

Missionary Department

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

REV. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. REV. GEO. B. UTTER, Treasurer, Westerly, R. I.

THREE persons, Bro. Johnson writes, joined the Church at Stone Fort, Ill., April 2d.

SUBSCRIPTION envelopes, printed, and adapted to the use of Seventh-day Baptist Churches, in the systematic plan of raising money for church and denominational purposes, will be furnished by the conductor of this department for \$1 25 per thousand; by mail, \$1 50.

THE following letters were received during the week ending April 15th: A. E. Nelson, D. H. Davis, A. B. Prentice, L. F. Randolph, L. A. Hull, S. Carpenter, F. F. Johnson, J. M. Todd, S. R. Wheeler, A. W. Coon, C. M. Lewis, Stephen Burdick, C. A. Burdick, M. B. D. York.

WE invite the special attention of the young women of our churches to Miss Nelson's interesting letter in regard to her Bible woman, and unite with her in asking you to furnish the money for her support. In an accompanying note, Miss Nelson suggests that we remind you that your contributions should be forwarded to our Treasurer, by whom they will be sent to Shanghai.

BOARD OF MANAGERS—QUARTERLY MEETING.

The regular quarterly meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., April 13th, 1881, according to call.

There were present, members of the Board, Geo. Greenman, Geo. B. Utter, A. E. Main, L. A. Platts, N. H. Langworthy, Wm. L. Clarke, and Jonathan Maxson; visiting brethren, W. C. Titsworth, J. L. Huffman, and Horace Stillman.

The meeting was opened with prayer by Geo. B. Utter.

The minutes of the last meeting were read and approved.

The Corresponding Secretary then gave a summary of his work for the quarter, showing that he had delivered 18 sermons and addresses, written 44 letters and 21 postal cards in answer to 62 letters and 16 postal cards received, distributed 31 copies of the Annual Reports, edited 59 columns of the SABBATH RECORDER, and written 16 columns editorial matter.

The Secretary also gave condensed reports of the work done by the missionaries on the different fields, from which the following statistics are taken: Number of missionaries reporting, 7; feeble churches and preaching stations supplied, 17; sermons preached, 186; families and persons religiously visited, 370; persons converted or reclaimed, 170, of whom 59 have already united with the churches, 5 of whom are converts to the Sabbath. There are also 40 or 50 others among the converts who, the missionaries think, may yet be added to the churches.

The Treasurer's report was received and placed on file.

Business was transacted as follows:

1. L. F. Randolph was approved as missionary pastor of the Greenbrier and Ritchie Churches, West Virginia, with an appropriation from the Board of \$150 for one year.

2. A proposition from S. D. Davis to perform one month's gratuitous labor in West Virginia, between now and the Anniversaries, was accepted.

3. A similar offer from brethren in the Central Association, J. M. Todd, Joshua Clarke, and A. W. Coon, was also accepted, and the arrangement of the details of their labor was left with the Corresponding Secretary.

4. An appropriation of \$50 was voted to the Church at Hornellsville, N. Y., to aid in supporting ministerial labor until Sept. 30th, 1881.

5. F. F. Johnson, of Stone Fort, Ill., was approved as missionary pastor at Stone Fort, Enon, Raleigh, and Crab Orchard.

6. An appropriation of \$100 for one year was voted to the Church at North Loup, Neb., toward the support of G. J. Crandall as pastor.

7. Bro. Stephen Burdick having expressed a purpose to give two months' labor during the Summer to the missionary work, if the Board would meet the expenses, it was voted to accept the proposition, and to ask him to perform the labor in Kentucky after the meeting of the North-Western Association.

8. It was voted to send to D. H. Davis, Shanghai, China, \$1,550, as follows: Salary

one-half year from July 1st, 1881, \$450; salary Miss A. E. Nelson, same time, \$200; and for completing the improvements on house and property, \$900.

The Prudential Committee was authorized to adopt some plan to raise the last named amount so that it shall not come out of the general funds.

The Treasurer and the Recording Secretary were instructed to have made, properly signed, and forwarded to Bro. Davis, a power of attorney, by which he shall be empowered to transact the Society's business in China.

9. The Corresponding Secretary was authorized to inquire of A. B. Prentice whether he could be permanently engaged to perform missionary work.

10. The Secretary was authorized to furnish to missionaries blank forms for quarterly reports.

11. In answer to communications from Eld. G. Velthuisen concerning mission work in Holland, it was voted that, in view of the increased work on the home field, and in view of the probable expense of the Holland mission, we do not yet see the way open to engage in that work.

12. A letter was read from Eld. Carpenter concerning his former business relations with the Board, and referred to a committee appointed at the last meeting on that subject.

13. Orders for salaries, expenses, etc., were voted on the treasury, amounting to \$912 67, in addition to the sum voted to the China mission as above.

14. The Treasurer, Geo. B. Utter, was authorized to look after and represent the Society's interest in the estate of the late Albert B. Crandall, of West Genesee, N. Y. On motion, the meeting adjourned.

L. A. PLATTS, Rec. Sec.

HOME CORRESPONDENCE.

From Samuel R. Wheeler.

To the Missionary Board:

Dear Brethren,—During the past quarter, I have been engaged in a way not anticipated. Arrangements were made for me to visit Florence, Kan., in February, and I expected to visit Long Branch, Neb., in March. The snows blocked the railroads in February, and in March I was called to the sad duty of burying my father in Salem, N. J. Thus it is that I have no service on the mission field to report.

It is something of a relief to me at this time to have an opportunity to express my sadness because of the lack of ministerial labor on this side the Missouri River. It is too bad for Long Branch to be left so destitute of help. It is true that for a while it will not be the most pleasant place to work. That Church has been so unfortunate with reference to a pastor for so long a time that things are in a discouraging state. But certainly the Church is worth saving to the cause, and souls are worth saving as well there as in other localities. Then there is Harvard, with all its precious interests. I suppose Bro. Crandall goes to North Loup. It seems to me very important that there shall be a minister on that field soon. A general missionary in that section of the country could do excellent work, making Long Branch and Harvard special points. It makes me feel sad to think of this work being left undone, and such precious opportunities lost. And these sad feelings are increased as I think how many excuse themselves from laboring on these Western fields. The excuses seem to be akin to the excuses of those who were bidden to the marriage, as recorded by Luke 14: 18-20. While the wishes and interests of wife, parents, children, friends, and pleasant associations are considered, the words of Christ should by all means be remembered: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matt. 10: 37, 39. Again, "Let the dead bury their dead; but go thou and preach the kingdom of God." "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9: 60, 62.

It should be remembered as standard truth, that God can and does give more satisfaction of soul to one working in adverse places in harmony with his will than to one holding off from duty for the sake of social, educational, or even religious advantages. It is well known that many children, under most favorable conditions, come to be worthless to the world and castaways for eternity, while others come out from grinding disadvantages to places of great usefulness and service in the kingdom of God. "The blessing of the Lord, it maketh rich and he addeth no sorrow with it." Prov. 10: 22. Such a

rich blessing can not be expected only as we walk in the line of duty, even though we may be ministers of the blessed gospel.

With reference to this Western country, I have this to reaffirm, "Men may come and men may go," but the West will increase in population, wealth, material advantages, educational interests and religious life. At least a generation of men lived in galling poverty, hardships, and exposure in the early settlement of the now wealthy and prosperous portions of New York, Pennsylvania, Ohio, and other States. It is to be expected that foolish blunders, insane speculations, bankruptcies, and most depressing discouragements will be witnessed in subduing and learning what to do with the large section of country west of the Missouri River. Its climate and climatic influences, its soil and productions, and the enemies to the herdsman and husbandman are so different from the Eastern portions of our continent that they can not be understood and successfully handled only by experience. Thousands have gained large advantages for themselves and their children by moving to the West, and so will it be with thousands of others. On the other hand, thousands have secured to themselves hard lives of deprivations by leaving comfortable homes in the East and coming West; and contrary to all counsel, thousands of others will do the same; yet even these are experimenters, developers of the country and stepping-stones for others. But really it seems to me that as missionaries and ministers we have comparatively little to do with these plain syllogisms. We are to preach the gospel to the people everywhere, without reference to the points of compass, oceans, or rivers. People will go West, and in some form or other will live in the West. Therefore, we, as missionaries and ministers, are in duty bound to carry and preach the gospel in the West. The major premise is based on the well-known words of Christ: "Go ye into all the world and preach the gospel to every creature." The minor premise is based on the authentic history of this country for the last quarter of a century, and from the observation of myself and others concerning these new settlements. If from any unfortunate circumstance our own people disband and move off, other people take their places and go right along in the line of material progress. The two premises being so well established, the conclusion can not be avoided. But when we come to seek the agents to do the work, then come the deadening and blighting excuses. May the Lord move mightily upon the hearts of those called upon to preach the gospel in the West.

I have not the endurance to perform missionary labor as I had even five years ago, while the work with the Pardee Church still increases. Yet by the grace of God I will do what lies in my power, be guided in my work by his Spirit, and pray for more laborers in his vineyard. I do feel that somebody needs waking up on this question. It is not difficult for the older churches to secure pastors, but the feeble flocks in the West are allowed to starve year after year.

Your co-laborer in the work of the Lord, SAMUEL R. WHEELER.

From Charles A. Burdick.

PORTVILLE, N. Y., April 8th, 1881.

Dear Brother,—Have been engrossed, when not otherwise engaged, in preparing notes for a Sabbath-school lesson, and I had almost overlooked the fact that a quarterly report is due. But I hope this will be in time to reach you before the Board Meeting. There has been no particular change in my routine of labors. Preach both at Portville and Bell's Run three Sabbaths in each month, except when the Quarterly Meetings come. Visit the Hebron field regularly once each month; preaching at Hebron Sixth-day evening and Sabbath morning, at Hebron Centre Sabbath afternoon, and at Roulette Sunday evenings. This last appointment was resumed in the Winter, and will continue, at the request of Bro. LeRoy Lyman, and some Sunday-keepers throughout the year. But as they now have no other meetings at Roulette at which appointments can be announced, and as it is so long time between my appointments, they have difficulty in remembering when they come. If circumstances at the time favor, I propose on my next visit there to spend a few days visiting families in the neighborhood, and preaching evenings. Things in Portville and Bell's Run Churches continue with little change. Each supports a Sabbath-school, but I have not been able to attend either, as both are held about the same time and between the two appointments. Things in the Hebron Church look encouraging in some respects, particularly as the young people's prayer meeting in the middle of the week, which

was resumed last Fall, has been steadily kept up, and the religious character of the young people is such that young men who go there to teach and to attend school are favorably affected by their associations with them. The Sabbath meetings are well attended, considering the sickness that has prevailed to some extent.

I have been much encouraged by the full attendance on meetings and the Sabbath-school at Hebron Centre during the past three months. The Sabbath-school had been in a somewhat precarious condition, but about the first of January, they set out with the new year determined to improve its condition, and have succeeded. I reach there during the session of the school, as my appointment immediately follows it, and have been pleased to see the new life and the full attendance which are manifest. They started a prayer-meeting at the time of the Quarterly Meeting there in January, which had been continued to within two or three weeks of my last visit. It was interfered with by bad weather, as I understand it, and whether it will revive again as Spring opens, held as it was during the middle of the week, I do not know.

I intended to visit the few remaining members of the Oswayo Church on one of my latter visits in that section, but the bad condition of the roads made me postpone until another time. Even if my past experience in preaching there had not been so discouraging, I would not be able to preach there now without making a trip especially for the purpose, it being so far from Roulette that I could not preach at both those places in the same day; and the situation of the few members at Owayo is such that I would have no expectation that they would turn out on a week-day evening. C. A. BURDICK.

MISS NELSON'S BIBLE WOMAN.

SHANGHAI, China, March 8th, 1881.

To the young ladies of the Seventh-day Baptist Denomination:

My dear Sisters,—I have been thinking of writing personal letters to those of you with whom I am acquainted, but have concluded it is best to write you a general letter through the columns of this Department. I know there are many among you whom I have never met, who are no less interested in this foreign mission work, than those with whom I am acquainted.

For a long time after coming here, many things in regard to starting the work, seemed very dark and discouraging to us. To go in the city for all of our work was impossible, and, in the absence of missionaries to carry it forward, our mission was far in the background. Other missions had established schools and preaching places in the little villages nearest us, so it almost seemed that to begin work in these would be intruding upon the ground of other missionaries. I have felt, from the first, that a portion of my time should be spent in work among the women, but to do this it was necessary that I have a Bible woman to accompany me, at first at any rate, and where could such a one be found? for they are few even in Shanghai. For several months I made this a subject of prayer, and I expect some of you at home have done the same, as I have written several letters in regard to it. With the exception of Erlow's sister, (who could not well be procured,) there was no woman among our church members who seemed in any way fitted for such work. Sometimes I have looked and prayed over the matter with wavering faith, for I would feel that it was almost a useless thing to ask the Lord for a woman to help me, when I did not know of one who could even with much teaching be fitted and spared for the work. But "his ways are not as our ways," and oftentimes the answers to our feeble prayers are much nearer than we think; so is it not best to "trust him in the darkness as well as in the light?"

I now have a Bible woman who devotes a portion of six days in the week to the work, and, as I think you will be interested in the manner in which it all came about, I will gladly tell you. The bishop of the Episcopal mission has decided best to concentrate much of their work at St. John's college, which is situated a few miles out of Shanghai. Rev. Mr. Thomson's people, who live nearest us, expect to move out there in a few weeks, with their boarding school, and in order to do this they are obliged to give up several of their schools, preaching places, and helpers in the work. One day I was calling there and he said he had been wondering whether we would not like two of his day-schools; he had been thinking of offering them to the M. E. mission, but we were nearer by, and if we wished them we were quite welcome. Of course this is a great help, as it is not the most easy thing to start a school here and provide it with Christian teachers. Accordingly we have opened two schools in two

small villages not far distant. I have charge of the one in the village called *Wong-ka-cho*, which is not far from the West Gate. It is taught by a young woman, from Mrs. Thomson's boarding school, whom we all saw married last Autumn.

During the same conversation at Mr. Thomson's, he asked if I would not like a Bible-woman to go about with me; he said he was employing one whom I could have if I wished; he also said she understood the doctrine well, and could make it plain to others, and that he would be glad to have her kept at the work. I can not tell you how thankful I was for this; it seemed like such an answer to prayer, and I almost wanted to jump up and clap my hands, as Susie does when she is greatly pleased about anything. Mr. Thomson also said, of his own accord, that she was a member of his church in the city, but that he would have no objections whatever to her being taught in regard to the Sabbath as we observe it, and accepting it, if she felt it her duty. Her name is *Oo-mang-niang*, "which being interpreted," is Mrs. Five. She has two children, and now lives just outside the West Gate; her husband cooks for the students at St. John's college. She began work Feb. 3d, and is to continue as long as we think best to employ her, which we hope may be as long as she proves faithful. She comes to me three times a week to read the Scriptures and talk them over; and I am surprised each time to find how well she understands the plan of salvation, and how quickly she can turn to Bible references. When I reflect that she has become a Christian, and has even learned to read, since a woman grown, I am encouraged to believe that others will come and do likewise. I would ask those of you who pray, and I hope you all do, to remember her before God, that she may have his Spirit to direct her so that others may be touched by her words, and be led to seek the Savior, who is as willing to forgive and receive this poor heathen people, as he is those of our own home land. While I ask you thus to remember her, I also hope you will not expect too much of her. This work is slow; it is seed-sowing; and time only can bring forth the results. Could you realize (but you can not, for no words can express it) the ignorance of the common people, and especially the women of China, you would even wonder that so many have become Christians. They are not so very dull, but they seem to follow in the same rut in which their ancestors have walked for many generations, only that as it grows deeper they are farther and farther from the light of truth. I do not think more should be expected of this woman than should be expected of Christian workers at home; to root out these commingled ideas of idolatry and Confucianism, which all are taught, and to implant the gospel of salvation, is a far greater and more difficult task, than to teach the truth to unbelievers at home; but you know the Lord has often used the humblest instrument in his service, and the time has come for this work to go on, and it is spreading and will continue to spread until this land of "Siniim" shall have learned of the Savior's name and of his power to save.

