TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XXXVII.-NO. 18.

it, and none should ever have less. well-being of the cause we serve. aking your kind judgment upon all I ne, your Christian charity on all my and your continued sympathy and for him who shall succeed me, I

GEO. H. BABCOCK, Supt.

ossible that a remedy made of such com

ple plants as Hops, Buchu, Mandrake, etc., make so many such marvelous and

l cures as Hop Bitters do? It must be, for and young, rich and poor, Pastor and Docard and Editor, all testify to having been

them, we must believe and doubt no longer.

E. PINKHAM'S VEGETABLE COMPOUND has

ade its way to favor among druggists, who

Send to Mrs. Lydia E. Pinkhan, 233

HEUM for seventeen years. Helpless for

Unable to walk. Got about on hands

Head, face, neck, arms, and legs cov-

red by Cuticura Remedies. Will McDon-

ing of Beauty is a Joy Forever."—That

beauty" is Hamilton's Cough Balsam, and

ousehold where tried, it has proven itself a joy" that will last "forever." It has per-

cared that beautiful young daughter whom

tht a victim of that dread disease, Con-

Price per bottle, 50 cents; sample bottles,

Sold by G. W. Rosebush, Alfred Centre,

BLE REMEDY FOR A PAINFUL DISEASE.

Pile Suppositories act promptly in allaying

mation of the rectum, and by being easily

are readily absorbed into the system, heal-

seased and irritated condition of those or-

liey are convenient for self-application,

o unpleasantness, and affording such satis-

sults that to any one afflicted with that isease, the Piles, they are invaluable. By

dication to the seat of disease, they are the

acious means of cure to be met, and are

Iv useful in cases attended with rigid con-

f the sphincter ani. Price, 50 cents per Sold by G. W. Rosebush, Alfred Centre,

BILIOUS AND MY NERVES. WERE

in -I had been out of health for three

Was bilious, my eyes and complexion be-

v, and my nerves were quite unstrung. Had ppetite, my mouth tasted bad, my head was

and felt dull and heavy and I had lost my

Thave now taken one bottle of your Blood

N. N. WHITAKER.

Remedy and Nerve Tonic and feel entirely

nner's Blood and Liver Remedy and Nerve

y well be called "the conquering hero" of

Whoever has "the blues" should take it.

rulates and restores the disordered system

rise to them. It always cures Biliousness

Complaint, Jaundice, Dyspepsia, Consti-

leadaches, Fever and Ague, Spleen, Enlarge-

erofula, Erysipelas, Pimples, Blotches, and

Eruptions and Blood Disorders, Swelled

nd Dropsy, Sleeplessness, Impaired Nerves

wous Debility; restores flesh and strength

system is running down or going into de-

res Female Weakness and Chronic Rheuma-

Irelieves Chronic Bronchitis, and all Lung

oat difficulties. It does these things by

at the root of disease and removing its

nner's Improved Cough Honey will relieve

th in one hour. Try a sample bottle at 10

enner's Golden Relief cures any pain, as

he, Neuralgia, Colic, or Headache, in five to

ninutes, and readily relieves Rheumatism,

Complaint, Diarrhea, etc. Try a sample

enner's Vegetable Blood and Liver Pills.

family physic known. For sale by dealers.

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LLIAM R. BURDICK, Alfred, N. Y., and

78 AND CANVASSERS make from \$25 to \$50

selling goods for E. G. RIDEOUT & Co., 10

Street, New York. Send for their Cata-

you want something to attend strictly to

and cure a cough or cold in the head, get

ner's Improved Cough Honcy. It will relieve in one hour. Try a sample bottle at 10

gony of Neuralgia, Toothache, Headache, or

whatsoever can be relieved instantaneously

Dr. Fenner's Golden Relief. It also readily ieumatism, Backache, Kidney disease, Colic, a. Dysentery, Burns, Bruises, etc. Try a

PH COMPANY, New Salem, W. Va.

"BUSINESS PRINCIPLES."

NOT SO BAD.

pottle at 10 cents.

Yours truly,

SHERIDAN, N. Y., Jan., 1876.

venue, Lynn, Mass., for pamphlets.

Dearborn street, Chicago.

R. Burdick, Alfred, N. Y.

R. Burdick, Alfred, N. Y.

QUITE UNSTRUNG."

I. FENNER, Fredonia, N. Y.:

pectfully submit this report.

ELD, March 27th, 1881.

column.—Post.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 5, 1881.

WHOLE NO. 1891.

The Subbuth Becorden,

PUBLISHED WEEKLY, BY THE

AMERICAN SABBATH TRACT SOCIETY,

ALFRED CENTRE, ALLEGANY CO., N. Y.

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

TERMS OF SUBSCRIPTION.

Papers to foreign countries will be charged 50 cents additional, on account of postage. If payment is delayed beyond six months, 50 cents additional will be charged.

No paper discontinued until arrearages are paid, except at the option of the publisher. ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisement changed quarterly without extra charge. No advertisements of objectionable character will be admitted. JOB PRINTING.

The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

ADDRESS.

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

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

> For the Sabbath Recorder. ALPHABETICAL SCRIPTFRES.

> > BY C. AMMONS.

A. Gen. 1: 26; 2: 20. Adam the first of men became. To every beast and bird gave name.

B. Gen. 11: 7-9. Babel with towers toward heaven aspires, Here men many tongues acquire.

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

D. Psalms of David. David the Pslams rejoicing sung, With golden harp and thankful tongue,

E. 1 Kings 17: 4. Elijah by the ravens fed, Received each day his daily bread.

Fruits are gifts of love divine, On earth or tree or laden vine.

G. Judges 16: 3. Gates Samson quickly bore away, From Gaza's walls at close of day. II. 2 Kings 18: 4.

Hezekiah with indignant stroke, The clay-constructed idols broke. I. Evodus 32: 4, 8.

Idols of wood and stone and clay Led Israel from its God away.

J. St. Mark 10: 16; 15: 37. Jesus the little children blest, And died to give us heavenly rest.

K. 1 Sam. 6: 10. Kine were the oxen here displayed, Drawing the ark which Moses made.

L. St. Luke 1. Luke wrote many a faithful line, The history of our Lord divine.

M. Exodus 31: 18. Moses, to whom God's will was known, The ten commandments wrote on stone.

Nicodemus went by night To learn from Jesus what was right.

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

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

Q. Numb. 11: 31. Quails to the Israelites were sent, With manna for their nourishment.

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

S. St. Luke 10: 33, 35. Samaritan, thy love shall sound Where'er the Gospel page is found.

T. St. John 20: 24. Thomas believed it not when said That Christ had risen from the dead.

U. 2 Sam. 11: 15. Uriah, forth to battle sent. Was slain therein, as David meant.

V. St. Matt. 1: 21. Virgin Mary, sacred name, By whom our Lord and Savior came.

W. St. Luke 3: 2, 17. Wildernesses lone were sought By John ere he the Gospel taught.

X. Exod. 20. The ten commandments stand; Obey them, they are God's commands.

Y. Eccl. 12: 1. Youth, the precious time to win Eternal life, and turn from sin.

Z. P.a. 132: 13; 135: 21. Zion the dwelling place shall be For those who live religiously. WESTERLY, R. I., March 29th, 1881.

### AN ADDRESS

Delivered at the Installation Services of Rev. W. C. Titsworth as Pastor of the First Seventh-day Bap tist Church in Hopkinton, March 12th, 1881. Pubments for the occasion.

> BY \$. S. GRISWOLD. (Continued from last week.)

of your pastor is to instruct you in religion, ment of the highest form or type of Christian life—the noblest Christian manhood and womanhood, both individually and collectively as a church and people. True religion is the knowledge of the true God so received into the heart and the understanding as to become the power of God unto salvation. Theology is the science that teaches | tions to the reading of the Scriptures, the this knowledge of God through the divine revelations of excation-nature, super-nature, and revealed religion in the Scriptures, and especially through the glorious gospel of the blessed God as revealed in the person of the Lord Jesus Christ. Theology, then, is the subject matter of the preacher of the gospel. The Bible is his text-book, and universal Being is the divine areanum which your pastor is to unlock and use its mysteries as so many symbols to explain and illustrate the sublime truths of the sacred texts. Now, to be benefited by his pulpit teachings, several

things on your part are necessary: tration. Your pastor will doubtless arrange ways an easy matter to follow a speaker propounded, and, as a result, we find differa systematic course of preaching, and a through a discourse. A moment's inatten- ent minds have been at work seeking, in method of presenting divine truth, which, in | tion may so break a thread in the west or | some measure, to solve it. As we look order to be best understood, will require a woof as to leave only the warp, which may so abroad in the world and see the obstructions regular consecutive course of attendance. warp the whole sermon to the understanding which are hindering the progress of the Irregular attendance upon the ministry of of the hearer as to give him the very oppo- Christian religion, we fancy the difficulties the Word, absenteeism from the public wor- site of its true meaning. Some of the most are many instead of few. Where do they ship of God, is a most prolific cause of important instructions of Christ related to have their origin? It is an old saying, but delinquencies in Christian life, and of skepti- the manner of hearing sermons, "Take heed not more ancient than true that it is imposeism, infidelity, and atheism. It is also a how ye hear," "Hear and understand," sible for a stream to rise higher than its cause of coldness, indifference, and disaffee- "Hearing that they may understand," fountain. tion toward a pastor, and the brevity of the | "Hearing, they hear not neither do they unpastoral relation. Ignorance becomes a sin | derstand," "When any one heareth the | Church and see if we find anything there where the means of knowledge are within word, and understandeth it not, then cometh which is calculated to lead the outside world although the Bible is in every family, yet the the danger of hearing and not understanding. | would that others should do unto you?" or stances, prevent a large portion of commu- ful to a proper understanding of what they motto, "Your eye is your chap," and renity from such a study of it as is necessary hear to note down important thoughts as they garding a sharp and sometimes an overreachground of fair dealing, is not a church sol- | ly interims of Sabbath teaching. by the solemn responsibilities of obtaining

of giving Scriptural knowledge, or as a best eulogium a church or people can promeans of grace, I am impressed that it is not | nounce on their pastor is the development of | safe to neglect the public worship of God for such a life as best accords with the sublime of the Spirit, to publicly consecrate our-Sabbath-schools. As a means of gaining truths which he teaches, and your character selves to the Christian life, has a significance Bible knowledge, the pulpit has largely the as a church and people will be the most enpre-eminence over the Bible-school of the during monument erected to his memory. church. If children can attend but one service, let that be the pulpit service. Train up | pastor, your teacher, and your leader. Welyour children to regularly attend the public | come him in his pulpit every Sabbath morn worship of God and the ministration from by your presence and that of your children. the pulpit; and when they are older, they | Cheer him with countenances radiant with lished by request of the Committee of Arrange and your children will become Sabbathbreakers, and when grown will utterly disregard its observance. I pray you by the sanctity of that blessed day that you bring your children to the house of God every Sabbath-Fifth. Religious. The paramount object day. [While copying this for the press, I both old and young; for why should there be have read with great interest an article in any social arrangement where your pastor and to urge its consideration upon you, and the Sabbath Recorder of March 24th, up- | might not properly be present? Welcome by precept and example seek the develop on "The Evil of Non-Church Attendance,"

the serious attention of all.

sufficient. Attention to the word spoken and the solemnities of the devotional and and in your sorrows; at the altar of marriage, worshiping exercises are equally necessary. and the bed of death. Thus may the union The apparent indifference in some congregapraying, and the singing, is shockingly irrev- presence of the Holy Spirit, be one of long erent. The bowing of the head and the continuance and lasting good. "And may rising up and standing posture, once so impressive during the worshiping part of the services, has been superseded by continuous of the sheep, through the blood of the eversitting on cushioned seats, and eyeing the lasting covenant, make you perfect in every vacuities of vacancies. Hence, such atten- good work to do his will, working in 'you tion on this part of the services as will awak- that which is well pleasing in his sight, en a profound interest in them is of the first | through Jesus Christ, to whom be glory for importance. Perhaps there is no greater ever and ever. Amen." dereliction in the public services of the Sabbath than in the devotional exercises. Close attention during the delivery of the sermon is positively necessary to a correct under-1. Regular attendance on his public minis- standing and application of it. It is not al-

ally or collectively, where absenteeism to any | into the perfect law of liberty, and continyour pastor as your chosen religious teacher, | for the pulpit to practice its own preachings.

the manner of some is." And further, that | community, in all that promises their high- | of the present day! you bring your wife and children with you. est good, in all that will elevate, refine, and

Welcome, then, this dear brother as your will not depart from it. Neglect to do this, | Christian joy and sleepless attention. Let | to glorify our heavenly Father. Christians your prayer and songs be the Aarons and Hurs of his support. Welcome him in your Bible-school, as its professor of hermeneutic theology. Welcome him to your social arrangements, recreations and amusements of him to the place of business, where temptawhich I take the liberty of commending to | tions often sink men to perdition. Welcome him to your homes, to your families, and to 2. Attention. Attendance alone is not your hearts. Welcome him in your prosperity and in your adversity; in your joys this day consummated by the solemnities of this occasion, and consecrated by the divine the God of peace that brought again from the dead our Lord Jesus, that great Shepherd

### For the Sabbath Recorder. WHAT IS THE DIFFICULTY?

This is a question which has been wisely

Now let us look within the Christian reach. The salvation of the soul and of the the wicked one [the devil] and catcheth away to disregard the precepts and truths which world, the growth of the church in Christian | that which was sown in the heart," "He | she professes to disseminate. How is it in life, depends on the knowledge of God. that heareth the word, and understandeth it, the business world and deal with professed "This is life eternal [or salvation] to know | beareth fruit," "Hearken every one of you, | Christians? Do we find them in trade Thee, the only true God, and Jesus Christ, and understand." The above are but a few what they are in the meeting-house? Are whom he hath sent." This knowledge is to of the many instructions of Christ respecting they truth-telling men? Do they adopt as be obtained principally from the pulpit; for the hearing of preaching, all going to show a rule of faith, "Do unto others even as ye pressure of business, and many other circum- | Students attending lectures often find it help- | do we find many of them acting upon the to understand its truths. Hence it has been are spoken. If congregations were furnished ing bargain as a smart thing rather than a ordained that through the preaching of the with memorandum books and pencils, and sin-? In fact, when we enter the whirlpool gospel men are to come in possession of Bible | would practice taking notes, much valu- of the business world, can we, in many intruths. A regular attendance, therefore, able hearing might be preserved without stances, tell a Christian man from a man of upon pulpit teaching is a necessity to a full taxing the memory, which would be matter the world by his upright manly dealings? understanding of Scripture. But, on the of thoughtful consideration during the week- Again, let a dance and a prayer meeting be appointed in our thickly settled communi emply bound, in settling a pastor, to attend | 3. Action. All doctrine has relation to ties, and which will be the best attended? regularly upon his ministry? Is not such life. Faith without works is dead. "Be ye and where shall we find our young people attendance really pledged by the church in doers of the word, and not hearers only, de- who have professed to have been born from installing him into the pastoral office, as ceiving your ownselves; for, if any be a hear- above, and to have crucified the things of much as his in consenting to be installed? er of the word, and not a doer, he is like the flesh, and put the man of sin beneath No more allow trifles to detain you from If so, is not absenteeism then a violation of unto a man beholding his natural face in a their feet, in the greatest numbers? Take a solemn contract? But such attendance is glass; for he beholdeth himself, and goeth a large portion of professed Christians, old necessary to your prosperity and growth. his way, and straightway forgetteth what and young, and strive to open a conversation fails, he is discharged. If you count your No church can long prosper, either individu- manner of man he was. But whose looketh on the subject of religion, and how many obligation of devoting certain hours to your will talk freely upon it? Let them go out holy work less sacred, then your Master will considerable extent prevails. Permit me, ueth, he being not a forgetful hearer, but a into a community where the fact is not discharge you from his corps. You may conthen, to enjoin it upon you by all that is sa- | doer of the work, this man shall be blessed in | known, and would it even be mistrusted cred in ratifying by these solemn services his deed." It is as equally important for the from anything you can see that they have your mutual agreement by the respect due pew to practice what the pulpit preaches, as ever named the name of Jesus before the world, and professed to have been with and in S. S. Times. Sixth. Common things. Receive your pas- learned of him? Listen to the conversation the knowledge of God, and by the presence | tor as one of your community, a man among | which many of the members of our churchof the great Head of the Church witnessing | you, a Christian teacher come to stay, and | es indulge in, and how often do we hear proyour mutual consecration, that you "forsake | ready to co-operate with you in building up | fane language fall from their lips; how often not the assembling of yourselves together as | your church, your school, your society and | do we see them wink at many of the vices As has been asked in a previous article in

I wish to emphasize children, for in many ennoble. Concede him the respect due him the RECORDER, "Has not the theatrical percongregations the children are nearly all ab- as a citizen, a gentleman, justly entitled to formance, the bazar, the tea party, the aucsent from the preaching service and the pub- equal membership in society, and to all the tion sale, and feasting, been introduced into lic worship of God. This is an alarming fact, rights and privileges of other members. nearly every church in our land?" Indeed, you treat him as he deserves, he will deserve for without undervaluing the Sabbath-school, Refrain from that hypercriticism, that species has not the church stooped to the world for to be treated as you treat him.

or detracting from its importance as a means of Zoilism which is always reflective. The her money? Is not sensational preaching preferred to sound doctrinal truth?

> To pass from death unto life, to be born which we have no right to trifle with. It imposes duties upon us which are most sacred in their nature, and which will, if conscientiously performed, separate us from the frivolities and wicked practices of the world, and make our lights so shine before men that they, seeing our good works, may be led have no right to hide their light, or disguise the fact that they have publicly taken. a stand for God and truth. Here is where the Christian world is getting into difficulty. Here are some of the foxes that are eating out the life of the church, and destroying many of the little though precious vines which, could they be carefully fostered and nourished, would yield rich harvests for our heavenly Master.

