, "Tennyson has eaten most into my life. Of course I have lived on Shakespeare since my earliest boyhood. I nibble at all sorts of literary diet; but, after all, modern poetry like Tennyson's is something which is deliciously sweet and palatable, and which never falls 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 drawing-room, where a fine bookcase is full of hand-some editions of Shakespeare, Milton, Scott, Dickens, Thackeray; of Spenser, Beaumont and Fletcher, Marlowe, Green, Peck, Dryden; of all the leading editions of Horace, of 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 mimicked 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 COTTELL.

All old religions known to history, with the single exception of that of Zoroaster, have practiced fasting. The word fast is derived from the Saxon *faestan*, 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 have been in use by semi-civilized and savage tribes in both hemispheres. The Mohammedans strictly observe one fast day a year, from sunrise until sunset. From earliest times, a Lenten fast of forty days, in memory of Christ's fasting, has been observed by the Eastern and Western Hebrew Churches; six fasts of obligation are kept by all, and more by the most fervent. The Greek Church is most prolific in fasting, having one hundred and thirty fast days per year. The Roman Catholics have several fast days; but in some instances, abstinence from certain foods—such as flesh-meats, eggs, milk, butter, and cheese—is mistaken by them for real fasting, which implies entire, not partial, 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. Church enjoins to be kept weekly by her clergy. Presbyterians accept the theory, but not the practice, that fastings are to be used in a holy manner. The English Church, and Protestant Episcopalians of America, accept both the day of abstinence and the fast days of the Roman Catholics. Christians universally admit its utility, but deny its necessity, claiming for it no God-given, but 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 ceremonial dispensation had of the true atonement. Did not Moses conceive a grand idea of exciting the highest appreciation of the mind, by fasting and prayer, for such a display of the inimitable touches of the divine pencil in all its coloring? Four additional 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: 4. Bible instances of fasting with prayer 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. 2 Chron. 20: 3. "According to thy faith be it unto you." Jonah, called of God on a grand mission, saw the people of Nineveh in fasting, praying God to turn away his fierce anger, and they perished not. God saw their works, and did not unto them the evil. Jonah 3: 5, 10. Remember the Jews' deliver-

ance through Esther, who said, "Fast ye for me, neither eat nor drink three days, night nor day." Esther 4: 3, 16. When the Benjaminites went out against Israel, destroying men by thousands, 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 even. "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 thunder, 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 consecrated mouthpiece of Jehovah, neither ate nor drank for forty days and nights upon Horeb—mount of God. 1 Kings 19: 8.

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 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. 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, also, and the men who were with him, when the Amalekites announced the news of the fallen, "mourned and wept and fasted until even for Saul, for Jonathan his son, and for the people of the Lord, and the house of 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; . . . but now he is dead, wherefore should I fast?" 2 Sam. 12: 22, 23.

Paul ordained elders in many churches, 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 an 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 hypocrites, of sad countenance; for they disfigure their faces that they may appear unto men to fast." Matt. 6: 16. Rather possess the spirit of Paul, who fasted often, enduring all things for Christ's sake (2 Cor. 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. "This kind come not out but by fasting and prayer," said Christ, when his disciples failed in casting out devils. So it may be in 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 then stand higher in experimental knowledge than if we sought only level ground. A price is set on every good and perfect gift of God. 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 Holy Spirit, until his kingdom come, and his will be done on earth as in heaven.

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 SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

THE SABBATHARIAN MOVEMENT IN THE GENERAL ASSEMBLY OF RHODE ISLAND.

Some one has sent us a clipping from a 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 State, to remove certain legal disabilities at present existing against those who observe the seventh day of the week, which has been favorably acted upon by the Lower 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 creed, 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 have now attained more than the allotted age of man. 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 in their worship. "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, somewhat noisy one, it must be admitted. He went to Norwich, I think, and of course kept the seventh-day 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 would occupy the time in shaving treenails, or some other noiseful 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 after molested."

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 Movement" Article.

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 springs a man, A. B. B., whoever that may be, and offers, with the utmost ingenuously, to untie some of the tough knots of the law, turning his attention first to Section 20, Chapter 228 of the General Statutes, which he it known is the law regarding persons professing the Sabbatarian faith and Jewish religion. I do not propose to take the work of the Legislature from their hands, or to send the members home and 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 uncounting phrase "are unfortunate enough to worship on Saturday, destroying the quiet and sanctity 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 sanctity" 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 Sabbath. I only wish to state that seldom have I seen exhibited such a lack of Christian charity and so ungenerous a spirit as is shown in the paragraph in which "A. B. B." states that because of the conscientious convictions of persons in a minority, they should accept all "business embarrassments and bur-

dens thrust upon them," and bear them "as the tax on their erratic sentiments of duty." May I ask you a difference in opinion amounts to an "erratic sentiment?" Or why there is anything erratic in worshipping on the seventh day when it is that day only which is mentioned as the Sabbath in the Bible? May I 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 sentiment?"

"It is a trite saying that all forms and shades of crime have been perpetrated under the name of liberty." "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 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 "A. B. B." has done a set of any Christian faith with Mormons and Polygamists? Is it honorable to proclaim that any Christian 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 in so doing he is committing an act "evil to society 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 of the Sabbatarian faith, that they do not now and have 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. E. E. L.

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 the developments attending its presentation. It has revealed a much wider and intenser feeling than has appeared through the RECORDER. We have been called to assume a responsibility in the matter that we would have gladly avoided; and while we have followed our best judgment, we have all the while felt that possibly we erred. But be this as it may, we have felt it better to admit 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 suggest.

A reason for opening the columns of the RECORDER to the question again is the hope we entertain that the matter has now been before us long enough for us to overcome the surprise that seemed to affect us at its first 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 matter and discuss the thing itself; and we could wish that whoever shall offer any further opinion in regard to it might pursue that course.