My dear young sisters, I write this letter to you, because I want you, too, to become interested in this work. I would by no means draw your interest from any part of the home work, or ask you to withhold any help you may be privileged to bestow elsewhere; but I would have you "add to your faith" a little more of the missionary spirit, and so take into your hearts this field also.

The Missionary Board have sent us \$200 for the support of day-schools, the coming year, and as this should all be used for this purpose, I do not feel it would be right to appropriate a single dollar of it toward paying the salary of this woman. One part of the work must not be in the least crippled to help on another, but to prosper there must be a steady and harmonious growth of each branch of it. Do you not think so? After much thought on the subject, I have concluded to call upon you, the young ladies of the denomination, to support this woman. Will you not esteem it a privilege to do this? Do not withhold one cent which you would otherwise give to other parts of this work, or of any mission work, but only keep this in mind and so add a little extra to your mites, and thus raise the needed sum. What if some of you should do with a bit of ribbon less or deny yourselves of some other little ornament, and contribute the cost of such for this purpose? By "gathering up" such "fragments," perhaps you can make an offering of sacrifice which will be acceptable to the Lord. Her salary will be thirty-six dollars for the year, and perhaps five or six dollars extra will be needed. She now resides back of, and cares for, one of Mr. Thomson's preaching places; but when that is given up, she will doubtless expect me to pay her rent, which will be no more than proper to do.

My sisters, I shall be anxious to learn what you think of this matter, and will not some of you write me by return mail in regard to it? There must be those of you in every church who will be willing to go forward in this work, and in a quiet way invite the many, not the few, to lend a helping hand.

Yours in Christian love, A. E. NELSON.

Education Dept.

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

"LET THERE BE LIGHT"

Birds are singing round my
Tunes the sweetest ever he
And I hang my cage there
But I never catch a bird.
So with thoughts my brain
And they sing there all day
But they will not fold their
In the little cage of song!

THE CLAIMS OF COLLEGES ON ALITY.

PRES. STUTEVANT

(Abstract.)

As our seminaries of learning sustained by continuous missions are, there are but can be endowed and rendered must either become the ben State, or they must derive resources from the generous dying bequests of the wealthy country, the former can not The latter is, then, for the only hope of the cause of should be known and serious every man to whom God has which he is willing to spare mankind, and especially wealth who is thinking about his stewardship preparatory final account. Could we sta at such a moment, we should in his ear, with more than on ness, Why not confer on son learning the means of ser cause of learning with great after you are dead?

We commend to them the posing of a portion of the of the best provisions they their own posterity. Under institutions, no man can lasting bond between his family. He can not hand to his distant descendants acquire the same entire cont ture, which he himself po and use it as they please; ar come of it will depend on their tastes, their frugality ity, their wisdom or their three generations generally gle the largest fortune with nation's wealth; that the de who amassed it shall have in it. It is therefore only extent that a man can pr scendants by transmitting erty by inheritance.

But colleges are an inher be handed down to his pos danger that their right in alienated. They will share many others; but it is none to each individual, becau enjoyed by others. And ble importance to our poste latest generation, whether the enjoyment of every fa culture, and the most pow an ever advancing civilizati for want of the means of cr any one would provide for him appropriate liberally which God has given him tions which are the only r he can, with any certainty, successive generations of Let him beware of leaving all the doubtful and dang of wealth, while but meager the means of mental and That parent can never be prefers wealth for his child the permanent resources of lightenment, and strength are vastly more important happiness of our posterity of private fortune which v our children.

Again, a wise and gener the cause of learning is th ment which any man can memory. Many of the sea our land are adorning, by th fame, and bearing down names of illustrious ben names will be spoken more greater affections as years ar by? In this country, where his lands by his own name, it will only be writing them be washed out by the in where no man can with fortune to the third genera country, it is a marvel that to transmit their names to

Education Department.

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

"LET THERE BE LIGHT."

Birds are singing round my window
Tunes the sweetest ever heard;
And I hang my cage there daily,
But I never catch a bird.

So with thoughts my brain is peopled,
And they sing there all day long;
But they will not fold their pinions
In the little cage of song!

THE CLAIMS OF COLLEGE ON PUBLIC LIBERALITY.

PRES. STUTEVANT.

(Abstract.)

As our seminaries of learning can not be sustained by continuous contributions as missions are, there are but two ways they can be endowed and rendered efficient. They must either become the beneficiaries of the State, or they must derive their needed resources from the generous liberality and the dying bequests of the wealthy. In this country, the former can not be hoped for. The latter is, then, for the most part, the only hope of the cause of learning. This should be known and seriously considered by every man to whom God has given wealth, which he is willing to spare for the good of mankind, and especially by the man of wealth who is thinking about surrendering his stewardship preparatory to giving in his final account. Could we stand by one's side at such a moment, we should surely whisper in his ear, with more than ordinary earnestness, Why not confer on some institution of learning the means of serving the noble cause of learning with greater efficiency long after you are dead?

We commend to them this mode of disposing of a portion of their estates, as one of the best provisions they can make for their own posterity. Under our democratic institutions, no man can constitute any lasting bond between his estate and his family. He can not hand down his wealth to his distant descendants. His heirs will acquire the same entire control over his fortune, which he himself possesses, to enjoy and use it as they please; and what is to become of it will depend on their characters, their tastes, their frugality or their prodigality, their wisdom or their folly. Two or three generations generally suffice so to mingle the largest fortune with the mass of the nation's wealth, that the descendants of him who amassed it shall have no special interest in it. It is therefore only to a very small extent that a man can provide for his descendants by transmitting to them his property by inheritance.

But colleges are an inheritance which can be handed down to his posterity with little danger that their right in them will ever be alienated. They will share it, indeed, with many others; but it is none the less precious to each individual, because shared in, and enjoyed by, others. And it is of unspeakable importance to our posterity, down to the latest generation, whether we leave them in the enjoyment of every facility for mental culture, and the most powerful auxiliaries to an ever advancing civilization, or to stagnate for want of the means of culture. If, then, any one would provide for his posterity, let him appropriate liberally of the wealth which God has given him to those institutions which are the only inheritance which he can, with any certainty, bequeath to the successive generations of his descendants. Let him beware of leaving his children with all the doubtful and dangerous advantages of wealth, while but meagerly supplied with the means of mental and moral culture. That parent can never be thought wise who prefers wealth for his children rather than the permanent resources of civilization, enlightenment, and strength. These things are vastly more important to the genuine happiness of our posterity than the amount of private fortune which we may leave to our children.

Again, a wise and generous liberality to the cause of learning is the noblest monument which any man can rear to his own memory. Many of the seats of learning in our land are adorning, by their ever-growing fame, and bearing down to posterity, the names of illustrious benefactors. What names will be spoken more frequently or with greater affections as years and generations go by? In this country, where no man can call his lands by his own name, or if he does so, it will only be writing them on the sand to be washed out by the incoming wave, and where no man can with certainty transmit fortune to the third generation—in such a country, it is a marvel that more do not seek to transmit their names to the grateful re-

membrance of posterity, as the generous benefactors of the cause of learning. What man can walk our college halls, and think of the men that laid those foundations, and not feel, mingled with the gratitude which his heart pays to their memories, a rising desire to share in the honors which they have won for themselves, by their far-reaching foresight, and liberal provisions for the mental and moral culture of coming generations? They did well and nobly, and richly deserve the honor in which they are held. But their work is yet only begun. It is our privilege to enlarge and perfect what they so nobly conceived and attempted—furnish buildings corresponding in architectural beauty and substantial durability with the dignity of that great interest which they are to represent, supply them with libraries and cabinets, and the various instruments of instruction, thus placing within the reach of the studious the treasured riches of nature and art; and endow professorships for the elucidation of all knowledge—do these things, and they will perform a truly noble service to the cause of learning, to their posterity, and to mankind.

If, then, men of means wish to call their estates by their own names, and to send those names down the stream of time, buoyed above the current of forgetfulness; if they wish their names spoken with an honest exultation by their posterity, let them become the generous benefactors of learning.

JOHN DUNCAN: WEAVER AND BOTANIST.

On the last day of 1880, the University of Aberdeen was presented with a herbarium of 1,131 specimens of the British Flora, gathered, preserved, named and localized by an agent country-weaver who lives near Alford, in Aberdeenshire. He is no ordinary man, as the accumulation of such a botanical collection is alone sufficient to prove. It represents a portion only of the scientific labors of nearly fifty years; for much of these have been destroyed by time and the moth.

John Duncan was born on December 24th, 1794, so that he is now in his eighty-seventh year. His parents were very poor, and could afford him only the merest rudiments of even the three R's as then taught, for his education had to be sacrificed to the pressure of penury. He learned to read by laboriously spelling his way through the text in church; his writing has ever been rude, but distinct; and his spelling is such an example of the phonetic as would delight Mr. Pitman. He was early sent to work, and became a "customer weaver," making into cloth the flax and wool sent to his home by his neighbors, and such he has remained ever since. He married early in life, and had a son and two daughters; but his wife died more than thirty years ago, and all his family have gone, he remaining as the sole survivor. During the greater part of his long life he has dwelt in the valley of the Don, near Alford, and for nearly thirty years in the same cottage at Droghsburn, in the pleasant hollow of the Leochel, five miles above that village. He occupies a single room, filled with the looms and other implements of his trade, open to the thatched roof, his bed resting on some deals laid across the rafters, and reached by means of a ladder. In this narrow space John Duncan has lived for twenty-eight years, a solitary man, in serene contentment, upright and religious, working laboriously for an honest living, cheered only by the friendship of a few, his love of books and his devotion to the study of plants, which he has prosecuted with a single-minded enthusiasm that is as rare as it is beautiful.

From his earliest days, when he used to play upon the green cliffs of the high conglomerate coast of Kincardine, John Duncan had an intense love of plants, and long before he began their scientific study collected them for their medicinal uses, guided by Culpeper's "Herbal." It was not till he was forty years of age, when he was introduced in 1835 to Charles Black, that he commenced the study of Botany as a science.

When these two men met, Charles was settled as gardener near Alford, and under his guidance John at once began the systematic study of botany. They soon conquered the flora of the Vale of Alford; the curious peak of Ben-a-chie, where they found at an early date the *Rubus chamaemorus*, or cloudberry, being a favorite haunt. John having his time, as a home weaver, more at his own command, by and by extended his excursions to greater distances, and before very long did the most of the county. The enthusiasm with which these two humble men prosecuted their studies was wonderful, the morning light often surprising them at their work of classifying, drying and arranging their accumulating treasures. The want of text books of the science was sorely felt by them, and excited them to ingenious devices to supply it; a certain country inn, for example, being frequented by them, not for convivial purposes, but to obtain a sight of "Hooker," which had belonged to the innkeeper's dead son. The details of John's continued studies under poverty, difficulty, and trial are interesting and honorable, but these can not be given here. In order to extend his knowledge of botany and the flora of Scotland, he used to take harvest work in different parts of the country, studying in succession the plants of each district till he had in this way traversed the most of the land from Northumberland to Banff, except some parts of the West and the Highlands, bringing home specimens living and dead, planting the one in

his own neighborhood and adding the other to his rapidly-increasing herbarium. His knowledge of plants was minute and scientific, and the abundant technical terms were used with ease and intelligently understood by the help of a Latin dictionary he had purchased for the purpose. Nor was it confined to mere technicalities, but extended to an unusual acquaintance with their habits, history, and uses. His collection of botanical works is surprisingly large and valuable, all purchased by his own hard-won earnings. His memory being as strong as his use of the pen was weak, he did not write down any details of the plants thus collected, but he could tell all these when asked with unerring precision, as well as relate the varied incidents, interesting, humorous, happy or hard, connected with their discovery. The presentation of his herbarium has revealed the sad fact that, independent and toil-worn as he has ever been, even to nigh eighty-six, he has been lately compelled to bear the pain and shame of depending on the parish for his daily bread. His books are of value, and would alone fetch a considerable sum; but these, the dear companions of his life, he can not bring himself to part with, though unable to enjoy more than a sight of them. His beloved plants he would not barter for heaps of gold, and he has therefore presented them to Aberdeen University, there, it is to be hoped, not only to do good educational work, but to exercise an inspiring impulse over many generations of students privileged to examine these far-fetched treasures.—*Nation*.

BENEFIT OF EFFORT.—A few years ago, in a country academy, a whole class found themselves unable to solve a problem in Day's Algebra. The teacher gave it back to them for a second day's trial. The second recitation came, and no member of the class had solved the problem. The teacher inquired if they had done all they could do, and were ready to hear an explanation from him. All but one assented, and he was silent. It was a sorry sight—a whole class surrendering! The teacher was about to proceed, when a young man of the class arose and asked to be excused, as he did not wish to hear the solution. He was excused, went to his room, and solved the problem himself. What a conquest that! That young man had the first and highest element of success. In view of that conquest, it needed no prophet to foresee his future career. We feel at once that such a scholar must make a successful man. He has been successful. He is now, though a young man, Associate Principal and Teacher of Mathematics in the largest and most flourishing academy in Massachusetts. Such mental labor is sure to be rewarded by intellectual wealth. How great the advantage of that young man over his classmates, in respect to mental discipline! How firm his grasp upon the principles and processes required in the solution of that problem!

PROVOST PEPPER, of the University of Pennsylvania, urged in his installation address the need of more definite provision than now exists to carry the education of women beyond the point generally attainable at present. He declared that there should be accessible to all women who exhibit the proper qualifications, a course of education in many respects the same as the usual University curriculum, in certain particulars different, but of equal excellence and thoroughness. Proficiency should be tested by rigid examinations, and satisfactory attainments should receive suitable certificates. The Provost pointed out that the demand for such facilities is great and is constantly becoming more generally recognized; and he observed that while his university could not take the initiative, it will be ready to assist as far as possible all well considered efforts toward this end. It has been making cautious advances, and persons of both sexes are now admitted to certain lectures and laboratory work.

THAT was a capital lesson which Professor Faraday taught one of his students in the lecture-room, after some chemical experiments. The lights had been put out in the hall, and, by accident, some small article dropped on the floor from the Professor's hand. The Professor lingered behind, endeavoring to pick it up. "Never mind," said the student. "It is of no consequence, sir, whether we find it to-night or not." "That is true," replied the Professor; "but it is of great consequence to me, as a principle, that I am not foiled in my determination to find it." Perseverance can sometimes equal genius in its results. "There are only two creatures," says the Eastern proverb, "who can surmount the pyramids—the eagle and the snail."

"As when the sun approaches toward the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and, by-and-by, gilds the fringes of a cloud, and peeps over the eastern hills, thrusting out his golden horns like those which decked the brow of Moses, when he was forced to wear a veil, because himself had seen the face of God, and still, while a man tells the story, the sun gets up higher, till he shows a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers, even so is a man's reason and his life."

WHAT SHOULD BE TAUGHT.—Secretary of the Interior Schurz touches the center of the educational system concerning the Indians when he says, "It is just as necessary to

teach Indian children how to live as how to read and write." The same doctrine is good gospel for all children. The fundamental mistake of a good many of our writers on the public schools is, that its object is only to impart useful knowledge and do a little training of the mental powers. The object of the common school is to make good citizens; and the teacher is a failure who can not instruct the children in the fundamental art of right living as the only real basis of good learning.

There is no better *bon mot* in literature than the reply of a girl who heard her father criticised severely across a dinner-table. The careless critic paused a moment to say: "I hope he is no relative of yours, Miss L.," and quick as thought she replied with the utmost nonchalance: "Only a connection of my mother's by marriage."