If we will but take each of the foregoing questions and carefully consider and honestly answer them, we shall see where some of the difficulties originate. Professed Christians are too much at fault; they are too many times careless in regard to the example which they set before men. It is not enough to profess Christianity before the world. This is but the tender blade, and our Master has a right to expect a growth in grace, which, in due time, will develop the stalk, the ear, and the full corn at length. It is not enough to cry, "Lord, Lord," for it is plainly declared that it is not they who shall enter the kingdom of heaven, but they who do the will of our heavenly Father. Here is the work of the Christian defined in a single sentence; none need mistake it. As freely as the grace of God has been given one, just so freely he is required to spread it broadcast as opportunity may offer. When Christians unite, with consecrated lives, and make themselves carnest workers in the Master's vineyard, reaching out after the erring, wherever they may find them, in the sphere which they occupy in life; when Christian men and women come to feel that they have no right to hide their God-given talents, and hire the minister to do their personal duty; and accept the fact, and reduce it to practice, that they have an individual work to perform in advancing Christ's kingdom on the earth; when they make it a theme of general conversation, and let a genuine work of grace take the place of a superficial religion, not fearing the reproach of men, then will the hindrances which have long blocked the car of Christian progress be removed, and legitimate fruits will begin to appear. This is not a work for the few, out for the Christian world at large. A general heart-searching is required at our hands; and fortunate will be the one who does not find the man of sin within his own heart, retarding his growth in grace.

A. A. LANGWORTHY. HOPKINTON, R. I.

Consecration.—The highest quality for . Sabbath-school teacher is self consecration to Jesus. If you have not given yourself wholly to Jesus, depend upon it, you will never bring any of your scholars to him. There will be no glow of earnestness, no tenderness and importunity, in your appeals to them. You will huddle through your work in the school in a cold, perfunctory way, and allow any slender pretext to draw you away from it. But if you have consecrated a certain portion of time to your Bible study in each week, and a certain portion of every Sabbath to teaching it, then beware how you rob your Master. Those hours are sacred. them than you would from the bedside of a sick child. A bank teller sets apart six hours in each day to his counter in the bank; if he roll, but you are not Christ's teacher. Your name is off of his roll. He knows his own; he calleth them all by name.—T. L. Cuyler,

A LACONIC CHARGE.—Once upon a time, at an ordination of a clergyman, the witty Dr. Leonard Withington, of Newburyport, was appointed to deliver the "charge" to the church. The other services were so unduly prolonged as to make the congregation restless, so that when it came Dr. Withington's turn to speak, he rose in the pew where he had been sitting, and refusing to enter the pulpit, said, "I charge you, my friends, to treat your young pastor as he deserves. If

HE SPRING A YOUNG MAN'S FANCY LIGHTLY THOUGHTS OF LOVE."—Rather, he should fancy to the thought of how best to cleanse and brace up his enfeebled system for the scampaign. He should be using Parmeta Blood Purifier, the greatest medicine of Price \$1 per bottle; sample bottles 15 Sold by G. W. Rosebush, Alfred Centre, R. Burdick, Alfred, N. Y.

WE Do It."—We offer you Parmelee's Dysompound because we know it will cure you. lired of seeing that sad, dispirited air, tired you suffer so when you have only to use pound to find speedy relief. We know that ase, Dyspepsia, unless cured, may continue s embittering your life and leading to an cline. Then secure the Compound, and be re restored to life and vigor. Price, \$1 pc sample bottle, 15 cents. Sold by G. W. h, Alfred Centre, and Wm. R. Burdick,

O GET Sick.—Expose yourself day and night

with without exercise; work too hard with-

doctor all the time; take all the vile nostrums ed; and then you will want to know HOW TO GET WELL

answered in three words—Take Hop Bit ee other column.—Express.

# Missionary Department

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Mis-

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

LETTERS have been received from D. R. Stillman, H. B. Lewis, S. Carpenter, J. Summerbell, C. Potter, Jr., J. Vahl, (Naestred, Denmark).

WE are indebted to Bro. Wm. M. Jones, of London, for a copy of The Freeman, an English Baptist paper, which contains interesting missionary notes and comments.

Any of our missionaries who can make good use of second hand children's Sabbathschool papers, or any superintendent who can to the same, is requested to send us his ad-

As an illustration of the way in which missionary activity serves to keep our views and our work before the world, we have the request of a Denmark publisher of a missionary atlas for a copy of our last Annual Report.

As an example of the real feeling of our Board respecting aggressive denominational | Missionary Conference, for your Department werk, we record the fact that correspondence | if you wish to use it. has been opened with one of our leading pastors in regard to permanent employment as a missionary, with special reference to the occupation of the Kentucky field.

WE desire to express, in our own behalf, and in behalf of the Board of Managers, our sympathy for Miss Nelson, of Shanghai, in the sorrow and loneliness she will feel, when the news of her sister's death shall have reached her. May the Father of mercies, and the God of all comfort, comfort her with the consolation that aboundeth through Jesus Christ.

WE were glad to receive the communication from Mrs. York of Farina, Ill., and Hope she will write again for this department. We think, however, that Bro. Davis's report of the Shanghai Missionary Conference, and fort by the women of our churches. It is working well in the First Hopkinton Church.

reports home mission work at South Kings- who appreciate the work for which they gave town, R. I., Coloma, Wisconsin, and Wel- it. It was but little. They felt it to be so, tized, and thirty-seven received into the small a sum after all. Honeoye is one of the church. The opening fields in Kansas and small mission stations, four or five of which Minnesota could not be occupied, from want | form a Quarterly Meeting. Traveling from of men and means. The same report an- twelve to twenty miles over primitive forest nounces the addition of six by baptism to the | roads, in a muddy season, to reach the meetlittle church in Shanghai; and calls special ing, is itself quite a contribution; and to attention to the importance of re-enforcing | take care of all these, is it a burden? No! the China mission, and pushing out into the It is a joy and a delight, and the contribuinterior.

THE American Baptist Publication Society has in press a "Foreign Missionary Manual," which is to be geographical, synoptical, statistical and bibliographical. Part I. will present a list of the principal mission stations in Asia and Africa, with their latitude and longitude. Part II. will present a survey of the people who gave called for the collection the missionary work in each part of the field. Part III. will contain a directory of the missionary societies of all the Christian world, with statistical tables. Part IV. will present a list of 2,000 books relating to missions. We shall look with interest for the appearsince of this new book. It will be a small 12mo. volume, of probably 220 pages, and will be sold for one dollar.

Our readers have already learned why more money is needed to complete our mission house in Shanghai; and we feel sure that the letter of Bro. D. H. Davis will commend itself to the judgment of all who are interested in the success of our China mission, while the recent communications from Sister Nelson greatly help to encourage us in regard to the progress of our work there. The sum of \$1,145 has been subscribed, and \$1,900 are needed. It is thought desirable to try to raise the balance, as the other was raised, by special contributions; and all pastors are earnestly requested to call the attention of their congregations to this matter on the second Sabbath in May, and to ask for contributions of from one to twenty-five or more and think it a step in the right direction. influence of woman has been great. Her ef-

### LETTER FROM DAVID H. DAVIS.

SHANGHAI, China, March 8th, 1881. Dear Brother,-Since I wrote you last we have moved into the house of our friend Mr. John Fryer. We are very pleasantly situated, and at quite a convenient distance for me to oversee the work of rebuilding our dwelling. The work was to be begun this week, but owing to the rainy weather, snow, and cold, it may not. The contractors have not arrived, but I expect them soon. Could our brethren have looked over this way and seen the transfer of our goods, they would have been amused and thought it a strange way. The heavy articles were carried by means of ropes and bamboo poles, the boxes were slung in the ropes on two poles carried by four men; the lighter articles were carried in the same manner by one man. It is sur prising how much the Chinamen will carry at a single load in this way. The work of preaching is going on daily, as before report ed. The schools are going on as well as could be expected. We concluded not to have an other in the city until we get back into our house, as we are so far away. We are quite hopeful' of the conversion of our teacher, Chung La's son. He seems very different from what he used to be. Pray especially

March 9th. Contractor came with twenty six men this morning to begin work. I send an abstract of remarks made at the last

Yours in brotherly regard,

DAVID H. DAVIS.

### HOME CORRESPONDENCE.

### From A. W. Coon.

I will give four weeks' labor to the mission cause during the season, if the Board wish and will direct where such work shall be done. Inclosed, you will find \$3, the amount of a collection at the Baptist church, where I preached a missionary sermon a few weeks since. It was intended for the China mis-

God bless the Board in their noble work. A. W. Coon. Union Dale, Penn., April 6th, 1881.

### From James Summerbell.

I did not tell you, when I wrote about the Quarterly Meeting at Honeoye, of the collec-Sister Nelson's letter, [published in RE- tion that was taken. It amounted to \$8 35, CORDER of last week,] justify us in urging | so let this be added. I came near forgetting the importance or some kind of organized ef- it, so absorbed was I in the meeting at the time. These small sums added to the mission fund help to make the large accretions by which the work is kept going. It was THE Annual Report of the Board for 1858 | contributed to the cause of missions by those ton, Iowa. Work in Iowa was especially en- but they were all the more glad to give it; couraging, twenty-eight having been bap- and yet for the time and place, it was not so tion comes in among the other joys. Oh, these small things. Let us not forget their day. The poor widow, giving two mites, gave more than they all-they who of their abundance gave so much. When will we learn that giving is a grace? When shall the small gifts be brought into the Lord's storehouse? At this meeting, be it remembered, when it might have been overlooked. He who gave his life for us has said, "It is more blessed to give than to receive." It is not the Sabbath that so loads and bears us down. We need to tone up in giving. We can hardly enter a meeting of any kind among neighboring Christians where money is not given for the spread of that which is worth more than money. What we want is the small gifts, and the large ones will come along. "He that is faithful in that which is least is faithful also in much. If therefore ye have not been faithful in that which is another man's, who shall give you that which is your own? or who shall commit to you the true riches?" May it not be a mistake that we gather too much by the sheaf and neglect to glean by the grain?

J. SUMMERBELL RICHBURGH, N. Y., April 14th, 1881.

### From M. B. D. York.

FARINA, Ill., April 4th, 1881.

dollars for the purpose named, the money to be forwarded to our Treasurer.

and think it a step in the right direction. Influence of woman has been great. Her efforts have done very much to advance the she had taken another step, or that she had cause of Christ. The missionary's wife person when the husband is first brought to acleast seventy-five dollars.—S. S. World.

stepped twice as far, when she said, "Let all forms a very important part of the work, the women of a given church consider them- both in her influence on the Chinese and af-of Christianity, a missionary organization." | mission she is regarded a member of the mis-Seeing that, in the church, "there is neither | sion. In most cases the work of women mismale nor female, but all are one in Christ | sionaries has been in common with the older Jesus," I would suggest that the step include | missionary organizations. also the other half of the church. Let each church consider itself "a missionary organi- of woman's work. zation," which it really is if it is Christ's church, a real, living, acting "missionary | the ladies in the conversion of the heathen, I organization," which shall, as a natural con- am sure I can say an encouraging word sequence of its union with Christ, the living | I think this work most important Head, take the necessary steps to enlist each | Whatever there is especially religious among individual, not already enlisted, of which it the native Christians it is to be found among is composed in the Master's work, one branch | the women. The men are apt to look for of which is mission work.

the one suggested, is the raising of necessary | to women. They think, however, that by means with which to prosecute mission work. | the performance of good works they will re-This should interest each alike. Each is ceive in the world to come certain honors, under obligations commensurate with his the highest of which is that they be changed ability, and each needs the blessing that | into men. The women go to the temples for follows the performance of duty in the the spiritual benefit; not so with the men, proper use of what the Master has entrusted | they worship their gods especially for tempoto his keeping for use, and not to be folded | ral benefit, that they may succeed in their in a napkin.

figures representing some amount, which he | possible directions. will pay annually, for the general fund for yet in this way many small sums would be good can be accomplished. subject of doing its work systematically. speak we might be able to judge better. Let the children of the world be no longer Mr. Holtremarked: I believe that woman's and Him alone to whom he must finally aca good place to give our "promise to pay."

Believing that we shall arrive at the best when in the churches system shall become the rule rather than the exception, I am yours for the right, M. B. D. YORK.

### REPORT OF SHANGHAL MISSIONARY CONFERENCE

### Convened at Dr. Farnham's, February, 1881.

was called to order by Dr. Farnham. Singing, "All people that on the earth do dwell." Romans, 15th chapter, was read by the Chairman. Prayer by the Rev. Mr. Taylor. Singing, "I need thee every hour."

The subject for discussion, "Woman's work among the heathen, and its relation to the old missionary organizations," read and

remarked upon by the Chairman, as follows: If our Savior said to one of the early Christian women, "she hath done what she could," feel that we should most certainly speak a word of commendation to the Christian women that are laboring to enlighten the women of this heathen race. Heathenism presses hard upon the women; it rests upon them with a crushing weight; she is deprived of all privileges and made the servant of all drudgery. Through the efforts of the women missionaries, much has been done to relieve their suffering and oppressed condition. It used to be considered that woman was not qualified for a work of this character, but we have seen a great change. The women have spoken by what they did on the American battle field in the recent war. They now long to lift up the fallen in heathen lands. The or ganization of the Women's Missionary Union in New York City has done much toward ad-Brother Main,-I notice in the Missionary | vancing the work. By their invincible cour-Department of the Sabbath Recorder of age against all opposition, they have shown Nov. 25th. Mrs. Dr. Bixby's method of en- us they were bound to succeed. As to the listing women in the support of missions, importance of this work, we know that the

Mr. Mollman spoke briefly on the nobility

Mr. Butler said: In regard to the work of temporal gain, the women have no such ex-Then another step which naturally follows | pectation. Buddhism offered but very little business; for this reason the women are more Then let the next step be the application | readily led to accept the gospel, their minds of a system which shall reach each indi- better prepared to receive the spiritual teachvidual member. And were I to suggest a ing of the religion of Christ. There is much plan, it would be something like this: In a greater danger of receiving men into our book kept by the proper church officer, man | Christian churches than women. I feel that or woman, let each member's name be en- this work for woman is the most hopeful rolled, and each place opposite his name the work in China, and should be pushed in all

Mr. Dyer said his experience was that it missions, or for a special object if preferred. | was quite difficult to get the women to come The amount named need not be so large as and hear the gospel, but if women missionto preclude the ability to give to other ob- aries go out and tell them the glad message jects, or more to the same object if desired; at their homes, I have no doubt that much

gathered into the Lord's treasury which do Rev. Mr. Taylor said: It has been well not find their way there, for no other reason | said that she who rocks the cradle rules the than that no system is employed which world. I do not believe that the work of the reaches every individual member. There | lady missionary is more important than that are few among us who could not give one or of the men. I believe that China is a most two cents a week, which latter sum, our Sec- difficult field of labor, and especially is it difretary tells us, "would bring in eight or ten | ficult for a lady to go from house to house, thousand dollars." There are many who, if and tell them of Christ, and for this reason, they were solicited, would not think of pay- those who have entered the work are most ing so little as one or two cents a week, yet | worthy of commendation. I think that her | sion; and so the redeemed of the Lord from some of these give little, give seldom, be- special work is in schools. As to the comcause they do not give systematically. I am | parative value of her work I can not say. glad that the church is waking up to the Perhaps if those who are in the field would know that ft is true, for already the prelude

wiser than the children of light. And let work for woman in China is the most imeach individual, and each church as well, portant work. I am inclined to believe that feel that they are responsible for what the the great bulwark of idolatry is in the family. 'many mites" would accomplish in the I have heard those who are Tanists and Bud- ing for an invalid friend. As the little hand Master's service, and "each one lay by him | dhists say that their first and most strong according as God has prospered him." This impressions reached back to infancy. The should be reckoned between the individual mother teaches her children their idolatry, and from this very fact, work for the women of the best of these darling flowers myself as count. In the closet, with the door shut, is | China is most important. We who preach can not reach them; they must be brought in by Christian women. As to organization, may results when we work by churches, instead it not be used to advantage by the ladies? of by parts and parcels of the same, and The benefit derived already from woman's and imprisoned, we get the best of them our organizations prove their wisdom. What is selves as we go along. True, we are often necessary on the part of both man and woman, to give them success in their work, is consecration.

of China are made idolaters by their mothers. They are particular to teach the children all that pertains to the ancestral wor-After the usual refreshments, the meeting | ship. They are trained in it and do not know the time when they did not perform these rites. On one occasion I went to a temple to observe how this instruction was given. I remained nearly all day. I saw the whole process. I saw the mothers come and enter the temple, and us they entered the children were often frightened by the strange appearance of the gods, would cry and try to es cape; especially would this be the case if they had never been there before. Then the mother would console the terrfied child and tell it loved children and gave them all nice things, been initiated did not always get these condeception taught, and by the mother. Womfinitely more than many of us who preach, hung by an invisible cord nearly forty pledges,

cept the doctrine. I think that too much importance can not be attached to this branch

Mr. Dyer said: I most cordially support th work which the women have done and are do Woman's influence is great upon the rising generation. Hitherto her sphere of mission work has been chiefly in schools here the children are presided over by the lady missionaries. I feel sure that those whe will follow on in the line of these Christian influences will be lifted up unto the light of

Mr. Royl said: It would be presumption for me, having arrived so recently in China, to presume to say anything on the merits of this question; but I wish to say that the work at home has never been so prosperous as now. and this is because the women are organized for work. I feel sure that they will enter into this work still more, and that in the South, the work will soon be increased ten-

The Conference sang "Blessed be the tie that binds," and adjourned.

D. H. DAVIS, Rec. Sec.

### THE JOY OF SERVICE.

A devoted friend of missions in Missouri, in writing on the theme she loves, after inquiring," Why our land should be the central point of attraction for the habitable globe, why peoples of every tongue flock to our shores, as doves to their windows, why the nations flow hither in one continuous tide of immigration,"and after answering the inquires, says: "It is not possible that the myriads who need the gospel should all come to us. The great majority must be reached through missionary instrumentalities. See how the forces of nature respond to their Master's call. The wings of every wind flutter with eager readiness to waft the story to earth's remotest bounds. Ocean-currents lift their snowr hands to bear this costly merchandise to the regions that lie in darkness. The mighty energy of steam binds its ponderous neck to the yoke of Christ, and rushes, panting in its resistless might, along the highways of the nations, freighted with the heralds of the cross. Electricity pauses a moment in its swift, ethereal flight, and flashes its petition before our wondering eyes, 'Send.me! send me! And so the King of Glory approaches, borne upon the breezes of heaven—the seas, the flames, his ministers—the lightnings chained to his chariot-wheels; and so he shall have the 'heathen for his inheritance, and the uttermost parts of the earth for his possesevery clime shall come to 'Zion with songs of everlasting joy? What an inspiring thought! what a beautiful prophecy! And we rings and swells, and fills our hearts with

"The other morning, when the soft May sunshine bathed all billowy landscape of fair Saline, my little daughter stood before me, waiting to carry a bouquet that I was arranggrasped the thing of beauty, teeming with its mingled scents of woodbine and mignonette, of heliotrope and rose, the child threw back an arch, bright glance, and said, 'I shall get go along, mamma.' And, as she tripped away on her pleasant errand, I thought, it is just so with us, children of the heavenly Father. He commits rare priceless gifts to our hands: and, while carrying them to the sick and halt sent through paths we have not known, and the way is always strait and narrow; but it is always a way of pleasantness, always a path of peace. It is hedged in by groves and coo!-Dr. Yates said: I know that the children | ing verdure, delectable fruits hang from the boughs, fountains of refreshment and cleansng spring beneath our feet, and ever and forever the air is throbbing with those songs of everlasting joy."-Helping Hand.