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 assume any authority in the case. Nor do either one of these object to the discussion of the question of the "Topics" in the most intelligent and thorough manner, but rather ask it.

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 Adams Centre Church, their pastor was sent to labor in Kentucky for three months, in the interest of Sabbath reform. Bro. Potter, in his characteristic generosity, pledged 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 following is his report of the labors performed. J. B. C.

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 Pattiesville, in the church known as the Pleasant Grove Church. I found the people ready to come out, and eager to hear. The arguments and evidence in support of God's Sabbath were very generally admitted to be unanswerable. Indeed, no attempt has yet been made to support the Sunday Sabbath from the Bible. The seventh day is almost always admitted to be the right day, and the wish generally expressed that every one would observe it. The inconvenience of making the change unless all will make it, is

the excuse urged more often than any other. The Baptist minister, Rev. Calvin Vayles, was very friendly, and appears to be a Christian gentleman of liberal spirit. By his urgent invitation, I preached a sermon upon the subject of Christian baptism. This gave me an opportunity to press the Protestant doctrine, 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 of the resurrection, no such celebration being enjoined in the Scriptures.

At the village of Fordsville, about eight miles from Pattiesville, I spent a week, 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 miles from Pattiesville. From two other churches, I received pressing invitations to hold meetings; but they were each about twelve miles distant from Pattiesville, in opposite directions, and the state of the roads and the difficulty of getting conveyance at 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 growth, but has developed a kind of remittent type of religious life. But everywhere found a warm-hearted, friendly people who 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 is the true Sabbath, and are in full sympathy 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 is in the minority. I am greatly indebted to him for valuable assistance in introducing our cause in different places. How many 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 heaven 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 Sabbath 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 Kentucky.

On my return, I stopped over the Sabbath and First-day with the little Church at Shepherdsville. I start for home to-day. In conclusion, I desire to express my gratitude to God, to Bro. Potter, and to the Adams Church for the privilege of engaging in this work. Fraternal yours, A. B. PRENTICE.

LETTER FROM SENATOR H. G. JONES.

SENATE OF PENNSYLVANIA, HARRISBURG, Pa., April 11th, 1881. To the Editor of the Sabbath Recorder: When one has been engaged in a fierce battle, and has been defeated, and yet has succeeded in keeping his forces from being disorganized, and finds that none of his men have been killed, he soon plucks up courage and feels fiercer than ever, and is anxious to renew the battle. Just so do I now feel; and I only regret that the Rules of our body forbid me from calling up again at this session my Bill in favor of Religious Liberty. The kind words which have been spoken in the papers—notably so in the SABBATH RECORDER, and the Jewish Record of Philadelphia—have cheered my heart, and several

letters have also given me renewed zeal in the good cause.

To-night, Senator Grady received from Wisconsin a letter, or rather postal card, which is so naive, as the French would term it, that I am impelled to send you a copy. It speaks for itself. It is as follows:

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 Senator 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 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 acted on the heart of such a little girl living so far away, and if even the children of your faith are taking such an interest in the cause of truth, it won't be long before bigotry will hide its diminished head. No wonder the little one felt that there was hope in the future after reading the 12th verse of that same Psalm. 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 efforts. 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 quarter:

Summary of Report. Balance from last quarter \$1,284 81 Received during the quarter 192 49 Total \$1,477 30 Expended \$334 27 Balance to new account 1,143 03

Report of D. R. Stillman, Publishing Agent. Balance from last quarter \$169 75 Received 2,259 41 Total \$2,429 16 Expended \$1,853 19 Balance to new account 575 97

Report of General Agent. Balance from last quarter \$36 82 Received 89 40 Balance to new account 50 23 Total \$176 05 Expended \$176 05

The Business Committee reported correspondence held with the Sabbath School Board in regard to the publication of a weekly Sabbath-school paper. The Corresponding Secretary presented reports from L. C. Rogers for the quarter of his labors in Florida and expenses on that field; report of A. B. Prentice of his labors in Kentucky; also letters relating to the work of the Society from C. D. Potter, D. R. Stillman, A. B. Prentice, A. E. Main, M. M. Ellis, A. K. Crandall, G. Velthuisen, N. Wardner, Joel Greene, A. B. Spaulding, H. C. Rolf of Norway, and L. E. Livermore.

AFTERNOON SESSION.

The following action was taken: Voted, that in the matter of publishing a Sabbath-school paper, we adhere to our former action, requiring the proposed paper to be published at our office in Alfred Centre, and that the Business Committee have charge of the establishment of such a paper. Voted, that the continuance of further labor in Kentucky be left to the Business Committee. Voted, that the bequest of the late A. B. Crandall be referred to Stephen Burdick, Treasurer. The field of labor of Bro. L. C. Rogers for the ensuing tent season was referred to the Business Committee and the laborer with the tent.

Voted, that we appropriate \$50 to Bro. Velthuisen 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 correct; 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, \$352 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 due. 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 one 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 appreciation of the aid you have given the cause of Bible truth. Bro. Prentice, the able minister sent out by you, has indeed done good work. He has been with us for about three weeks, sowing seed that we hope will spring up and produce "some fifty and some an hundred fold."

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 Seventh-day 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 cast 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 sacrifice. 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 organization called the "Fraternal Union." It might be pertinent to inquire who are they? what are they? and their objects? who compose it? Is it the people's "organ?" or is it a fraternity for the mutual benefit of its members? Has it a constitution and by-laws? and if so, by whose authority? and over whom does it possess legitimate authority, either as an advisory body or legislative body?