THE School Committee of New Bedford speak disapprovingly of the unhealthy rivalries and the anxious straining endeavor induced by the competitive marking system in the high school. They hold that these are the real cause of the ill-effects attributed to the severity of the tasks.

In Germany the Victoria Lyceum at Berlin provides for women regular examinations and certificates of excellence in the higher studies. A chair is held by a female Ph. D. In Italy the universities are open to women, and preparatory schools have been established in some cities.

ANY pupil who can write two pages of manuscript without errors of spelling, punctuation, capitalizing, and syntax, is a grammarian. Try your pupils, and their failures will surprise you. Not one in a hundred can do so, even in our best schools.

An old philosopher says, "The man who is curious to know how the world could get along without him can find out by sticking a cambric needle into a mill-pond, and then withdrawing it and looking at the hole."

THE Nevada State University at Elko has had during the past year forty-eight pupils, twenty-five of whom were girls.

"Art, if not enriched by nature's vein,
And a rude genius of uncultivated strain,
Are useless both; but when in friendship join'd,
A mutual succor in each other find."

For the Sabbath Recorder.
THOSE STUBBORN FACTS.

Yes, Bro. Lewis, "Facts are stubborn things," and happy will it be for us, as a people, and well for the cause we love so dearly, if we shall face them now, and learn well the lessons they bring. We may ignore them, and take no steps to change the currents that have fixed them thus, fondly dreaming of complete success regardless of imperfect methods, and of killing frictions; nevertheless the laws which stubborn facts bespeak, will remain, and work their sure results. How much wiser, and how much more Christlike it would be, for all of us, of whatever personal preferences to stop here and candidly scan the facts, and putting aside all personal choices, as such, resolve to harmonize upon some plan that will change the outlook, and give us stubborn facts in favor of progress, and of denominational power. When the facts shall be thus arrayed, and can be all counted on the side of progress, then the more "stubborn" the better.

I am thankful for the evidences that the best thought of our people is being turned toward the facts enumerated in the RECORDER of March 17th, under the heading: "Shall we consolidate?" It is my sincere belief that the strong, ever-swelling undercurrent of our denominational spirit, is rapidly bringing "flood tide" in favor of simplifying our machinery, and consolidation in our work. Therefore, I can most heartily second the suggestions of Bro. Lewis, in favor of transferring all our missionary work, that is to be performed by the living teacher, and missionary, over to its natural place, in the hands of the Missionary Society, and then stand by the Tract Society, in its natural work of publishing and distributing truth through the printed pages. This would enable the Tract Society to give undivided attention to the enlargement of our publishing interests, and so meet and satisfy a growing demand. I know whereof I speak, when I say that there is a rapidly growing conviction, on the part of many of our leaders, in favor of enlargement in our publication interests, so as to include Sabbath-school publications, matters of denominational history, biography, missionary magazines, and treat upon all vital Christian truths, for the use of our missionaries; and it seems all but certain that, unless some new departure is made in this respect, by the Publishing Society we now have, new and independent publishing enterprises will spring up among us. This growing dissatisfaction, with a policy that only curtails our publishing interests, can

not be ignored. It will most assuredly take shape; and it would, in my opinion, be a calamity for us to refuse to meet the demand, by enlarging our present publishing interests, until some individual, or sectional enterprise is resorted to. This would only make the friction all the greater. The people have a right to expect and to demand this enlargement, for this was the grand ideal they had in view when they purchased the RECORDER, and established the publishing house.

Now the fact is before us, that the Tract Society is not able to do this, its most natural work, and carry on missionary work by the living preacher at the same time. Therefore we urge the reorganization of this work upon such grounds, as to give all missionary work by living preachers, into the hands of the Missionary Society, with instructions to push it, and make our Tract Society, more completely a Publishing Society, and that to, a publishing society relieved of the burden of supporting missionaries.

One writer objects to this, because the two Boards are "the two hands of the denomination." This is the very reason why I should urge the measure. There is work more beautifully appropriate to the right hand than to the left, and so vice versa. For instance: The well being of the body is better promoted, and there is less bungling and friction, for the right hand to use the knife exclusively, and the left to use the fork exclusively, than for both hands to attempt to run both knife and fork at the same time. This is a homely figure, but I verily believe that the wants of our denominational body would be more promptly met, and its work done with less friction, if the missionary hand of this body would attend to the missionary work only; and the publishing hand would bend all its energies to publishing. Thus the Tract Society will furnish the missionaries with all necessary tracts and publications while the Missionary Society in turn would furnish matter for the missionary publications, and so without the friction we now have, each would aid the other in promoting the welfare of the body. Would it not be just as appropriate for the Missionary Society to start a publishing department in its work, as it is now for the Tract Society to run a missionary department? Yet there are many who plead for both in the Tract Society, who would think it folly for the Missionary Board to do the same.

It has often happened that we find a preacher sent by the Tract, and another from the Missionary Boards, on the same field at the same time. Again, no one can read the articles entitled, "What we think of ourselves," published last year, without seeing painful evidences of friction between two Boards, that were trying to do the same kind of work. Oh if we could only simplify this machinery, so that each one could do the greatest possible good, it seems to me we should see the dawning of a brighter day. One thing I feel will come, *v. e.* a response to the demand for enlarged publishing interests; and I only hope that it may be brought about through the Society now having that branch in charge.

We may be laboring under a mistake, if we think the Sabbath reform missionary work can not be carried on as successfully by the Missionary Board as it now is by the Tract Board. I believe it can, and hope it will be done at no distant day. May the heavenly Master guide us all, and lead us to do those things that will best advance his cause.
T. L. GARDNER.
SHELTON, March 29th, 1881.

CAUSES OF WAR.—A certain king sent to another king, saying, "Send me a blue pig with a black tail, or else—"

The other replied, "I have not got one, and if I had—"

On this weighty cause they went to war. After they had exhausted their armies and resources, and laid waste their kingdoms, they began to wish to make peace; but before this could be done it was necessary that the insulting language that led to the trouble should be explained.

"What could you mean," asked the second king of the first, by saying, "Send me a blue pig with a black tail, or else—?"

"Why," said the other, "I meant a blue pig with a black tail, or else some other color. But what could you mean by saying, I have not got one, and if I had—?"

"Why, of course, if I had I should have sent it."

The explanation was satisfactory, and peace was accordingly concluded.

The story of the two kings ought to serve as a lesson to us all. Most of the quarrels between individuals are quite as foolish as the war of the blue pig with a black tail.

TRUE repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*Robert South*.

The moment a man is satisfied with himself, everybody else is dissatisfied with him.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 28, 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."

CRITICISM BY THE INDEPENDENT.

"It is a constant wonder to us that the Sabbath Recorder can supply such an enormous river of discussion of the seventh-day Sabbath question. In the nature of the case, the long articles which fill up its editorial pages are not worth the trouble of reading. There, we have unwittingly given it a text for three columns on 'The seventh-day Sabbath a Vital Question.'"

We thank the Independent for uttering these sentiments, seeing it entertains them. Nor do we suppose it is alone in this view of the matter named. Beyond a doubt, the multitude would echo the same thoughts, should they speak. Nor are we unaffected by such utterances. We have a sensitive nature, and like the approbation of our fellows, especially of the wise and the good; and there was a time in our life when we cared more for this than for the approbation of God. Then there came over us a change. It was a complete revolution. We were, as we hope, brought to repentance for our many and deep-dyed sins; and when we came to feel they were forgiven, we were filled with overflowing gratitude. In this connection our thoughts turned toward the Bible, and we found its teachings a fountain of life to the soul. The central words of the precious Volume were "Christ Jesus," nor have they ceased to be lovely beyond description. Believing the Bible inspired by God, we sought in it to learn his will, and resolved, on learning it, to obey it. Necessarily one of the first of its precepts on which our mind rested was that concerning the Sabbath-day, on the study of which we entered with earnestness and care; nor was it long before we reached the conclusion that, beyond all question, it taught that the seventh day of the week was the Sabbath. At about this time, an opportunity offered itself for further study of the question, and we availed ourselves of it; and in so far as we were able, we made thorough work of it. We read every phase of the question we could get hold of, and became satisfied that the popular views held upon it are, first and last, false. They are found in human creeds, but not in the Word of God. Often they are stated with great ingenuity, and defended with zeal and great learning; beautiful edifices, but built upon the sand, and therefore doomed to destruction.

But this is not all. The most outspoken witness that God was the Author of this and all worlds, was the division of time into weeks of seven days, the first six devoted to labor, and the seventh to rest. This is the divine order. Sunday in its origin was a heathen festival, and the Christian Church has done the unchristian act of setting aside the appointment of Jehovah, and in its place have put, in the name of Christ, this heathen festival. For this act they give a multitude of reasons, some saying one thing and some another, not one of which is found in the Bible.

We heard the first day of the week called "the Sabbath," but we knew that was not so. We heard it called "the Christian Sabbath" by ministers of the gospel, but it was not called so in the Bible. We heard it called "the Lord's day," but there was no evidence that the Scriptures called it so, and so of the whole list.

We also heard and read arguments in which the attempt was made to prove that Christ or his apostles had changed the Sabbath from the seventh to the first day of the week, and yet these utterly failed in their Scripture proofs.

Under these circumstances, the only alternative left us was to stand by our own convictions although the millions were against us. But we could not do this without feeling called upon to make known, as far as we were able, the truth of the Bible on this question. And why should we not do this as we have opportunity, while the Independent and thousands of other voices are incessantly ringing their false doctrines on this question in the ears of the great world without? Week by week, what numbers of ministers pray this false doctrine into the face of Jehovah and into the ears of the swarming multitudes that attend on their ministry. And now think of the countless voices that here and there are raised in the propagation and defense of the Sunday doctrine. They clamor from every quarter, uttering their thoughts in all languages, both in Christian and Pagan lands; and now what in comparison with these are the few and feeble utterances of the SABBATH RECORDER in the interest of Jehovah's despised and cast-out day?

We appeal to the Independent, whose weekly visits have been welcomed to our table many years, and from whose pages we have received many lessons of instruction, to be patient with us, and to do for us this one thing: point us the passage of Scripture which releases us from the observance of the seventh day, and binds us to observe in its stead the first day, and we will immediately change our form of work. Will the Independent accept our offer, if it is a fair one? and if it is not, will it suggest one that is?

THE KENTUCKY FIELD.

W confess to having become deeply interested in our mission work in Kentucky. The reports of those who have been on the field are exceedingly cheering. The cordial welcome given our missionaries by the people is not only honorable to both parties, but inspires hope. We are content to leave this work in the hands of our Missionary Board, rejoicing with them in the promising beginning that has been made, and hoping that God may spare us to rejoice with them in its broadening progress. If anything could make us wish the years to roll back again, and our youthful strength to return to us that we might re-enter the Master's vineyard, it is when such recitals are made to us. It pleased him who gave us a hope in his dear Son, to kindle in our heart, at that time, the missionary fire which, unto this day, is aglow, although years and cares have wrinkled our face and somewhat bent our frame.

But while we write we pray for the revival season to return to our churches, that again there may be raised up those in whom the Spirit of the Lord is, and who by the power of his love shall go out and, by the side of all waters, sow broadcast the seed of salvation. O, that ere we go and lie down to rest in our bed of dust, we could look upon the whitened field and hear the shout of the reapers!

SABBATH LEGISLATION.

"The general argument of such legislation by the several States is this: Experience has proved that, for the common welfare, at least one day out of seven should be set apart as a day of rest. It so happens that the first day of the week is a day on which the great body of the people would rest in any case, from a sense of religious obligation. The State, accordingly, makes her own day of rest to coincide with this; and all her legislation respecting it, or should be, for the double purpose of securing that cessation from labor which is useful for the temporal good of the people, and of protecting those who wish to observe the day as sacred in the unmolested enjoyment of their right to do so.

"That is all the State can legitimately do in the matter, even provided it has the right to prevent men from laboring on the Sabbath or Sunday, if they desire to—a right which is very questionable. But admitting it, the point we wish to make is—the State does not or should not undertake to compel any man to observe Sunday out of regard to its religious character. The State would have no right to do so—no more than she would have to compel a man to be baptized or to receive the Lord's Supper. The State has no right to do anything religiously. That matter should be left entirely with individuals."

The above, from the Boston Investigator, is very fairly stated; but we think, in one respect, it lacks positiveness. We deny the right of the State to forbid work on the Sabbath unless it is performed under such circumstances as interferes with the natural rights of another. We may not interfere with one's right to worship God according to the dictates of his own conscience, whether open or secret, and beyond this we are not required to go.

AN INQUIRY.

To the Editor of the Sabbath Recorder: When the seed of the tree of bitterness and malice has been planted and nourished in the church to such an extent that it has grown to be a very large tree, so that its branches cover nearly the whole church, what, in your opinion, is the gospel plan of destroying that tree and its fruit, by cutting off the branches, or by digging it up by the roots?

By the construction of the above question the answer is indicated. This tree of bitterness should be removed, root and branch. The writer of the letter to the Hebrews says, "Follow peace with all, and holiness, without which no one shall see the Lord; looking diligently, lest any one come short of the grace of God; lest any root of bitterness springing up, trouble you, and the many be thereby defiled." Bitterness is not the fruit produced by the grace of God, but is of the flesh. John says, "Beloved, let us love one another; because love is God, and every one that loves has been begotten of God, and knows God. He that loves not, knew not God; because God is love." Bitterness and love are words of widely different meaning. One produces death and the other life.

1. THE REVISED NEW TESTAMENT, OFFICIAL EDITION. The University Presses of England, the official printers of the Revised New Testament, have consented to issue for the American market very low-priced editions. Each copy will bear the certificate of the revisers as a guarantee of its correctness. The cheapest edition will be in Nonpareil type, 32mo, and will be retailed at 15

cents paper bound, and 20 cents, cloth bound. The next cheapest edition will be in Brevier type, and will be sold at 50 cents, cloth bound. The books will be beautifully printed. May 17th has been fixed as the day of issue in both countries. These cheap editions will be sold by I. K. Funk & Co., New York.

2. THE COMPANION TO THE REVISED NEW TESTAMENT—explaining the reasons for the changes made on the Authorized Version, by Alex Roberts, D. D., member of the English Revision Committee—will be issued in cheap form, through an arrangement with the English publishers, by I. K. Funk & Co., New York. The American edition will have, bound in the same volume, a second book giving an explanation of all the changes thought advisable by either committee. This cheap edition of the combined books, although authorized and copyrighted, will be sold for 25 cents. Those desiring it on the day of issue are requested to forward their orders at once to the publishers.

FOR MACK'S SAKE. By S. J. Burke. Illustrated. Boston: D. Lothrop & Co. Price \$1 25. The author of this charming story bids fair to take a first place among the writers of the day. She has given us here not the old style conventional goody-goody Sunday-school book, but a strong, well-written story, fresh and vigorous, with natural characters, and sparkling dialogue. Madge Willis is a beautiful creation. Her sweet disposition and lovely character, make her a model for young girls. When she is only ten years of age she is given the privilege of naming her baby brother, and from that time little "Mack" is her boy. She watches over him like a mother, and when her parents both die she assumes the entire care of him, guarding him against temptation as he grows older, counseling and advising him when he becomes old enough to begin to work, and instilling into his mind those principles of right which lie at the foundation of all true success. Mack is a noble fellow, and the reader will take pleasure in following his career. The other characters of the book are skillfully drawn, and its reading will have an undoubted influence for good.

THE INTERNATIONAL REVIEW for May, 1881, has the following interesting table of contents: Sir Alexander Cockburn, by A. V. Dicey; The Last Trial of Russian Nihilists, II., by Mme. Z. Ragozin; Taxation of Inter-State Commerce, by Brooks Adams; The Balance of the Geneva Award, by William G. Low; George Eliot's Life and Writings, I., by W. Fraser Rae; The Alleged Census Frauds in the South, by Henry Gannett; Constitutional Tendencies in France, by L. N. Ford; Recent Changes in Japan, by K. Mitsukuri; Recent Histories of the United States. Published by A. S. Barnes & Co., New York, at \$5 a year; monthly numbers, 50 cents.