### TEACHING LITTLE FOLKS TO GIVE.

Mrs. A. D. Bassett, the very efficient teacher of the primary class in South Park Presbyterian Church Sunday-school, Newark, N. J., writes concerning her plans for educating the children to habits of Christian benevolence from their very infancy:

Our infant class is becoming much interested in the subject of home missions from hearing about Mrs. Cassell and her little missionaries. I determined to increase our contribution this year, if possible, by introducing that was Lau Ya, the venerable father; he a new plan-"the envelope system." During the month of November I told the little ones and that if they worshiped him he would give I wanted them to ask papa or mamma how them candy and nuts, then would force the much their little boy and girl might give child to bow before the image, after which every Sunday in the year 1881 to home misthe mother would adroitly slip candy, &c., sions. In order to fix a time for these pledges into the child's hands, and tell it Lau Ya to be given in, I told them at our Christnas gave them. The older children who had festival we would have a tree, not for gifts to the scholars, but we would call it a "missionfectioneries, and asked why they should not ary gift tree," and on this tree should be also receive them as before, when they were placed the children's pledges for the year, told they were bad children, and Lau enclosed in large white envelopes provided Ya was angry with them. Such is the for the purpose. To my great gratification, on the occasion of the festival, there among an's work for woman in China is an impor- the white popped corn and white tissue paper tant part. I think the women are worth in- ornaments which draped the evergreen tree, for the reason that we are apt to reason too amounting to fifty dollars. In order to have much; we argue the case, we convince the the children prompt in responding to the call, head, but do not reach the heart. Women I urged them to be among the first to pledge do not stop to reason, they take the simple themselves, and not wait until everybody else fact of the gospel, and for this reason their | had taken the first numbers. "And whoever work is most valuable. You do not want to comes first shall have package of envelopes reason with the ordinary Chinamen; as soon No. 1, next shall have package No. 2," &c. as you commence to argue and polish the doc-trine of religion they go through the Chinese except being prompt, it was amusing to see mind like water through a basket. When a how anxious the little ones were to secure the

# Education Depa

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

INIVERSITY, WITH THEOLOGICAL

(Abstract of address by Prof. Harris,

The department of theology " University, because theology i sphere of knowledge, and essen plete the circle of intelligence. of intelligence respecting any complete till it is known in szience, philosophy, and theol gence respecting nature is not c out a knowledge of the author It is not complete respecting a knowledge of God his Father is the particular subject of stud edge of God is necessary to con telligence respecting it. The of knowledge-nature, man, G sential in any complete system We first observe facts prese

the senses and our own con learned from the well-attested of others. These observed fa according to their uniform seq a uniform sequence is establish ing observation, we call it a and rest on it the previous diction of phenomena. This or, for the sake of precision, p But the sphere of human in reaches the sphere of science, es it. Science acknowledges of Herbert Spencer, that "t some principle which, as being science, can not be explaine The roots of intelligence s wide into the unseen; far knowledge spreads its brand fruitful, in the light of day, s its roots in the unseen. Tr sphere of science in whatever will, sooner or later you co that all comprehending ocean

> "So in season of calm weather, Though inland far we be, Our souls catch sight of the in Which brought us hither: And see the children sport ur And hear the mighty waters Again, every science has

which the mind determines the facts, and without wh neither justify its own law. significance of its own fac man is the observer: in phile interpreter of nature. The ing the questions of philos in rationality. But philoso That which is comprehende compassed by that which is ed by it. Philosophy can and give the rationale of its it can not interpret and co Like science, it must rest which, as the basis of philo can not comprehend. The existence of God. Here the the utmost bounds of thou absolute repose. We can God, because by the know comprehend all that is; an all else is comprehended in transcend comprehension. his being is assured; be science is meaningless, phil ble, and knowledge vanish His absolute rationality, are assured, because these ideas respecting God, by unity, the significance, and that is. But while our kn positive, it is limited;

kind of learning in which minate. . If we clearly apprehend ments of thought in their shall see that there is no them, and that no one of another or be indifferent when one of them claims field of thought, and to

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other morning, when the soft May bathed all billowy landscape of fair my little daughter stood before me, to carry a bouquet that I was arrangin invalid friend. As the little hand the thing of beauty, teeming with its scents of woodbine and mignonette, rope and rose, the child threw back bright glance, and said; 'I shall get of these darling flowers myself as I mamma.' And, as she tripped away leasant errand, I thought, it is just as, children of the heavenly Father. mits rare priceless gifts to our hands; He carrying them to the sick and halt risoned, we get the best of them ourwe go along. True, we are often ough paths we have not known, and is always strait and narrow; but it is way of pleasantness, always a path It is hedged in by groves and coolure, delectable fruits hang from the fountains of refreshment and cleansg beneath our feet, and ever and forair is throbbing with those 'songs sting joy."—Helping Hand.

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Education Department.

Conducted by REV. J. ALLEN, D. D., Ph. D., in be-

half of the Seventh-day Baptist Education Society. "LET, THERE BE LIGHT."

## TYPERSITY, WITH THEOLOGICAL DEPARTMENT.

Abstract of address by Prof. Harris, Yale College.) The department of theology is essential in Iniversity, because theology is a legitimate sphere of knowledge, and essential to complete the circle of intelligence. The circle of intelligence respecting any object is not complete till it is known in the light of eience, philosophy, and theology. Intelligence respecting nature is not complete without a knowledge of the author of this nature. It is not complete respecting man without a knowledge of God his Father. Whatever is the particular subject of study, the knowledge of God is necessary to complete our intelligence respecting it. The three spheres of knowledge-nature, man, God-are all essential in any complete system of culture.

We first observe facts presented to us by the senses and our own consciousness, or learned from the well-attested observations of others. These observed facts we classify according to their uniform sequences. When a uniform sequence is established by unvarying observation, we call it a law of nature, and rest on it the prevision and prediction of phenomena. This we call science, or, for the sake of precision, positive science. But the sphere of human intelligence outreaches the sphere of science, and encompasssome principle which, as being the basis of science, can not be explained by science." wide into the unseen; far as the tree of knowledge spreads its branches, leafy and fruitful, in the light of day, so must it spread its roots in the unseen. Travel within the sphere of science in whatever direction you will, sooner or later you come in sight of that all comprehending ocean.

"So in season of calm weather, Though inland far we be, Our souls catch sight of the immortal sea Which brought us hither; Can in a moment travel thither, And see the children sport upon the shore,

And hear the mighty waters rolling ever more." significance of its own facts. In science, knowledge. interpreter of nature. The necessity of askit can not interpret and comprehend itself. science is meaningless, philosophy is impossithat is. But while our knowledge of him is positive, it is limited; our minds can not minds. grasp and compass him, for he is that which compasses all. Theology, then, is the third kind of learning in which the other two culminate.

shall see that there is no conflict between field of thought, and to be the whole of knowledge, that antogonism appears.

These three departments of thoughts are not only not in conflict, but they are reciprocally supplemental and necessary. Philosophy must use the facts certified by sciand methods is necessary to the safety and sothe study of philosophy, to use the words of Milton, more vigorous than elegant, we are "deluded with ragged notions and brabblements, and dragged to an asinine feast of sow-thistles and brambles."

plete itself as science, nor verify its own laws, nor interpret its bwn phenomena, without accepting the aid of philosophy and accepting the principles and processes of thought which make theology likewise inevitable and trustworthy. Without it, science loses its significance, and reality drops out from human knowledge.

Both science and philosophy are but reading and interpreting the thoughts of God. Theology thus is the ultimate of both. Theology finds in every discovery of science a new illustration of the wisdom of God. Kepler exclaimed, "Oh God, I read thy id firmament, shutting us down to the earthly thoughts after thee!" The very possibility of | and phenomenal, like mice beneath a glass reading thought in nature implies that nature is the expression and product of thought, and existed as thought in the mind that planned it, before it existed as the same thought expressed in worlds and systems. Intelligence, antecedent to phenomena and expressed in them, must be acknowledged as the condition of the possibility of science. The laws of science are the thoughts which facts express. We read thought in the face of physical phenomena, as a child reads thought in the face of its mother, interpreting her smiles and frowns. Knowledge being the apprehension of thought in phenomena, the three departments of science, philosphy, and theology, are nesessary to its completeness; and no one of them can be complete knowledge without the others. There is an argument also from the mora

and religious side of man's being. Reason knows itself as a law of action. This side of man's being, as directed by conscience in duty, we call moral. In religion, the moral es it. Science acknowledges, in the words law is acknowledged as the law of God, and of Herbert Spencer, that "there must exist the sense of duty is acknowledged as his voice. Religion is morality illuminated by the knowledge of God's law, vitalized by The roots of intelligence strike deep and faith in his love, glowing with answering love to him, and alive in loving and self-sacrificing service to man. Thus quickening the moral being, it penetrates with its light and warmth the whole man. It refines the intellect to delicacy of spiritual discernment, and kindles the soul in enthusiasm for ideals. Here God seems to come into immediate communion with the soul, to reveal himself within the consciousness. If there is a step in the argument from the law within us to the law above us, from the spiritual neces sities of our being to the God who meets Again, every science has a philosophy, by them, it is a step scarcely discernible. There which the mind determines the rationale of seems to be philosophy, not less than religthe facts, and without which science can | ion, in the doctrine of God in us the hope of neither justify its own claws nor grasp the glory. This is a trustworthy source of The moral nature is as really a man is the observer; in philosophy, he is the part of man's rational constitution as the pure intellect; and what is necessary to its ing the questions of philosophy is inherent perfection is as completely verified truth as in rationality. But philosophy leads to God. any conclusion from a logical process. Hence, That which is comprehended must always be | theological knowledge is clearer and fuller as compassed by that which is not comprehend- the moral nature is more quickened and deed by it. Philosophy can interpret science | veloped. If |the moral nature is torpid or and give the rationale of its phenomena; but | undeveloped, moral distinctions are obscure. To such a mind, moral distinctions can not Like science, it must rest on a principle be established by argument; but the moral which, as the basis of philosophy, philosophy and spiritual capacities must be developed; can not comprehend. That principle is the the man must be instructed in new ideas, existence of God. Here the intellect reaches | trained in new conditions. Hence, the more the utmost bounds of thought, and rests in | cultivated the soul is in moral character, the absolute repose. We can not comprehend greater the appreciation of theology. As so-God, because by the knowledge of him we ciety becomes more spiritual, the greater comprehend all that is; and that by which | will be the capacity to understand theology, all else is comprehended must itself forever and the higher will be the appreciation and transcend comprehension. The reality of greater the demand for theological instruchis being is assured; because without it, tion. So far as theology springs from the moral nature and advances with its culture, ble, and knowledge vanishes like a dream. it is a legitimate and trustworthy branch of His absolute rationality, power, and love, knowledge and investigation, and entitled to are assured, because these are the positive a place in the university. It is a departideas respecting God, by which we find the ment which, by its far-reaching and imporunity, the significance, and the reality of all | tant practical relations, may reasonably be expected to awaken an interest in all educated

The denial of the legitimacy of one of the spheres of knowledge by the students of another, evinces a lack of breadth and comprehensiveness of thought, and belittles the If we clearly apprehend these three depart- | sphere of human intelligence. One of the ments of thought in their distinctness, we higest ends of liberal education is to enlarge and liberalize the mind, and to create in the them, and that no one of them can exclude cultivated man an appreciation of all kinds another or be indifferent to it. It is only of knowledge, even of those which he does not when one of them claims to occupy the whole | specially cultivate. There is always a tendency in any special pursuit to narrow the mind. A man accustomed to investigation in one sphere and by one method, is in danger of coming to regard this as the only sphere and the only method; coming to regard other spheres of thought with a certain contempt. ence; otherwise its deductions are void of The obvious remedy is a large and liberal reality; and discipline in the scientific spirit | general education, preparatory to all special pursuits. The prosecution, side by side, in a briety of its reasonsings. Without these in university of the studies, preparatory for special pursuits, also tends powerfully to check this evil tendency, and to enlarge and liberalize the students in special professions, enabling them to appreciate the knowledge On the other hand, science can not com- which, in the words of Swift, "visits all the is learning taste from the uncommentaried for the world is to be filled with the knowl- Welton, Iowa, March 29th, 1881.

a universal search, much study, true judgment, and distinction of things, brings home honey and wax, thus furnishing mankind with the two noblest things, sweetness and

It must be added that if theology is excluded, as not a legitimate subject of knowledge, the exclusion belittles the sphere of human knowledge. If science shall shut out of frankincense and myrrh at the nativity, God and sprirtual realities, if it shall smother all spiritual hopes and aspirations, then science itself comes down on us, itself a solreceiver, from which the air is being rapidly | healing in his wings.—Tribune. exhausted.

" I'd rather be A pagan, suckled in a creed outworn, So might I, standing on this pleasant lea, Have glimpses that would make me less forlorn; Have sight of Proteus rising from the sea, Or hear old Triton blow his wreathed horn."

A solid firmament, with God and heaven above it, his law and love and redeeming thought; aspiration and endeavor, in which the soul can expatiate with larger freedom and a grander development, than the open and sun-thronged vast of space in which no supreme reason guides, no divine love rules, no aspiration to know God and to be like him inspires the animated clods, which, for a little time, eat, drink, and propagate, enjoy and suffer, and then sink again into dust. Then is all our knowledge what Pindar calls "a dream about a shadow;" and we must adopt in literal verity the pathetic words of Burk, after the death of his son, "What shadows we are, and what shadows we pur-

It is evident, therefore, that a university can not be secularized without being brought into positive antagonism to religion. would then exist as an institution for the highest education in every branch of knowledge, and for every useful profession; but in all its departments there would be none of theology, and in all its provisions no provision for religious culture. Then the voice of the university would proclaim through every day and year of its existence, that the knowledge of God and of man's relations to of human knowledge, that religious culture is no part of the highest education, that the neglect of religion is the becoming attitude of educated minds, and that the religious in-struction of the people demands in the university no school for the professional training of religious teachers. The theological department is the voice of the university proclaiming its faith in God, acknowledging theology as a legitimate department of knowledge, and holding an important place in the higher education, and declaring the necessity of training with the highest discipline and culture the religious teachers of the peo-

### CHRIST THE ARTIST.

A few years ago Mr. Ruskin announced as beautiful discovery the fitness of the tint f the olive leaf for decoration and wall paper. He received large credit for it, and olive is on everybody's walls, and has passed into textures and dyes; but the tint of the olive is on every leaf of my old Bible where the Botanist went up on the Mount of Olives far from the purple of the Roman world and the flash of Jewish jewelry, and with the cool but unappreciated shadow of the olive branches composing His spirit as they softened His portrait. He expressed the taste without a word of artistic pedantry it has taken nineteen hundred years of painters and artists to grow up to. Raphaels and Correggios have wrestled

with their conception of Jesus and put him in robes of brickdust tint on haloes of the sun and moon; but who has thought of the olive leaves, familiar to him as the pale olive of the tea field to the decorative art of Japan: This divine model of the modern world no-

where offended nature, either in the utterance of a false theory, mistakes as to natural phenomena, passion for dogma, artificiality of mind or address, or any asceticism, or any snobberv. A false society, proud priests, and indifference to nature and her wants, were the objects of his indignation. Taste is in every natural movement of this divine botanist who led our era out from shams.

How has that taste been appreciated by the artificial churches planted on the merely physical and heroic part of his life? By forgetting every natural element and incident in it and leaving us chiefly the bloody parts of that pleasant, healthy life among the brooks and fields and in the cool pulpits of the ever-open synagogues where he retreated nails into the cross and counting the drops of blood paid in the common penalty of life. The cathedrals are stained in all their winthrough the souls in the seeds and the simplicity in the blooms. Preachers who know

from the passages of violence and passion.

Scarcely one of his parables is based upon the life of animals. The horse, the ass, the ox, the fox, the swine, all common to his country, drew neither compliment nor illustration from him; while the mustard seed, of the trees, the ears of corn, the water turning into the color of the grape, the perfumes and palms strewn like worshiping intelli- thyself." gences before the Son of humanity, and the night of agony in the garden, when every animal disciple slept, and only the flowers awakened and were in tears, bespeak the tender instinct of the divine botanist, with

#### For the Sabbath Recorder. "SHALL WE CONSOLIDATE ?"

To one outside of denominational lines, grace beneath, is a grander theater of those among us who are ready to answer, No.

acknowledged standards: Webster-"Consolidate; to unite, as various particulars, into one mass or body; united together; joined | comply with. into one; to combine," &c. Paul-In the following passages of Scripture, he urges the necessity and duty of being of one mind, and agreed in judgment: 1 Cor. 1: 10; 2 Cor. 13: 11; Phil. 1: 27 and 2: 2. Peter, in his 1st Epistle 3: 8. Why this array of testimony? Because of the importance and feasibility of the ideas. Now these important doctrines of the gospel will not come upon us spontaneously, but will require an effort on our part, doubtless much sacrifice of personal feeling and submission to the opinions of others. But whose teachings shall be ac-What standard of ethics shall be resorted to? The Church at Ephesus was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth into a holy temple in the Lord." Now, I conclude that all Seventhday Baptist churches are expected to build upon the same foundation, and they will onhim has no place in the various departments | ly become a power for good amidst all the | no other is as imperative and as sure of suchis disciples, the church in miniature: "Ye are the salt of the earth; ye are the light of | the world. Let your light so shine before men that they may see your good works and and glorify your Father which is in heaven." Paul, in giving instructions on this question, gave it to churches and "to those who are sanctified by God the Father," and "those who have obtained like precious faith." Now then, as those who have accepted the commandments of God and the faith of Jesus, it will be safer to consult the authorities referred to than the opinions of men.