Whatever it is, it is quite certain that it invites the people to "fall in" to line under its leadership. It has entered our prayer-meetings and presumed to say what is best for us to talk about and pray about. It has sent its pledges for the Sabbath-school, and while its advocates disclaim the "straight jacket" prepared by them for us, its law nevertheless is supposed to be the thing for the people; and to many the inquiry arises, "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 impracticable and unphilosophical and undemocratic. I will not say presumptuous, but from what is 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, and their gratuitous directions in our affairs? Does it know that the really express their wants and themselves in convention assembled does it not know that it is no people act upon a recognized work they sustain any given work?

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

Home News.

Quarterly Meeting at Ho. Agreeable to notice, this Sabbath evening, April 8th, meeting. Hebron, Hebron Centre, Run were well, though not sented. Richburgh, Independence, and Dodges Creek were also by delegates, who were heartily and warmly received by the they came to visit and worship meeting of prayer was a fitting the coming Sabbath, and a good spirit that characterized meeting. Eld. C. A. Burdick searching sermon on Sabbath Matt. 7: 21, "Not every one 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 pl difference between saying and d acknowledged obligation and forming it. Evening after Eld. G. P. Kenyon preached 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 this meeting, it was arranged Barber Burdick, well known deacon of this Church for a m should be ordained to that office day, after the morning ser Jared Kenyon, the preacher I was requested to present the sermon. The Methodist Church appointment for First-day School-house, where we were meeting, we decided to meet neighborhood, at Sharon on morning. At 10.30 A. M. a la tion was gathered, and Eld. Ken 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. Burdick 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. Burdick's wife, who was to sh came forward, and, one by one hand of fellowship. It was a all in the house seeming deep The evening sermon by Eld ner, and the conference, closely by the meeting. Bro. Warder Rom. 12: 1, and the sermon sime the spirit of each exerci all into the last. The confere loved was profitable, and it w not the Quarterly Meetings w general support? JAS. S.

Norwich N. Y.

To the Editor of the Sabbath Recorder: As I am at present an itinerer keeper, and generally find m from those of "like preci cheering tidings of the progr work as given in the RECORDER very encouraging to me. I lo each little church, and tra prayer in the divine blessing manifestly the self-sacrifice an who leave the pleasant hom in destitute fields, and I wo cheer others. We still exist, the little ban with a degree of prosperity fo very thankful. We find our the same calamities as oth churches. Death and marri ened our ranks somewhat, falter, because the "Lord is Indeed, the less we have of helps, the more assuredly w present, Almighty power of that so graciously sustains but one sermon during the W may be sure when we do listen

we appropriate \$50 to Bro. ... to report to this Board.

the reports of the Treasurer, ... for the publishing department for printing Minutes \$34.17; there is ...

report was adopted, and ordered to pay the several amounts ... E. WHITFORD, Rec. Sec.

LABORS IN KENTUCKY.

letter from Kentucky to C. D. Pot ... N. Y., explains itself:

PATTSVILLE, Ohio Co., Ky., } March 29th, 1881. Doubtless be surprised upon the ...

effort has been made to organ- ... of Seventh-day Baptists, it is ...

of a Seventh-day Advent min- ... this community some four years ...

to those of Adams Centre ... to Bro. P. by the ties of ...

Truly yours, J. W. MEADOR.

"TOPICS."

Sabbath Recorder: means a pleasant thing to be ... especially when one is limit-

It is quite certain that it ... "fall in" to line under ...

is, it is quite certain that it ... "fall in" to line under ...

"Union" suppose that the people are in ... to their needs, that we have ...

Now we know this sounds caustic, and ... somebody will be moved to attack the writer ...

Home News.

Quarterly Meeting at Honeoye.

Agreeable notice, this meeting began ... Sabbath evening, April 8th, with prayer-meeting ...

At this meeting, it was arranged that Bro. Barber Burdick, well known as the acting ...

The evening sermon by Eld. M. S. Wardner, and the conference, closed most fittingly ...

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

As I am at present an itinerating Sabbath-keeper, and generally find myself separated ...

We still exist, the little band in Norwich, with a degree of prosperity for which we are ...

preciate it, for it is natural that we should ... become very hungry when such feasts come ...

We are told to "buy the truth and sell it ... not." And while the acceptance and practice ...

The damage by floods in Dakota is im- ... mense, but it is believed that but few lives ...

The steamer James Harris, an English ... coaster, was sunk in a collision on the night ...

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

Condensed News.

MISS HATTIE DEUEL, of Iowa City, has ... succeeded in starving herself to death by a ...

The deaths from the Scio earthquake have ... been variously stated at from 4,000 to 8,000 ...

It is expected that the Postmaster General ... will issue an order declaring all publications ...

Advices from Bagdad state that the ravages ... of the plague are terrible, though not ...

The officers and soldiers at Fort Adams ... have presented Ida Lewis, the keeper of the ...

Socialism does not seem attractive to the ... Swiss. The proposal to hold an International ...

Fred Grant has forwarded his resignation ... as First Lieutenant of the Fourth Cavalry ...

In the case to determine the legality of the ... anti-treating law of Wisconsin, it was found ...

The Indian Bureau reports that there was ... no appropriation to furnish food for ten ...

The Rhode Island House, by a vote of 33 ... to 21, postponed the prohibition bill till next ...

The First Comptroller of the Treasury has ... decided that the Treasury Department can ...

The Government Bureau of Statistics is ... making an investigation at New York into ...

The bombs of the Nihilists are a standing ... menace to the Russian Government. It is ...

The trouble between France and Tunis ... has culminated in active hostilities, attended ...

Senator David Davis is not in good health. ... It is reported he is about to go to California ...

A Scio dispatch states that the doctors ... and sailors from the American and English ships ...