THE ILLUSTRATED SCIENTIFIC NEWS.—The April number of this interesting and popular magazine is just out. Every number contains thirty-two pages, full of engravings of novelties in science and the useful arts. Published by Munn & Co., 37 Park Row, New York, at \$1 50 a year, and sold by all news dealers.

THE BEACON LIGHT is the title of a new Sunday-school song book, by J. H. Tenney and Rev. E. A. Hoffman, published by Oliver Ditson & Co., Boston, Mass. Price 30c.

Communications.

REPORTS OF L. C. ROGERS.

PALATKA, Fla., April 1st, 1881. To the Executive Board of the American Sabbath Tract Society:

I closed my tent work at Jacksonville on Feb. 20th, and removed to this place. My intention is, unless otherwise advised by the Board, to move from here to St. Augustine for a third and last Winter's effort in Florida. The desire has been expressed that I should occupy three places, and St. Augustine is the next most accessible and promising field I know of in the State. I intend then to go, without my tent, to the Halifax River, to visit our Sabbath-keeping families there. This will take to about the last of May, when I shall return North, God willing, and report myself for tent work for the Summer. I have communicated to the Corresponding Secretary my desire to enter the Pennsylvania field and the reasons therefor.

The parties who received the Sabbath at Jacksonville were a Dr. Stevens of Windsor, Vt., a Bro. Wright of Bristol, Pa., both of them unmarried young men, and a Sister Ridley of Binghamton, N. Y., who, with her husband, have the charge of the "Carlton House," one of the principal hotels in Florida. Sister Ridley made preparation to receive baptism, if an opportunity offered, she having been sprinkled into the Methodist Episcopal Church. Mr. Ridley favored the Seventh-day Sabbath very warmly, but plead his business as an excuse for not keeping it. A Mrs. Harrison also, from Indian River, spending the Winter in Jacksonville, received the Sabbath into her faith and practice. The other two were a Brother and Sister Ewing from Vineland, N. J., having

exchanged property there for a house and lot in Jacksonville. They are aged people, English born. He is a reformer of the old Abolition order, and a Baptist. He and his wife came to the truth late in our work there. She was uncommonly intelligent, and steadfast in the truth. My mind was to organize a church in their house, taking in Bro. Rogers's family across the river, but as Bro. Ewing was quite broken in health and spirits, and seemed somewhat vacillating, I left matters as they were until I should visit Jacksonville again.

Within the past week or ten days, the interest here on the Sabbath question has become quite general and intense, both among white and colored people, and a number have expressed their determination to keep the Bible Sabbath. Sermons have been preached in several of the churches on the Sabbath question by their respective ministers. These have been in the tent-meetings a few times to get the run of things; one of them, an African Methodist Episcopal, took some part in the discussion, but they have now withdrawn as it became too hot for them. In closing an article to the SABBATH RECORDER of March 24th, I gave in brief my views of Florida as a field for future work by our people, and I will refer to that article for what otherwise I would include in this report on that subject. In a varied experience of three seasons, I think I would advise the use of a smaller tent than the fifty foot tent now in use.

In closing this report, I feel it a pleasure and a duty to acknowledge gratefully the manifold mercies of our heavenly Father attending thus far our work in Florida, and to myself personally in continued health and strength and spiritual refreshment.

APRIL 5th, 1881.

I am to-day taking down the tent, and tomorrow shall go on to St. Augustine. The weather is still cold, and has been unusually so for two weeks. There have been in this time frosts, and tender vegetables have been considerably injured, corn, potatoes, tomatoes, and beans especially. A Bro. Davis and wife, a Sister Grooms, whites, have expressed their determination to keep the Sabbath, and quite a number of colored people; one, a blacksmith, has closed his shop on the Sabbath, and says he shall keep it closed on that day. There has been a great shaking among the colored people, near and far, on the Sabbath question. There was quite a determination and strife between the blacks and whites at the outset to get the best seats, and some of the blacks manifested considerable feeling at being seated on the back seats. I was not just prepared for this, as I had so little difficulty of the kind at Jacksonville. I finally had to suspend and get out new circulars and announce ushers, but it has been zigzag between the two classes all the way through. They were jealous of each other, and of their rights, as they each understood them. The whites would leave if the colored people crowded in or took part. I think I shall have to announce my appointments for one of the races separately, and I have not much choice which. The blacks here are more noble and reliable than those I found at Jacksonville, who were a floating population.

Wishing you a good quarterly session, and many encouragements to faithfulness in the Lord's work, I am your brother in Christ, L. C. ROGERS.

WE, OUR, OR I, WHICH?

In the RECORDER of April 14th, there appeared an article under the title, "Give us your name," making a right good suggestion, a hearty approval of which is hereby expressed. But there is still another matter to which the attention of public speakers and writers ought, in my opinion, to be called. And I refer to the article mentioned for no other purpose except it affords an excellent illustration of the point I wish to make, and I feel sure the brother will pardon me for the use made of it. The point is, when any man or woman has anything to say, either in the parlor, pulpit, platform, or press, that there be no effort to "dodge" behind an ambiguous "we" or "our," when "I" is the word to use. If we as speakers or writers have a personality, let us speak through that, and leave what we have to say to rest on it also.

Who does the brother mean when he says "We wrote an article?" He gives us no intimation that he had any help about it. Again, who were not ashamed? He says, "The name was not withheld because we were ashamed." Does he associate his brother theologues with himself? If so, I presume he was right, as a matter of fact, but I question whether they ever authorized him to say so, in reference to the withholding of his name.

Does "we" mean the same in the sentence, "Brethren, there are good reasons why we want your names," that it does in the sentences above? I confess I am at a loss to know how to reconcile its meanings, if it have more than one. It certainly is bad enough for a preacher, lecturer, or editor to say we when they mean I, and should never be allowed, unless it may be by editors in exceptional cases. And what is true of them is emphatically true of newspaper correspondents. It may be said that a frequent use of the pronoun I savors of egotism; it is true that it may be so used, but all necessary use of it in direct address savors of honesty and true manliness. How is a man's modesty shown in writing an article by saying we and our in the place of I or me, and then signing his own name to it? Or if he writes under a nom de plume, how is it affected either way? The same criticism might justly be made upon a speaker who should frequently say, "Your speaker believes so and so, or asserts so and so, or a writer who says, "It is true in the opinion of the present writer." Like Paul's manly way of saying I when he means I. B. F. ROGERS.

ERRONEOUS TEACHING.

On the evening of Sunday, April 17th, in company with Bro. Oldway, and Dr. Potter of Adams Centre, I attended the Congregational Church at Union Park, Chicago, and heard Rev. Mr. Noble deliver a very able and instructive discourse concerning the sect of the Pharisees. After giving an account of their origin, and stating that they became the most numerous among the Jews, including high and low, learned and unlearned, and that Christ and his disciples were of them, the speaker described their traditions and additions to the written law of God, and instanced that they established forty-two rules to regulate the observance of "Sunday," naming two of them. One was that it was a sin to tie a knot on "Sunday." But finding it difficult always to adhere to so rigid a rule, they made an exception in favor of women in dressing themselves on "the Sabbath." Another was that it was a sin to eat an egg "laid on Sunday."

Thus he taught his congregation that the Pharisees, including Christ and his disciples, kept Sunday as the Sabbath, and therefore that God rested on the first day of the creation week from all his work performed during that week, and blessed and sanctified it on that account; and therefore that the seventh day of the week enjoined in the fourth commandment was Sunday, the first day of the week! Thus he taught that there never was any change made of the day of the Sabbath in consequence of the resurrection of Christ.

Such is the attitude in which the reverend gentleman placed himself before the public. I never heard anything more bare-faced. But it shows to what extremities and self-contradictions learned divines are driven in trying to pass off their man-made institution upon the people as though it were divinely sanctioned. N. WARDNER.

THE BIBLE DOES NOT CREATE, BUT REVEALS

BY J. L. HUFFMAN.

In reading an article in the RECORDER of April 7th, from the pen of "W. F. P.," when I came to the clause, "that there are eternal principles in the moral world that antedate all revelations," my thoughts turned into this channel: There are no laws or principles, originated or created by the Bible or its writers. It simply reveals what did and would exist had we no Bible. I speak as to the essential laws and principles of life. As physical science does not create the laws of physical existence, but gives us a knowledge of them, so the Bible as the science of morality and religion does not create, but simply reveals the laws and principles of spiritual existence.

The nature of any object or being is the result of the combination of certain elements, principles, and forces. When it is announced that man was created in the image or likeness of God, then it is affirmed that the elements, principles and forces constituting his nature are the same, though finite, as constitute the divine Being. That the modes of existence and laws of life or action are the same, we in a finite, he in an infinite sphere, as the rules of action in him are the subjective principles of his being, so the laws of life that are to govern us are the subjective principles of our being begotten in us in our creation.

God has no laws, principles or government outside of the object or being governed. Even our conditions or relations do not change these principles; for instance, the law quoted by W. F. P. from our Savior's in-

structions, "As ye would that men do to you, do ye also to them like only existed when there were two associated together, but when but existed, and it would have been that being never associated himself. The relation or condition, does not originate the law, gives opportunity for its exercise, gives life and growth in the principle created by putting the seed into that only supplies the condition the principles become developed.

Man is God-like just so far as he God, or obeys and lives or acts on principles, and forces of his being, violation of or refusal to submit to or more of these laws, principles. The possibility of sin (not sin) is to such a finite being, but not possible infinite one. As the laws of the element as related to us are the elements and principles of our being, rewards of obedience and penalties of disobedience are subjective—not out of our surroundings, either breezes or burning flames, but of and bliss, or pain and torment—of cause and effect, the direct result of our own doing. "Whatsoever soweth that shall he also reap."

The Bible, with human figures, man language, is the divine record of these facts of our being. HOPE VALLEY, R. I., April 19th, 1881.

Home News.

Verona, N. Y.

Some matters of general interest were reported since last report. The snow of the Winter are over and gone, weather, fine, dry roads, and good are the cheering order at present. People are well. I am in deep penitence at the loss of my dear wife by the pleasant union for forty years in our blessed Master. But the Lord has comforted me. I am a good hope for her, and a full duty to devote the remainder of life to God, in a faithful use of my minister's souls to Christ.

The First Verona Church has been blessed in the revival of Christ's faithful labors of Eld. J. M. who, by invitation of the church, four weeks among us last Winter. Strength, and activity of the church much increased, and a number of men and youth have found hope. The first Sabbath in April three, and the second Sabbath Others have requested to follow same blessed ordinance.

The Second Verona Church has been out preaching all Winter, as I them no aid on account of the family. The Quarterly Meeting Communion season occurs with Church the second Sabbath in May which time we hope brethren churches will be present to aid by which that church shall have preaching of the gospel for the mer.

May we as a people still care for our smaller and more feeble churches organized, while we plant new outposts. Our active laborers death; let us pray God to send us let us all "work while the day membering "the night cometh, can work." C. New London, N. Y., April 22d, 1881.

Niantic, R. I.

I closed my labors here last increasing interest. The work peculiar interest. The little church under a dark cloud for many years often seemed that it would cease being among the living. There were few that have continued to labor.

Bro. H. Stillman, by the direction of the Missionary Board, has been faithfully laboring on this field. By his request, and a hearty cooperation of the members of the Prudential Board, I am here. I have field five weeks and have preached sermons. The congregations have often all the house would be twenty-one have been baptized. We are expecting to go forward in the number of backsliders recalcitrant, equalled the number of our church has more than doubled. Several others have a purpose to unite with it at the efficiency of the church has a still greater proportion. The of a class that promise much

mean the same in the sense, there are good reasons your names, that it does in above? I confess I am at a how to reconcile its meanings, are than one. It certainly is bad preacher, lecturer, or editor to they mean I, and should never unless it may be by editors in ex- And what is true of them ly true of newspaper correspond- be said that a frequent use of savors of egotism; it is true so used, but all necessary use address savors of honesty and ss. How is a man's modesty ing an article by saying we and ce of I or me, and then signing to it? Or if he writes under a how is it affected either way? criticism might justly be made who should frequently say, er believes so and so, or asserts a writer who says, "It is true of the present writer." I like way of saying I when he means

B. F. ROGERS.

ERRONEOUS TEACHING.

ing of Sunday, April 17th, in Bro. Ordway, and Dr. Potter centre, I attended the Congrega- at Union Park, Chicago, and Mr. Noble deliver a very able ve discourse concerning the sect sees. After giving an account in, and stating that they became merous among the Jews, includ- low, learned and unlearned, rist and his disciples were of eaker described their traditions at to the written law of God, and at they established forty-two tulate the observance of "Sun- two of them. One was that tie a knot on "Sunday." But icult always to adhere to so they made an exception in favor dressing themselves on "the nother was that it was a sin to aid on Sunday."

ught his congregation that the eluding Christ and his disciples, as the Sabbath, and therefore on the first day of the creation all his work performed during d blessed and sanctified it on and therefore that the seventh eek enjoyed in the fourth com- as Sunday, the first day of the s he taught that there never ge made of the day of the Sab- sequence of the resurrection of

attitude in which the reverend eed himself before the public. anything more bare-faced. But that extremities and self-contra- ed divines are driven in trying er man-made institution upon though it were divinely sanc- N. WARDNER.

DOES NOT CREATE, BUT REVEALS

BY J. L. HUFFMAN.

an article in the RECORDER of from the pen of "W. F. P.," to the clause, "that there are ples in the moral world that evelations," my thoughts turned nnel: There are no laws or ginated or created by the Bible s. It simply reveals what did xist had we no Bible. I speak ential laws and principles of life. science does not create the laws xistence, but gives us a knowl- so the Bible as the science of d religion does not create, but ls the laws and principles of stence.

re of any object or being is the combination of certain elements, nd forces. When it is announced s created in the image or likeness t is affirmed that the elements, nd forces constituting his nature, though finite, as constitute the e. That the modes of existence fe or action are the same, we e in an infinite sphere, as the ion in him are the subjective f his being, so the laws of e to govern us are the sub- ples of our being begotten in us on.

no laws, principles or govern- of the object or being governed. onditions of relations do not e principles; for instance, the by W. F. P. from our Savior's in-

structions, "As ye would that men should do to you, do ye also to them likewise," not only existed when there were two beings associated together, but when but one being existed, and it would have been the same had that being never associated himself with another. The relation or condition being supplied, does not originate the law; it only gives opportunity for its exercise. The principles of life and growth in the plant are not created by putting the seed into the ground; that only supplies the conditions by which the principles become developed.

Man is God-like just so far as he acts like God, or obeys and lives or acts out the laws, principles, and forces of his being. Sin is the violation of or refusal to submit to some one or more of these laws, principles, or forces. The possibility of sin (not sin) is necessary to such a finite being, but not possible to an infinite one. As the laws of the divine government as related to us are the subjective elements and principles of our being, so the rewards of obedience and penalties of disobedience are subjective—not outward conditions or surroundings, either of cooling breezes or burning flames, but of inward joy and bliss, or pain and torment—the relation of cause and effect, the direct result or fruit of our own doing. "Whatsoever a man soweth that shall he also reap."

The Bible, with human figures and in human language, is the divine declaration of these facts of our being.

HOPE VALLEY, R. I., April 19th, 1881.

Home News.

Verona, N. Y.

Some matters of general interest have transpired since last report. The snow and storms of the Winter are over and gone. Pleasant weather, fine, dry roads, and good traveling, are the cheering order at present. The people are well. I am in deep personal sorrow at the loss of my dear wife by death, after a pleasant union for forty years in the service of our blessed Master. But the Lord is with me to comfort and help. I am blessed with a good hope for her, and a full determination to devote the remainder of life to the glory of God, in a faithful use of my ministry to win souls to Christ.