These thoughts are suggested by what has appeared in the RECORDER from time to time, on the questions of "Consolidation," and "What we think of ourselves." I have read these articles with much interest, and have felt like learning, in silence, wisdom from these able counselors. But now, as these ideas are again introduced to our notice in recent numbers of the RECORDER, I have a few thoughts to express, not for the desire to press a personal view, but rather to call attention to some vital considerations relative to strength, harmony, and success. I am grateful that a sense of our duty as representatives of Christ and his cause has so developed among us, that we have come to realize that for us to live is Christ; that no man liveth to himself; that notwithstanding we are the salt of the earth, no one will be saved unless our savory influence is applied where men are perishing in sin; that the world will remain in darkness, and grope its way down to everlasting ruin after all the light provided in Jesus Christ, and passed over to us so that we become the light, if we remain inactive, and refuse to let it shine, or so cover it up by conforming to the spirit of the world and its customs that the light in us becomes darkness; and yet, doubtless, there may be an improvement in all of these interests,great as has been the change, and will be when each one shall realize that the manner in which duties are met will have much to do from the sun and talked from the loving with our own acceptance with God in the ties, and the results to themselves and others as to remain inactive, and doing comparfall into the hands of the living God, and that if we do not fill our mission in this diand work in other professiens. Like the bee profitable, tasteless and stale, because our age rection, God will raise up others who will, harmony, and success." H. B. Lewis.

flowers of the field and the garden, and by passages in the story of its founder, and not edge of his will. The main question then, is, how; or methods of work.

1st. Let each build over against his own house; keep himself in the love of God; cast out the beam out of his own eye, ask for grace to enable himself to realize his own dethe cedar on Lebanon, the sower sowing good | fects in all of his efforts in Christian labor, seed and tares, the sparrows in the branches both in winning others to Christ and in Sabbath reform, and, realizing these, so correct them that no one can say, "Physician, heal

2d. Remember into whose hands this important work was placed by the Great Teacher, and upon whom the special blessing in the line of success is promised. We believe it to be to his children, and to them alone; and they will labor in vain who shall presume to engage in such a holy enterprise without this divine appointment and approval-Hence, I am not surprised to learn that there is differences of opinion, and friction, among this question may seem startling, when it is | Christian workers, when they go outside of understood to apply to denominational work; heaven-appointed methods, based upon uniand it is with much surprise that there are versal love to God and man, and according as each has been prospered; and come under Let us look at this question according to human constitutions with their liabilities to defects, and based upon financial restrictions, which each child of God may not be able to

We are told there are two elements in the working forces of our denomination-conservatism and radicalism. Is this gospel wise? Was Christ divided?' Which, then, is the Christ-spirit? Consulting Webster (we omit his definition because of length, which please see), we conclude it was the radical; and the apostles continually taught earnestness, zeal, diligence, &c. No compromise with sin has ever been the watchword of every faithful Christian worker since Christ set us the example in that direction. May our course. dear Christian workers of the Seventh-day cepted? Whose judgment shall prevail? Baptist denomination, be this, so that the Captain of our salvation shall never be ashamed of his soldiers. Let him depend on each of us.

The application of these arguments is as follows: The Seventh-day Baptist church or denomination formerly carried on its benevelent and reformatory work in its own name, and under the high obligations imposed by the Great Head of the Church, than which breezes of conservatism and cyclones of pop- cess. Under this method, all felt an equal ular favor, when they do. What are the and common interest; and whatever was teachings of Christ upon this question of done, was done in the name of the Lord Jesus Christian labor and efficiency? He said to | Christ, to whom all the praise should be given. In my judgment, it was a sad mistake when we made the "new departure," and went out under human constitutions and by-laws upon a money basis, thus drawing lines which the gospel does not warrant. I was encouraged when it became apparent that a mistake had been made, and a proposition to return was introduced and so nearly perfected, but again disappointed when recommendations to secure that important end were not carried out. I believe the sooner we return to the old path the better. Let our interests be one, based on the yows we made to God, that we would do all in our power in return for pardoned sin and acceptance through Jesus Christ. It is claimed that the old method is defective, and will not secure the amount of funds equal with the new. We ask, why? Is any new incentive introduced stronger than "the love of Christ which constraineth us?" Are pledges to each other more powerful than those to God? Nay, verily. Should there be a falling off of funds, we shall secure the fulfillment of divine promises that would more than make up the deficiency. Let me be understood. I am not finding fault with what has been done, nor impugning the motives of any, believing that those having these matters in charge have done nobly, and acted wisely, with the means at their command. But I am opposed to the source from which these efforts emanate, viz., human organizations or soceities rather than the church of Jesus Christ. Then let all boards or committees necessary to carry one our work successfully be appointed by the churches represented in General Conference, and each member feel that all that he has and is belongs to God, and that we shall beheld responsible for the faithful use of these gifts, to the glory of God and the salvation of men from all sin. I am not prepared to admit that we are called upon to make a specialty of any one sin, but God would have us reroves the world of all sin, and consequently I have made use of all means at my command, both as pastor and missionary, to spread the knowledge of God's truths by preaching, by distributing Sabbath tracts in ears and other places, by lecturing on the Sabbath question, private talk, etc. No missionary among us should regard his work fullness of his mind and heart. Nine hun- future world of bliss. Should any one yet complete without presenting the subject of dred years of Christian art is still driving the be so far lost to a realizing sense of these du- the Sabbath in common with all other requirements of the Bible. Let us return to the platform of the General Conference, where there shall be equal liberty to all. Audi dows with the one monotonous murder of atively little to make the world better, let to you, ye radical workers, we can not disthe man who aimed to draw man to heaven them remember that it is a fearful thing to pense with you; return to this platform of common brotherhood, and let us stand shoulder to shoulder in the great conflict

against sin; then shall we secure "strength,

# The Sabbath Recorden.

Alfred Centre, N. Y., Fifth-day, May 5, 1881.

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

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

### "THE SABBATH QUESTION."

A. Robbins, of Centerville, Iowa, has com menced a series of articles in the Central Baptist, published at St. Louis, under the above heading. A large portion of the first article is given to a statement of the value of the Sabbath to society. With this part of the subject the writer deals fairly, and while his statement is brief it is clearly made, and will meet a ready acceptance with many of, his readers. The article closes thus:

"As it regards the particular day of the week to be observed as the Sabbath, there has been remarkable unanimity among Christians for centuries past. Whatever differences have existed on other subjects, all who accept Christ and the New Testament, with comparatively few exceptions, have agreed in the observance of the first day of the week as the Lord's day or Christian Sabbath. The Jews, who reject Christ and adhere to the Mosaic economy, have consistently maintained the observance of the seventh day, so far as they have observed any day of rest. About the close of the fifteenth century, or the beginning of the sixteenth, there arose in Germany a denomination of Christians, formerly called Sabbatarians, but now known in England and the United States as Seventh-day Baptists, who, though holding the general principles of Christianity, yet advocate the observance of the seventh day. And within the last forty years another sect has arisen in this country, known as the Seventh-day Adventists. They differ materially from the Seventh-day Baptists on many other points, but make common cause with them on the Sabbath question numerous, but they are very bold, zealous, and aggressive in the dissemination of their views, and unsparing in their opposition to the observance of the

Thus, the Sabbath controversy in this country has the form of a triangular battle, with the masses of professing Christians advocating the observance of the first day; the Jews, Seventh-day Bap tists, and Adventists contending for the seventh day while Rationalists, Communists and infidels of every grade are clamoring for the abrogation of the Sabbath altogether. Under these circumstances, it is manifestly important that the subject shall be fully great advantage who knows well the ground over which he is to contend. It is important, too, that authority maintained, should be united on this subect. Divisions among Christians tend to weaken

Having given this subject censiderable study approval of intelligent and judicious brethren. I solicit the careful and, so far as may be possible, the unprejudiced attention of every reader of the Central

Baptist; and if any question or objection should arise in the mind of any reader, relative to any position taken or argument advanced, I will esteem it a favor if such person will state his or her question or objection as clearly as possible on a postal card and send it to me by mail. I promise that every such favor shall receive prompt and respectful attention. My motto shall be, 'Prove all things; hold fast that which

We think the observers of the seventh day, especially Seventh-day Adventists and Seventh-day Baptists, will watch with interest this discussion, nor will they fail to keep the writer informed of their views of the correctness of the positions taken, and of the soundness of the arguments offered in their defense. As for ourself, we will send him the RECORDER free while the discussion continnes in the Central Baptist.

We hope we will be excused in making this request in advance, that when Bro. Robbins comes to discuss the change of the day from the seventh to the first, he will quote the passage or passages entire where the matter is clearly stated. Let there be no inferences, but simple straightforward statements. Bible institutions have their record and their name given in the Book.

-Since the above was in type, we have received another article, in which Mr. Robbins adopts Joseph Cook's method, as follows: 1. Definition; 2. Argument; 3. Answers to objections." He then says, "The word Sabbath, abstractly, signifies simply rest, just that and nothing more." In justification of this definition he offers several proofs. We accept this definition as well enough, but we think the idea of triumph entered into Jehowah's rest at the close of creation.

He then says that "Sabbath is not the name of a day, but of an institution." "The Sabbath," he says, "is authoritative, because it is a divine institution." He closes his present article by considering the question of when the Sabbath was instituted, and in the place of giving his own form of stating the matter, gives Dr. Conant's at length, the sense of which is that the Sabbath was instituted at creation, a portion of which we give, as follows:

"Blessed the seventh day, distinguished it above other days, by his special regard; and hallowed it, set it apart from common and worldly uses, and conse crated it as a season of sacred rest. His consecration of the day makes it sacred for all time; and his blessing has made it rich in temporal as well as spiritual benefits to the race of man. The consecration of the seventh day (that is, of every seventh day, a seventh portion of time), was made from the beginming, for a reason of universal application, and therefore for all mankind. So long as men, in obedience to the divine requirement, labored six successive days and rested on the seventh, they were continually reminded of God, their crea

eign, whom they thus imitated and obeyed. The necessity of this to the maintenance of the knowledge of God among men is manifest; and its many other salutary institutions of divine wisdom and good-

In this otherwise excellent note of Dr. Conant, there is one misleading statement. | read it. Included in a parenthesis are these words, "that is, of every seventh day, a seventh portion of time." Our difficulty is with the words "a seventh portion of time." It comes about as near the truth on this subject as the phrase "watering ceremony" does to defining baptism. Baptism is indeed a "watering ceremony," but it is also a certain kind of "watering céremony." And so when God blessed the seventh day he blessed a seventh part of time, but this is not all, he blessed a particular and well defined seventh portion of time. He rested on a certain day and not on any one day in seven, and the day he rested on he blessed and sanctified. The note of Dr. Conant, by its peculiar construction, provided for the introduction of another day in the place of the seventh, and for still retaining the blessing, a thing the passage in Gen. 2: 2, 3 does not do. It reads, 'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God ereated and made." It was the day on which God rested that he blessed and sanctified, and that day was the seventh of the first week

SENATOR JONES'S SPEECH .- We have received copies of Senator Jones's speech in behalf of "Religious Liberty" in Pennsylvania, delivered in the Senate of that State, March 17th, 1881, and could we spare room for it in our columns we should give it an insertion. It would be a treat for our people to read it, in more ways than one. Nor investigated and fairly understood. He fights at a should our people, and those of Pennsylvania alone read it, it should be "scattered abroad" those who reverence the Bible, and desire to see its everywhere. The speech is not a mere ebullition of untempered or ill-tempered zeal, although their influence and give aid and encouragement to it speaks the sincere convictions of a warm heart, but its reasonings are cogent and its with the hope of contributing my humble mite to the proofs conclusive. We believe the utterances triumph of truth and righteousness, I undertake the writing of these articles. They will contain the substance of a series of lectures which have been deliv. ligious Liberty in his State, will shed light far beyond its boundaries, not only securing the boon sought for there, but will essentially contribute to a better understanding of that important question in our whole country.

> SARTOR RESARTUS, by Thomas Carlyle, No. 60, Standard Series. Price, 25 cts. I. K. Funk & Co., New York. 'This is one of Carlyle's most famous books. Says Dr. John Lord of this book: "Every page is stamped with genius. It shows pictures of the struggle of the soul which are wonderful." We quote the following from "Appleton's Cyclopædia," made in the arts, in science, in everything 1860 edition, "Carlyle," page 443: "In the course of the year 1833-4, he published, in His coming now would bring to an end all Fraser's, the most peculiar and remarkable of all his works, the quaint, the whimsical, the profound, the humorous and the poetic 'Sartor Resartus,' into which he seems to have poured all the treasures of his mind and soon return of the Lord, yet those who love heart. Under the eccentric guise of a vaga- | their divine Master and receive the word relbond German philosopher, and on the homely topic of the philosophy of clothes, he has brought together much of the deepest speculation, the finest poetry, the noblest morals | termed "Adventists," as though to be an and the wildest humor that his or any age has | Adventist was sufficient cause for such treatproduced."

HEART AND VOICE IN THE SUNDAY SCHOOL is the title of a new singing book from the press of John Church & Co., Cincinnati, Ohio, edited by W. F. Sherwin. Dr. Geo. F. Root and James R. Murray are named as special contributors. In typography and general appearance, the book is above the average of its class. It has 192 pages bound in boards, and is sent by mail for 35 cents; \$3 60 per dozen, or \$30 per hundred, by express.

THE ASSOCIATIONS.—The South-Eastern Association will meet this year with the Middle Island Church, West Virginia, May 26th; the Eastern with the Church at Berlin, N. Y., June 2d; the Central with the Church at Scott, N. Y., June 9th; the Western with the Church of Scio, N. Y., June 16th; and the North-Western with the Church at Albion, Wis., June 23d.

THE NUTRITIVE CURE, by Robert Walter, M. D., No. 59, Standard Series. Price, 15 cents. I. K. Funk & Co, New York. This book is full of practical hints on how to get well and keep well, without the use of medicines. The author ably maintains the food, properly used, is the best of medicines. It

HARPER'S MAGAZINE for May has a long ist of articles by the best of writers, and its engravings constitute an art gallery of themselves. We regard Harper's as the magazine | confidence to convert the world? How may | agreement by these brethren: (1) to pray for

THE DIARY OF A MINISTER'S WIFE, Part advantages render it one of the most important and I. K. Funk & Co., New York. It is quaint, it is laughable—not much exaggerated. There are ministers' wives who can testify to many such experiences. Laymen, get it and

# Communications.

### WHERE IS THE PROMISE OF HIS COMING 2 Peter 3: 4

In addressing the Fraternal Union by appointment of its committee, we have chosen master of the subject, but because the second coming of our Redeemer is a promise we to the church, and especially to us who stand before the world as advocates of a broken law, and the glorious gospel of our Lord | in his cause?" Jesus Christ. How often do we read such passages as these: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. "Behold the Lord cometh with ten thousand of his saints," etc. Jude 14. "Lookheaven, shall so come in like manner as ye have seen him go into heaven."

These and like words spoken by holy men made the doctrine precious to every watchto comfort the faithful. But the more this question, "Where is the promise of his coming?" not from unbelievers only but from millions of professed Christians who ought to remember that the Lord hath said, time. That "preacher of righteousness" "Watch, therefore, for ye know not what tinue as they were for an the beginning of the creation." That is that the vast majority of mankind are saying to-day, and that is what the apostle declared should be said "in the last days." Do they believe Jesus once came as prophesied by Isaiah and others? Yes. And that he will come the second time to judge the world? Yes, away off in the future after unnumbered ages have rolled by; when the world is all converted to him, but not now, while there is such rapid advances our cherished plans.

While a worldly church may not openly reject, or scoff at the Bible doctrine of the ative to his coming with all gladness, are, with a reproach not becoming Christians, ment. We do not have special reference to those who are called thus denominationally. But we will here say that we thank that people for their zeal in proclaiming this precious by God through the testimony and acts of doctrine, and though we may believe they embrace some errors which tend to bring reproach upon the name of Adventist, we love them for their adherence to the broken law of God and their proclamation of the faith of Jesus. If we read our Bible aright, we learn that such as "keep the commandments of God and the faith of Jesus" (Rev. 22:14) are those who "may enter in through the gates into the city," and one prominent part of that "faith" is the prophecy concerning Christ's literal coming to reign with those ready for him, and to "destroy with the brightness of his coming "all who reject him. While his chosen ones wait in joyous expectation of speedy deliverance, their Lord saith, "Surely I come quickly," "Watch and pray," to which they respond, "Amen, even so, come, Lord Jesus." Rev. 22: 20.

We have no faith in the doctrine which tends to lull the church to sleep, namely: the conversion of the whole world and union of sects before the second advent. The prospect looks darker at the present time than ever. We do not doubt but that there will be more of is a suggestive book on an important subject. the "form of godliness" as years roll by,

II., No. 58, Standard Series. Price, 15 cents. by the experience of those who have put it versaries to talk over plans and methods of off after having fought the good fight? The Christian work. It is open to all. At its prophets could not convert the world; and we meeting last Fall at Little Genesee, it agreed stronger than they? The martyrs could not to try the plan of printed topics in the prayer. convert the world; are we mightier than meetings, and a committee was appointed to they? The apostles could not convert prepare them. Can there be any good rea. the world; can we do more than they? son why the pastors of the Fraternal Union The church for eighteen hundred years could | should not be at liberty to use these topics if not convert the world; can we do it? They they can do so to advantage? Or any harm have preached the gospel of Christ; so can in offering others the privilege of using them? we. They have gone to earth's romotest | Certainly any one has full liberty to decline bounds; so can we. They have saved 'some;' to use them if he choses, whether a member so can we. They have wept as so few be- of the Union or not. In the light of these lieved their report; so can we. Has God a facts it seems strange that any one should this theme, not because we think ourself mightier Savior—a more powerful Spirit? characterizes the action of the Union in this Has he another gospel which will save the matter, as its "decrees," and "its law," and world? Where is it? Is there any way to as a demand that "the people must stop in love to think of, and is a subject that once the kingdom other than that which leads their accustomed modes and give place." Is was and should be now of great importance through much tribulation? Is there another it not evident that the specter which has 80 way to the crown besides the way of crosses? | much disturbed our "Friend" is unreal, the Can we reign with him unless we first suffer result of the twilight he is in?