Superintendent Dutcher, after a personal ... inspection, has decided that the canals of ...

The Western Nail Association agreed to ... advance the price of nails from \$3 to \$3 15.

Rec-keepers report the stocks disastrously ... affected by the long, severe winter.

SPECIAL NOTICES.

ORDINATION AT RICHBURGH.—Brethren Ed- ... win Daniels, A. B. Cottrell, and Byron Maxon, ...

THE MINISTERIAL CONFERENCE of the Sev- ... enth-day Baptist Western Association meets with ...

J. SUMMERBELL, E. S. BLISS, JOHN RYNO, ETHEL ROGERS, CHARLES SATTERLEE, MORTON D. CRANDALL, Com.

THE MINISTERIAL CONFERENCE of the Sev- ... enth-day Baptist Western Association meets with ...

PROGRAMME. 1. Introductory Sermon, I. L. Cottrell

2. Has the kingdom spoken of in Dan. 2:44, been set up? N. V. Hull

3. New Testament terms of Communion, D. E. Maxson

4. Question box.

5. What can Seventh-day Baptists do in reference to health reform? D. K. Davis

6. The Philosophy of the Spiritual Life in Man, J. Allen

7. The reason why men are not more willing to become Christians, G. P. Kenyon

8. 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? C. A. Burdick

9. 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 church? Mrs. M. B. Burdick, M. D.

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.

PRAYER MEETING TOPICS FOR USE of Seventh-day Baptist Churches, 1881. A supply has been forwarded to this office for distribution in our denomination on payment of six cents a hundred for mailing.

LOCKE'S MILLS, Me., April 11th, 1881.—I still am in want of the services of Sabbath-keepers and of one who understands "gardening" as well as general farming.

MARRIED. At Scio, N. Y., April 18th, 1881, by Pastor J. J. White, SALAS McCONELL, Jr., and GRACE FISK, both of Scio.

In Cuyler, Cortland Co., N. Y., April 12th, 1881, by Rev. J. Clarke, Mr. CHARLES H. STANFORD, of Cazenovia, Madison county, and Miss CLARA E. CRANDALL, of the former place.

In Westery, R. I., April 6th, 1881, by Eld. C. C. Stillman, at his residence on High St., Mr. JAMES VALENTINE, of Westery, and Mrs. BETSEY W. BURDICK, of South Kingstown.

In the village of Pawcatuck, Conn., March 30th, 1881, by Rev. L. A. Phatts, Mr. GEO. HERBERT LANPHEAR, of Westery, R. I., and Miss JENNETT GREENE, of Pawcatuck.

DEED. In Whitesville, N. Y., April 10th, 1881, of heart disease, in the 79th year of his age, ASA CLARKE.

In Westery, R. I., March 27th, 1881, TACY, wife of Eld. Wecken Barber, in the 75th year of her age.

In Westery, R. I., April 6th, 1881, after a very brief illness, SILAS GREENMAN, in the 85th year of his age.

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, J. B. Clarke, A. B. Burdick, 2d, Lottie Baldwin, S. T. Caviness, J. P. Lundquist, H. W. Stillman, A. M. West, Edmund Darrow, J. A. Green, C. D. Potter, A. Uter, P. L. Gardner, A. E. Mann, C. R. Bookins, 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 omission.

P. A. Shaw, Alfred, \$2 00 37 52 Mrs. E. U. Kemp, Andover, 2 00 37 52 Mrs. Vira Rogers, South Bolivar, 2 00 37 52 Eliza Clarke, Independence, 2 00 37 52 Mrs. A. A. Almy, Wellsville, 2 00 37 52 Mrs. S. M. Sisson, Almond, 2 00 37 52 Mrs. A. F. Barber, Norwich, 2 00 37 52 Mrs. Lucy Miller, 2 00 37 52 G. D. Clarke, Milton, Wis., 1 67 37 52 G. S. Burdick, Jr., 2 00 37 52 E. F. Clarke, 2 00 37 52 W. P. Place, 5 23 37 52 Lottie Baldwin, Glenbeulah, 2 00 37 52 B. T. Babcock, Humboldt, Neb., 2 25 37 52 Mrs. Lydia Ayars, 2 00 37 52 Lewis Vanhorn, 2 00 37 52 J. A. Babcock, 1 50 38 13 J. A. Green, North Loup, 2 00 37 52 D. E. Rice, New Enterprise, Pa., 2 00 37 52 W. R. Gorgas, Harrisburg, 2 00 37 52 O. Bergesen, Macyville, Kan., 1 00 37 39

T. Fisher, DeRuyter, \$1 00 J. W. Eells, Hartsville, 1 80 H. W. Clarke, Berlin, Wis., 1 08

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.

Butter.—Receipts for the week were 19,830 packages, exports were less than 1,000 packages. New York State creamery make is increasing in quantity, and the heavier receipts modify the price.

DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

Old butter, poor to fine... 12 @ 22 New butter, finest creamery make... 30 @ 25 " farm dairy, choice selections... 27 @ 30 " good to choice... 25 @ 28 " common... 12 @ 15

CHEESE.—Receipts for the week were 6,490 boxes; exports, 11,000 boxes. The stock of old cheese is well cleared out, and prime white September and October make are scarce.

Factory, regular made, fine... 13 @ 14 " good to prime... 11 @ 11 " fair to good... 9 @ 11 " off flavor, faultily... 6 @ 8 " half skimmed... 5 @ 8 " full skimmed... 3 @ 5

EGGS.—Receipts for the week 19,463 packages. The demand has been quick all the week, winding up with 20c. and 19c. bid, and sales of choice fresh marks at 19 1/2 @ 20c., and sale of say 50 blbs. Western firsts to day at 19 1/2c.