The First Verona Church has been greatly blessed in the revival of Christ's religion, under the faithful labors of Eld. Joshua Clarke, who, by invitation of the church, spent some four weeks among us last Winter. The faith, strength, and activity of the church has been much increased, and a number of our children and youth have found hope in the Savior. The first Sabbath in April I baptized three, and the second Sabbath nine more. Others have requested to follow soon, in the same blessed ordinance.

The Second Verona Church has been without preaching all Winter, as I could render them no aid on account of the sickness in my family. The Quarterly Meeting and Joint Communion season occurs with the Second Church the second Sabbath in May (14th), at which time we hope brethren from sister churches will be present to aid in some plan by which that church shall have the regular preaching of the gospel for the coming Summer.

May we as a people still care for and aid our smaller and more feeble churches already organized, while we plant new ones on our outposts. Our active laborers are falling in death; let us pray God to send us more. And let us all "work while the day lasts," remembering "the night cometh, when no man can work." C. M. LEWIS.

New LONDON, N. Y., April 22d, 1881.

Niantic, R. I.

APRIL 18th, 1881.

I closed my labors here last night with an increasing interest. The work has been of peculiar interest. The little church has been under a dark cloud for many years. It has often seemed that it would cease to be numbered among the living. There have been a few that have continued to labor and hope.

Bro. H. Stillman, by the direction of the Missionary Board, has been earnestly and faithfully laboring on this field for a time. By his request, and a hearty concurrence of the members of the Prudential Committee of the Board, I am here. I have been on the field five weeks and have preached fifty-two sermons. The congregations have been good, often all the house would accommodate. Twenty-one have been baptized, and others are expecting to go forward in that ordinance. The number of backsliders reclaimed have, I think, equaled the number of converts. The church has more than doubled its membership. Several others have expressed their purpose to unite with it at once. I think the efficiency of the church has increased in a still greater proportion. Those joining are of a class that promise much good to the

cause, being of the class of persons that are permanently located in the place. The results or the meetings are seen not only in the number of conversions, but more largely in the general effect upon the people at large. Niantic is certainly a new place. Its inhabitants breathe a new atmosphere. To God be all the glory. J. L. HUFFMAN.

Walworth, Wis.

APRIL 20th, 1881.

To the Editor of the Sabbath Recorder: The past Winter has been an eventful one with us. We have had three blizzards with their fearful blockades, a fire, and surprise parties too numerous to mention. The depth of snow, the drifts and blockades have been beyond the memory of the oldest inhabitant. Vennor predicted that we would have eleven feet of snow during the Winter; we had nine feet of the beautiful in Southern Wisconsin.

It is estimated by competent judges that it cost the railroads of the Northwest \$2,000,000 to clear their tracks of snow-blockades. There must have been an equal amount of loss to the roads and business men in the complete cessation and long delays of transportation. Some branch roads were abandoned for the sun and rain of Spring to open. Delavan, a town of some size eight miles from us, went thirteen days without mail. In the towns, the people had to borrow coal of those who had a supply until transportation was renewed. The snow-blockades in the extreme Northwest caused great suffering and considerable loss of life. Some froze to death, some starved to death, because they could not get to fuel and provisions. In one place, the families moved into the best houses, and used the others for fuel. There were instances where the dead had to be kept several days before they could be taken to the cemetery for burial. During March, we were able to have only one Sabbath service, because of storms and terrible drifts. It is now past the middle of April, and all the plowing that has been done is the plowing out of the drifted roads, to keep the travel from the open fields. Instead of green-clad acres and growing grain, to be seen a year ago, now one can see only snow and large ponds of water. The sun is gradually melting down the snow-piles, and bare spots are putting in an appearance. It looks rather discouraging, yet we all trust in the promise of a seed time and harvest. It is through a merciful Providence that such a Winter comes but once in a lifetime.

The fire mentioned was a rather close call for us. It was our nearest neighbor's house, about thirty-five feet distant, which caught fire from a defective flue, and burned down after the most strenuous efforts to save it. Nearly all of the contents were saved. A favorable wind saved us from being burned out.

Among the many pleasant surprise parties of the past Winter, we wish to note specially that the pastor and family were completely surprised one evening, and most thoroughly pounded with such missiles as packages of soap, salt, sugar, calico, butter, lard, flour, etc. You can imagine how they looked and acted after such a pounding.

Our Academy had two terms of school, Fall and Winter, under the instruction of Prof. F. O. Burdick and Miss May Whitford, both of Utica, Wis. The attendance was fair, and good work was done. Prof. Burdick is an excellent disciplinarian. There is no Spring term; the attendance is generally too small to warrant one.

As a church, we still maintain a fair standing. The services on the Sabbath have been as well sustained as a severe Winter would admit. Our prayer meetings were growing in attendance and interest until the blockades came upon us. Our Sabbath-school is certainly growing in Bible knowledge and scholarship, and we expect a larger attendance when we have good weather and roads.

There was no attempt to hold a series of meetings the past Winter. We greatly need a revival of religion among us. We need a personal revival and baptism of the Holy Spirit. We need a revival of Christian steadfastness, of greater diligence in the use of the means of grace, both for the conversion of the sinner and the spiritual growth of church members. We need a revival of a greater self-sacrifice for the building up of the Church of Christ, of a willingness to crucify worldliness, to magnify business less and religion a great deal more. Will you not pray with us, that we may have such a revival here, and throughout our common Zion? O. U. WHITFORD.

Condensed News.

BLOWN UP.—A Binghamton (N. Y.) dispatch of April 21st says: "This morning two terrible and almost simultaneous explosions of nitro-glycerine occurred in the

vault of the Dittmar Powder Works. Soon afterward ten thousand pounds of sporting powder, in a storehouse one hundred feet from the vaults, ignited and caused another explosion. The buildings were demolished and scattered in every direction. Property was destroyed for miles around. Fences were blown to splinters, trees uprooted, and many buildings in the neighborhood badly shattered. Windows two and three miles away were blown out by the concussion. The shock was distinctly felt forty miles away. The main magazine, which is underground, and contained twelve tons of powder, was uninjured. No one was seriously hurt. The man in charge of the vaults discovered the fire, caused by an improper mixture of acids, and warned the others, who fled before the explosions. The loss is estimated at \$20,000."

FLOODS at the West continue to do much damage. The melting of the large bodies of snow keep the swollen streams up, and some continue to rise. The Mississippi is causing serious damage in the region of St. Paul; and the Missouri at Council Bluffs on the 23d was eight miles wide, and rising rapidly. Much of the southern portion of the city was inundated.

On a recent Sunday, at Danville, Va., Bishop Payne, colored, preached, by invitation, at the Main Street Methodist Church, white, the largest and wealthiest congregation of that denomination in the south side of Virginia. Bishop Payne was assisted by Prof. Johns, from the West Indies, and Eld. Lloyd, both colored. The church was filled with white and colored people.

The earliest printed Bible known was sold recently at auction in London. It brought \$3,800. It is supposed to be also the first book ever printed from movable types. It contains only the Old Testament, is in Latin, a folio, and known to have been printed at Metz about 1452 by John Guttenburg. It was found by accident in the sacristy of an old Bavarian church.

A passenger coach, containing fourteen persons, jumped the track two miles east of Rock Tunnel, in Colorado, April 20th, and rolled one hundred and fifty feet down an embankment, killing nine of the passengers, and injuring all the others. The accident was supposed to have been caused by the softening of the ground from a heavy rain.

The War Department is advised that one hundred and thirty-five of Sitting Bull's warriors surrendered at Fort Buford on April 11th. Sitting Bull has sent word that he would come in, and that he had given his word to the Queen to that effect. Preparations are being made to receive him at Fort Buford.

The President has nominated Gen. James Longstreet, now Minister to Turkey, to be United States Marshal for Georgia; Philip H. Emerson, to be Associate Justice of the Supreme Court of Utah; and Benj. G. Casler, to be Agent for the Indians of the New York Agency, New York.

A Bradford (Eng.) dispatch says that owing to the depression in trade, factory operatives are emigrating chiefly to the United States at the rate of fifty per week. Some manufacturers contemplate removing their business to America. There are hundreds here unemployed.

The immediate abolition of slavery in Cuba is being pretty extensively agitated in Spain, and popular sentiment seems to favor the project; but it will doubtless receive strong opposition from the owners of slaves and their sympathizers on the island.

In view of the threatening condition of affairs at Tunis, the United States steamer Nipsic has been ordered to that port, to look after American interests. The Galena has been ordered to look after American interests in the waters of Greece.

The cashier of DeLessep's Canal Company has left for parts unknown with the funds of the company. The amount stolen is variously stated at from \$3,000 to \$30,000,000, which certainly leaves quite a margin for variations.

Acting Indian Commissioner Price proposes to institute some temperance reforms in the Indian management, by putting thoroughly temperate men in charge of the agencies, who will not drink or sell liquor to the Indians.

The key to the deadlock of the Senate has not yet been found, but several persons are said to be earnestly seeking it, and hopes are entertained that business may be resumed in the course of the present week.

An express train was precipitated into the Moredosia river, near Albany, Ill., on the morning of April 21st, by the giving way of the trestle work, causing the loss of eight lives.

The sum of \$173,000,000 in gold coin is now in the vaults of the Treasury Department at Washington, together with \$55,000,000 in silver.

Warrants have been issued for the arrest of the proprietors and actors of several places of amusement for violation of the Sunday law.

Prince Bismarck's attitude on the monetary question is said to be decidedly favorable to the maintenance of a gold standard.

A bridge at Milan, Ill., was swept away on the 20th inst., with eight men upon, of whom four were drowned.

Lord Beaconsfield died in London on the morning of April 19th, in the 76th year of his age.

The British steamer Mizpah went ashore on the Skaw and eleven persons were drowned.

General Joseph Lane, of Oregon, died at Portland, April 19th, aged 79 years.

SPECIAL NOTICES.

There will be, by request, a Sabbath-School Institute under the direction of the Sabbath-School Board of the Western Association, at Nile, beginning Wednesday, May 4th, at 7.30 P. M., and to continue through Thursday. Competent assistants have been secured. M. S. WARDNER, Chairman Sabbath-School Board.

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

- 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. The services are conducted by the pastors and ministers of the Southern Wisconsin Seventh-day Baptist Churches, in turn. All are most cordially invited to attend.

MARRIED.

In the town of Verona, Oneida Co., N. Y., April 21st, 1881, by Eld. C. M. Lewis, Mr. DEWITT C. CAGWIN and Miss FRANK M. JOSLYN.

At New London, Oneida Co., N. Y., April 21st, 1881, by Eld. C. M. Lewis, Mr. GEO. WALLACE CAGWIN, and Miss FLORA H. SKINNER, all of Verona.

At the residence of F. O. Burdick, Utica, Wis., on the evening of April 18th, 1881, by Rev. Geo. W. Burdick, Mr. ORVILLE G. CRANDALL, of Utica, and Miss CORA M. CRANDALL, of Walworth.

DIED.

In Andover, N. Y., April 18th, 1881, at the home of her son-in-law, Mr. Amos Seward, ALZINA, widow of Davis Elymer deceased, in the 78th year of her age. Her first husband was Edward Howell. A few years ago she was stricken with paralysis, from which she never recovered. For the last year she was not able to talk. Some fifty years ago she made a profession of religion and united with the Second Seventh-day Baptist Church of Alfred, with which she continued to the last, if we are rightly informed. She felt ready and willing to go. J. K.

At Quiet Dell, W. Va., April 16th, 1881, DANIEL DAVID KILDOW, aged 45 years, 9 months, and 19 days. He was blessed with a godly ancestry and a godly training. His grandfather was Daniel David, of Woodbridgetown, Pa., and his great-grandfather, Rev. Enoch David, of Philadelphia. Born in Preston county, Va., his father died when he was only four years old, but his mother tenderly cared for him, and at the age of fifteen placed him in the godly family of Dea. Lewis Bond. He contracted disease of the lungs in the Union Army, which finally brought on typhoid fever, and after two weeks of severe sickness resulted in death. In 1870 he was married to Dea. Bond's daughter, Lydia, and two days after, he was baptized and joined the Lost Creek Church, in which he lived a quiet and faithful life and died a happy death. He leaves a dear old mother 77 years old, his companion, and two brothers. L. R. S.

At Lost Creek, W. Va., April 15th, 1881, WARREN L., youngest child of Levi B. and Sarah Davis, aged 23 months and 11 days. This precious little boy was the youngest of eight children, and will be greatly beloved by the older ones and the dear parents who loved him so well. L. R. S.

At Lost Creek, W. Va., April 14th, 1881, ELSIE R., wife of Milton Davis, and daughter of Rev. Eli Westfall, aged 31 years and 11 months. She made a profession of religion soon after her marriage, joined the Lost Creek Church, and lived a circumspect and godly life before her family and the world. For some time her health had been failing, but suddenly neuralgia of the brain set in, and after great affliction for nearly three weeks her pure spirit was released from the body and she fell asleep in Jesus. Her funeral, and that of little Wannie's above, were at the same hour, and formed one of the saddest scenes ever witnessed on Lost Creek. The houses were close together, they were borne in the same procession, Sister Elsie followed by her husband and six little children, and Wannie followed by his parents and the seven older children—a long, sad procession to the old, Lost Creek grave-yard, but there will be a blessed reunion in heaven. L. R. S.

In Hopkinton City, R. I., April 11th, 1881, after a brief illness (at the residence of her daughter, Mrs. G. H. Spicer), Mrs. OLIVE DAVIS, widow of Pardon Davis, aged 82 years and 1 month.

LETTERS.

B. F. Rogers, J. T. Green, N. J. Davis, M. Ayars, E. B. Titsworth, W. S. Bonham, D. P. Curtis, L. B. Davis, N. D. Kildow, Mrs. E. C. Burr, J. C. Bowen, B. L. Barber, O. U. Whitford, E. E. Burlingame, J. L. Huffman, J. Sumnerbell, M. S. Wardner, J. Greene, Isaac Branscum, C. Wheeler, I. Clawson, G. S. West, E. F. Stillman, Almon Hall, Mrs. D. C. Babcock, Anna J. Burch, W. F. Van Cleve, J. B. Clarke, S. Burdick, H. D. Clarke, A. E. Main 3.

RECEIPTS.

Table with columns: Name, Amount, Total. Includes Laura Potter, Alfred, \$2 00 37 52; Mrs. Ezra Babcock, Scott, 2 50 35 52; John Barber, 2 00 37 52; Hiram Babcock, 2 00 38 52; R. P. Babcock, 2 00 37 52; Mrs. S. Rich, Centreville, 2 00 37 52; C. Stukeley, Watson, 1 00 37 26; Ida Williams, 1 00 37 41; Norman Palmer, Dodge Centre, Minn., 2 00 38 15; J. T. Green, Little Rock, 2 00 37 52; D. P. Curtis, Hutchinson, 1 00 37 18; J. B. Paugh, Lost Creek, W. Va., 2 00 38 6; H. W. Maxson, 2 00 37 52; A. C. Davis, Bridgeton, N. J., 4 00 37 52; C. B. Bowen, Shiloh, 2 00 37 52; E. A. Crossley, Farina, Ill., 2 00 37 52; T. P. Andrews, 2 00 37 52; A. M. Whitford, 2 00 37 52.