If all are converted long before his coming, how can these scoffers spoken of by Peter arise and deny it, and persecutions and perils exist in the last days? Were they converted at the time Noah entered the Ark? But words of inspiration tell us that "as it was ing for that blessed hope, and the glorious in the days of Noah, so shall it be also in the appearing of the great God and our Savior days of the Son of man," "When the Son Jesus Christ." Titus 2: 12, 13. And es- of man is revealed." Luke 17: 26-30. At pecially Acts 1: 11, "Ye men of Galilee, | the very moment when many popular churchwhy stand ye gazing up into heaven? this es cherish the delusive hope of "the good same Jesus, which is taken up from you into time coming," destruction, instead of conversion, awaits the world. While they see no danger, those they brand as fanatics, alarmists, will obey the prophetic injunction, as they were moved by the Holy Ghost, have | "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inful and prayerful believer in the Son of God. | habitants of the land tremble; for the day of There is power in them to alarm and arouse | the Lord cometh, for it is nigh at hand." the sinner and the lukewarm Christian, and | Joel 2:1. When they say "peace and safety," sudden destruction cometh. 1 Thess. 5: 3. truth is proclaimed the more we hear the We are no "timist," but we learn a lesson from the fig tree, and God promises us "signs" though we ask not for them.

See how dark were the features in Noah's warned them of the swiftly coming destruction the time drew nigh and the favored family | Has man more wisdom than God?" was alone entering the ark. As the people the world's popular and esteemed clergy?" so then they no doubt said, "Does Noah and family know more than all the world?" while the wise ones explained away the fears of those almost inclined to believe the "preacher." The shepherd is tending his flock, the mechanic is building, some young and gay feasting and sporting by many, and all are prosperity, when lo! the heavens blacken and soon decends the rain in torrents. "The fountains of the great deep are broken up." the panic-stricken multitudes flee with their treasures to the highest hills, the floods mount up after them, until no foot-hold is found for man or beast, and soon the teeming millions are still in death. Mercy slight ed! The evidences which Noah gave of the impending destruction were considered insufficient for them to base their faith upon. But they were sufficient, and those too, given one man. But how many hundredfold greater and more convincing are the evidences that are to, and no doubt have already come to us, to tell us of the approach of the Son of man. Prophecy is fulfilling while the church grows lukewarm and the spirit of holiness is departing. Will there be such signs given that the world will be compelled to believe? In the days of Noah no one was compelled to believe. God never thus reveals his truth. Blinded by pleasures, smooth preaching, cares and wealth, men will continually grow careless, and an unbelieving, infidel generation in and out of the church, will say, "Where is the promise of his coming?" until the Lord shall descend with multitudes of his saints and then "shall all hands be faint, and every man's heart shall melt." Isa. 13: 6, 7. O blessed thought for God's people! Jesus will come, and soon come. Be ready, be anxious, pray for it. "Even so, come, Lord Jesus." H. D. C.

### THE FRATERNAL UNION.

"Who compose it?" The Fraternal Unbut that will not be real godliness, or gen- ion is at present composed of thirty-one minuine conversion. In the words of another isters and seven lay workers of our denomilet us inquire: "And what are the present | nation, thirty-eight in all. It is not strictly prospects of a church that has set out in all an organization. The bond of union is an

greater expected success than is warranted (3) to hold a meeting at the time of the Anni-

A. B. PRENTICE.

### SABBATH REFORM NOTES.

We are indebted to Bro. C. D. Potter, who sends us from Chicago the following items:

"The Chicago Times of April 11th says, the leaven of intelligent liberalism works in the old world, while in the new, the old authority seeks to assert itself It is a staid New England paper that is moved to say, "The New York Sabbath Committee have invited, by circular, all churches in the United States to unite with the churches of Great Britain and the Continent in observing the days from the third to the tenth of April as a season of special prayer for the sanctification of the Sabbath-day. As no one keeps the Sabbath-day except Jews, it must be supposed that the Christian Sunday is meant. Per contra, news comes from England that a society is forming, composed of clergy and laity of position, to bring about the opening of museums, picture galleries, and libraries on Sunday, to the people." The Times adds, 'The movement will be successful, and it is absurd to suppose that that which is permitted in England may not be enjoyed in free

In view of the effort to induce the people to implore God to sanctify the Sunday, Bro. hour the Son of man cometh." Having be- and the works he wrought were calculated to sanctified the seventh day a great many years Potter asks, "Inasmuch as God blessed and come "lovers of pleasures more than lovers | send home to the hearts of unbelievers the | ago, would it not be easier to get the people of God; having a form of godliness, but de- truth of what he preached, and was con- to accept God's Sabbath than to induce God nying the power thereof," they say: "for demnation to the careless, scoffing world. But to sanctify a Sabbath of man's choosing?

The following paragraphs from the Chicasay now, "Do a few Seventh-day Baptists or go Tribune of Monday, April 11th, show how Adventists know more about God's law than | Sunday, the 10th, was observed, not only in Chicago, but also by the high court of Rus-

"A probable murder, the result of a protracted Sunday debauch by a party of ruffians in this beautfully governed city of ours, is chronicled this morning. It is a natural outgrowth of the 'wide open' policy as arplied to saloons of the lowest and vilest deare being joind in holy matrimony, there is scription. The Chicago Labor Union, at its meeting yesterday (Sunday), adopted resplanning for the future years, looking for olutions recommending that the tenants of Chicago refuse to move, &c.

"The end of the trial of the bomb throwers in St. Petersburg is what was universally expected, the more so, as they made no de-Every heart then is filled with fear, and as | nial of their complicity in the plot to assassinate the late Czar. All were found guilty and at 6.20 o'clock yesterday (Sunday), sentence of death by hanging was pronounced."

The Chicago Times of the 12th contained the following:

"The Sunday question is many sided. The new Mayor of Cincinnati flattered himself that he was fully meeting the religious sentiment in his city, when he ordered that the grog-shops be closed from 11 to 1 o'clock on Sunday, but a pestiferous correspondent chips in with the inquiry would not this be a recognition of the evangelical churches by the city government? Are not the Catholics who have services from 5 A. M. until noon, and the Jews who worship on Saturday, the undisputed Sabbath, or Seventh-day, to have

"At the annual meeting the Presbytery of Chicago, held Monday, April 11th, and attended by forty-six of the clergy, besides a number of other persons, the following was

"Resolved, That we regard the increasing descera-tion of the Sabbath in this country, and especially in our large cities, with great apprehensions; that we hail with gratification the movement of the International Sabbath Association for the 'rescue and preservation of the National Sabbath as a day of rest and worship for all the people,' that we rejoice in the recognition of the Chicago Sabbath Association the basis of the International; that we recommend and urge upon our church and people to identify themselves with the Chicago Sabbath Association and with the International, and give to them their prompt and constant sympathy and support, to the end that a quiet and peaceful Sabbath may be secured and maintained

We thank Bro. Potter for furnishing these signs of the prominence which is given to the Sunday question in so many quarters.

The Watchman, leading Baptist paper in New England, says of Religious Freedom in

"The prosecution a few years ago of persons who observe the seventh day as the Sabbath, for the violation of the Sunday laws of Pennsylvania, called attention to a defect in confidence to convert the world? How may agreement by these brethren: (1) to pray for the law calling for amendment. It is clearly a violation of religious freedom and equality

compelled to pass the next d and restraint of his normal ac admitted that he should be re employments that would distu the Lord's day. But so long hinder or annoy the peace and his fellow-citizens, it is his rig time in such other ways as permits. It is oppression to a give up two-seventlis while oth one-seventh of the time from th "Strange as it may seem, tians persist in opposing the d ment of the law. Hon. Horat of the State Senate, has in suc tures introduced a bill for thi it has been annually defeated. ent Legislature the same adv

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NAMES OF THE DAYS OF TH

J. B. CLARK

To the Editor of the Sabbath Recorder:

It has often occurred to me keepers should be more partie appear to be, in the way they of the week, especially the ever know that their proper, divi names, are Firstday, Second the state of society at prese compels us to use the heathen day, Monday, &c.

May I be permitted to sugge

ing: 1. That Firstday, Second strictly confined to their Script i. e., from sunset to sunset; names be written as one word, as much as possible. 2. That day, &c., be allowed to be from midnight, as generally accepte lic. 3. That the greatest of not to misname the evenings. ing or eve is Saturday evening evening is Sunday evening, ing or eve is Friday ever forth. I think this of very tance, and all Sabbatarians sho formity on this point. I ha noticed the name Firstday ever Sunday evening. If it is though thus connect the name Firstday the evening should be carefully in some way and not called Fi which really is Saturday even day at evening," would perha ient, or better, "evening aft Do let us be correct in so im

One more suggestion with common division of a week in and "week days." Of cour approve of such. We could, he talk of "Sabbath" and "work work days being those given u viz., the first six. As the "w always understood to be the las not be at all probable that we ple to understand us as meaning if we used "week days" in the sides, the term week days bei only six days of the seven, is, to Yours faith an inaccuracy.

THOS. WM. RICH 118 St. Thomas Road,

# Home Aeu

Southern Illinois. For the benefit of inquirers c

geography, people, and religion Southern Illinois, I pen a few l lived here thirty years, and I over the greater portion of thi State. Southern Illinois is for pretty heavily timbered. A lin from Shawneetown on the Ohi Mississippi, will just foot the prairies. A traveler on that I Equality, a small town twelve Shawneetown; thence sixteen n burg; thence eighteen miles, C where the first appearance of p and it is so dim that he would think there ever was any prairi the early times it was called I and the Baptist Church in the bears the name of Davis Pra thence six miles, Marion, count iamson county; thence three n are in the Plelps Prairie, h thence six miles, and you Eight Mile Prairie, some prairie appearance, but most a farms, orchard, etc. These are

On this line called prairies.

Id a meeting at the time of the Annito talk over plans and methods of work. It is open to all. At its last Fall at Little Genesee, it agreed e plan of printed topics in the prayer. and a committee was appointed to hem. Can there be any good reathe pastors of the Fraternal Union of he at liberty to use these topics if do so to advantage? Or any harm g others the privilege of using them? any one has full liberty to decline em if he choses, whether a member mon or not. In the light of these eems strange that any one should izes the action of the Union in this sits "decrees," and "itslaw," and and that "the people must stop in ustomed modes and give place." Is dent that the specter which has so turbed our "Friend" is unreal, the fhe twilight he is in?

A. B. PRENTICE.

### SABBATH REFORM NOTES.

indebted to Bro. C. D. Potter, who from Chicago the following items: Thicago Times of April 11th says, n of intelligent liberalism works in orld, while in the new, the old aueks to assert itself It is a staid land paper that is moved to say, York Sabbath Committee have circular, all churches in the Unito unite with the churches of Great d the Continent in observing the the third to the tenth of April as special prayer for the sanctifica-Sabbath-day. As no one keeps h-day except Jews, it must be supthe Christian Sunday is meant. news comes from England that forming, composed of clergy and ition, to bring about the opening s, picture galleries, and libraries to the people."' The Times adds, ement will be successful, and it is appose that that which is permitland may not be enjoyed in free

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compelled to pass the next day in idleness and restraint of his normal activity. It is admitted that he should be restrained from the Lord's day. But so long as he does not to rear her young. finder or annoy the peace and the worship of his fellow-citizens, it is his right to pass the time in such other ways as his conscience permits. It is oppression to compel him to one-seventh of the time from the common uses

"Strange as it may seem, many Christions persist in opposing the desired amendment of the law. Hon. Horatio Gates Jones. measure of justice will not long be delayed.

Such words are gratefully appreciated by all who keep the Sabbath of the Bible.

J. B. CLARKE, Cor. Sec.

### NAMES OF THE DAYS OF THE WEEK.

To the Editor of the Sabbath Recorder:

It has often occurred to me that Sabbath keepers should be more particular than they of the week, especially the evenings. We all know that their proper, divine I may say, names, are Firstday, Secondday, &c., but the state of society at present practically day, Monday, &c.

May I be permitted to suggest the following: 1. That Firstday, Secondday, &c., be i. e., from sunset to sunset; and that those a: much as possible. 2. That Sunday, Monday, &c., be allowed to be from midnight to midnight, as generally accepted by the pubnot to misname the evenings. Firstday evening or eve is Saturday evening, Secondday evening is Sunday evening, Sabbath evening or eve is Friday evening, and so forth. I think this of very great importance, and all Sabbatarians should be in uniformity on this point. I have frequently noticed the name Firstday evening applied to the evening should be carefully distinguished | hope in Christ. in some way and not called Firstday evening which really is Saturday evening. "First day at evening," would perhaps be convenimt, or better, "evening after Firstday."

One more suggestion with regard to the common division of a week into "Sunday" approve of such. We could, however, always talk of "Sabbath" and "work days." The work days being those given us by Jehovah, viz., the first six. As the "week days" are always understood to be the tast six, it would not be at all probable that we could get people to understand us as meaning the first six if we used "week days" in that sense. Besides, the term week days being applied to only six days of the seven, is, to say the least,

an inaccuracy. Yours faithfully, THOS. WM. RICHARDSON, 118 St. Thomas Road, London N.

# Home Aenż.

### Southern Illinois.

For the benefit of inquirers concerning the geography, people, and religious status of Southern Illinois, I pen a few lines. I have lived here thirty years, and have traveled over the greater portion of this part of the State. Southern Illinois is for the most part and it is so dim that he would not be apt to cepted. hink there ever was any prairie here; but in the early times it was called Davis Prairie, on this line called prairies. There are no visors of the county.

before the law for a man who conscientiously prairies south of this line; but north, six, rests from secular work on Saturday, to be ten, to thirty miles, there are some nice prairies. They are not all low and level, but they are mostly so, showing that they were employments that would disturb the quiet of once lakes where the wild goose Summered

Timber: All the oaks, (live oak and chestnut oak excepted,) hickory, poplar, walnut wild cherry, sugar maple, beech, elm, gum, give up two-sevenths while others except only ash, and, in some localities pecan, and the cucumber tree eighty to a hundred feet high. All these varieties are not seen in the same place, but are scattered over the country, with dogwood, papaw, spicewood, and hazel, of the State Senate, has in successive legisla- occasionally for undergrowth. The land tures introduced a bill for this purpose, but south of the line indicated above, for the it has been annually defeated. In the pres- most part, is wavy, hilly and rolling, with ant Legislature the same adverse result has many beautiful homes. Soil, of a mulatto been reached, but in the Senate the measure color from six inches to a foot or so deep; received a majority of the Senators present under proper tillage produces corn, forty to and voting. The constitution requires a fifty bushels per acre; wheat, from ten to majority of the whole number of members forty bushels per acre. Sweet and Irish poto pass a bill, and the bill failed of the re- tatoes do well, yielding from fifty to a hunoured number of votes. It is evident, | dred bushels per acre; apples do well all the however, that there is progress, and that this | time; peaches, pears, cherries, plums, quinces, etc., generally. Grapes do well under proper management, but sometimes rot badly through ignorance and neglect. The small fruits, such as blackberries, raspberries, strawberries, etc., do well.

The people: It is more difficult to describe the people than country. For the most part, they may be regarded as the descendants of the pioneer settlers. Plain, easy going, impecunious, social, rejoicing in their equality with each other; low in that the devil and secession are hell-born

Religion: This is harder than either the people or country to so describe that outcompels us to use the heathen names, Sun-siders may obtain the right idea. There is much genuine piety among the people, but I feel that I may describe the religion of the country about as did an old North Carolina man, when he returned from a visit to Southstrictly confined to their Scriptural meaning, ern Indiana in the early days of its settlement by the whites. After answering the names be written as one word, and employed inquiries about the land, timber, water, proluctions, game, etc., one old man inquired if the people had any religion out there. Oh, yes, said the visitor. They have religion out there, and their religion does very well for lic. 3. That the greatest of care be taken a new country, but, I'll tell you what. If the people in North Carolina had no better they'd go to hell in gangs. PIONEER.

APRIL 27th, 1881.

The revival interests are on the increase among nearly all the Rhode Island churches. Here at Woodville the interest is becom-Sunday evening. If it is thought desirable to | ing very great. Backsliders are returning thus connect the name Firstday with Sunday, to their Master, and sinners are coming to

The Quarterly Meeting, held at Hopkinton City, last Sabbath, was attended with marked demonstrations of the Spirit. After the sermon, on First-day morning, ten peni-Do let us be correct in so important a sub- tent ones, who had never made any profession of religion, came forward and surrendered themselves to God, the most of whom I think then and there found hope in the Savior. Truly the Lord is with his people here and "week days." Of course we can not in Rhode Island. Blessed be his holy name.

# Condensed News.

THE STATUE TO ADMIRAL FARRAGUT Was unveiled at Washington, April 25th, with appropriate ceremonies. The statue is the work of Mrs. Vinnie Ream Hoxie, the celebrated American sculptress, is of heroic size, and represents Farragut as he stood upon the deck of the flag-ship, Hartford, in Mobile Bay, at the moment when he saw the rebel ironclad Tennessee bearing down upon him and he gave utterance to the memorable words, "Let him come.—Admiral for Admiral—flagship for flagship-I'll fight him!" The statue stands in the center of Farragut Square, on Seventeenth street, between I and R streets. It faces the south upon a pedestal two feet six inches high and seven feet square. The latter is of Maine granite, unpolished.

OIL AT RICHBURGH.—Oil has been found in paying quantity, about three-fourths of a mile east of the village of Richburgh, in this pretty heavily timbered. A line drawn west county, where a well was torpedoed on the from Shawnectown on the Ohio river to the 27th of April, which promises finely. The Mississippi, will just foot the beginning of product of the first twenty-four hours was Prairies. A traveler on that line will pass about one hundred barrels; and it is reported Equality, a small town twelve miles west of that competent judges regard it as good for Shawnectown; thence sixteen miles, Harris- twenty-five barrels a day when it settles down burg; thence eighteen miles, Crab Orchard, to steady work. It is claimed that this strike Where the first appearance of prairie is seen, destroys all belt theories, as heretofore ac-

DEATH OF HON. C. N. FLENAGIN.-A and the Baptist Church in the vicinity still | special to the Elmira Sunday Telegram, anbears the name of Davis Prairie Church; nounces the death of Hon. C. N. Flenagin, thence six miles, Marion, county site of Will- of Angelica, at 4 o'clock P. M., April 30th, iamson county; thence three miles, and you of disease of the heart and stomach. Mr. are in the Plelps Prairie, hardly visible; Flenagin has twice represented this county thence six miles, and you are in the in the State Legislature, has served two terms Eight Mile Prairie, some right sharp as District Attorney of the county, and had prairie appearance, but most all inclosed in been several times, and was at the time of N.Y. arms, orchard, etc. These are all the places his death, a member of the Board of Super-

THE UTES.—Seventy-five lodges of Utes, under Calerow, are camped on the White river, three miles from Rawlins, Wyo., and the chief ordered Col. Moore with all his troops, to leave within five days. So says a dispatch of April 29th, and trouble is apprehended.