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

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

Evaporated apples, ring cut, choice... 7 1/2 @ 8 1/2 " fair to good... 6 @ 7 State and Western, quarter apples... 4 1/2 @ 5 Apples, North Carolina, sliced... 4 @ 5

BEESWAX per lb., 23 @ 25 cents. DRESSED POULTRY.—We quote: Turkeys, per lb. \$15 @ 17 Ducks, per lb. " 15 @ 19 Poultry per lb. " 12 @ 14 Geese, per lb. " 8 @ 11

MAPLE SUGAR.—Few lots new arrived this week and sold at 8c. We quote: Choice, light colored... 9 @ 10 Mixed lots, new... 7 @ 8 Syrup, per gallon... 75 @ \$1

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold.

ROYAL BAKING POWDER Absolutely Pure. Made from Grape Cream Tartar. No other preparation makes such light, flaky, hot breads, or luxurious pastry.

REVISED NEW TESTAMENT. HALF THE PRICE OF CORRESPONDING ENGLISH EDITIONS. Comprehensive history of whole Bible, its translation and revision, with full account of New Revision, to each subscriber. Agents Wanted.

PENSIONS FOR SOLDIERS, widows, fathers, mothers or children, thousands gratified. Pension for loss of limb, eye or ear, rupture, various veins or other diseases.

TANITE For Saw-Mills, Foundries, and Machine Shops. For circulars, address THE TANITE CO. STROUDBORO, Pa.

GEO. WOODS & CO'S ORGANS! UNEQUALLED FOR QUALITY OF TONE, Beautiful Musical Effects! Strength and Durability! Beauty of Design!

They will outlast all common, cheap Organs, while their musical and mechanical qualities commend them to all who wish a strictly high grade instrument.

AGENTS WANTED IN THIS VICINITY. Address, GEO. WOODS & Co., Cambridgeport, Mass.

Selected Miscellany.

THE MARKET BELL.

MARGARET E. SANGSTER.

Sweet from his pipe the piper drew A strain that ravished all men's ears...

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...

saying that we must all work out our own salvation," said Clarke, with a kind of interest in his tone. "Yes, yes," the deacon responded...

for the rest of my life to get out of this scrape," said Clarke, "but I don't see what that'll do for the present emergency."

before the coffin. Then followed the clergy and prominent citizens, while the brass band played a slow-moving dirge. Leaving the crowded streets, I went by a shorter way to the cathedral...

The leaves are very small, delicate, and polished like those of the laurel. The flowers are small and white, or greenish yellow. Lumbermen in felling a tree build a platform twelve feet high...

MRS. LYDIA E. PINK OF LYNN, MASS. LYDIA E. PINK'S VEGETABLE COMPOUND. For all Female Complaints. DRUGGISTS GENERAL.

Daughters, Wives, Mothers! DR. J. B. MARCHISI, UTERINE CATHOLICON. A POSITIVE CURE FOR FEMALE COMPLAINTS.

GRAPE VINES. PRENTISS. NEW WHITE GRAPE. Send stamp for Price and Descriptive List.

ROSES. RARE PLANTS. Peter Henderson & Co., 35 Cortlandt St., New York.

M. J. & B. L. GREEN. Have just received a full line of NEW FURNITURE, CHAMBER SUITS, BEDSTEADS, COUCHES, CHAIRS.

AGENTS WANTED FOR COMMENTATOR. PICKING AT OTHER'S FAULTS. MAHOGANY TREE. FARMING FOR PROFIT.

GOOD AGENTS. The Ladies' Sewing Machine. A little girl, in a blue dress, is sewing on a machine.

FOR SALE AT THIS OFFICE. SUNDAY, THE SABBATH, THE CHANGE TONDAY. A Discussion between W. H. Statesman.

Over 500 Druggists AND Physicians. Have Signed or Endorsed Following Remarkable Document. Messrs. Seabury & Johnson.

MRS. LYDIA E. PINKHAM, OF LYNN, MASS.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate invalid.

It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful Menstruation, all ovarian troubles, Inflammation and Excitation, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life.

It is sold by all Druggists.

FOUNT OF BLESSING. Has its life sales proven itself to be the most popular Fount of Blessing for Sunday-Schools, Prayer Meetings, Family Worship, and all other religious exercises.

Price 30 cts.; \$3.00 per dozen by Express. Sent for Sample to Central Book Concern, Chicago, Ill., Cincinnati, O., or OLIVER DITSON & CO., Boston and New York.

NEW ADVERTISEMENTS. Front Dauchey & Co.

BEATTY'S ORGANS, 17 STOPS, 5 SET Golden Tongue Reeds, only \$65. Address DANIEL F. BEATTY, Washington, N. J.

THE RELISH OF THE WORLD! HALFORD SAUCE!

SOLD BY ALL GROCERS.

GOLD MEDAL AWARDED to the Author. A new and great Medical Work, containing the best and cheapest, indispensable to every man, entitled "The Science of Self-Preservation," bound in steel French marbled, embossed cover, price only \$1.50 sent by mail; illustrated sample, gratis; send now. Address Postpaid, General Institute of Dr. W. H. P. R. R. No. 4 Bulfinch St. Boston.

AGENTS! AGENTS! AGENTS! JOHN B. GOUGH'S brand new book, just published, entitled "SUNLIGHT AND SHADOW" is the best chance ever offered to you. Its scenes are drawn from the bright and shady sides of real life, and portraits as only John B. Gough can portray them.

A PLEASANT LETTER. It Rings of a Grateful Heart and Gives Honor Where Honor is Due.

Mr. William W. Chadwick, of Hatchville, Conn., writes under date of June 14th, 1880, to Dr. Kennedy to say that the use of "Kennedy's Favorite Remedy" has cured him of Gall Stone, from which he had experienced everything but comfort for a long time.