Mrs. E. C. Burr, Manchester Depot, Vt., 2 00 38 15; G. S. West, Blue Mound, Kan., 3 00 38 6; S. F. West, Ozark, 2 00 37 52; Mrs. D. C. Babcock, Milton, Wis., 2 00 37 52

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending April 23rd, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 21,915 packages; exports were less than 504 packages. Under increased receipts this market is lower for all grades of new Spring make. New York State creameries are increasing largely in quantity, and improvement in quality, and prices must let down to an export point. New butter, off in quality, sells at 12 @ 20 cents, and the market is broke down to 11 @ 12 cents for all very common butter, both old and new, with grease at the bottom of the list selling at 8 cents. Delaware County extra new tubs were offered to-day at 26 cts., and 25 cents bid. The Circleville Orange County creamery sold 19 pails at 24 cents. Extra Western creamery was offered for next week's delivery at 28 cents, and 28 cents bid for to-day's delivery. Iowa factory butter, fresh receipts, was offered for 21 cts., and 20 1/2 cents bid. A lot of old Jefferson County butter was offered at 14 cents, and 13 bid. 181 packages of Minnesota butter was offered at 1 1/2 cents, and 1 1/4 bid, and 167 packages Western factory, 3ds, sold at 1 1/2 cents, and 18 packages Minnesota 2ds sold at same price; also 10 packages fresh Ohio roll butter at 13 cents. We quote:

Table with columns: Item, Price. Includes Old butter, poor to fine, 11 @ 20; New butter, finest creamery make, 28 @ 30; farm dairy, choice selections, 25 @ 27; good to choice, 18 @ 20; common, 11 @ 16.

CHEESE.—Receipts for the week were 15,250 boxes; exports, 14,882 boxes. The market is steady and firm and old cheese going out well cleared up. New stock begins to arrive and choice full cream sells at 12 @ 13 cents. Skims are offered at 7 @ 8 cents. We quote:

Table with columns: Item, Price. Includes Factory, regular made, fine, 12 @ 13; good to prime, 11 @ 11; fair to good, 9 @ 11; off flavor, factory, 6 @ 8; half skimmed, 5 @ 8; full skimmed, 3 @ 5.

EGGS.—Receipts for the week — packages. The market has kept steady sales to-day. Canadas, Iowas, and States at 18 1/2 @ 19 cents. For all next week's deliveries 15 1/2 cents was bid. Fresh eggs sell at 18 1/2 to 19 cents.

BEANS are higher and firmly held. We quote: Marrows, per bush., 62 lbs., \$2 40 @ \$2 65; Mediums, 2 40 @ 2 60

DRIED FRUITS.—Evaporated apples are firmly held. We quote:

Table with columns: Item, Price. Includes Evaporated apples, ring cut, choice, 7 1/2 @ 8 1/4; fair to good, 6 @ 7; State and Western, quarter apples, 4 1/2 @ 5; Apples, North Carolina, sliced, 4 @ 5; Peeled peaches, evaporated, 25 @ 28; Unpeeled peaches, halves and quarters, 6 @ 8 1/4; Raspberries, dried, 24 @ 25; Blackberries, 7 @ 8.

BEEF-WAX per lb., 23 @ 25 cents.

DRESSED POULTRY.—We quote: Turkeys, per lb., 16 @ 18; Ducks, per lb., 16 @ 20; Fowls per lb., 14 @ 16

MAPLE SUGAR.—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. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & CO., NEW YORK.

This address is sufficient both for goods and letters.



ROYAL BAKING POWDER Absolutely Pure.

Made from Grape Cream Tartar.—No other preparation makes such light, flaky, hot breads, or luxurious pastry. Can be eaten by Dyspeptics without fear of the ills resulting from heavy indigestible food. Sold only in cans, by all grocers. ROYAL BAKING POWDER CO., New York.

WANTED—TWO OR THREE FIRST-CLASS

BRICK LAYERS

for about three months from June 1st.

SABBATH-KEEPERS PREFERRED.

For further information address,

WM. S. AYARS,

Alfred Centre, Allegany Co., N. Y.

72 CHROMO and LITHOGRAPHIC Visiting Cards, no two alike, with your name in fancy type, for 10 CENTS, postpaid. Agents wanted.—Cash Commissions and Valuable Prizes given. Outfit showing 80 styles, neatly arranged on cardboard, sent to those willing to try to introduce my cards, for 10 cents. No poor printing sent out. Address H. T. JOHNSON, Scio, N. Y.

Selected Miscellany.

MOTHER'S WORK.

BY MARGARET E. SANGSTER.

Dear patient woman, o'er your children bending To leave a good-night kiss on rosy lips...

So wan and tired, the whole long day so busy, To laugh or weep, at times you hardly know...

One schoolmate's pen has written words of beauty, Her poems sing themselves into the heart...

And yet, I think you'd rather keep the babies, Albeit their heads grow heavy on your arm...

FRETFUL ELLEN.

BY LUCY WHELOCK.

She had very bright eyes, rosy cheeks, a sweet, laughing mouth, and her name was Ellen...

She had a great many trials. I suppose that was the reason she had become fretful so early in life...

"S. A. M. Ellen cried because her boots buttoned hard." "S. 30. Ellen cried because there were no sponge cakes for lunch."

One day there were twenty-seven such entries every one of which Tom read aloud at tea...

One warm day in early Summer, after an unusual number of trials, the climax was reached when she found there were no strawberries for tea...

Suddenly everything in the yard seemed to change in a most astonishing manner, and the queerest looking old man, with his face puckered up into a scowl...

"How do you like my country?" he said. "I don't know," replied Ellen. "Where am I?"

"In the Fretful Land," said the scowling man. "Here you will see all the cross and discontented people and things..."

"What does all that cat?" said Ellen, forgetting her fright in her curiosity. "It does nothing but stand there and growl..."

"All cats look so in the Fretful Land," said the queer man. "Would you like to see how little girls look?"

"Oh!" she cried, "will it always look so?" "Of course; you are in the Fretful Land now."

"But I don't want to stay here," cried Ellen. "That makes no difference," said the cross voice, "it is the only place for you."

Ellen started up in terror, thinking she would run away from the dreadful country...

fallen out of your chair. You have been sleeping so soundly that I did not like to disturb you."

"I tried to get away from the Fretful Land, and my chair tipped over," said Ellen, still rubbing her eyes.

"You have been dreaming," said her mamma; "now you must get into bed for a nice, long sleep."

"Good-night, mamma," said Ellen, wondering if her face looked as cross as it did in the queer man's mirror.

The next day Ellen was very quiet and subdued, and Tom had only three cries in his book, and gradually there was a decided improvement in her manner...

INTO THE SUNSHINE.

"I wish father would come home." The voice that said this had a troubled tone, and the face that looked up was very sad.

"Your father will be angry," said an aunt who was sitting in the room with a book in her hand. The boy raised himself from the sofa, where he had been lying in tears for half an hour...

"He'll be sorry, not angry. Father never gets angry." For a few moments the aunt looked at the boy half curiously, and let her eyes fall again upon the book that was in her hand...

"That's father now!" He started up after the lapse of nearly ten minutes, as the sound of a bell reached his ears, and went to the room door. He stood there for a little while, and then came slowly back, saying, with a disappointed air:

"It isn't father. I wonder what keeps him so late. O, I wish he would come!" "You seem anxious to get deeper into trouble," remarked the aunt, who had only been in the house for a week, and who was neither very amiable nor very sympathizing towards children...

"I believe, aunt Phoebe, that you'd like to see me whipped," said the boy a little warmly. "But you won't."

"I must confess," replied aunt Phoebe, "that I think a little wholesome discipline of the kind you speak of, would not be out of place. If you were my child, I am very sure you wouldn't escape."

"I'm not your child; I don't want to be. Father's good, and loves me." "If your father is so good, and loves you so well, you must be a very ungrateful or a very inconsiderate boy. His goodness doesn't seem to have helped you much."

"Hush, will you!" ejaculated the boy, excited to anger by this unkindness of speech in his aunt.

"Phoebe!" It was the boy's mother who spoke now, for the first time. In an undertone she added, "You are wrong. Richard is suffering quite enough, and you are doing him harm rather than good."

"Again the bell rang, and again the boy left his seat on the sofa, and went to the sitting-room door. "It's father!" and he went gliding down stairs.

"Ah, Richard!" was the kindly greeting, as Mr. Gordon took the hand of his boy. "But what's the matter, my son? You don't look happy."

"Won't you come in here?" And Richard drew his father into the library. Mr. Gordon sat down, still holding Richard's hand.

"You are troubled, my son; what has happened?" "The eyes of Richard filled with tears as he looked into his father's face. He tried to answer, but his lips quivered. Then he turned away and, opening the door of the cabinet, brought out the fragments of a beautiful, but broken statuette, which had been sent home only the day before, and set them on a table before his father, over whose countenance came instantly a shadow of regret.

"Who did this, my boy?" was asked in an even voice. "I did it." "How?" "I threw my ball in there once, only once, in forgetfulness."

A little while Mr. Gordon sat controlling himself, and collecting his disturbed thoughts. Then he said, cheerfully:

"What is done, Richard, can't be helped; put the broken pieces away. You have had trouble enough for your thoughtlessness, so I shall not add a word to increase your pain."

"O, father!" and the boy threw his arms around his father's neck. Five minutes later and Richard entered the sitting-room with his father. Aunt Phoebe looked up for two shadowed faces, but did not see them. She was puzzled.

"That was very unfortunate," she said, a little while after Mr. Gordon came in. "It was such an exquisite work of art."

Richard was leaning against his father when his aunt said this. Mr. Gordon only smiled, and drew his arm closely around his boy.

Mr. Gordon threw upon his sister a look of warning; but it was unheeded. "I think Richard was a very naughty boy."

"We have settled all that, Phoebe," was the mild but firm answer of Mr. Gordon; "and it is one of our rules to get into the sunshine as quick as possible."

WHERE DOES THE SIN COMMENCE.—To drink deeply—to be drunk—is a sin; this is

not denied. At what point does the taking of strong drink become a sin? The state in which the body is when not excited by intoxicating drink is its proper and natural state; drunkenness is the state furthest removed from it...

"THE GIRLS DID IT" That is, transformed a home from rudeness to refinement. The parents had lived during their earlier years bent upon the sole aim of making money. They ordered their premises with entire reference to that attainment...

PAID IN ONE'S OWN COIN. Peter's mother died. After that he was sent to his grandmother's, for he had a quarrelsome, fretful temper, and his aunt could not manage him with the other children...

"That depends upon yourself, Peter," said grandmother. "Carry love and kindness in your pocket and you'll find no difficulty."

The idea struck the boy favorably. He wished he could, he said. "And the best of it is," said grandmother, "if you once begin paying it out, your pockets will never be empty, for you'll be paid in your own coin. Be kind, and you will be treated kindly; love, and you'll be loved."

"I wish I could," said Peter. All the way home he more or less thought of it. I do not know about his welcome home, or what his father or new mother said to him...

"I know I shan't be contented here," he said to himself; "I know I shan't; I'm afraid there's not a bit of love in my pocket."

However, in a little while his new mother came down, when Peter went up to her and said: "Mother, what can I do to help you?"

"My dear boy," said she, kissing him on the forehead, "how thoughtful you are. I thank you for your kind offer, and what can I do to help you, for I'm afraid you will be lonely here at first, coming from your dear, good grandmother."

What a kiss was that! It made him so happy. "That's paying me in more than my own coin," thought Peter.

Then he knew he should love his new mother; and from that good hour Peter's pockets began to fill with the beautiful, bright coin of kindness, which is the best "small change" in the world. Keep your pockets full of it, and you will never be in want.

ADOBE.

"Doby" is a word seldom heard in the Eastern or Middle States, and when heard is seldom understood. In Texas, Arizona, and many portions of the Pacific slope the term is frequently used, and is well understood by any one that has anything to do with building...

"I would keep 'better hours,' if I were a boy again; that is, I would go to bed earlier than most boys do. Nothing gives more mental and bodily vigor than sound rest when properly applied. Sleep is our great replenisher, and if we neglect to take it naturally in childhood, all the worse for us when we grow up..."

THE KING'S EYE IS UPON US. Jesus is observing us to see how we represent him; how we do the work he has so much at heart.—Kirk.

THERE ARE MANY SHINING QUALITIES IN THE mind of man, but none so useful as discretion. You are better employed in drying the tears of others than in shedding your own.

ORGANS \$20 TO \$1,000; 2 TO 32 STOPS. PHONES \$125 UP. PAPER FREE. ADDRESS DANIEL F. BEATTY, Washington, N. J.

REVISOR'S NEW TESTAMENT. HAVE THE BEST OF BOTH WORLDS—A TRANSLATION AND REVISION OF THE BIBLE, WITH THE ORIGINAL TEXT AND TRANSLATION IN FULL ACCOUNT OF NEW REVISIONS IN EVERY LANGUAGE. AGENTS WANTED. THE NEW TESTAMENT PUBLISHING CO., NORWICH, CONN.

are but one story high, but there are a number of dwellings in the town referred to that are two stories high, and are built in the latest style of architecture. In Texas there are one or two buildings constructed entirely of this material that have been in existence for more than a hundred years, and they seem to be good yet.—Builder and Woodworker.

That is, transformed a home from rudeness to refinement. The parents had lived during their earlier years bent upon the sole aim of making money. They ordered their premises with entire reference to that attainment. If they bought, it was upon the plan of adding something to their wealth; if they sold it was with the one thought that they could have so much to invest for further productiveness...

RASPBERRY CULTURE MADE EASY.—It is a source of constant regret with farmers that small fruits require so much care and attention, and that, too, in the season when they are hardest at work at something else. Field work must be done at all events, and so the "berry patch" struggles on single-handed with weeds and grass till it submits to the inevitable sword...

THE LARGEST CITY IN THE WORLD.—London, according to a paper in the Cornhill, is spread over about seventy square miles. There is one death every six minutes and one birth every four. The growth of the population is at the rate of 72,000 a year, or 205 each day. The total length of streets in London is about 7,000 miles; there are built every year about 9,000 new houses, by which the length of the streets is increased by twenty-eight miles. In the jails there is an average of 75,000 prisoners. The foreign residents of London number about 100,000; but 37 per cent. of the whole population were born out of the city.

THE KING'S EYE IS UPON US. Jesus is observing us to see how we represent him; how we do the work he has so much at heart.—Kirk.

THERE ARE MANY SHINING QUALITIES IN THE mind of man, but none so useful as discretion. You are better employed in drying the tears of others than in shedding your own.

ORGANS \$20 TO \$1,000; 2 TO 32 STOPS. PHONES \$125 UP. PAPER FREE. ADDRESS DANIEL F. BEATTY, Washington, N. J.

REVISOR'S NEW TESTAMENT. HAVE THE BEST OF BOTH WORLDS—A TRANSLATION AND REVISION OF THE BIBLE, WITH THE ORIGINAL TEXT AND TRANSLATION IN FULL ACCOUNT OF NEW REVISIONS IN EVERY LANGUAGE. AGENTS WANTED. THE NEW TESTAMENT PUBLISHING CO., NORWICH, CONN.

Advertisement for HOP BITTERS. Includes text: "If you are a man of business, avoid the strain of your duties..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of letters, avoid the strain of your studies..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of science, avoid the strain of your research..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of industry, avoid the strain of your labor..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of energy, avoid the strain of your exertions..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of power, avoid the strain of your influence..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of wealth, avoid the strain of your possessions..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of honor, avoid the strain of your reputation..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of fame, avoid the strain of your renown..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of glory, avoid the strain of your splendor..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of love, avoid the strain of your affection..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of mercy, avoid the strain of your compassion..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of justice, avoid the strain of your equity..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of truth, avoid the strain of your sincerity..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of faith, avoid the strain of your belief..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of hope, avoid the strain of your expectation..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of charity, avoid the strain of your generosity..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of kindness, avoid the strain of your gentleness..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of patience, avoid the strain of your forbearance..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of meekness, avoid the strain of your mildness..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of lowliness, avoid the strain of your humility..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of self-control, avoid the strain of your temperance..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of purity, avoid the strain of your holiness..." and an illustration of a bottle.

Advertisement for HOP BITTERS. Includes text: "If you are a man of righteousness, avoid the strain of your justice..." and an illustration of a bottle.

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "For all Female Complaints..." and an illustration of a woman's face.