It is stated that Gen. Sheridan has been ordered to Washington for the purpose of better enforcing military discipline in the territories and along the borders, and to reach a full understanding in regard to the division of authority between Gen. Sheridan's and Gen. Schofield's commands. Fears are entertained of Indian troubles during the Sum-

Articles of incorporation have been filed at Albany by the New York and Western Telegraph Company, with a capital of \$1,500, 500. The line will run from New York to New Jersey, Pennsylvania, Ohio, Indiana, Michigan and Illinois, with a branch from Pittsburg to Buffalo.

Within the last twenty-eight days fifteen hundred cases of small-pox have been refused admission in the London hospitals because they were full. During the same period two hundred and ninety-seven persons died in their own homes in London from small-pox.

Catharine Marsall, of Glasgow, Scotland, iged fourteen, has not taken food since the beginning of the present year. She takes a little water daily, but scarcely sleeps. She is greatly emaciated, but her pulse is perfect-

A ferry boat crossing the Fox river at Elgin, Ill., on the morning of April 28th, was educational advantages, but rising steadily to capsized, and the passengers, about thirty in | prepared for it, and passed away in peace. appear to be, in the way they name the days a higher life, very hospitable and friendly; number, were carried down by the current, patriotic and almost universal in their belief and only sixteen are known to have been saved.

> Jno. M. Wilson, U. S. Consul at Panama, who lately arrived in Washington, says that it does not look as though De Lessens ever intended to dig a canal there. Nothing like and afford their burdened hearts relief. serious work has yet been attempted.

The damage by floods at the West has been mmense. The loss on the Missouri alone from this cause is estimated at \$2,500,000; while other rivers have been equally destruct. ve in proportion to their size.

Forest fires are doing great damage in the vicinity of Port Jervis, N. Y. The entire western slope of the Shawangunk mountains have been burned over, and at latest reports the fire was still running.

A popular movement against the Jews has broken out at Argenan, in West Prussia. NEW BURNSIDE, Johnson Co., Ill., April 7th, 1881. The mob. led by a school teacher, has wrecked the houses of some of the Jews and maltreated the inmates

The dead lock of the United States Senate is not broken, and may not be for some time yet, but there seems to be some prospect that there may be an executive session before the close of this week.

The Grand Duke Nicholas, who commanded the forces in the Turkish war, is said to have received a sentence to prison for life, being a Nihilist. The Grand Duke is the uncle of Alexander III.

The situation in Russia is regarded as very likely to end in revolution. Only wise government can avert such a calamity, and civil member of the Second Seventh-day Baptist Church war once inaugurated, there is no foretelling where it will end.

The Empress of Russia is seriously ill. The constant fear of assassination has brought on a condition of nervous prostration from which it is more than possible that she will not re-

The grain elevator of the Pennsylvania Railroad, at Girard Point, Philadelphia, was burned on the morning of April 28th. Loss above insurance, about \$238,000.

It is understood that Secretary Lincoln intends to send to their regiments such officers of the army as have long been on detached duty about Washington.

Four lads, members of St. Antonio's Catholic School at Louisville, were killed by lightning while engaged in a game of ball at the noon recess, April 30th.

The body of a colossal rhinoceros, with unbroken skin, covered with long hair, has been found in Siberia, on the bank of a tributary of the River Jana.

James T. Field, one of Boston's celebrated literary characters, died suddenly in that city on the 25th of April, in the 64th year of C. C. Livermore, Andover, his age.

The Assembly has passed a bill that no telegraph dispatch to any part of the State shall exceed twenty cents for fifteen words.

Abraham Lincoln's widow is ill at Springfield, Ill., and her recovery is doubtful. She T. B. Bardeen, Dallas City, Pa., is subject to great mental depression.

The New York State Fair for 1881, is to be held on the Society's grounds at Elmira, Sept. 12th to 17th. The German government has discovered a

olot of the revolutionists to assassinate Bis-American vessels are reported as almost en-

tirely disappearing from South Americanports. The French seem to be carrying all before

Coal oil has been discovered at Honesdale, Wayne Co., Pa.

### SPECIAL NOTICES.

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

May 17th to 25th.

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 village of Wellsville, N. Y., April 27th, 1881, by Eld. J. Kenyon, Mr. Austin Holden, of Port Allegany, Pa., and Miss IDA V. WILSON, of Wellsville. The bride received many presents, and with them a ten dollar greenback presented by her father, Mr. David Wilson, with appropriate remarks. In Shiloh, N. J., April 26th, 1881, by Rev. T. L. Gardiner, Mr. Jesse P. BARRETT, of Lower Hopewell, and Mrs. Melissa B. Bacon, of Shiloh.

### DIED.

In Independence, N. Y., April 20th, 1881, of liver complaint, Eliza, wife of Dea. Daniel S. Reming ton, in the 80th year of her age. Dea. Remington and his wife were the first couple married in the town of Independence, May 2d, 1822, nearly completing fifty-nine years of married life. They were baptized with the first company ever baptized in this place, and became constituent members of the Seventh-day Baptist Church. Sister Remington's kind heart and helping hand, active for nearly fourscore years in doing deeds of kindness for family and neighbors, makes her memory very dear to those who knew her best. She was sustained and cheered by a bright hope as she left this shore, bidding her husband, children, and friends to meet her in the "bright be yond." "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

In Belmont, N. Y., April 25th, 1881, Mrs. JEMIMA Russel, wife of Albert Russel, in the 25th year of her age. Although her death was sudden, she was

In Scio, N. Y., March 7th, 1881, of diphtheria, Joie C., son of Ransom L. and Flora E. Cartwright, in the 4th year of his age. This little one was a source of a great deal of comfort to his parents. He had a generous nature, was full of life and activity. His talk was much about Christ, his Sabbath school, and Sabbath-school lessons. These facts come in now in the thoughts and conversations of his parents,

In Brookfield, N. Y., on Sabbath morning, April 9th, 1881, ROWLAND BURDICK, in the 66th year of his age. The deceased had been in poor health for more than forty years, much of the time suffering attack of paralysis, which almost wholly disabled him; these were repeated at short intervals, and soon the end came. He was sustained by the hope in Christ for salvation, and when told what the end would be, and asked how he felt in relation to it, with a countenance all aglow with delight, replied 'Better over there." Services were held at the famly residence in this village, and the remains were laid in the family cemetery on the old homestead in the south part of the town.

In Brookfield, N. Y., April 21st, 1881, at the resi aughter of Wm Langworthy and sister of Mrs Daniel Brown. She had resided nearly all her life in this town, and by her industry and economy had not only provided for her own wants, but was able to assist in works of benevolence and charity. She trusted in Christ for salvation, and was not confounded. She calmly made all the arrangements for her funeral, selecting the scripture and hymns to be read at her funeral, and Eld. J. B. Clarke to conduct the services, and then died in the bright hope of 'being with Christ, which is far better." J. M. T.

In Sangerfield, N. Y., April 21st, 1881, very suddenly, Sarah, wife of Henry Spencer, in the 62d year of her age. Sister S. had been in feeble health for some time, but she bore it all in patience; and as in life she believed in and trusted Christ, so we doubt not he was her stay in death. She was a of this place. An afflicted husband and only daughter feel deeply their bereavement. Public services were held at the family residence on Sabbath, the 23d, and the remains were brought to the Brookfield Rural Cemetery, and returned to the earth as it was. while the spirit has returned to God who gave it.

In Berlin, N. Y., April 27th, 1881, of scarlet fever, ADALINE C., daughter of Levi and Mary Cook, aged 7. months and 3 days. In Westfield, Tioga Co., Pa., March 18th, 1881 Myra, wife of Philip Kent, in the 20th year of her

A. H. Lewis, Geo. B. Utter, E. R. Clarke, Mrs. L. P. Lewis, Geo. Greenman, J. P. Lundquist, E. M. West, A. Wells, Daniel Higgins, A. B. Prentice, G. J. Crandall, John S. Little, J. L. Huffman, Lottie Baldwin, J. Kenyon, J. M. Todd.

### RECEIPTS.

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

Pays to Vol. No. \$1 00 37 26 2 00 37 52 T. B. Bardeen, Alfred Centre, 2 00 36 52 2 00 .37 52 Mrs. E. A. Huffman, Friendship. 1 00 37 43 R. L. Cartwright, Scio, Mrs. W. B. Green, 2d, Independence, 2 00 38 17 20038 A. G. Lewis, Adams Centre, Mrs. J. Utter, 2 00 37 52 G. C. Gibbs, Sag Harbor, 2 00 38

### WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending April 30th, reported for the Recorder, by David W. Lewis & Co., Pro duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished BUTTER.—Receipts for the week were 22,326 pack-

ages; exports were 1,250 packages. The ultimate of the market will be export prices, and at any higher range holders are weak. State dairy butter of undesirable quality stands over, and holders are obliged to close it out at the best obtainable price. Cream ery butter, which is the same thing as the old-fashioned spring-house Philadelphia pounds, and made in the same way, by setting the milk in cold spring water, begins to come plentier. Creameries that are sold regularly through the same channels all the season have the advantage in a time of surplus, because parties buying them know they will be served regularly when such stock may be hard to get, and some such marks are selling above the open market. In parenthesis, let us say, that the adulteration of SAUNDERS will be at his Friendship Gallery butter so much talked about, can not be practiced in any butter of regular creamery make without a

moneyed loss to whoever attempts it. The tampering with the product of 10,000 to 15,000 pounds of milk per day is no joke, and any maker foolbardy enough to make the experiment once would not be likely to repeat it. The market closes here with old butter slowly sinking out of sight at low prices, with new make going at irregular prices, but all taken, and with exporters waiting to take a hand in so soon as the figures between the American and English markets warrant it. We quote:

Eastern creamery, fancy, fresh make.....24 @ ?
fair to choice......20 @ 23 " dairy, finely made, fresh make .... 23 @ ? fair to choice.........18 @ 20 Imitation creamery, fine, to-day's receipts. 20 @ 21 good to choice......14 @ 16 CHEESE. — Receipts for the week were 16,299

boxes; exports, 17,891 boxes. New cheese are arriving more freely, and the remnant of old stock here is pressed upon buyers to close out. About 13@13}c. is the top for either old or new, and receipts are all

Factory, regular made, fine......12 @ 13 fair to good. 9 @ 11
off flavor, faulty 6 @ 8
half skimmed. 5 @ 8 full skimmed...... 3 @ 5

Eggs.—Receipts for the week, 12,295 bbls., and 6,600 boxes. The market has been surprisingly well sustained through April, closing to-day at 15@151c. Settlements on contracts for all April were mostly made on a basis of 15c. Sales to-day, 10 bbls. Ohio firsts at 15c. 25 bbls. Western firsts at 154c. Ohio extras offered at 151c., and 15c. freely bid.

Beans are scarce and higher. We quote: Marrows, per bush., 62 lbs......\$2 50 @\$2 75 Mediums, '' ...... 2 50 @ 2 75

DRIED FRUITS.—Evaporated apples are the great staple under this head, and are firmly held, but not active. Exporters want them at 8c. for end, and can't buy, and holders are holding at  $8\frac{1}{2}$ c. quite firm ly, with a possible 9c. for the finest. Sun-dried range from 4@4\frac{3}{4}c. We quote:

Evaporated apples, ring cut, choice...... 8 @ 81

fair to good...... 6 @ 71 State and Western, quarter apples...... 4 @ 5 Blackberries..... 7 @ 8 BEESWAY per lb., 24 @ 25 cents. Dressed Poultry.—We quote: In Brookfield, N. Y., April 21st, 1881, at the residence of Daniel and Charles E. Brown, of paralysis, Alzina Langworthy, aged 73 years. She was the doughter of Wm Langworthy and civity of Market 18 (16 (20)) MAPLE SUGAR.—We quote: Choice, light colored...... 9 @ 10 BUTTER, CHEESE, EGGS, BRANS, ETC.

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# Selected Miscellany.

AN "OLD BOY'S" ADVICE.

My boy, you're soon to be a man; Get ready for a man's work now. And learn to do the best you can, When sweat is brought to arm and brow. Don't be afraid, my boy, to work; You've got to, if you mean to win! He is a coward who will shirk; Roll up your sleeves, and then "go in!"

Don't wait for chances; look about! There's always something you can do. He who will manfully strike out Finds labor; plenty of it, too! But he who folds his hands and waits For "something to turn up," will find The toiler passes Fortune's gates, While he, alas, is left behind!

Be honest as the day is long; Don't grind the poor man for his cent. In helping others you grow strong, And kind deeds done are only lent; And this remember: if you're wise, To your own business be confined. He is a fool, and fails, who tries His fellow-men's affairs to mind.

Don't be discouraged and get blue If things don't go to suit you quite; Work on! Perhaps it rests with you To set the wrong that worries, right. Don't lean on others! Be a man! Stand on a footing of your own! Be independent, if you can, And cultivate a sound backbone!

Be brave and steadfast, kind and true, With faith in God and fellow-man, And win from them a faith in you, By doing just the best you can!

-Golden Days.

### SELF-DENIAL.

"I wonder who that little greenhorn is? Looks as if he'd jumped out of a rag-bag; just see the patches on his pants. That's a pretty way to dress. I'd be ashamed to be seen in the street, wouldn't you?"

"That would depend upon circumstances, Frank. If it was the best I could get, I think I should try to make the best of it, replied Herbert Winters.

"Folks that can't afford to dress their children better than that ought not to be allowed to send them to school with rich folks' children; besides, it's not at all likely he's got any manners, and mother says it does boys of my age no good to go with ill-mannered boys. I, for one, don't mean to have anything to do with him; will you?"

"I calculate to wait and see what kind of boy he is, Frank; and if I find he is a good boy, I shall play with him just as much as if he came to school every day with a brand new suit of clothes. Father says nobody's clothing can make them good or bad, wise or wicked, and I've heard him say lots of times to sister Nellie, 'Handsome is that handsome does,' and I guess that means boys as well as

It was the beginning of a new term in the High School for boys. As is always the case, every new comer had to pass through a thorz ough inventory made by the old pupils; every inch, from their head to their heels, was taken account of, and noted down in their boyish craniums for future reference. The subject of the foregoing remarks was a rather slender lad, pale-faced, about, perhaps, thirteen years of age, very shabbily dressed vet neat and clean. His name was Paul Patterson. He had a very intelligent face, full of sunshine, with a bright, bubbling over-with good-humor expression that made you feel, when you took a good look at him, as if you had caught the infection. He was the son of a poor widow who supported herself by spinning and knitting, with what Paul could earn by running errands and doing odd jobs. She was a very sensible woman. In her younger days she had had an opportunity to acquire a common school education, consequently she realized the importance of sending her son to school; she had managed to keep him in school most of the time. Not far from them lived a very kind gentleman—a minister. He used to get Paul to cut his wood and milk his cow, and, in payment, taught him evenings, so that Paul was really a little in advance of most boys of his age. The principal of the High School, Mr. Sommers, had engaged to take him at half price, knowing his mother's circumstances, and Paul was to cut wood and run errands to pay for the balance of his

Herbert Winters and Frank Harris were about the same age of Paul. There was a wide difference between these boys. Herbert was noble-hearted and generous; Frank was conceited and selfish.

"Come, Herb., let's go out to the other side of the yard and see what the fellow's made of. Guess we'll have a little fun." As they started, several of the other boys

joined them. Coming up to Paul, who was seated on the grass, Frank accosted him

"What you doing here alone? Somebody turned you out to grass?"

"Oh, I was just watching the boys playing ball over there," he replied good-hu-

"What do you expect to do here with us high school boys?" continued Frank.

"I expect to learn my lessons." "Do you know enough about arithmetic to count the patches on your pants?"

Paul blushed and said, "I guess so." "Let's see how smart you are. I'll give you an example. If your jacket is too big to the boy who showed the best scholarship. was made very poor by the war, and he then by ten inches, and your boots too long by Frank was striving for the medal. His van-twelve inches, how much have you got to ity inspired him to study faithfully. Paul former days by supporting her in her advergrow to make a good fit?"

laughter. But Paul managed to keep quiet, his dear mother, who had worked so hard to sand-dollar check. The whole of his propalthough he felt his anger rising.

"I say, but tell us what you expect to

Feeling the cut, Frank turned, saying,

to please him. Herbert stayed back. Throw-''How far do you live from here?'

Factoryville.

"Oh! down there?"

"Yes, my mother owns a little bit of a house there, and that is our home." "Do you ever work in the factories?"

"No, mother never would let me. I used to tease her to let me, because I thought I could earn more money than doing odd jobs; | name was put down opposite the amount. but she said it was no place for a boy of my age, and I think she knows best."

"Did you ever go to school much?"

home, sends me to day-school part of the reward you. Go to school with your old | well. The sides of the cistern are made as time, and evenings I recite to a gentleman who lives near us. He is ever so kind, and I do his chores for pay."

"There goes the bell, time for school." Both boys jumped up, and were soon in little sum might do those suffering people. the building. Paul blushing, stood waiting Paul no sooner reached the school-house for the teacher to give him a seat.

Mr. Sommers soon seated him. The boys eyed him closely, as much as to say, "What are you doing here?"

Paul took up his satchel of books, and was soon apparently absorbed in one of them; still he could not help contrasting his shabby clothes and clumsy boots with the trim dress of most of the boys. As the classes were called, and Paul took his place, the boys seemed still more and more astonished; even Mr. Sommers had no idea he was so far advanced in his studies. Frank Harris thought he was the smartest boy in school, and gen- done. You know how many poor families erally he did as well as any of them in his recitations. Paul was in all his classes. One he put down three dollars on that subscripday, about a week after the opening of the tion list for their relief, and you know he term, the teacher gave them some difficult examples in arithmetic; one in particular that." seemed to puzzle the boys. After all had tried who seemed willing, Mr. Sommers, knowing Paul's modesty was such that he would not put himself forward, and noticing and I'm going to tell the teacher just as soon the interest he took in the other boys' work, as he comes. asked, "Would you like to try it, Master What do you want to tell him for?" Paul?" Paul's eyes lighted up as he replied, 'I would like to, if you please.'

"Certainly, step right up to the board." The boys passed knowing winks, but in half the time spent by each of the other boys, he had it correctly solved.

"Well done, my boy; did you never do it

"No, sir, I never tried it before, but I say where each boy made his mistake, so I could

Frank felt his plumage droop; to be outdone by that "rag-a-muffin" (as he generally called him) was too much for his pride. "I'll pay him off," he thought to himself.