Dr. Kennedy's Favorite Remedy is sold by all Druggists. It is the best thing you have been looking for. Is your Liver disordered? Have you derangement of the Kidneys or Bladder associated with Constipation of the Bowels? If so you want "Kennedy's Favorite Remedy."

C&N W RAILWAY. THE CHICAGO & NORTH-WESTERN RAILWAY. Is the OLDEST, BEST CONSTRUCTED, BEST EQUIPPED, and hence the LEADING RAILWAY OF THE WEST AND NORTHWEST!

THE CHICAGO & NORTH-WESTERN RAILWAY. Is the OLDEST, BEST CONSTRUCTED, BEST EQUIPPED, and hence the LEADING RAILWAY OF THE WEST AND NORTHWEST!

CHICAGO & COUNCIL BLUFFS. PULLMAN SLEEPERS on all NIGHT TRAINS. Insist upon Ticket Agents selling you Tickets via this road.

HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder's office for sale, at \$1.50.

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

Table with columns: STATIONS, No. 8, No. 12, No. 4, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perryburg 6.30, Dayton 6.55, Cattaraugus 7.58, 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 3.80, 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.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.40, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.30, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.23, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.53, Forestville 7.20, Sheridan 7.38, and arriving at Dunkirk at 8.00 P. M.

Table with columns: STATIONS, No. 3, No. 9, No. 29, No. 1. Rows include New York, Port Jervis, Hornellsville, Alfred, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.40, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.30, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.23, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.53, Forestville 7.20, Sheridan 7.38, and arriving at Dunkirk at 8.00 P. M.

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Table with columns: STATIONS, 20, 21. Rows include Carrollton, Bradford, Bradford, Custer City, Buttsville.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.40, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.30, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.23, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.53, Forestville 7.20, Sheridan 7.38, and arriving at Dunkirk at 8.00 P. M.

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INTERNATIONAL LESSONS, 1881.

LESSONS IN LUKE.

SECOND QUARTER.

- April 2. Following Jesus. Luke 9: 51-62. April 9. The Good Samaritan. Luke 10: 25-37. April 16. The Pharisees Reproved. Luke 11: 27-47. 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 18. 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 sinners for to hear him. 2. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. 3. And he saith unto them, saying, 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 shoulders, rejoicing. 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 one sinner that repenteth, more than over ninety and nine just persons which need no repentance. 8. Either what woman having ten pieces of silver, if she 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, Rejoice 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.

- 1. The lesson. Luke 15: 1-10. 2. Connection with last lesson. Luke 12: 22-40. 3. Connection with last lesson. Luke 12: 41-50. 4. Connection with last lesson. Luke 13: 1-17. 5. Connection with last lesson. Luke 13: 18-35. 6. Connection with last lesson. Luke 14: 1-14. 7. Connection with last lesson. Luke 14: 15-33.

GOLDEN TEXT.—"Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15: 10.

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 angels. 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 they lost? What motive probably induced them to draw near and listen to the words of the Savior? II. Complaining Jews. v. 2. Who murmured? 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 chief defect? III. Instructive parables. v. 3-6; 8, 9. How many parables are included in this lesson? What is their object? What other parable in the same chapter? Who are represented by the "hundred sheep"? What by the "ninety and nine"? Who by the "one" which is lost? What by "ten pieces of silver"? The one piece lost? Who is the shepherd? How does he seek the sinner? How does he treat the sinner? IV. Rejoicing angels. v. 7-10. What occasions rejoicing in the presence of the angels? Is it fair to infer from verse 10 that others besides angels rejoice in heaven over repenting sinners?

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 conscious of being sinners and unsaved, to intense anxiety for themselves? 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.

Parable comes from two Greek words para and ballo, to throw along side of. It is a narrative, real or probable, taken from the experiences of ordinary life, to illustrate and make impressive important principles and truths. The three parables—The Lost Sheep, The Lost Piece of Money, and the Prodigal Son—should not be separated, but taken as one whole. They are each incomplete without the others. The first two say nothing of faith and repentance or change of heart on the lost sinner's part, although from verses 7 and 10 such is evidently implied; but represent the sinner as helpless to save himself, and reveal the seeking love of God. The third speaks only of the change in the sinner, but nothing of the influence of the Spirit and love of God upon his heart to produce that change. The leading thoughts and characters represented, and main teaching in each of the three parables are the same; and they must be interpreted by considering, what called them forth, to whom they were addressed, and what was the point to be made. Verses 1 and 2 reveal what called forth these parables and to whom addressed; verses 7, 10, and 32 reveal the point to be made. Verses 7, 10, and 32 are the key to these parables. Let these verses be well studied and remembered; let every thought of the parables be made to bend to their thought and every doctrine in them be interpreted by these, also bearing in mind the occasion of their being spoken, and then the interpretation of these parables becomes easy and complete.

v. 1, 2. Then drew near unto him all the publicans and sinners to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. The mission of the Lord

Jesus in his love was to seek and to save the lost. The Pharisees and scribes in their self-righteousness and pride despised such a mission and work. It was in defense of his conduct, and by way of rebuke and instruction to the Pharisees and scribes, that our Lord spake these three parables. Let this be borne in mind as we attempt to study them. In defense of his position, Christ says, What man of you, 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 lost; in the third, a father having two sons and one lost. In defense of His position, 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 nine" sheep, the nine pieces or money, and the elder brother, 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 this parable? This sentiment, in common with the frequent interpretation of this parable, is, that the ninety and nine represent the holy angels of God, and the lost, one the human race. Well, let us see: The man had a hundred sheep—all sheep. They were all of the same kind or race, and the same nature. Such was never the case as to men and angels. If the "ninety and nine" represent angels, the "one" that was lost must represent a lost angel, for they were originally a hundred sheep, a hundred of the same class. Besides, with this interpretation, heaven, the abode of the "ninety and nine" holy angels, 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 hardly 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. e., 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 sinners.