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "This preparation, as its name signifies, is composed of the most valuable..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "It will cure entirely the worst form of..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "In fact, it has proved to be the greatest..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "It cures Bleeding, Headaches, Nervous Prostration, and the consequent spinal weakness..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "For Kidney Complaints of either sex this is the best..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "Lydia E. Pinkham's Vegetable Compound is prepared at 233 and 235 Western Ave..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "Price \$1.00 per bottle. In bulk and ask for Dr. Marchisi's Uterine Catholicon..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "AGENTS COMMENTATOR. THE MOST COMPLETE FOR THE AGENTS..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "THE DINGEE & CONAR. BEAUTIFUL EVER-BLOOMING ROSES..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "THE NEW SYSTEM OF BEEKEEPING. Every one who has a farm or keeps bees with pleasure and profit..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "\$72 A WEEK. \$12 a day at home. Outfit free. Address Thayer & Co..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "14 STOP ORGANS. SUB-BOTTOM COUPLER, 4 Set Reeds, \$60 & upwards sent on trial..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "FOR SALE AT THIS OFFICE. INSTITUTIONAL AMENDMENT. SUNDAY, THE SABBATH, THE CHANGING TIDE..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "CANCERS CURED. At Crane's Cancer Infirmary, Ad..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "HUNDREDS OF PERSONS FROM THE world have been cured of this disease, and are now living without pain..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "Over 500 Druggists AND Physicians..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "Have Signed or Endorsed Following Remarkable Document..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "Messrs. Seabury & Johnson, Manufacturing Chemists, 21 Platt St., New York..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "Gentlemen:—For the past few years have sold various brands of Porous Plasters, and the Public..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "others. We consider them one of the few reliable household remedies of confidence. They are superior to other Porous Plasters or Liniments..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "Benson's Capcine Plaster is a Pharmaceutical product, of the order of merit, and so recognized by physicians and druggists..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "When other remedies fail, use Benson's Capcine Plaster..."

Advertisement for MRS. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Includes text: "You will be disappointed if you use cheap Plasters, Liniments, Pastes, or Magnetics..."

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



DISCOVERER OF LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

The Positive Cure 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 Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the change of Life.

It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the change of Life.

Lydia E. Pinkham's Vegetable Compound

Prepared at 223 and 225 West Avenue, Lynn, Mass. Price \$1.00. Six bottles for \$5.00. Sent by mail in the form of pills, also in the form of Lozenges, on receipt of price.

So family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cents per box.

C. N. CRITTENTON, Gen. Agt., 115 Fulton St., N. Y.

Sold by DRUGGISTS GENERALLY.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES

The only establishment in the world that grows and sells the only true and perfect ever-blooming roses.

THE NEW SYSTEM OF BEE-KEEPING.

Every one who has a farm or garden can now keep bees with pleasure and profit.

Address MRS. LIZZIE E. COTTON, West Gorham, Maine.

\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address Taux & Co., Augusta, Maine.

14 STOP ORGANS, SUB BASS & OCT.

DANIEL F. BEATTY, Washington, N. J.

FOR SALE AT THIS OFFICE—THE CONSTITUTIONAL AMENDMENT, OR THE SUNDAY, THE SABBATH, THE CHANGE AND RESTRICTION.

A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the Christian Statesman. 384 pages. Price, cloth \$1; paper 40 cents.

GANGERS CURED!

At Crane's Cancer Infirmary, Addison, N. Y.

HUNDREDS OF PERSONS from all parts of the world have been cured of this much-dreaded disease, and are now living witnesses that they have been rescued from a terrible and untimely death.

Address DR. GEO. CRANE & RUSH BROWN, Addison, N. Y.

Over 5000 Druggists AND Physicians

Have Signed or Endorsed the Following Remarkable Document:

Messrs. Seabury & Johnson, Manufacturing Chemists, 21 Platt St., New York:

Gentlemen:—For the past few years we have sold various brands of Porous Plasters.

Physicians and the Public prefer Benson's Caprine Plaster to all others.

We consider them one of the very few reliable household remedies worthy of confidence.

They are superior to all other Porous Plasters or Liniments for external use.

Benson's Caprine Plaster is a genuine Pharmaceutical product, of the highest order of merit, and so recognized by physicians and druggists.

When other remedies fail get a Benson's Caprine Plaster.

You will be disappointed if you use cheap Plasters, Liniments, Pads or Electrical Magnetic Toys.

A SURE REMEDY AT LAST. Price 25c. A MEAD'S MEDICATED CORN and BUNION PLASTER.

GOSPEL ECHOES

ALWAYS AT THE FRONT BEATTY'S ORGANS \$65 UNRIVALLED!



PIANOS 7 1/2 Octaves, Magnificent Rosewood Case \$173.75

beautifuly carved legs and Lyro, full overstrung base, improved iron frame, accurate tuning, grand French action, etc.

NEW ADVERTISEMENTS. From Dauchey & Co.

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

TANITE For Saw-Mills, Foundries, and Machining Shops. Address THE TANITE CO., 115 Monroe St., Chicago, Ill.

GEO. WOODS & CO'S ORGANS! UNEQUALED 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.

THE RELISH OF THE WORLD! HALFORD SAUCE! SOLD BY ALL GROCERS.

GOLD MEDAL AWARDED. The Author of a new and great medicinal work, containing the best and cheapest, indispensable to every man, entitled "The Science of Life or Self-Preservation."

KNOW THYSELF. 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.

Mr. Chadwick felt wholly cured when he wrote, and says: "I have had no pain for six months, and have also regained my flesh, and can stand a fair day's work."

I recommend "Kennedy's Favorite Remedy" to any one suffering from a deranged liver. Grateful patients are common. Dr. Kennedy is daily in receipt of letters from them expressing similar sentiments.

These letters are expressing similar sentiments in all varieties of phraseology, but invariably setting forth one thing—the value of "Kennedy's Favorite Remedy" for many forms of disease. It may be just the 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." Dr. Kennedy practices Medicine and Surgery in all their branches.

Write and state your case frankly. Letters promptly answered. Address Dr. David Kennedy, Rondout, N. Y. "Dr. Kennedy's Favorite Remedy" for sale by all Druggists.

NEW YORK, LAKE ERIE AND WESTERN RAILROAD.

UNEXCELLED IN REGULARITY OF CONNECTIONS. UNEQUALED IN SECURITY, COMFORT AND CONVENIENCE.

Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run between New York, Buffalo, Niagara Falls, Suspension Bridge, Cleveland, Cincinnati, St. Louis, Detroit, and Chicago, without change.

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, Alford, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

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 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.58, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alford 7.42, Almond 8.10, and arriving at Hornellsville at 8.55 P. M.

9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perryburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alford 4.47, Almond 5.04, arriving at Hornellsville at 6.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M.

10.00 P. M., daily, from Dunkirk, stopping at Sheridan 10.16, Forestville 10.28, Smith's Mills 10.49, Perryburg 11.03, Dayton 11.11, Cattaraugus 11.42, Little Valley 12.20, and arriving at Salamanca at 12.45 P. M.

WESTWARD.

Table with columns: STATIONS, No. 3, No. 9, No. 29, No. 1. Rows include New York, Port Jervis, Hornellsville, Alford, 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, Alford 5.20, Andover 6.05, Wellsville 7.25, Scio 7.40, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.35, Forestville 7.20, Sheridan 7.38, and arriving at Dunkirk at 8.00 P. M.

4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M.

Sunday Train 1 will run between Salamanca and Dunkirk.

* Daily. † Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH WESTWARD.

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

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

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

EASTWARD.

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

7.05 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M.

8.00 P. M., except Sundays, from Gillesville, stopping at all stations, arriving at Bradford 9.00 P. M.

SUNDAYS. A train will leave Buttsville at 6.40 A. M., arriving at Carrollton 8.45 A. M., and leave Carrollton at 5.05 P. M., arriving at Bradford 5.54.

13.15 P. M. Sundays only, stopping at all stations, and arriving at Gillesville 2.05 P. M.

Trains 20 and 21 run daily.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.30 P. M., and arrive at Titusville 7.30 P. M.

Through Tickets to all points at the very lowest rates, for sale at the Company's offices.

Baggage will be checked only on Tickets purchased at the Company's office.

JOHN N. ABBOTT, General Passenger Agent, New York.

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates having been used, suitable for any church, for sale at this office.

Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, \$1.25. Church Clerks will find them both convenient and economical.

JOB AND BOOK WORK. NEATLY AND PROMPTLY DONE AT THE RECORDER OFFICE.

Orders by mail will receive special care.

BIOGRAPHICAL SKETCHES AND PUBLISHED WRITINGS OF ELI S. BALLEW, for sale at this office. Price One Dollar. Sent to any address, postpaid, on receipt of price.

LESSON LEAVES, CONTAINING THE INTERNATIONAL LESSONS, Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the SABBATH RECORDER OFFICE.

AT 75 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE.

Address, D. R. STILLMAN, Alfred Centre, Allegheny Co., N. Y.

CATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination.

The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 cents.

This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church.

THE ROYAL LAW CONTESTED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

The Society also publishes the following tracts, which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above-named books, and a liberal discount to the trade. Other works soon to be published.

TRACTS. No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 15—An Appeal for the Restoration of the Bible Sabbath. 40 pp.

No. 16—The Sabbath and its Lord. 28 pp.

No. 23—The Bible Doctrine of the Weekly Sabbath. TOPICAL SERIES—No. 1, "My Holy Day;" No. 2, "The Moral Law," by Rev. James Bailey. 28 pp. each.

"THE SABBATH: A Seventh Day, or The Seventh Day. Which?" By Rev. N. Wardner. 4 pp.

"THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp.

"DID CHRIST OR HIS APOSTLES CHANGE THE SABBATH from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp.

"CONSTANTINE AND THE SUNDAY." By Rev. N. Wardner. 4 pp.

"THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp.

"DID CHRIST ABOLISH THE SABBATH OF THE DECALOGUE?" By Rev. N. Wardner. 4 pp.

"ARE THE TEN COMMANDMENTS BINDING ALIKE UPON Jew and Gentile?" By Rev. N. Wardner. 4 pp.

"WHICH DAY OF THE WEEK DID CHRISTIANS KEEP as the Sabbath during 300 years after Christ?" By Rev. N. Wardner. 4 pp.

Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to D. R. STILLMAN, Alfred Centre, N. Y.

Advertisement for HOP BITTERS, featuring a bottle illustration and text describing its benefits for various ailments.

Advertisement for Dr. J. B. Marchisi's Uterine Catholicon, featuring a portrait of the doctor and text describing the medicine's effectiveness for women's health.

Advertisement for THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES, describing the quality and variety of their rose plants.

Advertisement for THE NEW SYSTEM OF BEE-KEEPING, offering guidance and materials for those interested in apiculture.

Advertisement for THE GREAT NORTH-WESTERN RAILWAY, highlighting the best route between Chicago and the West.

Large advertisement for Druggists and Physicians, listing various medical services and products available in the region.

Advertisement for STIMONY OF THE AGES, featuring testimonials and descriptions of various medicinal products.

S. S. Department.

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

Geo. H. Babcock, President, Plainfield, N. J. Rev. A. H. Lewis, Vice President, Plainfield, N. J. Rev. L. E. Livermore, Secretary, New Market, N. J. I. D. Tittsworth, Treasurer, New Market, N. J.

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

INTERNATIONAL LESSONS, 1881.

LESSONS IN LUKE.

SECOND QUARTER.

- April 9. Following Jesus. Luke 9: 51-62. April 10. The Good Samaritan. Luke 10: 25-37. April 16. The Pharisees Reproved. Luke 11: 37-47. April 23. Covetousness. Luke 12: 13-21. April 30. Lost and Found. Luke 15: 1-10. May 7. The Prodigal Son. Luke 15: 11-24. May 14. The Rich Man and Lazarus. Luke 6: 19-31. May 21. Parables on Prayer. Luke 18: 1-14. May 28. Parable of the Pounds. Luke 19: 11-27. June 4. The Crucifixion. Luke 23: 23-46. June 11. The Walk to Emmaus. Luke 24: 13-32. June 18. Review. June 25. Special Lesson.

LESSON VI.—THE PRODIGAL SON.

BY REV. W. C. TITTSWORTH.

For Sabbath-day, May 7.

SCRIPTURE LESSON.—LUKE 15: 11-24.

11. And he said, A certain man had two sons: 12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. 19. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 20. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 21. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 22. And bring hither the fatted calf, and kill it; and let us eat and be merry: 23. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

CENTRAL TRUTH.—God is merciful to sinners.

- DAILY READINGS. 1. Proverbs 13. 2. Genesis 4: 3-16. 3. Psalms 51. 4. 1 Kings 8: 46-50; Ezek. 18: 21-28. 5. Rom. 3: 8-21; Titus 2: 11-14. 6. Eph. 2: 5-12; 3 Cor. 8: 9. 7. Luke 15: 11-22.

GOLDEN TEXT.—"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee."—Luke 15: 18.

- OUTLINE. I. Folly. v. 11-13. II. Misery. v. 14-16. III. Penitence. v. 17-21. IV. Grace. v. 22-32.

CONNECTION. Same as that of preceding lesson, the two parables going before in this chapter being introductory to this.

OUTLINE SUGGESTIONS.

- I. Folly. v. 11-13. 1. Throwing off the restraints of home and religion, and wishing liberty to do wrong. God calls it pride. Rom. 1: 30; James 4: 6. This is the folly which says, in the heart, There is no God. Psa. 53: 1. 2. Sowing wild oats. Gal. 6: 7. 3. Seeking to satisfy the soul with sensual living, under whatever noble or base name. 4. All sin is folly. Prov. 23: 26. II. Misery. v. 14-16. Sin is sure to bring it. 1. Dissatisfaction and remorse. "Began to be in want." 2. Loss of self-respect. "Began himself to a citizen." 3. Degrading occupations and company. "Feed swine." 4. The world honors us while we have something to spend on it; rejects us when we have "wasted our substance." "No man gave unto him." III. Penitence. v. 17-21. Misery brings either despair or repentance. Despair is the sorrow of the world which worketh death. Penitence, the godly sorrow which worketh repentance unto salvation. 2 Cor. 7: 10. 1. True reflection. "Came to himself." 2. Good resolution. "I will arise." 3. Action in keeping. "And he arose." 4. Confession. It turns the whole heart to the light. "Father, I have sinned." IV. Grace. v. 22-32. God's order after penitence is that we shall know of his grace. 1. God is waiting to be gracious. "Yet a great way off." 2. God treats us as sons immediately. "Best robe," etc. 3. God does not "throw up" to us our past. "My son." 4. Where sin abounded grace will much more abound. "Meet that we should make merry."

QUESTIONS. I. Folly. v. 11-13. Who made up Jesus' audience? Whom does he mean by a certain man? By the two sons? (Probably the Pharisees and people like them by the older, and the publicans and sinners and those like them by the younger.) Tell all the foolish things the younger son did. Is there any such disposition in our hearts toward our Father as was in his? Is liberty to do wrong true liberty? II. Misery. v. 14-16. Give the steps in misery which the younger son has to take. Explain the words "famine," "want," "husks" (a pod containing a very little bean, growing on the carob tree, and used for swine's food.) Does sin ever bring real peace? Think how one in sin always goes from bad to worse; when he will not obey the laws of home, or good society, or God. III. Penitence. v. 17-21. Find all the expressions which tell of his penitence. What is penitence? Is it wisdom or folly to return to "the father's house"? Is the sinner "beside himself"? What was his good resolution? What did he do in keeping with it? How were hired servants looked upon? What shows his humility? IV. Grace. v. 22-32. When did the father see him? What did he do to welcome him? What difference in the father's and son's way of treating him? What is grace? Which treatment did he really deserve, the father's, or brother's? What is found to be true of God's forgiveness?

COMMENTARY.