No sooner was school dismissed than one of the boys said to Frank, "Do you remember the first day of school, when you asked Paul if he understood enough of arithmetic to count the patches on his pants? What have you got to say now?"

"You go along and mind your own business," muttered Frank.

"Three cheers for Paul Patterson," cried Bob Emory!

"Three groans for Frank Harris," said another boy.

Paul grew in favor with the boys, in spite of his shabby clothing; he always had a

pleasant word for all of them. One morning he was engaged chopping wood behind the school building, when Frank Harris came up with several boys, all hands stopped to see him work.

"I suppose your dad calculates to have you a wood-chopper by profession," said Frank to him sneeringly, "don't he?"
"I have no father; my father is dead."

"Well, your mother, then?" "Perhaps I shall be a wood-chopper; that is honorable employment, I believe," replied

Paul, not at all angry. "I believe you told me you milked a cow; how do you like being a cow-boy?"

"That suits me," replied Paul, keeping at

"Does she give milk enough to fill one of your boots??

Some of the boys laughed outright at this. Paul felt his anger rising, but put it all into his axe instead of venting it on his tormenter. Frank, finding he could not move him, said:

"Come on, boys; let's find higher compa-

Thus things went on, Frank never letting an opportunity pass when he could say something cutting and unpleasant.

Paul made rapid progress in his studies; he never entered a complaint against one of the boys, but bore all their jeers and taunts patiently—telling no one but his mother, who encouraged him by saying, "Never in Texas. Senator Burton, of Fort Bend mind, my dear boy; they harm themselves | county, is colored, and is estimated to be much more than you. Try to keep your worth \$50,000. He is also an educated man.

There was a silver medal to be presented | reading and writing by his mistress. She row to make a good fit?"

was striving to gain knowledge, to make him sity until her death. On her daughter's useful that he might be able to take care of wedding day, he sent her a present of a thoutake care of him.

It was the day before the closing exercises learn here besides book larnin'?" again asked at the school. Mrs. Patterson had succeeded in getting Paul a suit of clothes, but she Giving Frank a sharp look, nothing daunt- | had not enough to get him some boots. Paul | ed, he replied, "I expect to learn good man- had a small sum laid aside; he intended to get them with this money. He started out "That's good," remarked Herbert Win- for this purpose. Just as he was about to supply is the anticipated expense. It costs ters; "if I were you, Frank, I think I'd keep enter a store, he heard the cry of "Fire!" money to excavate and line the sides of a Looking toward the factories, he saw one of cistern with brick and stone. Most farm the buildings in flames. Forgetting all houses have no provision for washing except "Come on, boys, let's leave the booby to about his boots, he hurried to the scene of well-water, drawn with the bucket, and this the fire. The fire was soon extinguished; is often hard, and the yard and barn-cellar They ran after him, for he was a kind of but adjoining the building, facing on an are without any water for stock. A cistern acknowledged teacher among them, many of alley, was a row of small frame buildings, that will hold all the water that falls upon them fearing more to offend him than caring where many of the operatives lived; these the house, or the barn, is within reach of were entirely consumed. The families lost every thrifty farmer, and will pay for itself ing himself on the grass near Paul, he asked, everything, nearly, that they possessed; wom- every year in saving labor, and in the health en and children were crying, with no place and comfort of the family, and in the care "Not very far—about a mile, down to for shelter. But soon kind hands came to of the farm stock. A neighbor of ours, who their rescue. A subscription paper was at | is a gardener as well as a farmer, built a cisonce drawn up, and circulated through the tern for his greenhouse last year, and liked it town for the relief of the sufferers. Paul so well that he has built another this Fall saw the pap r, saw the suffering people; it for his barn and garden. The first item of was too much for his warm heart to with- expense was the labor of excavating on the stand. Without a moment's hesitation he south side of the barn, where the frost docs gave the sum intended for his boots, and his not penetrate very deep. The excavation is He went home and told his mother what the bottom, and twelve feet at the top. The

"Not so very much; mother teaches me done a noble deed, and God will some day enough not to cave, would answer just as boots; nobody should think less of you; surely God will not."

Paul no sooner reached the school-house that will ever fall into it. The cost of the the next morning then he was accosted by Frank Harris with this salutation:

"Guess those boots will take the prize tonight."

Herbert Winters stood near. Paul passed on into the building without saying anything out "Good morning," as he met the boys.

"Now, Frank," said Herbert, "I really think you are very unkind to that boy, and you will some day be sorry for it. A better boy than Paul is not in this school. To prove it, I can tell you something he did last night, that neither you nor I would have were burned out down to Factoryville. Well, could have bought a good pair of boots with "I don't believe it," replied Frank.

down on the list, and he saw Paul's name;

"It is true, for my father put his name

"Because I want him to know what a real little man he is. And now, Frank, if I were you, I would be king to him hereafter. You can see for yourself the has a real good heart."

Evening came; many of the town's people were present; the house was crowded-all anxious to hear the boys' speeches and to see which would receive the prize. The boys, also, were all on tip-toe with excitement, most of them thinking the prize lay between Frank and Paul.

After the usual exercises were over, Mr. Sommers said, "Mr. Paul Patterson will please come upon the platform." As he did so, the teacher took the medal to which was attached a blue ribbon, and placed it around his neck, saying, "This boy has not only won this medal for being the best in scholarship, but the best also in deportment; he justly deserves it." Several beautiful bouquets were thrown on the platform. Paul hardly knew what to do, but picking up one of them, blushing, he turned to the audience, bowed, and left the stand amid the cheers of the people. Mr. Sommers said, "Ladies and gentlemen, I have something more to say of this lad. He helps to support a widowed mother. I have been informed of a noble deed he did last evening, and I must, in justice to him, relate it. You all know of the fire at the factory. This boy's mother spent her last cent to get him some clothing to wear here to-night. He had just money enough to get himself a pair of boots, but he preferred to wear his old boots, and give the money to those suffering families, which he has done. What do you think of that, ladies and gentlemen? Was it not noble? How many of us grown men in this audience to-night would have done the same thing at the same age? That is what I call real selfdenial; acting the Golden Rule."

Cheer after cheer went up. Some lady said, "Pass around the hat." Two gentlemen went through the house, and in less than ten minutes something over a hundred dollars was collected.

Mr. Sommers then said, "Master Paul, please come upon the stand once more, and receive the reward you merit." Paul shyly complied. He felt confused, but said plainly enough for all to hear, "Thank you, ladies and gentlemen; and I thank you again for my mother."

He took his seat again amid a perfect torrent of cheers. Frank was so humiliated he asked Paul's forgiveness that night.—M, H. F., in Christian Standard.

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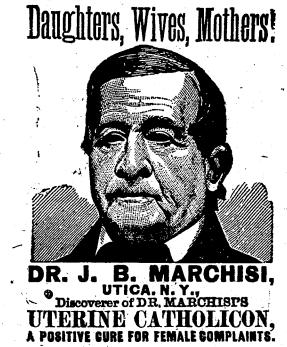
So encouraged, Paul went to bed and slept sweetly, thinking how much good even his four or five coatings will make a perfectly tight and strong basin to hold all the water cement is very small, and the thin crust, backed by the solid subsoil, is just as good and durable as mason work of brick or stone. For a covering, he used chestnut timber of one foot in diameter, hewn upon one side, upon which chestnut plank two inches thick were laid. Two leaders conduct the water from the eaves of the barn into the cistern. A man-hole was left at the top large enough for the cleaning of the cistern, and for the insertion of the pump. The plank was covered with about two feet of earth, which is a sufficient protection against frost in this latitude. The cistern will hold 8,000 gallons of water, or more, and will furnish an abundant supply of water for stock, and fer irrigation in ordinary seasons. The whole cost for labor, timber, and cement was about fifteen dollars. Most farms will furnish the necessary labor and lumber, and the only money outlay would be for the Portland cement. This cement will harden under water, and become as solid as stone. It is entirely practicable for almost any farmer to ly esteemed minister in the Baptist denomination. build a cistern of the kind described, and to The book is a careful review of the arguments in have a good supply of water for his cattle | favor of Sunday, and especially of the work of James during the Winter. Build a cistern.—American Agriculturist for Dec. 1st.

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1. Be upright! Integrity.

which no man can make succ

think they succeed when they they don't. What they get success than shoddy is cloth, mond. Other people know themselves find it out before matter how high they hold. how broadly they seem to endures, and is capital when is swept away. Young men how important at the start if see some older people thinking it. A great many other thin phasis. The boy enters the first article of his faith is no money. He determines to b chances are very narrow, that something of uprightness, an comes, he will let the charact save the gold. That is all terribly avenges itself at some Let him resolve to be uprig money take care of itself. U stand you in stead when every No disaster can eclipse it; but and chaos of all else, it will's as a bright beacon over the benison to others, a refuge to won't sell where gold sells;

where gold never goes.

2. Be downright! A certa oluteness of character, from can withhold his admiration, to an entirely manly characte as downrightness. A straigh man, a man whom you know find, a man as true as steel, a conviction, states it, stands say no, and have it mean no, in society. Many an uprig strength. He may be good You feel his integrity, but power. What you want is to as well, your foot planted, the hemisphere going to n Each of us needs to be bran

well as positively brave.

3. Upright, downright, o third is a good trait. nothing kept back, nothing hearty, honest, frank man in but they are of the surface, w parent deeps sparkle and ovintercourse of life. Almost to say, pearl of pearls is this does it seem in itself, so broad so little has the world of it world needs of it. Either it to get, or men are afraid of unlike your smooth, conver formal man, your outright m self, a diamond in the rough then a diamond! Covet ear of outrightness. It is going thing. The premium of the other way; but the premiu respect is this way. Stand's you are, honestly and frank

ways, and openly avow! Uprightness, downrightne here are three strands, two acter will grow into a gran thing when it shall be the product of these three virtishall be no social or individ and no knee bent except to I

### THE GIGANTIC CRIME OF

it is to receive man's daily ho

Some time ago the Conv province of Canterbury, Eng evidence-from clergy, recor and chaplains of prisons, of I governors of work-houses, an ents of police—as to the resi of liquor. The evidence reta complexion. "I can trace," man, "nearly every case of tion to intemperance." Anoth would be no real poverty her some illness, if there were no The governors of work-house lows, following the exact order are printed: "Twelve years c. that two-thirds of the inmate are victims of intemperance." cent. may be given as the paupers who are the victims ance." "I should say that t the inmates of this house hav of intemperance." "Without should say that seventy or ei of the paupers come to that drink." And so it goes of cent.," "eighty out of one hui fourths," "cighty per cent... very soon range themselves in tology. One master of a we "I have been relieving office and during that time I never taler applying for parish relie

CORNS IN HORSES' FEET Are ably caused by bad shoeing, o the shoe too long. As a r lameness, though occasional assume the form of tumors of nature, the horse does not a them to any extent. Remove if there is indication of infla tice the foot until the parts then, by an opening, let the matter escape. Pare the sea being careful not to cut any bar or frog of the foot. For mix together one ounce very of oil of turpentine, and h beeswax. Apply on a piece of

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A great many other things get the emphasis. The boy enters the store, and the first article of his faith is not integrity, but money. He determines to be rich, and the chances are very narrow that he will lose something of uprightness, and if the pinch comes, he will let the character go if he can save the gold. That is all a mistake, and terribly avenges itself at some time upon him. Let him resolve to be upright, and let the money take care of itself. Uprightness will stand you in stead when everything else fails. No disaster can eclipse it; but in the wreck and chaos of all else, it will stand and shine as a bright beacon over the dark waters, a benison to others, a refuge to yourself. It won't sell where gold sells, but it will pass

where gold never goes.
2. Be downright! A certain positive resoluteness of character, from which no man can withhold his admiration, which is needed to an entirely manly character, is that known as downrightness. A straight up and down man, a man whom you know just where to find, a man as true as steel, a man who has a conviction, states it, stands by it, who can say no. and have it mean no, he is a power in society. Many an upright man wants strength. He may be good and yet fragile. You feel his integrity, but you miss his hower. What you want is to be downright, as well, your foot planted, yourself there; the hemisphere going to move, not you. Each of us needs to be bravely positive as well as positively brave.

hearty, honest, frank man may have faults, Maine. but they are of the surface, while the transparent deeps sparkle and overflow in every intercourse of life. Almost I am tempted to say, pearl of pearls is this virtue, so great does it seem in itself, so broad in its embrace, so little has the world of it, so much the world needs of it. Either it is a hard thing to get, or men are afraid of it. How very unlike your smooth, conventional, hollow, formal man, your outright man in manhood's self, a diamond in the rough, it may be, but then a diamond! Covet earnestly this grace of outrightness. It is going to cost some- for about three months from June 1st. thing. The premium of the world is the other way; but the premium of your selfrespect is this way. Stand square; and what you are, honestly and frankly, fearlessly, always, and openly avow!

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# THE GIGANTIC CRIME OF CRIMES.

Some time ago the Convocation of the province of Canterbury, England, called for the Recorder office for sale, at \$1.50. Sent by evidence—from clergy, recorders, governors, and chaplains of prisons, of lunatic asylums, | SABBATH RECORDER, Alfred Centre, N. Y. governors of work-houses, and superintendents of police—as to the results of the use of liquor. The evidence returned is one of complexion. "I can trace," said one clergyman, "nearly every case of family destitution to intemperance." Another says, "There would be no real poverty here, except from some illness, if there were no drunkenness." The governors of work-houses replied as follows, following the exact order in which they are printed: "Twelve years' experience shows that two-thirds of the inmates of this house are victims of intemperance." "Eighty per cent. may be given as the proportion of paupers who are the victims of intemperance." "I should say that three-fourths of the inmates of this house have been victims of intemperance." "Without hesitation, I should say that seventy or eighty per cent. of the paupers come to that state through drink." And so it goes on, "eighty per cent.," "eighty out of one hundred," "threefourths," "eighty per cent.." in terms that very soon range themselves into a grim tautology. One master of a work-house says, "I have been relieving officer eleven years, and during that time I never knew a teetotaler applying for parish relief."

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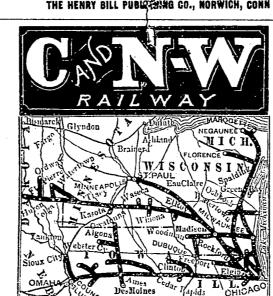
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EASTWARD.

STATIONS.	No. 8	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley		1.05 PM 2.52 "		7.05 AM 8.42 "
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 " 9.00 " 9.25 " 10.22 "			9.02 AM 9.25 " 10.00 " 10.37 " 11.39 " 12.01 PM 12.21 "
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.25 рм	8.47 " 10.53 "	12.15 AM 1.58 " 3.44 " 8.15 "	1.50 PM 4.30 " 7.30 "
New York	10.00 РМ	7.25 AM	11.25 ам	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stop ping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.53, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perrysburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A.M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M

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

WESTWARD.

	11 120 1	11 111111		
STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave New York Port Jervis	7.00 РМ 10.55"			9.00 AM 12.13 PM
Hornellsville	8.10 AM	12.20 рм	12.50 рм	8.55 рх
Alfred		12.45 РМ		
Andover		1.05 "		
Wellsville		1.24 "		9.57 PM
Cuba	10.01 "	. ~ . ~~	3.00 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.04 ''		5.02 "	11.39 "
Great Valley Arrive at		3.40 "		
Salamanca	11.15 "	3.45 "	5.17 "	11.50 "
Leave	14 50		0	10.00
Little Valley  Arrive at	11.52 AM	4.35 рм	0.50PM	12.20 A

1.30 PM 6.00 " 7.40 " 2.10 " Dunkirk ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.35, Forestville 7.20, Sheridan 7.38, and arriving at Dunkirk at 8.00 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M.

Sunday Train 1 will run between Salamanca and

Daily between Port Jervis and Dunkirk. BRADFORD BRANCH

WESTWARD. STATIONS. . M. P. M. P. M. P. M. P. M. P. M. 9.20 8.30 4.10 11.50 8.22 11.30 Carrollton Arrive at 10.03 9.30 4.51 12 35 9 60 1.20 Bradford Leave 4.55 1.05 .... Bradford Custer City |11.10|.....|5.07| |1.20|..... · Arrive at 12.25 .... 5.45 .... 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.

STATIONS.	-	20.	]						
Leave	A. M.				Р. М.				
Buttsville	6.40		8.40	: :•••••	1.10				
Custer City	7.28		9.35	1.30	3.14				
Arrive at	1	ļ				1			
Bradford	7.55		9.50	1.35	3.18	<b></b> .			
Leave	1	A. M.				P. M.			
Bradford	8.00	6.20	10.03	2.40	4.15	6.00			
Arrive at		Ì							
Carrollton	8.45	6.55	10.45	3.20	4.55	7.20			
Buttsville Custer City Arrive at Bradford Leave Bradford Arrive at	6.40 7.28 7.55 8.00	A. M. 6.20	8.40 9.35 9.50 10.03	1.30 1.35 2.40	P. M. 1.10 3.14 3.18 4.15 4.55	P. 6.			

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

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.

12.15 P. M., Sundays only, stopping at all stations, and arriving at Gilesville 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

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

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L D. Titsworth, 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 2. Following Jesus. Luke 9: 51-62. April 9. The Good Samaritan. Luke 10: 25-37. April 16. The Pharisees Reproved. Luke 11: 37-47. Covetousness. Luke 12: 13-21. April 30. Lost and Found. Luke 15: 1-10.

May 7. The Prodigal Son. Luke 15: 11-24. May 14. The Rich Man and Lazarus. Luke 6: 19-31, May 21. Parables on Prayer. Luke 18: 1-14. May 28. Parable of the Pounds. Luke 19: 11-27.

June 4. The Crucifixion. Luke 23: 33-46. June 11. The Walk to Emmaus. Luke 24: 13-32. June 18. Review. June 25. Special Lesson

VII.—THE RICH MAN AND LAZARUS

For Sabbath-day, May 14.

SCRIPTURE LESSON.—Luke 16: 19-31.

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and 22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man

also died, and was buried;

23. And in hell he lifted up his eyes, being in torments,
and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy
on me, and send Lazarus, that he may dip the tip of his
finger in water, and cool my tongue; for I am tormented in
this flame

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art torment-26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

23. For I have five brethren; that he may testify unto 29. For I have five brethren'r that he may testify unto them, lest they also come into this place of torment.
29. Abraham saith unto him, They have Moses and the prophets: let them hear them.
30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CENTRAL TRUTH.—Character, rather than present condition, determines what our future shall be.