v. 4. And go after that which is lost until he find it. The sheep, as far as its design and mission as a sheep was concerned, was lost, utterly destroyed, to its owner; it was as a dead and destroyed sheep. So those publicans and sinners, and all in like circumstances, as far as the design in their beings was considered, were lost, were a failure, were utterly destroyed, were in relation to their creator, Lord, and owner, dead. Let us paraphrase a little: 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 it is so. Suppose they are only as one in a hundred 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 are, after all, your brothers and mine. Am I to be censured, if under the circumstances I turn away from you, and pity, and try to do good to, and save these lost souls? Am I to be blamed if I leave you 'ninety and nine' all right, safe, and good, and in need no helper or Savior, as you deem yourselves, and go after this lost 'one' until I find it? This is my mission; am I to be murmured against for endeavoring to fulfill it?" How clear and conclusive was the Lord's argument against them, and in defense of his position and conduct.

v. 5. He goes on: And when he hath found it, he layeth it on his shoulders, rejoicing. As to the experience of the Shepherd in seeking and finding this lost sheep, of Jesus Christ in seeking and finding the lost sinner, it is not stated here, but is clearly taught elsewhere in the Word, and well known to us. "Shoulders" represent strength and the place for burdens to rest. The sinner is not only sought and found, but lifted up and rests, borne upon the strength of the all powerful Savior. In the going away, there were six tracks to be seen, the four of the wandering sheep and the two of the seeking shepherd; in the return home there were only two tracks, those of the shepherd. The sheep was upon the shepherd's shoulders and not a foot of it touched the ground. How complete and glorious is this Savior! "he layeth it on his shoulders rejoicing." The suffering, anxiety, and sorrow on the part of the shepherd, well experienced before the finding of the sheep; as soon as the sheep was found, the rejoicing commenced. Jesus' suffering, anxiety, and sorrow, all ended with the cross; the finding and carrying home of his saved ones is his joy. It is Christ's great joy to find and carry upon his strength the lost sinner. Oh, what a wonderful and loving Savior!

v. 6. And when he cometh home, he calleth together his friends and neighbors, Who were these? Certainly not the "ninety and nine," for he left them "in the wilderness." They were those around his home; they represent the friends of Jesus and the inhabitants of heaven, saying unto them, Rejoice with me. The only burden, if it be a burden, that the Lord Jesus is not able to carry alone is his joy over the salvation of lost souls; he said Rejoice with me. Oh, what a Savior! Rejoice with me, for I have found my sheep which was lost, for the rejoicing is because of the find-

ing of the lost. "I have found," He found the sheep, to him be all the glory. "My sheep," it was His before it was lost, He still thought lost, it was His that He found, and He still owns and loves it as His; how full of tenderness that expression "my sheep that was lost!" In all these three parables it is to be noticed that there is not a word of censure spoken against either the lost sheep, the lost piece of money, or the 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. I say unto you, that likewise joy shall be in heaven, not "in the wilderness" with the "ninety and nine," but at his "home" with his "friends and neighbors." Over one sinner 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 need 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. Just persons. "Just" means conforming 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 need no repentance. Literally this reads, ninety and nine just persons not having, or holding, or possessing, need of repentance. Such was exactly the position taken by the Pharisees and scribes. They were "good enough." Some think that was, on the part of Christ, severe though loving irony. Maybe it was, but I see no need of so interpreting it. He was meeting and dealing with the Pharisees and scribes on their own ground. He spoke accordingly. Hence the clearness of the argument, and the plainness 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 that they themselves were holy and had no need of repentance. This strikes one as rather a peculiar employment for heaven. But that the angels experience joy over the repentance of sinners, and do not rejoice over the proud self-righteousness of Pharisees 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 Pharisees and scribes regarded themselves as just persons, and what goodness wasn't in them wasn't worth looking after; they despised the publicans and sinners, and regarded them as miserable creatures, not fit for association, not worth saving, and yet our Lord's teaching is that, through repentance, as compared to the Pharisees and scribes, the publicans and sinners were only as one in a hundred, still there is more joy in heaven over the salvation of this one, than over the whole kit of scribes and Pharisees in their condition of pride and self-righteousness.

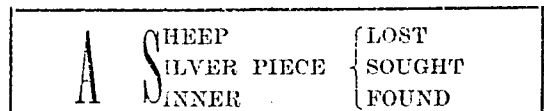
As to the following parable concerning the lost piece of money, the design and argument in it is about the same as in the preceding, the principal difference, and probably the only designed difference being in the relative numbers. In the story of the lost sheep, the Lord supposes one in a hundred; now he draws the line a little closer and gives the Pharisees and scribes to understand that the publicans and sinners as compared to them are of more value than one in a hundred; they are as one in ten. In the parable of the Prodigal he draws the line narrower yet, and lets them know they are worth as one in two or one to one, or of equal value, etc. The nine pieces of silver represent the Pharisees and scribes, and the one the publicans and sinners. The "woman" is Christ; not the church as some say. The Church of Christ, the ekklesia, is that which is made up of the redeemed, those that were lost, but have been sought, found, saved, and sanctified; the one piece of money that was lost and found represents the church. The Church of Christ is not a something apart from its members. What is said of the woman in these 8th and 9th verses is not true of the ekklesia of Christ. It might be Roman Catholic doctrine, but it is not Christian. If the woman is the Church, what are the ten pieces of silver? the church-members? If so it should read, "Either what ten pieces of silver having themselves if they lose one of themselves," etc. This one then would simply be a backslider. Besides, with this interpretation, what would the "house" mean? But, no, although Doctors have given this interpretation it is evident that Doctors may and do say some things as foolish as almost any body else, 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. I heard a man preaching not long since; he was urging the necessity of seeking Christ, and he illustrated his thought by this parable, and said that the woman represented the sinner seeking Christ. This was not so bad for the sinner, but it put the Lord Jesus in rather a pitiable plight, down 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 itself. But, no, the Pharisees and scribes had murmured against Christ because he pitied, welcomed and saved the publicans and sinners; he defends himself 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 three parables. In this, as in the preceding, he justifies himself in seeking lost sinners. This he illustrates by a woman seeking a lost piece of 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 parable similar to the former in explanation and application of what he had said: Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth. The "lighted candle" may refer to the revealed will and word the knowledge of God in the hands of Christ. The "sweeping," God's