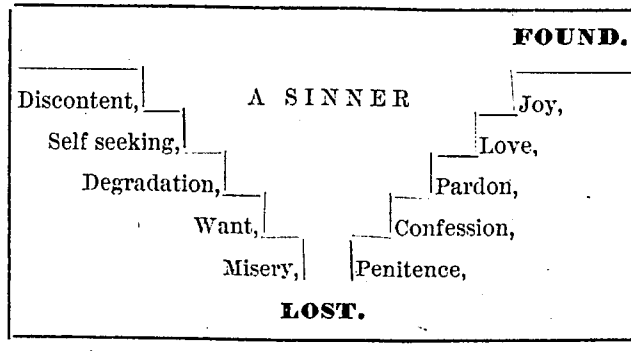
(Consisting chiefly of suggestions from Schaff, Trench, and Alford.

This parable has been justly called "The pearl and

prices at this sale were several lives of Tom Paine.

HINTS FOR THE BLACKBOARD.

Table with 2 columns: In the Far Country, At Home. WASTE, FAMINE, WANT, DEGRADATION, HUSKS, FRIENDLESSNESS. BREAD, ABUNDANCE, PARDON, LOVE, HONOR, SONSHIP.



SUPERINTENDENT'S REPORT.

[The following report of the Superintendent of the Plainfield Sabbath-school is published by special request, in hopes that it may serve to suggest some desirable aims to other schools and superintendents.]

We come to the retrospect of the past year with mingled feelings of thankfulness for the opportunities and blessings which it has brought us, of regrets for the opportunities which have been neglected, the errors and mistakes which have not been avoided, and of sadness for the affliction which it has pleased our Father to bring upon us.

In our last Annual Report we said: "We come to this anniversary larger in numbers, more enthusiastic in our work, more united in spirit, more consecrated in heart than at any previous period in our life as a school." This, though it seemed almost boastful, was true then, and is equally true now, even as compared with the eminence on which we then stood. Though the immediate presence of the revival through which we had then just passed, is not now with us, still our school numbers more, has a larger average attendance, and is even more earnest and interested in its work than at that time. We can truly say, "The Lord hath done great things for us, whereof we are glad."

Still there are many things which we might have done better, there are attainments toward which we have as yet but begun to reach, in the way of earnest study of God's Word, of compassionate love for souls, of tender watch-care over the lambs of the flock, of vigorous growth in spiritual things; all of which we may attain to, with God's help. There are also many minor things for which we should strive, such as bringing in those not yet members of the school; greater regularity as well as punctuality of attendance ourselves; more reverence for the holiness of God's house, God's Word, and God's day; as well as still greater earnestness and vigor in our work. Let us hope that each succeeding report may record some of these things accomplished.

The Angel of Death, who has refrained so long from visiting our school, has come at last and taken one* of our dearly beloved ones to join that glorified band who sit and learn at the feet of Jesus in the eternal Sabbath of rest. The blow is too recent, the wound too fresh to permit me to say at this time what might be said, but I want to say that she went rejoicing, without a single fear or dread, as calmly as one would go to a father's house, leaving a testimony, which can never die, to the truth and reality of the Christian's hope.

I wish to call your attention at this time to the remarkable mercy which has been shown our school in regard to this matter of death in our ranks. Four years ago the first of January we parted with Thirza, since which time until the fifth of March, we have not lost a member by death. The average number of members in that time, has been about 125, and as the average life of men is not now over about 35 years, we should naturally expect that not a year would pass but that some one or more of our number would be called away. That over four years should pass without a death is certainly remarkable, and calls for thanksgiving.

REVIEW THOUGHTS.

- 1. Penitence. v. 17-19. 2. Faith. v. 20.

A HIGH-PRICED BIBLE.—At an auction sale of rare books in New York last week, the highest price paid was for a copy of the Bible, \$8,000. The Bible is in the Latin tongue, with the prologue of Saint Jerome, in the original binding, thick oak boards covered with stamped calf, with ornamental brass corners and center-pieces with bosses. It was printed by Joannes Gutenberg in 1450-'55. It is said to be the first book ever printed from movable types. Another copy of the same edition was sold at a recent book sale in London for about \$3,800. At the New York sale, several copies of Eliot's Indian Bibles were sold, the finest copies bringing \$900. It is instructive to notice that the books which brought the lowest

*The wife of the Superintendent, and member of the school.

average enrollment for the year, leaving out each quarter those who were not attendants more than once during the quarter, was 145. The average attendance has increased with the increased enrollment, but the percentage of attendance has remained stationary. The average attendance for the year is 103, against 84 last year, and 76 two years ago. The regularity has not increased, being 71 per cent., same as last year. This is a point we need to earnestly cultivate. In this matter there is a great difference in different classes; the highest in any class being 85.2 per cent., and the lowest 47 per cent. Surely we can improve upon this. The attendance of the teachers has been 83.5 per cent., while that of the officers has been 95 per cent.

The Roll of Honor this year is larger than ever before, bearing the names of A. M. Dunham, Fred Dunham, Lillie Dunham, Jacob Jennings, Edwin Lewis, Thos. F. Randolph, and Arthur L. Tittsworth, as having been present at every session during the year; Lulu Lewis, Charles H. Randolph, and Frank Randolph have missed only one session each, and them from sickness; while H. H. Baker, Flora E. Clarke, Lucie Dunham, Mary Lewis, and Flora Randolph have missed only two sessions each, the latter two through sickness.* Other names follow in the Secretary's report.

The Banner Class† for this year is No. 9, taught by Miss Ayres, it having been perfect in attendance 29 sessions, or more than half the time, while its per centage for the whole year was over 85 per cent. This class was also the banner class for the first quarter, when it was perfect every Sabbath except for one single absence for sickness, its per centage for that quarter being 98 2/3 per cent. For the second quarter the Banner Class was No. 6, taught by J. M. Tittsworth, having a per centage of 80 2/3 per cent. For the third quarter, No. 9 again comes in with a record of eight perfect sessions, and a per centage of 92. For the last quarter, class No. 5, taught by Mrs. Wells, is the Banner Class with ten perfect sessions, and a per centage of 94.

Weekly collections for benevolent purposes have been taken, amounting to the sums following:

Table with 2 columns: For Missionary Society, Tract Society, Educating Chinese children (6 months), Gilead Orphan Asylum, General benevolent fund, Total for the year.

From the General Benevolent Fund there has been appropriated \$10 to Rev. G. J. Crandall in Nebraska, which leaves, with balance from last year, \$38 48, for the school to appropriate as they see shall fit. For carrying on mission schools in China, this school pledged itself to an amount sufficient for two scholars, or more, supposed to require about \$48 in all. It will be seen that the monthly collections for that purpose will probably be sufficient to redeem the pledge without calling on the general fund.

During the year we have held a "Fruit Festival" in the late Summer, which was enjoyed by all present; and a Christmas entertainment, simple and unpretending, but none the less satisfactory. These entertainments cost \$70 50, which was paid by voluntary contributions for that purpose.

The Treasurer's report shows that the total expenses of the school for the year have been \$120 95, \$50 45 of which has been furnished by the Church, and the balance by special subscriptions.

The Library has not been added to during the year. At the late meeting of the Executive Committee, it was voted to purchase more books, which will probably soon be done. This adjunct to our work has not heretofore, recently, received its due share of attention. New books ought frequently to be added, and regulations made for their more careful distribution.

Publications taken by the school have been as follows: For the teachers, 13 copies of the Sunday School Journal up to Jan. 1st, since which time the S. S. Times has been substituted; for the little ones 35 copies of the Picture Lesson Paper; and for all, 125 copies of the Lesson Leaves published by the SABBATH RECORDER.

The Teachers' Meeting was merged for a time during the Summer, in the Union Normal Class, but was resumed in October, since which it has been regularly held and fairly attended. There is chance for improvement here. In closing this my Seventh Annual Report, I would take occasion to thank the school and the teachers and officers especially, for their very cordial support, and invaluable help in my work. The certainty that I could depend upon the sympathy and hearty cooperation of the teachers and school in all my plans and efforts, has been like an inspiration and a power behind me in all I have done. No superintendent can succeed without this; he that should fail with it would deserve double pity. None could ask for it in a higher degree than I am conscious of having

*Each of these persons was presented with a book bearing a suitable inscription. †This class was presented with a blue silk banner.

enjoyed it, and none should ever have less for the well-being of the cause we serve. Bespeaking your kind judgment upon all I have done, your Christian charity on all my mistakes, and your continued sympathy and support for him who shall succeed me, I most respectfully submit this report. GEO. H. BABCOCK, Supt. PLAINFIELD, March 27th, 1881.

IS IT POSSIBLE that a remedy made of such common, simple plants as Hops, Buchu, Mandrake, wonderful cures as Hop Bitters do? It must be, for when old and young, rich and poor, Pastor and Doctor, Lawyer and Editor, all testify to having been cured by them, we must believe and doubt no longer. See other column.—Post.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND has rapidly made its way to favor among druggists, who have observed its effects on the health of their customers. Send to Mrs. LYDIA E. PINKHAM, 233 Western Avenue, Lynn, Mass., for pamphlets.

SALT RHEUM for seventeen years. Helpless for eight years. Unable to walk. Got about on hands and knees. Head, face, neck, arms, and legs covered. Cured by Cuticura Remedies. Will McDevold, 2542 Dearborn street, Chicago.

"A THING OF BEAUTY IS A JOY FOREVER."—That "thing of beauty" is Hamilton's Cough Balm, and in every household where tried, it has proven itself a thing of "joy" that will last "forever." It has permanently cured that beautiful young daughter whom you thought a victim of that dread disease, Consumption. Price per bottle, 50 cents; sample bottles, 25 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

VALUABLE REMEDY FOR A PAINFUL DISEASE.—Parmed's Pile Suppositories act promptly in allaying all inflammation of the rectum, and by being easily dissolved, are readily absorbed into the system, leading the diseased and irritated condition of those organs. They are convenient for self-application, causing no unpleasantness, and affording such satisfactory results that to any one afflicted with that painful disease, the Piles, they are invaluable. By direct application to the seat of disease, they are the most efficacious means of cure to be met, and are particularly useful in cases attended with rigid contraction of the sphincter ani. Price, 50 cents per bottle. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

"WAS BILIOUS AND MY NERVES WERE QUITE UNSTRUNG." SHERIDAN, N. Y., Jan., 1876.

DR. M. M. FENNER, Fredonia, N. Y.: "Dear Sir,—I had been out of health for three months. Was bilious, my eyes and complexion being yellow, and my nerves were quite unstrung. Had lost my appetite, my mouth tasted bad, my head was stopped up and felt dull and heavy and I had lost my ambition. I have now taken one bottle of your Blood and Liver Remedy and Nerve Tonic and feel entirely cured. Yours truly, N. N. WHITAKER.

Dr. Fenner's Blood and Liver Remedy and Nerve Tonic may well be called "the conquering hero" of the times. Whoever has "the blues" should take it, for it regulates and restores the disordered system that gives rise to them. It always cures Biliousness and Liver Complaint, Jaundice, Dyspepsia, Constipation, Headaches, Fever and Ague, Spleen, Enlargements, Scrofula, Erysipelas, Pimples, Blotches, and all Skin Eruptions and Blood Disorders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous Debility; restores flesh and strength when the system is running down or going into decline; cures Female Weakness and Chronic Rheumatism, and relieves Chronic Bronchitis, and all Lung and Throat difficulties. It does these things by striking at the root of disease and removing its causes.

Dr. Fenner's Improved Cough Honey will relieve any cough in one hour. Try a sample bottle at 10 cents.

Dr. Fenner's Golden Relief cures any pain, as Toothache, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney Complaint, Diarrhoea, etc. Try a sample bottle at 10 cents.

Dr. Fenner's Vegetable Blood and Liver Pills. The best family physic known. For sale by dealers. Sold by A. E. & W. H. CRANDALL, Alfred Centre, and WILLIAM R. BURDICK, Alfred, N. Y., and RANDOLPH COMPANY, New Salem, W. Va.

AGENTS AND CANNASSERS make from \$25 to \$50 per week selling goods for E. G. RIDGWAY & Co., 10 Barclay Street, New York. Send for their Catalogue and terms.

"BUSINESS PRINCIPLES." When you want something to attend strictly to business and cure a cough or cold in the head, get Dr. Fenner's Improved Cough Honey. It will relieve any case in one hour. Try a sample bottle at 10 cents.

NOT SO BAD. The agony of Neuralgia, Toothache, Headache, or any pain whatsoever can be relieved instantaneously by using Dr. Fenner's Golden Relief. It also readily cures Rheumatism, Backache, Kidney disease, Colic, Diarrhoea, Dysentery, Burns, Bruises, etc. Try a sample bottle at 10 cents.

"IN THE SPRING A YOUNG MAN'S FANCY LIGHTLY TURNS TO THOUGHTS OF LOVE."—Rather, he should turn his fancy to the thought of how best to cleanse his blood and brace up his enfeebled system for the Summer's campaign. He should be using Parmed's Great Blood Purifier, the greatest medicine of the age. Price \$1 per bottle; sample bottles 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

WHY "WE DO IT."—We offer you Parmed's Dyspepsia Compound because we know it will cure you. We are tired of seeing that sad, dispirited air, fired of seeing you suffer so when you have only to use the Compound to find speedy relief. We know that this disease, Dyspepsia, unless cured, may lead to an early decline. Then secure the Compound, and be once more restored to life and vigor. Price, \$1 per bottle; sample bottle, 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

HOW TO GET SICK.—Expose yourself day and night out to 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

which is answered in three words.—Take Hop Bitters! See other column.—Express.

The Sabbath Recorder

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT

—AT— ALFRED CENTRE, ALLEGANY

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

TERMS OF SUBSCRIPTION. Per year, in advance. Papers to foreign countries will be additional, on account of postage.

ADVERTISING DEPARTMENT. Transient advertisements will be charged an inch for the first insertion, and one inch for each subsequent insertion.

LEGAL ADVERTISEMENTS inserted at the rate of one cent per line per week. Yearly advertisements may have their charges quarterly without extra cost. No advertisements of objectionable character will be admitted.

JOBS PRINTING. The office is furnished with a superior material, and more will be added as demand, so that all work in that line will be done with neatness and dispatch.

ADDRESS. All communications, whether for publication, should be addressed to THE SABBATH RECORDER, Alfred Centre, N. Y.

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

For the Sabbath Recorder ALPHABETICAL SCRIPTURE

BY C. AMMONS.

A. Gen. 1: 26-27. Adam the first of men became To every beast and bird gave

B. Gen. 11: 7-9. Babel with towers toward its Here men many tongues and

C. Gen. 4: 8. Cain by an envious spirit filled His righteous brother Abel

D. Psalms of David. David the Psalms rejoicing With golden harp and thum

E. 1 Kings 17: 7. Elijah by the ravens fed. Received each day his daily

F. Fruits are gifts of love divine On earth or tree or hidden vine

G. Judges 16: 3. Gates Samson quickly bore From Gaza's walls at close of

H. 2 Kings 18: 15. Hezekiah with indignance sent The clay-constructed idols

I. Exodus 32: 4. Idols of wood and stone and Led Israel from its God away

J. St. Mark 10: 16. Jesus the little children blessed And died to give us heavenly

K. 1 Sam. 6: 10. Kine were the oxen here dis Drawing the ark which Mos

L. St. Luke 1: 1. Luke wrote many a faithful The history of our Lord div

M. Exodus 31: 1. Moses, to whom God's will The ten commandments wro

N. John 3: 2. Nicodemus went by night To learn from Jesus what w

O. 1 Kings 18: 4. Obed, the man who strove to The prophets in a lonely ca

P. Acts 9: 3, 22. Paul, by a sign from heaven A Christian both in faith and

Q. Num. 11: 8. Quails to the Israelites were With manna for their nouris

R. Gen. 24: 18. Rebekah spoke, in accents n To Isaac as she sweetly smil