DAILY READINGS. 4. Psa. 41: 1-13. 6. Mark 9 : 42–50.

GOLDEN TEXT,—6 The wicked is driven away in his wickedness: but the righteous hath hope in his death,"—Prov. 14: 32.

TIME.—Probably not more than two months before the death of Christ-A. D. 33.

Place.-Perca. OUTLINE.

I. The contrast in the present life. v. 19-21. II. The contrast in death. v. 22. III. The contrast in the future life. v. 23-31. QUESTIONS.

Connection. What parable is narrated between the last lesson and this? What do you think is the Central Truth of that parable? What thought did he express con-

I. The contrast in the present life. v. 19-21. In what was this contrast seen? By what title was the rich man described? How clothed? How did he fare? What often determines one's position in this life? Is there any proof that he had gained his wealth dishonestly? What was the name of the beggar? What is the meaning of the name? (God my help.) What other condition is mentioned besides poverty? Where was he laid? For what purpose? With what success? Did the dogs add to, or relieve his dis-

II. The contrast in death. v. 22. How was the contrast shown? By whom was the beggar borne away? Does it mean that he was carried away body and soul? What is it to be in "Abraham's bosom?" What is said of the rich man in this verse? Which is the better, to be borne away by angels, or to have a splendid funeral?

III. The contrast in the future life, v. 23-31. By what is this contrast made to appear? What condition is suggested in the word "hell?" By what other words in this verse is the same fact stated? Is there anything to he was rich? To whom did the rich man, in his misery, cry? What was his request? Was it a reasonable one? What was Abraham's reply? What is taught in v. 25 of the power of memory in the future world? What is said to be between these two persons? What is there that can bridge this chasm? What request is made in v. 27? What reason does he give for this request? Why did Abraham make such a decision as he did? What does this suggest of intercommunication between the two worlds? What idea did the rich man have of repentance? What proof is there that he was correct? When is the time to repent? What is repentance?

### CONNECTION.

Between the last lesson and this, we have the parable of the unjust steward, and not without some reason have interpreters had difficulty in agreeing with each other in their interpretations of this parable, for truly there are some difficulties attending it. One is, why was the steward commended at all? We are to notice that it was only partially, and for this, one reason I think was because he had just showed some symptoms of returning honesty in his corrected bills, by which his lord was not defrauded, but his debtors were justly dealt by. He had overcharged them, but the steward, and not the lord, was to have been the gainer thereby. Now to encourage the publicans, some of whom were among his disciples, in their return to honesty, as well as to shame the haughty and covetous Pharisees, Christ spoke the parable of the lesson. If we would be just in our interpretations, we must be careful and not press the comparison beyond the point allowed by the terms compared.

### COMMENTS AND SELECTIONS.

I. The contrast in the present life. v. 19-21. A certain rich man. One of a class simply, and nameless, and not, as some have thought. an evidence of clear design to show that the common order is reversed when we come into the region of

royal color, and a mark of pompous wealth. Fine rose from the dead and taught them. linen. The undergarment, often of brilliant yelthe purple. 2. His magnificent style of living, sumptuous feasts every day. There is no evidence that he had gained his wealth dishonestly, but only that he disposed of it selfishly, having neither regard | blessedness, to another it is misery. to God, the giver of all earthly possessions, nor for his fellow-man, who should be his sharer in the here. bounties bestowed. A certain beggar named Lazarus. 'The Greek name Lazarus does not come, as some have supposed, from Lo-ezer, no help, but from El-ezer, God helps."-Godet. Laid at his gate. Without strength to go himself to the gate, but laid there by others. Not with tenderness, but literally, east down, as the quickest way to rid themselves of any sense of responsibility that might arise as they looked upon the form of this suffering man. It was also customary for the poor to resort to the gates of the rich, hoping to get help. Desiring to be fed. It is not stated whether the desire was satisfied or not, and the gloss that crept into some of the early manuscripts, "and no man gave to him," can not, in the opinion of critics, be sustained. It is certain that his wants were but scantily supplied, if indeed the double force of moreover does not exclude the idea altogether. With the crumbs. "The crumbs are not the trifling fragments which would fall from one of our tables, but the soft parts of the thin cakes of bread in use in the East, which the wealthy, it appears, are sometimes accustomed to wipe their fingers with, and throw under the table, themselves eating only the crust."-Starbuck. Licked his sores. The masterless, half-ravenous dogs which infested the streets of Eastern cities. The words alla kai, moreover," which indicate a higher degree of endurance, forbid us to regard the fact of the dogs

tor, and Alford take a different view. II. The contrast in death, v. 22. The beggar died. It is not stated whether his body was buried or not, nor is it essential for us to know, only that we eatch the truth illustrated by this part of the parable. Abraham's bosom. Whatever passing. Which path have you chosen? may be the exact thing meant by these words, I see not how it can be rightfully interpreted otherwise than a condition of conscious blessedness. While it may be true that this parable teaches that our future life will be determined by the character instead of present condition, rather than what that future life will be, yet no sound principle of interpretation will connected with the church of a well known allow us to suppose that Christ would, in the use of | D. D., who is one of the foremost lights in the popular language of the day, attempt to illustrate the Sunday-school world, whose writings a fact that did not exist. The pronoun auton, which follows the verb "was carried," indicates that it was the real self, the personality, that of which there can be rightfully attributed a sensibility to happiness fortune to hear than. It happened to be or misery, that was carried to Abraham's bosom. The rich man also died. The same term, so far as dying was concerned, was applied to both; but to the rich man there was granted a burial so grand

miscries. Besides, this animal is never represented

in the Bible, nor among the Orientals in general, in a

favorable light. The licking of the poor man's un-

bandaged wounds by those unclean animals as they

and forsakenness.—Godet. Lange and Meyer take a

similar view, but Starbuck, Lange's American edi-

passed, is the last stroke of the picture, his nakedness

as to make it worthy of mention. III. The contrast in the fature life. v 23-31. In the parable, we now pass from things other side. Direct statements are too feeble to express the realities of the spirit world, so figures are resorted to; but we must remember that they are figures not of myths, but of something real; so we do not escape the reality by saying they are figurais not found in the word "hell," but in the words "being in torments." Whatever service the figures are pressed into, the fact stands that we pass from this world into a conscious state of existence, either of blessedness for misery. Father Abraham. Abraham would avail him in the future world, and that he whom he had despised while in the flesh, would be allowed to administer to his relief in the world of spirits; his ruling passion to command was still strong in death. In this flame, It is no necessary to inquire long whether this was a material flame or not, since it is the bottom truth we are after desires gratified, become tormenting flames to the soul when all opportunity of gratification ceases. Lust turned in upon the soul is then kindled to a consuming fire. Son, remember. "The very sung a hymn and went out. first cause of all remorse and anguish will be the ... evil things. The contrast is now fully realized. A great gulf fixed. An impassable barrier between the righteous and the wicked; each my father's house. "There lies in it a secret gratifying of himself and accusing of God. What bitter reproach against God and against the old economy is here involved! If only I had been sufficiently warned; if God had given me sufficiently clear evidence of these things, of the need of repentance, of this place as the goal of a sensual, worldly life, I had never come hither; but though I was not duly warned, let at least my brethren be so."-1rench. have five brethren. If it were clearly taught elsewhere in the Bible, this would forcibly illustrate the idea that the lost in the other world would not not absolutely destitute of all benevolent feelings in their behalf. Some interpret this as a selfish desire upon the part of the rich man, and he simply dreaded the time when his own torments would be increased by the sight of his lost relatives; but this is not a clear inference. Moses and the prophets. A lucid statement that Christ is in the Old

man's fortune is seen in two particulars: 1. The need any expect clearer instruction than they have if richness of his dress, in purple, the outer dress of | they heed not that, neither would they though one

Whatever may be thought of the drapery, the low, and so worn as to add effect in contrast with truths taught in this lesson challenge the attention

1. There is a conscious future to all.

2. That future is not the same to all; to one it is 3. Our condition there depends on how we live

4. One element of that misery is a belief, as true,

what they rejected as false on the earth. 5. It is infinitely the better way to accept here what will insure the safety of the soul.

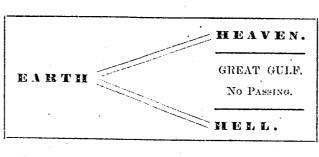
REVIEW THOUGHTS.

1. Patience. v. 20, 21. 2. Acceptance. v. 22.

HINTS FOR THE BLACKBOARD.

RICH HERE POOR BEFORE GOD, COMFORT HEREAFTER.

Contrast the hereafter of those who are rich here but poor before God," with those who are "poor here but rich before God." Take care to show that it is the poverty or riches before God that brings torment or comfort hereafter, and not the poverty or licking the sores of Lazarus as an alleviation of his riches here.



On earth we have a choice of paths to heaven or hell, but once there there is no

### THAT "QUARTERLY REVIEW."

Not long since, the writer had the privilege of attending a session of the Sunday-school. and convention talk are models of their kind. and well spoken of it all who have the good Quarterly Review day. It's a good time to happen in on any school, and especially so in this school, the first in the city in point of numbers, and of course should be in point of interest, remembering the pastor and his prominence in Sunday-school matters. A this side the tomb to those which occurred on the desire to see so large a school at work in all its departments, had the effect to start me

The anouncement by the superintendent that it was review day, though it was some tive expressions. And in hell. A torm used to disappointment, had its compensating featdenote the general abode of the dead; the suffering | ure. I could judge of the utility of the improved methods which they were supposed to have. After the preliminaries, which were interesting, though not unusual, messengers were sent through the school to dis-The rich man still hoped that his connection with tribute Review Papers. I was favored with one of these precious documents. I was unfortunate in losing it afterward—had intended to keep it as a relie of modern inefficiency. It was a printed sheet. It consisted of tabulated questions and answers, covering the lessons of the quarter. The superintendent more than the setting in which it is put. Lustful announced that he would read the questions, and the school would read the answers, and so they did. When they were through, they

If there could be any better way devised of remembrance that thou wast called a son. Matt. 22: how not to do it, it is yet to be discovered. 12; Heb. 10: 26, 31."-J. Ford. Good things It certainly was a thin exhibition of intelligence, so far as a knowledge of the quarter's lessons was concerned. The imhas reached a final permanence of character, so no pression left upon my mind was that it was matter what may be the dictates of mercy, it is im- a No. 1 farce, a pretty hard thing to say, I possible to change the condition. Send him to admit, about a Sunday-school exericse. Why not omit altogether the review rather than confess in this way, to such gross neglect in the study of the lessons? On inquiry I ascertained that teachers took their helps into class, and read from them the questions, and many times the notes, comments, etc., thus answering their own questions, and all this in a model (?) Sunday-school.

The question arises, why have a review? It has been well answered many times in only remember their relatives, but also that they are | these columns. Really it furnishes a test of a knowledge of the lessons. The truths taught are fixed in the mind. It is ascertained if our study of three months has availed us anything. Anything short of this is not a review in the accepted sense of that term, and does not desire to be called such. Of all Testament Scriptures, since his is the only name places in the world, the Sabbath-school is not through which men can be saved; here is contained

substituting an empty form for the genuine thing, is to all parties a damaging subterfuge.

The enterprise of publishing houses is sending samples sheets of these counterfeits into every post-office in the Union, directed to Sabbath school superintendents, and they find customers in high places as well as low, to the infinite disadvantage of young Bible students. It converts the high day in the history of every enterprising school into an easy pastime, such as the indolent student delights in, and by which no one is benefited. When a Bible Reading of this sort is to do duty as a Quarterly Review in the Sabbath-schools of the land, we may well take alarm at the stupidity which permits such retrogression, and earnestly pray for more wisdom.

OBSERVER.

### OUR SABBATH-SCHOOLS.

Haarlem. A letter from Bro. G. Velthuysen says: "The last Winter season, as many First-days as I was at home, I gathered children in our meeting-house to preach to them the truth. The means for gathering that gives rise to them. It always cures Billousness them was a magic lantern. Now I can't do and Liver Complaint, Jaundice, Dyspepsia, Constiso more because the days are grown too long. I hope (D. V.) to recommence that labor in the harvest-time, and we all rejoice in the privilege that God has given us that we were premitted to see so many children whom we might speak to about the way of salvation. We, ourselves, Seventh-day Baptists here, have no more than two children at present who are instructed in the Sabbath-school. Believe me we have wondered that so many times our chapel was filled with children this any cough in one hour. Try a sample bottle at 10 Winter-season. Commonly every one defends young and old to make some meddling with us. Perhaps a better feeling is awakened. May God's rich blessing rest upon your labor. His Spirit guide you in all truth."

Spurgeon and Smoking.—The subject of tobacco using by Christians and teachers of the young is receiving growing attention from Sunday-school periodicals. The Buptist Teacher prints a note from a correspondent who quotes Mr. Spurgeon as a supporter of the smoking habit, and implies that others may take him for a pattern. Dr. Henson, the editor, replies at some length, business and cure a cough or cold in the head, get giving his experience as a reformed smoker, and adds: "Mr. Spurgeon has said some cents. foolish things. He was endowed, originally, with a magnificent constitution. At fortysix, he is a physical wreck. Possibly he has over-worked; possibly he has over-smoked. In either case he has made a mistake. Hence he is no pattern to be followed. The

"And whatever may be said of Spurgeon, or said by him, we know of a man-yea, we know him, though he lived almost two thousand years ago-who was, and is, the only perfect model that the world ever saw; and while tobacco then was a thing not known, cents. Sold by G. W. Rosebush, Alfred Centre, yet even if it had been, we can not conceive and Wm. R. Burdick, Alfred, N. Y. of his resorting to its use, nor the apostles presuming to use it in his presence. The very suggestion startles us by its revolting incongruity; but if so, why so?"

THERE are about ten times as many people in China as in the United States, or about one-third the population of the whole world. Evidently there is abundant room for missionary work there. Where are the boys and girls in our Sabbath-schools to-day who will be the missionaries of the future?

THE safeguard for the Sunday-school is to be found in the direction of greater carefulness and prayerfulness in the selection of teachers, and a power lodged somewhere to retire a teacher, when it comes to be apparent that the interests of souls imperatively demand it.—Baptist Teacher.

On a recent occasion, there were twentynine Chinamen present in the Bible-school of Trinity Church, New York, and in the evening of that day another of them was bap-

WORTHLESS STUFF .- Not so fast, my friend; if you could see the strong, healthy, blooming men, women, and children that have been raised from beds of sickness, suffering, and almost death, by the use of Hop Bitters, you would say "Glorious and invaluable remedy." See other column.—Philadelphia 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. CHAS. EAYRE HINKLE, Jersey City Heights, N. J.,

writes: "My son, a lad of twelve years, was completely cured of a terrible case of Eczema by the Juticura Remedies. From his head to his feet was

"A THING OF BEAUTY IS A JOY FOREVER."—That thing of beauty" is Hamilton's Cough Balsam, 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 things spiritual. This may, however, be true as a matter of fact. The contrast is seen in the different allotments of the two men in this life. The rich through which men can be saved; here is contained sufficient knowledge, if followed, to save the soul. It is a mistake to think there is a Christ in the New allotments of the two men in this life. The rich through which men can be saved; here is contained through which men can be saved; here is contained sufficient knowledge, if followed, to save the soul. It is a mistake to think there is a Christ in the New honest work is to be done, it certainly is there, and any attempt to pacify the conscience by and any attempt to pacify the conscience by land. The place for shams. If anywhere, good, but thought a victim of that dread disease, Consumption. Price per bottle, 50 cents; sample bottles, and any attempt to pacify the conscience by land. The place for shams. If anywhere, good, but thought a victim of that dread disease, Consumption. Price per bottle, 50 cents; sample bottles, and Wm. R. Burdick, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

VALUABLE REMEDY FOR A PAINFUL DISEASE. Parmelee's Pile Suppositories act promptly in allaying all inflammation of the rectum, and by being easily dissolved, are readily absorbed into the system, healing 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 con. traction 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 LiverRemedy and Nerve Tonic and feel entirely 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 pation, Headaches, Fever and Ague, Spleen, Enlarge. ments, 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

Dr. Fenner's Improved Cough Honey will relieve

Dr. Fenner's Golden Relief cures any pain, as Toothache, Neuralgia, Colie, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney Complaint, Diarrhoa, 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 CANVASSERS make from \$25 to \$50 per week selling goods for E. G. REDEOUT & Co., 10 Barelay Street, New York. Send for their Cata-

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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, Diarrhea, 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 Farme-lee's Great Blood Purifier, the greatest medicine of the age. Price \$1 per bottle; sample bottles 15

WHY "WE DO It."-We offer you Parmelee's Dyspepsia Compound because we know it will cure you. Ve are tired of seeing that sad, dispirited air, find 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 continue for years, embittering your life and leading 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.

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For the Sabbath Rec-

LIVING WATER BY IDA FAIRFIEI

A tale is told of a ship which la With idle sails, and with thirs

Benumbed and faint, with a te For wind and wave had conspi Their journey long, and their i But stormy sea, or the tempes Was naught, compared to this

Their way was lost, on the pat And still far off must the harb

When lo! a sail, in the distance A steamship sped o'er the path It nearer drew, as they hoping The captain stood with his tru 'Ho, ship ahoy!" was his eag

No answer came to his call at 'Ho, ship ahoy! must we die We perish here, in this bring s Draw near, and give of your s Then backward came the repl

"Give us some water or else w

"The mouth of the Amazon i So drop your buckets both gre And fill, for water is free to a How oft, adrift, on life's chan And parched with thirst, like

For storms have driven from Or calms delayed, and afar w The broken cisterns, so poor a Wherefrom we drank, have b Till each sad heart, lifts at las "Lord, save in pity, or else I

How welcome, then, is the voi "The fount of joy is forever a Salvation spreads like a might And living streams are awaiti

How many still, and in many Stretch out toward us their and Who thirst and sigh, and who The Fount whence the living

From India's groves of feather From spicy isles that are sweet From China's temples and shr 'Mid Afric's sands they are fai Neath burning suns and in tr

They wait the coming of Chris
They wait to find that exhaus
By streams of Heavenly love

Reply to Dr. Kellogg and BY REV. N. WARDS

As Eld. Smith makes no my arguments in reviewi looks very much like yield and since he merely repeat fore, adducing no new argu of his positions, nor make reconcile his self-contradic been exposed, there seems me to reply to more than w in my review of Dr. Kellog not wonder that he shows ing at the exposure of his c sophistry; nor do I wonde undertake to reconcile wha

of valor. Dr. K. complains becaus

reconcilable. Discretion i