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. Some find in the lost piece of money a resemblance of 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 there was any difference between the one piece and 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.



In using the above, the words "sheep" and "silver piece" may be erased, and "sinner" put in their place, in making the application.

THERE IS JOY IN HEAVEN

—OVER—

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 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 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 duty, no danger, that we might fill our place as loyal citizens of our noble Republic.

And now, gentlemen, it remains for you to determine whether we shall share as fully and freely in the immunities guaranteed by our institutions as we have shared in the toil and danger of founding, ennobling, and defending them. Pennsylvania, whose history is so grand, whose corner-stone was laid in religious liberty, by some strange contradiction, 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 Israelites 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. 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 disabilities than the large and popular denominations can afford to urge on such interference; for

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

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PLANT BEAUTIFUL ROSES.—Spring has come again, and while all lovers of flowers are making up their lists of plants and vines and other pretty things to be put in the ground as soon as it is warm enough, we wish to speak a word for Beautiful Roses. I want as many other flowers as possible, but don't forget to plant a bed of choice Everblooming Roses. They exceed all other flowers in beauty and fragrance, and the choicest varieties are now within the means of all. Among the many Floral Catalogues now issued, we know of none more entitled to confidence than the "New Guide to Rose Culture," published by the Dingle & Conard Company, Rose Growers, West Grove, Chester Co., Pa. It is finely illustrated, describes over 500 varieties of roses, and tells all about their culture and treatment. It is sent free on application. The Dingle & Conard Company have fifty large houses devoted to roses alone, and are the most extensive growers of roses in this country. They send roses safely by mail, postpaid, to all post-offices in the United States, and can always be depended on for reliable plants at reasonable prices. They have a national reputation for prompt and liberal dealing, and are said to give away more than fifty thousand roses a year in premiums to their customers.

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FROM THE VETERAN EDITOR OF THE FREONIA CENSOR.

DR. M. M. FENNER, Fredonia, N. Y.

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HOW TO GET SICK.—Expose yourself day and night eat too much without exercise; work too hard without rest, doctor all the time; take all the vile nostrums advertised; and then you will want to know

HOW TO GET WELL, which is answered in three words—Take Hop Bitters! See other column.—Express.

PUBLISHED BY THE AMERICAN SABBATH TRUST. VOL. XXXVII.—NO. 16. The Sabbath Recorder. PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRUST, AT ALFRED CENTRE, ALLEGANY COUNTY, N. Y. Entered as second-class mail matter at Alfred Centre, N. Y. GOD WANTS THE BOYS. God wants the boys, the merry boys, the funny boys, the thoughtful boys. The thoughtless boys God wants the boys, with all that he as gold may make. And so reflect his holy face. And teach them trials to endure. His heroes brave. He'll have them be Fighting for truth And purity. GOD WANTS THE GIRLS. God wants the happy-hearted The loving girls, the best of girls. God wants to make the girls And so reflect his holy face. And bring to mind his word. That beautiful The world may be, And filled with love And purity. GOD WANTS THE GENTLEMEN. AN ADDRESS. Delivered at the Installation Service of T. W. Trisworth as Pastor of the First Baptist Church in Hopkinton, Massachusetts, by request of the Congregation, on the occasion of his departure. BY S. S. GRISWOLD. The part assigned me in address the Church. Permit me to congratulate you on having secured off one whom I trust will present to fill the place of the maintained a most successful this Church for the last many has now entered the service day Baptist Missionary Society, responding Secretary and General the divine anointing so ready who is to succeed, and so in pastor in all of your hearts, will be even more successful predecessor. The settlement over a church and people is than ordinary interest, one for it is a relation involving sacred, and highest responsibility. The pulpit, and I name it filled. There stands the messengers of God. There stands the Legate of the King. Through him the violated law is While in accents, softer than any, The gospel whispers peace. How fit and proper, then, should be responsible a position and assumed and entered upon, sized with appropriate service, impress all with its character, Rites, ceremonies, and formal dedication, ordination, institution in office, are natural confidence, trust, and authority and to ignore them, is to instincts of human nature not exist, much less live, without earth, nor, according to divine heaven. The Son of God, dained, and installed or received, divine office of his pastoral his flock, as head over church, by baptism, prayer, diction of the Divine Spirit on his head in the form of In this age of ecclesiastical want of reverence for religion the pastoral office has lost its sacredness, and right hence much of its influence, hence further, candidating, installing, dismissing and partake sometimes too much gain, and jobbing; and he pastorates are brief, easily d party "giving their notice sacred relations of the past commercial partnership, tum, whenever caprice, pressure so ruled. Apostolic nates, and all appointees to or ministrations were ordained in their offices, by the solemnities of prayer, the Christian faith were laying on of hands; which cration were of general ob by our denomination, and

IMPERFECT IN ORIGINAL